S. A. Wellman

SABBATH SCHOOL LESSON QUARTERLY

SENIOR DIVISION
Second Quarter, 1929

Responsibilities and Blessings of STEWARDSHIP

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By L. E. FROOM

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LESSON 1

THE CREATOR AND UPHOLDER OF ALL

April 6, 1929

MEMORY VERSE: John 1:1-3.
LESSON HELP: "Patriarchs and Prophets," pp. 44-51 (new ed., pp. 29-37).

INTRODUCTION

"God is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government. . . . No finite mind can fully comprehend the existence, the power, the wisdom, or the works of the Infinite One. . . . The mightiest intellects of earth can not comprehend God. Men may be ever searching, ever learning, and still there is an infinity beyond.

"Yet the works of creation testify of God's power and greatness. 'The heavens declare the glory of God; and the firmament showeth His handiwork.' Those who take the written word as their counselor will find in science an aid to understand God. 'The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead.' "—"Patriarchs and Prophets," pp. 115, 116.

THE LESSON

1. To whom does the earth belong? Whose also are we? Ps. 24:1.

2. On what basis does God claim the earth and its inhabitants? Verse 2.

3. By what means was the earth created? Ps. 33:6, 9.

NOTE.—When at earth's beginning God, with Christ as His agent, created all things, it was not through some long period of years but instantly at His spoken word. And to this day the evidence of the power of His word is before us, for "God created the seed, as He created the earth, by His word. By His word He gave it power to grow and multiply. . . . Every seed that sends up its green blade to the sunlight declares the wonder-working power of that word uttered by Him who 'spake, and it was;' who 'commanded, and it stood fast.' "—"Christ's Object Lessons," pp. 80, 81.

4. By virtue of His creative power, how fully does God claim ownership of all? Ps. 50:10-12.

5. What claim does God make upon the hidden treasures of the earth? Haggai 2:8.

6. How does David beautifully acknowledge the ownership of God? 1 Chron. 29:11-14.

NOTE.—"All things are God's, not only by creation, but by redemption. All the blessings of this life and of the life to come, are delivered to us stamped with the cross of Calvary."—Id., p. 362.

7. Who was associated with God as the agent in creation? Col. 1:14-16.

8. How fully did Christ enter into the work of creation with the Father? John 1:1-3.

NOTE.—"In the beginning, God was revealed in all the works of creation. It was Christ that spread the heavens, and laid the foundations of the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. 'His strength setteth fast the mountains.' 'The sea is His, and He made it.' It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father's love."—"The Desire of Ages," p. 20.

9. What material witness is given to the power and majesty of God by His creation? Ps. 19:1-3, margin.

10. When man was created, over what did God give him dominion? Gen. 1:28; Ps. 8:6-8.

NOTE.—"After the earth with its teeming animal and vegetable life, had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action. To him was given dominion over all that his eye could behold. . . .

"He was placed, as God's representative, over the lower orders of being. They can not understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man."—"Patriarchs and Prophets," pp. 44, 45.

11. What specific work did God give into the hands of Adam? Gen. 2:15.

NOTE.—"To the dwellers in Eden was committed the care of the garden, 'to dress it and to keep it.' Their occupation was not wearisome, but pleasant and invigorating. God appointed labor as a blessing to man, to occupy his mind, to strengthen his body, and to develop his faculties. In mental and physical activity, Adam found one of the highest pleasures of his holy existence. And when, as a result of his disobedience, he was driven from his beautiful home, and forced to struggle with a stubborn soil to gain his daily bread, that very labor, although widely different from his pleasant occupation in the garden, was a safeguard against temptation, and a source of happiness."—Id., p. 50.

12. What limitation was placed upon man's control of the possessions intrusted to him? Verses 16, 17.

NOTE.—"God had made them [Adam and Eve] the recipients of rich blessings; but should they disregard His will, He who spared not the angels that sinned, could not spare them; transgression would forfeit His gifts, and bring upon them misery and ruin."—Id., p. 53.

13. As the earth is the Lord's, what, then, is man's relationship to Him? Luke 19:12, 13.

NOTE.—God's children on earth are constantly referred to in His words as His servants, His stewards, His witnesses, in this world. They are here to occupy till He comes.

14. As a servant, or steward, of God, what is required of every man? 1 Cor. 4:2; Luke 12:48, second sentence.

NOTE.—As recipients of His bounties, we are accountable to Him for the use we make of His abundant gifts. The greater the blessings both spiritual and temporal that He bestows upon us, the more will He require of us in the final accounting. The bounties of God are bestowed for but one purpose—that of honoring Him.

15. In view of all that God has intrusted to mankind, what ought we to do? What should we constantly consider? 1 Sam. 12:24.

LESSON 2

THE CALL OF ANCIENT ISRAEL TO THE SERVICE OF GOD

April 13, 1929

MEMORY VERSE: Isa. 43:10.

LESSON HELPS: "Patriarchs and Prophets," pp. 63-73 (new ed., pp. 59-71); "Prophets and Kings," pp. 367-378.

INTRODUCTION

"God called Israel, and blessed and exalted them, not that by obedience to His law they alone might receive His favor, and become the exclusive recipients of His blessings, but in order to reveal Himself through them to all the inhabitants of the earth. It was for the accomplishment of this very purpose that He commanded them to keep themselves distinct from the idolatrous nations around them. . . . But God did not intend that His people, in self-righteous exclusiveness, should shut themselves away from the world, so that they could have no influence upon it. Like their Master, the followers of Christ in every age were to be the light of the world."—"Patriarchs and Prophets," p. 369.

THE LESSON

1. Before God created the earth, what provision was made so that His purpose for man should not fail? 2 Tim. 1:9; Eph. 1:4.

NOTE.—"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.' It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency."—"The Desire of Ages," p. 22.

2. Whom did Adam obey instead of the Creator? Gen. 3:1-6.

3. Having thus yielded, into what condition did he fall? 2 Peter 2:19, last clause.

4. How much did man lose by the fall? Rom. 5:12; Gen. 3:17, 18.

NOTE.—"Not only man but the earth had by sin come under the power of the wicked one, and was to be restored by the plan of redemption. . . . When man became Satan's captive, the dominion which he held, passed to his conqueror. Thus Satan became 'the god of this world.' He had usurped that dominion over the earth which had been originally given to Adam. . . .

"Adam, in his innocence, had enjoyed open communion with his Maker; but sin brought separation between God and man, and the atonement of Christ alone could span the abyss, and make possible the communication of blessing or salvation from heaven to earth. Man was still cut off from direct approach to his Creator, but God would communicate with him through Christ and angels."—"Patriarchs and Prophets," p. 67.

5. Because of Adam's transgression, what conditions developed among men before the Flood? Gen. 6:5-7.

6. How had those who were loyal to God acknowledged His supreme power during these years? Gen. 4:3, 4.

NOTE.—"They [Cain and Abel] knew that in these offerings they were to express faith in the Saviour whom the offerings typified, and at the same time to acknowledge their total dependence on Him for pardon; and they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God."—Id., p. 71.

7. After the Flood, what acknowledgment did Noah make of God's saving and keeping power? Gen. 8:20.

NOTE.—"In the joy of their release, Noah did not forget Him by whose gracious care they had been preserved. His first act after leaving the ark was to build an altar, and offer from every kind of clean beast and fowl a sacrifice, thus manifesting his gratitude to God for deliverance, and his faith in Christ, the great sacrifice. This offering was pleasing to the Lord; and a blessing resulted, not only to the patriarch and his family, but to all who should live upon the earth. . . . Here was a lesson for all succeeding generations. Noah had come forth upon a desolate earth; but before preparing a house for himself, he built an altar to God. His stock of cattle was small, and had been preserved at great expense; yet he cheerfully gave a part to the Lord, as an acknowledgment that all was His. In like manner it should be our first care to render our free-will offerings to God. Every manifestation of His mercy and love toward us should be gratefully acknowledged, both by acts of devotion and by gifts to His cause."—Id., pp. 105, 106.

8. As men again departed from God, and forgot their Maker, what call was made to Abram? Gen. 12:1-5.

9. What evidences do we have that Abraham fully acknowledged God's love and power, and His ownership of all things? Gen. 12:8; 14:17-20.

10. In calling Abram, what purpose did God have in mind for the world? Gen. 12:2, 3.

11. What experience came to Jacob on his journey to Haran? What act of worship did he perform? What pledge did he make to God? Gen. 28:10-22.

NOTE.—Jacob had been a part of his father's family, and the tithe had been paid by Isaac, the head of the household. And now Jacob was separated from that family and was to be henceforth the head of his own household, and he vowed to be true to God and to his father's and his grandfather's practice in tithe paying.

12. For what purpose did God call Israel and set them in Palestine at the crossroads of the nations? Isa. 43:10-12; 44:8.

NOTE.—"Often the Israelites seemed unable or unwilling to understand God's purpose for the heathen. Yet it was this very purpose that had made them a separate people, and had established them as an independent nation among the nations of the earth. Abraham, their father, to whom the covenant promise was first given, had been called to go forth from his kindred, to the regions beyond, that he might be a light bearer to the heathen. Although the promise to him included a posterity as numerous as the sand by the sea, yet it was for no selfish purpose that he was to become the founder of a great nation in the land of Canaan. God's covenant with him embraced all the nations of earth."—"Prophets and Kings," pp. 367, 368.

13. In order that Israel might truly represent God, what must they do? What did God promise to do for them? Deut. 26:17-19.

14. In what respect was Israel to be a separate and distinct people? Ex. 33:16.

NOTE.—"No earthly power or skill or learning can supply the place of God's abiding presence."—"Patriarchs and Prophets," p. 328.

NOTE.—It was the abiding presence of God in Israel that made them a people, apart, distinct, from the nations about them. So long as His presence was with them, they rightly and truly represented Him among the nations.

15. What was to be their relation to the nations about them? Why? Deut. 7:2-4.

NOTE.—Israel was expected to be a blessing and a light to the nations about them. By their faithfulness and loyalty to Jehovah, they were to draw others to an acknowledgment of the Creator, and to His service, but they were not to intermingle with the heathen about them. Intermarriage was forbidden, social intercourse that would bring them into daily contact with the idolatrous practices of their heathen neighbors was not to be permitted. Yet no stranger whose heart longings brought him within the boundary of God's heritage was forbidden to

join himself to God's people in worship, or to identify himself with God's chosen people as one of the people of the covenant.

16. How were the Lord's people to relate themselves to the strangers who came and dwelt among them? Ex. 12:44-49; 20:10; Lev. 19:34.

NOTE.—"God had made provision that all who would renounce heathenism, and connect themselves with Israel, should share the blessings of the covenant. They were included under the term, 'the stranger that sojourneth among you,' and with few exceptions this class were to enjoy equal favors and privileges with Israel."—Id., p. 507.

17. If Israel had followed God's plan in relating themselves to the stranger and to the idolatrous nations, what would have been their relation to God? Ex. 19:5, 6.

NOTE.—"If obedient to His requirements, they [the Israelites] were to be placed far in advance of other peoples in wisdom and understanding; but this supremacy was to be reached and maintained only in order that through them the purpose of God for 'all nations of the earth' might be fulfilled."—"Prophets and Kings," pp. 368, 369.

LESSON 3

GOD'S CLAIMS FORGOTTEN—A CALL TO REPENTANCE AND REFORMATION

April 20, 1929

MEMORY VERSE: Jer. 29:10.

LESSON HELP: "Prophets and Kings," pp. 367-378, 618-627, 661-668.

INTRODUCTION

"In his study of the causes leading to the Babylonish captivity, Ezra had learned that Israel's apostasy was largely traceable to their mingling with heathen nations. He had seen that if they had obeyed God's command to keep separate from the nations surrounding them, they would have been spared many sad and humiliating experiences. Now when he learned that notwithstanding the lessons of the past, men of prominence had dared transgress the laws given as a safeguard against apostasy, his heart was stirred within him. He thought of God's goodness in again giving His people a foothold in their native land, and he was overwhelmed with righteous indignation and with grief at their ingratitude. . . .

"The sorrow of Ezra and his associates over the evils that had insidiously crept into the very heart of the Lord's work, wrought repentance. Many of those who had sinned, were deeply affected. 'The people wept very sore.' In a limited degree they began to realize the heinousness of sin, and the horror with which God regards it. They saw the sacredness of the law spoken at Sinai, and many trembled at the thought of their transgressions."—"Prophets and Kings," pp. 620, 622.

THE LESSON

1. What did God say would result from His blessings upon ancient Israel if they would carry out His will? Deut. 28:10-13.

2. What illustration of the ingathering of the strangers came to Israel early in their conquest of Canaan? Joshua 2:8-14; 6:25.

3. How soon after conquering Canaan did Israel begin to forget God? Joshua 24:31; Judges 2:10-13.

4. Because of their failure to be loyal, whom did God leave in the land to prove Israel? Judges 2:20-23.

NOTE.—Instead of a country wholly cleared of idolaters, as God had at first intended, the pagan peoples who remained in Canaan became to Israel a test of fidelity, a constant source of temptation, a snare. Yet had Israel been faithful to the Lord, even under these conditions, He would have made them a light to the Gentiles, and through them brought salvation to a multitude of those who sat in darkness. Instead, almost the whole nation constantly rebelled, broke His covenant, and transgressed His laws.

5. When the service of God was established in the temple at Jerusalem, how did God signalize His acceptance of His sanctuary in Israel? 2 Chron. 5:14; 7:1-3.

6. In his prayer at the dedication of the temple, what petition did Solomon offer for the stranger? 1 Kings 8:41-43.

7. What experiences show that rulers and people forgot the evidences of divine leadership? 1 Kings 11:1-8.

NOTE.—"So gradual was Solomon's apostasy that before he was aware of it, he had wandered far from God. Almost imperceptibly he began to trust less and less in divine guidance and blessing, and to put confidence in his own strength. Little by little he withheld from God that unswerving obedience which was to make Israel a peculiar people, and he conformed more and more closely to the customs of the surrounding nations."—"Prophets and Kings," p. 55.

8. As a result of their departure from God, what conditions eventually prevailed in Israel and Judah? 1 Kings 14:21-24; 12:26-31.

NOTE.—"From the time of Jeroboam's death to Elijah's appearance before Ahab, the people of Israel suffered a steady spiritual decline. Ruled by men who did not fear Jehovah and who encouraged strange forms of worship, the larger number of the people rapidly lost sight of their duty to serve the living God, and adopted many of the practices of idolatry."—Id., p. 109.

9. When God could no longer bear with Israel's rebellions and apostasy, what came upon them? 2 Kings 17:5; Hosea 4:17; Amos 7:11.

NOTE.—The Lord permitted Samaria to be invaded "by the hosts of Assyria under Shalmaneser; and in the siege that followed, multitudes perished miserably of hunger and disease as well as by the sword. The city and nation fell, and the broken remnant of the ten tribes were carried away captive, and scattered in the provinces of the Assyrian

realm. . . . The Assyrians were merely the instruments that God used to carry out His purpose. . . .

"Not all who were carried captive were impenitent. Among them were some who had remained true to God, and others who had humbled themselves before Him. Through these, 'the sons of the living God,' He would bring multitudes in the Assyrian realm to a knowledge of the attributes of His character and the beneficence of His law."—Id., pp. 291, 292.

10. As Judah failed to learn from the experience of Israel, what fate eventually overtook them and the holy city? 2 Kings 24:10, 14; 25:8-11.

NOTE.—"The king was even too weak to be willing that his courtiers and people should know that he had held a conference with Jeremiah, so fully had the fear of man taken possession of his soul. If Zedekiah had stood up bravely and declared that he believed the words of the prophet, already half fulfilled, what desolation might have been averted! . . .

"The enemy swept down like a resistless avalanche, and devastated the city. The Hebrew armies were beaten back in confusion. The nation was conquered. Zedekiah was taken prisoner, and his sons were slain before his eyes. The king was led away from Jerusalem a captive, his eyes were put out, and after arriving in Babylon he perished miserably. The beautiful temple that for more than four centuries had crowned the summit of Mount Zion, was not spared by the Chaldeans. . . . Zion was utterly destroyed; the people of God were in their captivity."—Id., pp. 458-461.

11. What promise had been made concerning the duration of the captivity? Jer. 29:10; 2 Chron. 36:21.

12. In order that the prophecy might be fulfilled, whom did God influence in behalf of Israel? Ezra 1:1-4.

NOTE.—"Just at the time God had said He would cause His temple at Jerusalem to be rebuilt, He moved upon Cyrus as His agent to discern the prophecies concerning himself, with which Daniel was so familiar, and to grant the Jewish people their liberty."—Id., p. 557.

13. Under what Persian king was the promise to Jeremiah definitely and finally fulfilled? Ezra 7:11, 21-26.

14. Because of their past sins and their punishments, what did the people seek to learn when they were restored to their own land? Neh. 8:1-3, 8.

NOTE.—"Wherever Ezra labored, there sprang up a revival in the study of the Holy Scriptures. Teachers were appointed to instruct the people; the law of the Lord was exalted and made honorable. The books of the prophets were searched, and the passages foretelling the coming of the Messiah brought hope and comfort to many a sad and weary heart. . . . Through the centuries, the record of his [Ezra's] life of consecration has inspired many with the determination 'to seek the law of the Lord, and to do it.' "—Id., p. 623.

15. What followed their study of the law of God? Neh. 10:28-30.

16. What was to be their attitude toward the Sabbath? Verse 31.

17. What pledge of support did they make for the house and worship of God? Verses 32, 33.

NOTE.—"Provision was also made to support the public worship of God. In addition to the tithe, the congregation pledged themselves to contribute yearly a stated sum for the service of the sanctuary. . . . Israel had returned to God with deep sorrow for backsliding. They had made confession with mourning and lamentation. They had acknowledged the righteousness of God's dealings with them, and had covenanted to obey His law."—Id., p. 667.

18. While binding themselves thus carefully by vows to prevent apostasy, what weighty obligations were eventually forgotten? Matt. 23:23, 25-28.

NOTE.—"The Pharisees were very exact in tithing garden herbs, such as mint, anise, and rue; this cost them little, and it gave them a reputation for exactness and sanctity. At the same time their useless restrictions oppressed the people and destroyed respect for the sacred system of God's own appointing. They occupied men's minds with trifling distinctions, and turned their attention from essential truths."—"The Desire of Ages," p. 617.

19. What was the attitude of the later Jews toward the stranger in their midst? John 4:9; Acts 10:28.

NOTE.—"The Jews and the Samaritans were bitter enemies, and as far as possible avoided all dealing with each other. To trade with the Samaritans in case of necessity was indeed counted lawful by the rabbis; but all social intercourse with them was condemned. . . . To ask a favor of the Samaritans, or in any way seek to benefit them, did not enter into the thought of even Christ's disciples."—Id., p. 183.

"The people who had been given every opportunity to understand the truth, were without a knowledge of the needs of those around them. No effort was made to help souls in darkness. The partition wall which Jewish pride had erected, shut even the disciples from sympathy with the heathen world. But these barriers were to be broken down."—Id., p. 400.

LESSON 4

OUR TIME AND TALENTS BELONG TO GOD

April 27, 1929

MEMORY VERSE: Ps. 21:4.
LESSON HELP: "Christ's Object Lessons," pp. 325-350 (new ed., pp. 327-354).

INTRODUCTION

"All men have been bought with this infinite price. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. Whether believers or unbelievers, all men are the

Lord's property. All are called to do service for Him, and for the manner in which they have met this claim, all will be required to render an account at the great judgment day."—"Christ's Object Lessons," p. 326.

THE LESSON

1. How does the psalmist acknowledge our accountability for the use of our time? Ps. 90:12.

NOTE.—"Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time."—"Christ's Object Lessons," p. 342.

2. For what purpose did he desire to employ his days rightly? Verse 17.

3. Who is the giver of time to mankind? Ps. 91:16; 21:4.

4. What recognition of His ownership of our time does the Lord require of all? Ex. 20:8-10.

5. When did God set apart the day for rest and worship? Verse 11; Gen. 2:1-3.

NOTE.—"In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their creator and their rightful sovereign; that they were the work of His hands, and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind."—"Patriarchs and Prophets," p. 48.

6. What blessing comes to those who by Sabbath observance recognize God's ownership of time? Ex. 31:13.

NOTE.—The Sabbath is the sign of God's sanctifying power, and in its true observance we indicate our faith in Him, and our knowledge of Him as our Creator, the Giver of all, with a claim upon our time, all of which really is His.

7. What blessings are promised to those who recognize the Sabbath as belonging to the Lord? Isa. 58:13, 14.

8. What instruction is given concerning the general use of our time? Rom. 12:11.

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

"Every moment is freighted with eternal consequences. We are to stand as minutemen, ready for service at a moment's notice. The opportunity that is now ours to speak to some needy soul the word of life may never offer again. God may say to that one, 'This night thy soul shall

be required of thee,' and through our neglect he may not be ready. In the great judgment day, how shall we render our account to God?"—"Christ's Object Lessons," pp. 342, 343.

9. What lesson did Christ seek to teach His friends in Bethany? Luke 10:38-42.

NOTE.—"Life is too solemn to be absorbed in temporal and earthly matters, in a treadmill of care and anxiety for the things that are but an atom in comparison with the things of eternal interest. Yet God has called us to serve Him in the temporal affairs of life. Diligence in this work is as much a part of true religion as is devotion."—Id., p. 343.

10. What admonition is especially given to the people of these last days? Eph. 5:16.

NOTE.—"The only way in which we can redeem our time is by making the most of that which remains, by being coworkers with God in His great plan of redemption."—Id., p. 342.

11. By what parable does Jesus teach our accountability to God for every mental and physical attainment? Matt. 25:14, 15.

NOTE.—"The talents that Christ intrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit. . . .

"The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service. In becoming His disciples, we surrender ourselves to Him with all that we are and have. These gifts He returns to us purified and ennobled, to be used for His glory in blessing our fellow men."—Id., pp. 327, 328.

12. What course did the three servants mentioned pursue? Verses 16-18.

13. On the lord's return, what accounting was required? What rewards were given to the faithful? What punishment to the negligent? Verses 19-30.

NOTE.—"We shall individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved. For all that we might become through the right use of our talents God holds us responsible. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God. Even if we do not lose our souls, we shall realize in eternity the result of our unused talents. For all the knowledge and ability that we might have gained and did not, there will be an eternal loss."—Id., p. 363.

14. How completely will true love to God absorb our faculties? How will this love be manifested? Mark 12:30.

NOTE.—Our love to God will manifest itself in the use of every talent committed to us. Heart, soul, mind, and strength will be fully consecrated to Him, that we may glorify Him in our bodies and in our spirits, which are God's. 1 Cor. 6:20.

15. What reward awaits the loyal servant who consecrates all to his Lord? Matt. 25:31-34.

16. By what service will this loyalty of God's children have been shown? Verses 35-40.

NOTE.—"His [Christ's] followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity, and heaven looks upon them as brothers to sinners as well as to saints."—"The Ministry of Healing," p. 104.

"He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him to seek and save the lost." —Id., p. 105.

"We shall find His footprints beside the sick bed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation."—Id., p. 106.

LESSON 5

THE BLESSING OF PHYSICAL HEALTH

May 4, 1929

MEMORY VERSE: 1 Cor. 10:31.

LESSON HELP: "The Ministry of Healing," pp. 277-286; 295-310; 237-240.

THE LESSON

1. What wish concerning our health does the Saviour express through His servant John? 3 John 2.

NOTE.—"The Saviour in His miracles revealed the power that is continually at work in man's behalf, to sustain and to heal him. Through the agencies of nature, God is working, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. When any part of the body sustains injury, a healing process is at once begun; nature's agencies are set at work to restore soundness. But the power working through these agencies is the power of God. All life-giving power is from Him. When one recovers from disease, it is God who restores him."—"The Ministry of Healing," pp. 112, 113.

2. What did God promise to do for Israel if they served Him faithfully? Ex. 23:25; 15:26.

NOTE.—Exodus 15:26 includes one of the ten "Jehovah titles," in which the name Jehovah is joined to some other great word of assurance. Here it is "Jehovah Ropheka"—"Jehovah that healeth thee." How preciously connected with this is what is said of Jesus: "Himself took our infirmities, and bare our sicknesses." Matt. 8:17.

3. To make it possible for Israel to enjoy the best of health, and to insure them against the physical evils of surrounding nations, what provision did God make for them?

Answer: God gave them a code of sanitation and hygiene, which has been a model to succeeding generations. (See Leviticus, chapters 11-15, 17; "The Ministry of Healing," pp. 277-286.)

NOTE.—"Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object lesson of health and prosperity. If as a people they had lived according to God's plan, they would have been preserved from the diseases that afflicted other nations. Above any other people they would have possessed physical strength, and vigor of intellect. They would have been the mightiest nation on the earth."—Id., p. 283.

4. What resulted when Israel did obey God? Ps. 105:37.

5. What does the psalmist say the Lord does for His people? Ps. 103:3.

6. While upon earth, what similar work did our Lord do for the people? Matt. 4:23.

7. What are our bodies said to be? What are we urged to do? 1 Cor. 6:19, 20.

8. What will be the result of defiling God's temple? 1 Cor. 3:17.

NOTE.—These bodies of ours should be pure and free from sin, for they are the temples of the Holy Spirit. Man's only safety lies in surrendering himself soul and body to the holding, sanctifying power of God.

9. Whose life and example illustrate the stand every loyal Christian should take relative to physical health? Dan. 1:8-16.

NOTE.—The stand taken by Daniel and his companions was not made in defiance of the power of the king, but was taken on principle. These young men were among the few in Israel who had been taught in their homes to love God and to serve Him faithfully. They could not with conscience void of offense toward God partake of the king's meat, or drink the wine offered to them. They stood courageously for principle, yet they won the favor of the king's servants. Steadfastness to principle was honored by the nation's leaders, and blessed of God. The results at the end of their three years' training were apparent in body and in mind, for "in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Dan. 1:20.

10. For what purpose do men enter into training for athletic contests? How definitely will the one who gives himself to God's service consecrate his physical powers? 1 Cor. 9:24, 25.

11. What objective did the apostle have in mind in subjecting his body to rigid discipline? Verses 26, 27.

NOTE.—Paul acknowledged the fact that we all should recognize, that acts, and not speech, doing, and not saying, are the things that count most in life. An eloquent, forceful minister of the gospel, the essential thing with him was to live aright, to conquer every besetting sin, to overcome every temptation, to live so that men could read in his

life that he had conquered. For this reason he could say at its close, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4:7. This may just as truly be said of each of us if we will run the race with the same determination, seeking strength from the same source.

12. How much does true temperance then include?

Diet: Eccl. 10:17.

NOTE.—"Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. We can not safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet."—"The Ministry of Healing," p. 295.

If possible, read pages 295-310.

Pure Water:

NOTE.—"In health and in sickness, pure water is one of Heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system, and assists nature to resist disease."—Id., p. 237.

Fresh Air:

NOTE.—"Impure air does not afford the necessary supply of oxygen, and the blood passes to the brain and other organs without being vitalized. Hence the necessity of thorough ventilation."—Id., p. 274.

Rest: Mark 6:31.

NOTE.—"Christ did not send them [His disciples] away without His Spirit, and by faith in Him they worked many miracles; but they needed now to feed on the bread of life. They needed to go to a place of retirement, where they could hold communion with Jesus, and receive instruction for future work. . . . Christ is full of tenderness and compassion for all in His service. He would show His disciples that God does not require sacrifice, but mercy. They had been putting their whole souls into labor for the people, and this was exhausting their physical and mental strength. It was their duty to rest."—"The Desire of Ages," p. 360.

Exercise: Eccl. 5:12.

NOTE.—"Each faculty of the mind and each muscle has its distinctive office, and all must be equally exercised in order to become properly developed and to retain healthful vigor."—"Gospel Workers," p. 238.

"Proper periods of sleep and rest and an abundance of physical exercise are essential to health of body and mind."—Id., p. 423.

Read "The Ministry of Healing," pp. 237-240.

Dress: 1 Peter 3:3, 4.

NOTE.—"Our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen

for durability rather than display. It should provide warmth and proper protection. . . . In all respects the dress should be healthful."—"The Ministry of Healing," p. 288.

Read pages 287-294.

Mental Peace: Prov. 17:22; Matt. 11:28; John 14:27.

NOTE.—"Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul."—Id., p. 241.

"When the sunlight of God's love illuminates the darkened chambers of the soul, restless weariness and dissatisfaction will cease, and satisfying joys will give vigor to the mind, and health and energy to the body."—Id., p. 247.

13. What would have been the result had God's people carefully followed His instructions? Deut. 28:2-6.

14. What, therefore, are we all admonished to do? 1 Cor. 10:31; Rom. 12:1.

NOTE.—The call of the apostle is to complete consecration, with consequent victory over every evil appetite and action. "I can do all things through Christ which strengtheneth me" (Phil. 4:13) should be the background of our consecrated endeavor. This surrender of our all is only our "reasonable service" to God.

LESSON 6

RETURNING OUR CHILDREN TO GOD

May 11, 1929

MEMORY VERSE: 1 Sam. 1:28.
LESSON HELP: "The Ministry of Healing," pp. 395-403.

INTRODUCTION

"Above any other agency, service for Christ's sake in the little things of everyday experience has power to mold the character and to direct the life into lines of unselfish ministry. To awaken this spirit, to encourage, and rightly to direct it, is the parent's and the teacher's work. No more important work could be committed to them. The spirit of ministry is the spirit of heaven, and with every effort to develop and encourage it angels will coöperate."—"The Ministry of Healing," p. 401.

THE LESSON

1. In the beginning, how did God provide companionship for man? Gen. 2:18, 21-24.

2. What picture of a happy home does the psalmist draw? Ps. 128:2, 3, 6.

NOTE.—The psalmist by inspiration here draws a beautiful picture of the godly home in which loyalty to God and love for one another

dominate the hearts of the family. Happy homes can produce naught but peace. Their effect upon the entire community is felt in happiness and peace. Such God intended should be the result of home life under His Spirit's direction.

3. What are our children said to be? Ps. 127:3, first clause; Gen. 33:5.

NOTE.—"Children are a heritage from the Lord, and they are to be trained for His service. This is the work that rests upon parents and teachers with solemn, sacred force, which they can not evade or ignore. To neglect this work marks them as unfaithful servants; but there is a reward when the seed of truth is early sown in the heart and carefully tended."—"Counsels to Teachers," pp. 143, 144.

4. How should parents bring up their children? Eph. 6:4.

NOTE.—"Religion is love, and a religious home is one in which love reigns. There must be love in action, love that flows out in all the home intercourse, showing itself in a thousand little expressions of thoughtfulness, kindness, unselfishness, and gentle courtesy."—"Week-Day Religion," J. R. Miller, p. 81.

5. What instruction did God give anciently to His people concerning the religious training of their children? Deut. 6:6, 7.

6. What results are promised to follow proper early training? Prov. 22:6.

NOTE.—"The training that Solomon enjoins is to direct, educate, develop. But in order for parents to do this work, they must themselves understand the 'way' the child should go. It is impossible for parents to give their children proper training unless they first give themselves to God, learning of the Great Teacher lessons of obedience to His will."—"Counsels to Teachers," p. 108.

7. What example of careful instruction is mentioned in Paul's epistle to Timothy? 2 Tim. 3:15.

NOTE.—"God had commanded the Hebrews to teach their children His requirements, and to make them acquainted with all His dealings with their fathers. This was one of the special duties of every parent,—one that was not to be delegated to another. In the place of stranger lips, the loving hearts of the father and mother were to give instruction to their children. Thoughts of God were to be associated with all the events of daily life. . . . Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ at Nazareth; such the training by which the child Timothy learned from the lips of his 'grandmother Lois, and his mother Eunice,' the truths of Holy Writ."—"Patriarchs and Prophets," p. 592.

8. What did God claim from every family in Israel? Num. 3:13.

9. How did Hannah carry out this instruction with Samuel, her first-born son? 1 Sam. 1:24-28.

NOTE.—"Hannah's prayer was granted; she received the gift for which she had so earnestly entreated. As she looked upon the child, she called him Samuel—'asked of God.' As soon as the little one was old enough to be separated from his mother, she fulfilled her vow. She loved her child with all the devotion of a mother's heart; day by day, as she watched his expanding powers, and listened to his childish prattle, her affections entwined about him more closely. He was her only son, the special gift of Heaven; but she had received him as a treasure consecrated to God, and she would not withhold from the Giver His own."—Id., pp. 570, 571.

10. What is said to be an essential part of a youth's training? Lam. 3:27.

NOTE.—Burden bearing, a sense of responsibility, should early be taught every child. His duties about the house, the farm, the garden, should be carefully planned for, and their execution assured. Thus only can a child be fitted for a feeling of responsibility as it grows into manhood or womanhood.

11. What are the youth admonished to do? Eccl. 12:1.

NOTE.—Do we ask, What should the youth be taught that they may properly acknowledge and remember their Creator? The answer is definite:

"Teach your children that God has a claim upon all they possess, a claim that nothing can ever cancel; whatever they have is theirs only in trust, as a test of their obedience. Inspire them with ambition to gain stars for their crown by winning many souls from sin to righteousness. Money is a needed treasure; let it not be lavished upon those who do not need it. Some one needs your willing gifts."—"Testimonies," Vol. 6, p. 451.

"When the dew of youth is upon them, children should be trained how to do service for Christ. They should be taught self-denial."—"Testimonies to Ministers and Gospel Workers," p. 218.

Children should be trained by their parents from earliest childhood to honor Him who has given them all things. Our children should faithfully pay God's tithe upon every sum received, either as pay for work accomplished or as gifts from friends or relatives. Early they should be taught to save, and to work for additional sums to give for the advancement of God's cause. Thus they will learn to carry its burden upon their hearts in after years.

12. What results followed the twelve years of godly training given Moses by his mother? Ex. 2:6-10; Heb. 11:23-26.

13. In the time of the judges, what example do we have of children whose home training was neglected? 1 Sam. 2:12-17, 34; 3:13.

NOTE.—"There is no greater curse upon households than to allow the youth to have their own way. When parents regard every wish of their children, and indulge them in what they know is not for their good, the children soon lose all respect for their parents, all regard for the authority of God or man, and are led captive at the will of Satan. The influence of an ill-regulated family is widespread, and disastrous

to all society. It accumulates in a tide of evil that affects families, communities, and governments."—"Patriarchs and Prophets," p. 579.

14. What early New Testament examples show the value of Christian training upon children? Luke 1:80; 2:40, 49-52.

15. What should every parent be able to say in the last great day? Heb. 2:13, last part.

NOTE.—"The education and training of their children to be Christians is the highest service that parents can render to God. It is a work that demands patient labor, a lifelong diligent and persevering effort. By a neglect of this trust we prove ourselves unfaithful stewards. No excuse for such neglect will be accepted by God. But those who have been guilty of neglect, are not to despair. The woman whose coin was lost searched until she found it. So in love, faith, and prayer let parents work for their households, until with joy they can come to God saying, 'Behold, I and the children whom the Lord hath given me.' "—"Christ's Object Lessons," pp. 195, 196.

16. That our children may be fully prepared for the Lord's service, what should we daily be doing? Isa. 28:9, 10.

NOTE.—Day by day, morning, noon, and night, God places in the hands of fathers and mothers the opportunity for teaching their children. Line upon line, precept upon precept, here a little and there a little, the lessons should be given by parents, for they stand in God's place to their little ones. Teaching by life and example as well as by precept will develop Christian character, and will fit for service in the cause of Christ.

17. What promise is given of a precious experience drawing parents and children together in the last days? How should parents relate themselves through their children to the giving of the closing message? Mal. 4:5, 6.

NOTE.—"Every son and daughter of God is called to be a missionary; we are called to the service of God and our fellow men; and to fit us for this service should be the object of our education.

"This object should ever be kept in view by Christian parents and teachers. We know not in what line our children may serve. They may spend their lives within the circle of the home; they may engage in life's common vocations, or go as teachers of the gospel to heathen lands; but all are alike called to be missionaries for God, ministers of mercy to the world."—"The Ministry of Healing," p. 395.

THIRTEENTH SABBATH OFFERING

June 29, 1929

INDIA

LESSON 7

CHRIST THE WAY TO SACRIFICE AND SERVICE

May 18, 1929

MEMORY VERSE: Matt. 20:28.
LESSON HELP: "The Ministry of Healing," pp. 17-28.

INTRODUCTION

"Never was there such an evangelist as Christ. He was the Majesty of heaven, but He humbled Himself to take our nature, that He might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the Great Healer spread throughout Palestine. The sick came to the places through which He would pass, that they might call on Him for help. Hither, too, came many anxious to hear His words and to receive a touch of His hand. Thus He went from city to city, from town to town, preaching the gospel and healing the sick,—the King of glory in the lowly garb of humanity."—"The Ministry of Healing," p. 22.

THE LESSON

1. What impelled God to send His Son into the world as man's Saviour? John 3:16.

2. With what spirit did Christ undertake the great task committed to Him? Phil. 2:6, 7.

NOTE.—The American Revised Version, margin, reads: "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a bondservant, becoming in the likeness of men."

3. How great was the sacrifice that Heaven made in behalf of humanity in the gift of Christ? 1 John 4:9.

NOTE.—"It was a costly sacrifice that the Lord of heaven made. Divine benevolence was stirred to its unfathomable depths; it was impossible for God to give more."—"Testimonies," Vol. 9, pp. 59, 60.

"As this wonderful, priceless Gift was bestowed, the whole heavenly universe was mightily stirred, in an effort to understand God's unfathomable love, stirred to awaken in human hearts a gratitude proportionate to the value of the Gift."—"Testimonies," Vol. 7, p. 29.

4. What is the expressed desire of Christ as voiced by the psalmist? Ps. 40:8.

5. In coming to this world, what material change came into Christ's life? 2 Cor. 8:9.

NOTE.—"You know the height from which He stooped, the depth of humiliation to which He descended. His feet entered upon the path of sacrifice, and turned not aside until He had given His life. There was no rest for Him between the throne in heaven and the cross. His love for man led Him to welcome every indignity, and suffer every abuse."—"The Ministry of Healing," p. 501.

6. From the teaching of the Master, what do we learn concerning the acceptance of the same spirit of sacrifice? Matt. 19:21.

NOTE.—"At the Saviour's call, John, Peter, Matthew, and their companions 'left all, rose up, and followed Him.' The same consecration was required of the young ruler. And in this Christ did not ask a greater sacrifice than He Himself had made. . . . The young man had only to follow where Christ led the way."—"Christ's Object Lessons," p. 393.

"Jesus did not consider heaven a place to be desired while we were lost. He left the heavenly courts for a life of reproach and insult, and a death of shame. He who was rich in heaven's priceless treasure became poor, that through His poverty we might be rich. We are to follow in the path He trod."—"The Ministry of Healing," p. 105.

7. In His love and willing sacrifice, what did Christ become to mankind? Phil. 2:7; John 13:15-17.

NOTE.—"In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. 'He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' This ideal of ministry God has committed to His Son. Jesus was given to stand at the head of humanity, that by His example He might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus He lived the law of God, and by His example showed how we are to obey it."—"The Desire of Ages," p. 649.

8. While among men, what did Christ seek to do for their welfare? What made this possible? Acts 10:38.

NOTE.—"Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He 'took our infirmities, and bare our sicknesses,' that He might minister to every need of humanity. . . . It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character."—"The Ministry of Healing," p. 17.

9. After Jesus' baptism, what message did He give to Israel? What message were the twelve instructed to give? Matt. 4:17; 10:7, 8.

10. From earliest youth, what was His attitude toward His mission? Luke 2:49.

11. What does He say He came into the world to do? Matt. 20:28.

NOTE.—"All day He ministered to those who came to Him; in the evening He gave attention to such as through the day must toil to earn a pittance for the support of their families. Jesus carried the awful weight of responsibility for the salvation of men."—Id., p. 18.

"Christ gave no stinted service. He did not measure His work by hours. His time, His heart, His soul and strength, were given to labor for the benefit of humanity. Through weary days He toiled, and through long nights He bent in prayer for grace and endurance that He might do a larger work. . . . To His workers He says, 'I have given you an example, that ye should do as I have done.' "—Id., p. 500.

12. In thus giving Himself to the service of God, whose will was He carrying out? John 6:38; 4:34.

13. When the time of His supreme sacrifice drew near, what was His attitude? John 12:27; Matt. 26:39; Phil. 2:8.

NOTE.—The Saviour had come to the moment of great agony in Gethsemane. The burden of the world's sin He was bearing in His person. He was about to die for the lost. Of that moment it is said, "He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression. And He will not turn from His mission. He will become the propitiation of a race that has willed to sin. His prayer now breathes only submission: 'If this cup may not pass away from Me, except I drink it, Thy will be done.' "—"The Desire of Ages," p. 693.

14. According to the prophet Isaiah, how great was the price of Calvary to be? For whom was it paid? Isa. 53:3-6.

15. What reward was to come to the Saviour as the result of His patient endurance of the cross? Heb. 12:2; Isa. 53:11.

16. What should His disciples learn from His example? 1 Peter 2:21.

NOTE.—"Through trial and persecution the glory—the character—of God is revealed in His chosen ones. The believers in Christ, hated and persecuted by the world, are educated and disciplined in the school of Christ. On earth they walk in narrow paths; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial, and experience bitter disappointments; but thus they learn the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they can look beyond the gloom to the glory, saying, 'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.' "—"The Acts of the Apostles," pp. 576, 577.

LESSON 8

TO A LOST WORLD—GO YE

May 25, 1929

MEMORY VERSE: Isa. 49:6, last part.

LESSON HELPS: "Gospel Workers," pp. 24-29; "Christ's Object Lessons," pp. 296-303 (new ed., pp. 300-308).

INTRODUCTION

"Men are in peril. Multitudes are perishing. But how few of the professed followers of Christ are burdened for these souls. The destiny of a world hangs in the balance; but this hardly moves even those who claim to believe the most far-reaching truth ever given to mortals. . . . With the whole world before them in need of the gospel, professed Christians congregate together where they themselves can enjoy gospel

privileges. They do not feel the necessity of occupying new territory, carrying the message of salvation into regions beyond. They refuse to fulfill Christ's commission, 'Go ye into all the world, and preach the gospel to every creature.' Are they less guilty than was the Jewish church?"—"Christ's Object Lessons," p. 303.

THE LESSON

1. How does the prophet Isaiah describe the condition of the world? Isa. 60:2, first part.

2. In what condition is every soul who has not found the Saviour? Eph. 2:12.

NOTE.—Every soul that has found the Saviour and has had his life transformed by His power came out of dense spiritual darkness. Regardless of the nationality, race, or privileges of the individual, in spite of educational advantages, or positions of preferment in this world, no man has the light that shines brighter and brighter unto the perfect day until he has entered into the presence of Christ and found Him the Saviour of his soul. Then there is shed abroad in his heart a light and joy and hope not to be found elsewhere. Until that hour it is darkness such as Paul describes,—"Having no hope, and without God in the world."

3. What does Christ desire that His followers should do for the world in its darkness? Matt. 5:14-16.

4. What command was given to the apostles in Paul's day? Acts 13:47.

NOTE.—This verse is quoted from the words of Isaiah 49:6. The gospel prophet saw Paul's day. He saw the Israel of God filling their appointed place in God's great plan for men. Paul, recognizing his own part in the commission given to God's people, set the example of carrying the light to the great Gentile, or unsaved, world.

5. While with His disciples in person, what work did the Saviour give them? Matt. 10:1, 5-8.

6. How were they to obtain their support while in the field? Verses 9, 10.

NOTE.—Not by supernatural provision, but by the gifts of those blessed by their ministry were they to be sustained in their toil.

7. What were they to expect as a part of their experience? Verses 16-24.

NOTE.—"The Saviour's eye penetrates the future; He beholds the broader fields in which, after His death, the disciples are to be witnesses for Him. His prophetic glance takes in the experience of His servants through all the ages till He shall come the second time. He shows His followers the conflicts they must meet; He reveals the character and plan of the battle. He lays open before them the perils they must encounter, the self-denial that will be required. He desires them to count the cost, that they may not be taken unawares by the enemy. . . . They are to contend with supernatural forces, but they are assured of super-

natural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle. Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God."—"The Desire of Ages," p. 352.

8. Just before His ascension, what command did Jesus give to all His disciples? To make the carrying out of this command possible, whose power and presence were promised? Matt. 28:18-20.

NOTE.—"To you, My disciples, I [Jesus] commit this message of mercy. It is to be given to Israel first, and then to all nations, tongues, and peoples. It is to be given to Jews and Gentiles. All who believe are to be gathered into one church.

"Through the gift of the Holy Spirit the disciples were to receive a marvelous power. Their testimony was to be confirmed by signs and wonders. Miracles would be wrought, not only by the apostles, but by those who received their message. [Mark 16:17, 18.]"—Id., p. 821.

9. Where was their witness to begin? How far was it to extend? Acts 1:8.

10. What results followed the first preaching of the gospel by the apostolic church? Acts 2:41; 4:4.

11. What conditions did God allow to come upon the church? With what result? Acts 8:1, 4.

12. When Paul was converted, to what work was he set apart by the Lord? What would come to him in connection with this service? Acts 9:15, 16.

NOTE.—"At the time of Paul's conversion, the Lord had declared that he was to be made a minister to the Gentiles, 'to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me.' . . . And Paul himself, later in his Christian experience, while praying in the temple at Jerusalem, had been visited by an angel from heaven, who bade him, 'Depart: for I will send thee far hence unto the Gentiles.'

"Thus the Lord had given Paul his commission to enter the broad missionary field of the Gentile world. To prepare him for this extensive and difficult work, God had brought him into close connection with Himself, and had opened before his enraptured vision views of the beauty and glory of heaven."—"The Acts of the Apostles," p. 159.

Paul was called to no easy task. The succeeding years were filled with arduous labors, suffering, and privation, which were ended only by his death. Of those experiences we read, "Amidst the constant storm of opposition, the clamor of enemies, and the desertion of friends, the intrepid apostle almost lost heart. But he looked back to Calvary, and with new ardor pressed on to spread the knowledge of the Crucified. He was but treading the blood-stained path that Christ had trodden before

him. He sought no discharge from the warfare till he should lay off his armor at the feet of his Redeemer."—Id., p. 297.

13. What testimony did Paul give at the close of his years of faithful ministry? 2 Tim. 4:6-8.

NOTE.—This testimony of the aged, war-worn apostle is presented by "The Acts of the Apostles," page 513, in these words: "Well-nigh a score of centuries have passed since Paul the Aged poured out his blood as a witness for the word of God and the testimony of Jesus Christ. No faithful hand recorded for the generations to come the last scenes in the life of this holy man; but Inspiration has preserved for us his dying testimony. Like a trumpet peal his voice has rung out through all the ages since, nerving with his own courage thousands of witnesses for Christ, and wakening in thousands of sorrow-stricken hearts the echo of his own triumphant joy."

A faithful servant of Jesus Christ, living His life of service and self-sacrifice, Paul stands preëminent among those who have accepted the command of Jesus, "Go ye into all the world." Well may we, in emulation of the aged apostle, give ourselves in faithful ministry that we may be among those who with him will share the crown of glory.

14. What promises are given for the encouragement of all faithful ministers of Christ? Isa. 43:5-7; 49:6, 12.

LESSON 9

THE LABORER WORTHY OF HIS HIRE

June 1, 1929

MEMORY VERSE: Mal. 3:10.

LESSON HELP: "Testimonies," Vol. 3, pp. 381-408.

INTRODUCTION

"We are to praise God by tangible service, by doing all in our power to advance the glory of His name. God imparts His gifts to us that we also may give, and thus make known His character to the world. Under the Jewish economy, gifts and offerings formed an essential part of God's worship. The Israelites were taught to devote a tithe of all their income to the service of the sanctuary. Besides this they were to bring sin offerings, free-will gifts, and offerings of gratitude. These were the means for supporting the ministry of the gospel for that time. God expects no less from us than He expected from His people anciently. The great work for the salvation of souls must be carried forward. In the tithe, with gifts and offerings, He has made provision for this work. Thus He intends that the ministry of the gospel shall be sustained. He claims the tithe as His own, and it should ever be regarded as a sacred reserve, to be placed in His treasury for the benefit of His cause. He asks also for our free-will gifts and offerings of gratitude. All are to be devoted to the sending of the gospel unto the uttermost parts of the earth."—"Christ's Object Lessons," p. 300.

THE LESSON

1. In what words does Christ indicate that the gospel worker should be properly sustained? Matt. 10:10, last part.

2. To whom do all things belong? Ps. 24:1. (See also Ps. 50:10-12.)

3. What part of one's income has the Lord claimed as His? Lev. 27:30.

4. How did Abraham acknowledge the ownership of God and his obligations to Him? Gen. 14:17-20.

5. Under what circumstances did Jacob recognize a similar obligation? Gen. 28:20-22.

NOTE.—"The tithing system did not originate with the Hebrews. From the earliest times the Lord claimed a tithe as His; and this claim was recognized and honored. Abraham paid tithes to Melchizedek, the priest of the most high God. Jacob, when at Bethel, an exile and a wanderer, promised the Lord, 'Of all that Thou shalt give me I will surely give the tenth unto Thee.' As the Israelites were about to be established as a nation, the law of tithing was reaffirmed as one of the divinely ordained statutes upon obedience to which their prosperity depended." —"Patriarchs and Prophets," p. 525.

6. After Israel was delivered from Egyptian bondage, what definite commands were given concerning their payment of tithe? Lev. 27:30-34.

NOTE.—"The system of tithes and offerings was intended to impress the minds of men with a great truth,—that God is the source of every blessing to His creatures, and that to Him man's gratitude is due for the good gifts of His providence."—Ibid.

7. In what other way were the claims of God to be acknowledged by His people? Ex. 23:19, first part; Prov. 3:9.

NOTE.—"Even before the tithe could be reserved, there had been an acknowledgment of the claims of God. The first that ripened of every product of the land, was consecrated to Him. The first of the wool when the sheep were shorn, of the grain when the wheat was threshed, the first of the oil and the wine, was set apart for God. So also were the first-born of all animals. . . .

"Thus the people were constantly reminded that God was the true proprietor of their fields, their flocks, and their herds; that He sent them sunshine and rain for their seedtime and harvest, and that everything they possessed was of His creation, and He had made them stewards of His goods."—Id., p. 526.

8. What resulted when on one occasion the children of Israel failed to bring in the tithe to the Lord's treasury? Neh. 13:10.

NOTE.—The Levites were compelled to take up agriculture for their own support, owing to the withholding of the tithes of Israel. Whenever the tithe is withheld, the ministry must earn a livelihood by other means, thus forcing a neglect of the teaching of God's word in the church and hindering the advancement of the knowledge of God into all the world.

9. How was this neglect then corrected? Verses 11, 12.

10. What other requirement of God that acknowledged His ownership was being neglected at the same time? Verses 15-18.

NOTE.—Due to their contact with the idolatrous nations among which they had dwelt and with whom they had to some extent intermingled, the temple service and its support had been neglected, and the people had grown careless in their observance of the Sabbath. These two signs—the tithe, an acknowledgment of God's ownership of all things, and the Sabbath, the sign of His control of our time and His sanctifying power upon His people—had been relegated into partial oblivion. Satan seeks unceasingly to veil all that will help God's children to remember their Creator; and emphasizes those things which will eclipse Christ, with His saving power and grace.

11. What resulted in Haggai's day from neglect of support for the house of God? What followed the loyal action of Israel? Haggai 1:7-11; 2:18, 19.

12. Of what are God's people accused by the Lord through the prophet Malachi? Mal. 3:8, 9.

13. What does God invite them to do? What is the result of obedience and faithfulness in returning to God His own? Verses 10-12.

NOTE.—"As the Giver of every blessing, God claims a certain portion of all we possess. This is His provision to sustain the preaching of the gospel. And by making this return to God, we are to show our appreciation of His gifts. But if we withhold from Him that which is His own, how can we claim His blessing? If we are unfaithful stewards of earthly things, how can we expect Him to intrust us with the things of heaven? It may be that here is the secret of unanswered prayer."—"Christ's Object Lessons," p. 144.

14. How did Christ recognize the obligation to pay tithe? Matt. 23:23.

NOTE.—Christ here approves of the paying of tithes, commending the people for their diligence in being faithful to every detail. He condemns, however, their dependence upon this for salvation or for God's approval, while proving disloyal in the great moral virtues that must be manifest in the life of every true Christian.

15. What principle does the apostle Paul set forth concerning the support of laborers? What is said of the support of those who minister the word of God? 1 Cor. 9:7-14.

16. How great a task has been committed to those who preach the gospel? Matt. 28:18-20.

NOTE.—"Very precious to God is His work in the earth. Christ and heavenly angels are watching it every moment. As we draw near to the coming of Christ, more and still more of missionary work will engage our efforts. The message of the renewing power of God's grace will be carried to every country and clime, until the truth shall belt the world. Of the number of them that shall be sealed will be those who have come from every nation and kindred and tongue and people. From

every country will be gathered men and women who will stand before the throne of God and before the Lamb."—"Counsels to Teachers," p. 532.

17. What would be the result if all God's children paid a faithful tithe?

NOTE.—"If the plan of systematic benevolence [now tithes and offerings] were adopted by every individual, and fully carried out, there would be a constant supply in the treasury. The income would flow in like a steady stream constantly supplied by overflowing springs of benevolence."—"Testimonies," Vol. 3, pp. 389, 390.

"If systematic benevolence were universally adopted according to God's plan, and the tithing system carried out as faithfully by the wealthy as it is by the poorer classes, there would be no need of repeated and urgent calls for means at our large religious gatherings. There has been a neglect in the churches of keeping up the plan of systematic benevolence, and the result has been an impoverished treasury and a backslidden church."—Id., p. 409.

"If our churches will take their stand upon the Lord's word, and be faithful in paying their tithe into His treasury, more laborers will be encouraged to take up ministerial work. More men would give themselves to the ministry were they not told of the depleted treasury. There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not withheld the tithes, or made use of them to support other lines of work."—"Testimonies," Vol. 9, p. 249.

18. In the message of the first angel, how is God's ownership of the world definitely acknowledged? Rev. 14:7.

NOTE.—The call of this message is to an acknowledgment of the Creator. It calls upon men to give Him glory, and to fear Him, in preparation for the hour of judgment. This will lead to obedience, to fullness of loyalty and devotion. It will cause every one who accepts the message to acknowledge God's ownership of all,—His just claim upon our money, our time, our talents, our bodily health and strength, and of our children, for He made them. In devoting them to His work of making Him known to the world as the Creator, we are but returning to Him His own.

19. What will be the attitude of the remnant church toward all God's requirements? Verse 12.

NOTE.—"In the time of the end, every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform, and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to coöperate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in."—"Prophets and Kings," p. 678.

LESSON 10

A TEST OF LOYALTY AND DEVOTION—HOLDING THE ROPES

June 8, 1929

MEMORY VERSE: Luke 12:48.
LESSON HELP: "Testimonies," Vol. 3, pp. 408-413.

INTRODUCTION

"All who have borne with Jesus the cross of sacrifice, will be sharers with Him of His glory. It was the joy of Christ in His humiliation and pain, that His disciples should be glorified with Him. They are the fruit of His self-sacrifice. The outworking in them of His own character and spirit, is His reward, and will be His joy throughout eternity. This joy they share with Him, as the fruit of their labor and sacrifice is seen in other hearts and lives. They are workers together with Christ, and the Father will honor them as He honors His Son."—"The Desire of Ages," p. 624.

THE LESSON

1. What test did the Lord provide to prove the loyalty of our first parents? Gen. 2:16, 17; 3:3.

NOTE.—"At the very beginning of man's existence a check was placed upon the desire for self-indulgence, the fatal passion that lay at the foundation of Satan's fall. The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our first parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death. They were also to be exposed to the temptations of Satan; but if thy endured the trial, they would finally be placed beyond his power, to enjoy perpetual favor with God."—"Patriarchs and Prophets," pp. 48, 49.

2. How was Joseph tested, that he might be fitted for heavy responsibilities? Gen. 37:28; 39:20; 41:41-45.

NOTE.—Of Joseph's trials and afflictions we are told: "God was preparing him, in the school of affliction, for greater usefulness, and he did not refuse the needful discipline." He was tested, tried, refined, his life purified, that he might render the greater service for God. Every trial that we are called upon to endure, every sacrifice that we are called upon to make, is but the preparatory school for greater usefulness.

3. What test came into the life of Moses? What great decision was made? Heb. 11:23-26.

4. What task has been assigned to the church of Christ in these last days? Mark 16:15.

5. For the accomplishment of this work, what did the Saviour teach would be necessary? Luke 5:10, 11; 18:22, 23.

6. How did the apostolic church carry out this principle in the spreading of the gospel message? Acts 4:31-37.

NOTE.—"This liberality on the part of the believers was the result of the outpouring of the Spirit. The converts to the gospel were 'of one heart and of one soul.' One common interest controlled them,—the success of the mission intrusted to them; and covetousness had no place in their lives. Their love for their brethren and the cause they had espoused was greater than their love of money and possessions. Their works testified that they accounted the souls of men of higher value than earthly wealth."—"The Acts of the Apostles," pp. 70, 71.

7. What is one of the outstanding dangers to the followers of Christ? What admonition has He given? Luke 12:15, 33.

8. What, rather, ought His people to seek? Where will their hearts be centered? Verses 31, 34.

9. What will God do for those whose hearts are fully surrendered to Him? Verse 32.

10. In making our choice for Christ and His service, what should be considered? Luke 14:26, 27.

11. What two illustrations does the Saviour use to enforce the lesson? Verses 28-32.

NOTE.—The Saviour can accept no partial obedience. He who loves father or mother, sister or brother, more than Christ, is not worthy of Him. Christ must come first. We should count the cost when choosing His service. Choosing Him, our all must go with the choice. We must be prepared to battle through to victory. The promise is to those who forsake all to take Him: "He shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." We need to count the cost, but it is worth all the sacrifice.

12. What conclusion is drawn? Verse 33.

13. What is the basic principle on which God expects us to give for the extension of His cause? Luke 12:48; Matt. 10:8, last clause.

NOTE.—"As our blessings and privileges are increased,—above all, as we have before us the unparalleled sacrifice of the glorious Son of God,—should not our gratitude find expression in more abundant gifts to extend to others the message of salvation? The work of the gospel, as it widens, requires greater provision to sustain it than was called for anciently; and this makes the law of tithes and offerings of even more urgent necessity now than under the Hebrew economy."—"Patriarchs and Prophets," pp. 528, 529.

14. What is the divine standard for individual giving? 1 Cor. 16:2.

15. Lest we should at any time forget the world's need, what are we urged to do? John 4:35; Luke 10:2.

16. What will our vision of the harvest field and our prayers for workers lead us to do? Acts 16:9, 10.

NOTE.—"From all countries the Macedonian cry is sounding, 'Come over and help us.' God has opened fields before us, and if human agencies would but coöperate with divine agencies, many, many souls would be won to the truth. But the Lord's professing people have been sleeping over their allotted work, and in many places it remains comparatively untouched."—"Testimonies," Vol. 9, p. 46.

"Our church members should feel a deep interest in home and foreign missions. Great blessings will come to them as they make self-sacrificing efforts to plant the standard of truth in new territory."—Id., p. 49.

"The small sums saved by deeds of sacrifice will do more for the upbuilding of the cause of God than larger gifts will accomplish that have not called for denial of self."—"Counsels on Health," p. 131.

17. What is required of all stewards, whether intrusted with worldly goods or with positions of responsibility in service? 1 Cor. 4:1, 2.

NOTE.—"We are pilgrims and strangers, seeking a better country, and every soul should make a covenant with God by sacrifice. The time for saving souls is short, and whatever is not needed in supplying positive necessities, should be brought as a thank offering to God."—"Gospel Workers," p. 454.

"The Lord designs that the means intrusted to us shall be used in building up His kingdom."—"Testimonies," Vol. 6, p. 448.

"If there was ever a time when sacrifices should be made, it is now. Those who have money should understand that now is the time to use it for God."—Id., p. 450.

"Teach your children that God has a claim upon all they possess, a claim that nothing can ever cancel; whatever they have is theirs only in trust, as a test of their obedience."—Id., p. 451.

LESSON 11

THE BLESSINGS DERIVED FROM FAITHFUL STEWARDSHIP

June 15, 1929

MEMORY VERSE: 2 Cor. 8:12.

LESSON HELP: "Christ's Object Lessons," pp. 390-404 (new ed., pp. 397-413).

INTRODUCTION

"However short our service or humble our work, if in simple faith we follow Christ, we shall not be disappointed of the reward. That which even the greatest and wisest can not earn, the weakest and most humble may receive. Heaven's golden gate opens not to the self-exalted. It is not lifted up to the proud in spirit. But the everlasting portals will open wide to the trembling touch of a little child. Blessed will be the recompense of grace to those who have wrought for God in the simplicity of faith and love."—"Christ's Object Lessons," p. 404.

1. In the building of the sanctuary in the wilderness, what spirit was necessary on the part of those who gave the materials? Ex. 25:2.

2. In the time of the judges, what did the same spirit lead the people to do? Judges 5:2.

3. On what basis is our service and sacrifice acceptable to God? What alone commends our service to Him? 2 Cor. 8:12.

NOTE.—"It is not the length of time we labor, but our willingness and fidelity in the work, that makes it acceptable to God. In all our service a full surrender of self is demanded. The smallest duty done in sincerity and self-forgetfulness, is more pleasing to God than the greatest work when marred with self-seeking. He looks to see how much of the spirit of Christ we cherish, and how much of the likeness of Christ our work reveals. He regards more the love and faithfulness with which we work than the amount we do."—"Christ's Object Lessons," p. 402.

4. What is said of him who sows sparingly? Bountifully? How should one give? Upon whom is the love of God placed? 2 Cor. 9:6, 7.

5. How bountifully has God given both temporal and spiritual blessings to His earthly children? Verses 9-11.

6. What instruction does the apostle Paul command Timothy to give to those who are blessed with this world's goods? 1 Tim. 6:17, 18.

7. By following this counsel, for what are they preparing? Verse 19.

NOTE.—"God desires us to choose the heavenly in place of the earthly. He opens before us the possibilities of a heavenly investment. He would give encouragement to our loftiest aims, security to our choicest treasure. He declares, 'I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.' When the riches that moth devours and rust corrupts shall be swept away, Christ's followers can rejoice in their heavenly treasure, the riches that are imperishable. . . . Then let your property go beforehand to heaven. Lay up your treasure beside the throne of God. Make sure your title to the unsearchable riches of Christ."—Id., pp. 374, 375.

8. What did Paul say to the Philippians concerning his own experience? Phil. 4:15-17.

9. What kindness shown to the apostle Paul did he say was "well pleasing" to God? Of what was Paul assured for them? Verses 18, 19.

10. With what parable did Jesus illustrate God's dealing with His workers? Matt. 20:1.

11. What was the reward promised to the first laborers hired? Verse 2.

12. What promise did the householder make to those called at the third, sixth, and ninth hours? Verses 3-5.

13. At the eleventh hour whom did he find in the market place? What arrangement did He make with them? Verses 6, 7.

14. When the time of rewards came, what procedure did the householder follow? How much did each receive? What complaint was made? Verses 8-12.

15. What reply did the householder make? Verses 13-16.

NOTE.—"The first laborers of the parable represent those who, because of their services, claim preference above others. They take up their work in a self-gratulatory spirit, and do not bring into it self-denial and sacrifice. They may have professed to serve God all their lives; they may have been foremost in enduring hardship, privation, and trial, and they therefore think themselves entitled to a large reward. They think more of the reward than of the privilege of being servants of Christ. In their view their labors and sacrifices entitle them to receive honor above others, and because this claim is not recognized, they are offended."—Id., pp. 399, 400.

16. In what way will the saints of God have made a covenant with the Lord? Ps. 50:5.

NOTE.—"O, how different are the standards by which God and men measure character. God sees many temptations resisted of which the world, and even near friends, never know,—temptations in the home, in the heart. He sees the soul's humility in view of its own weakness; the sincere repentance over even a thought that is evil. He sees the wholehearted devotion to His service. He has noted the hours of hard battle with self,—battle that won the victory. All this God and angels know. A book of remembrance is written before Him for them that fear the Lord and that think upon His name."—Id., pp. 403, 404.

17. What will be the reward of all who have willingly and loyally consecrated their all to Christ's service? Rom. 2:6, 7; Rev. 22:12.

NOTE.—"There are many who have given themselves to Christ, yet who see no opportunity of doing a large work or making great sacrifices in His service. These may find comfort in the thought that it is not necessarily the martyr's self-surrender which is most acceptable to God; it may not be the missionary who has daily faced danger and death, that stands highest in heaven's records. The Christian who is such in his private life, in the daily surrender of self, in sincerity of purpose and purity of thought, in meekness under provocation, in faith and piety, in fidelity in that which is least, the one who in the home life represents the character of Christ,—such a one may in the sight of God be more precious than even the world-renowned missionary or martyr." —Id., p. 403.

18. Of what was the apostle Paul assured as he neared the close of his ministry? To how many is the same assurance given? 2 Tim. 4:8.

NOTE.—"The one who stands nearest to Christ will be he who on earth has drank most deeply of the spirit of His self-sacrificing love,—love that 'vaunteth not itself, is not puffed up, . . . seeketh not her own, is not easily provoked, thinketh no evil,'—love that moves the disciple, as it moved our Lord, to give all, to live and labor and sacrifice, even unto death, for the saving of humanity."—"The Desire of Ages," p. 549.

19. What do those become who accept of the salvation bought by the blood of Jesus? 2 Cor. 6:1, first clause.

NOTE.—God's eternal gift of love and life in redeeming us; the eternal gratitude which we must ever owe to Him; the binding, drawing power of His infinite love,—all these blessings ought to make us grateful, willing partners with Him in His labor and travail for lost humanity.

LESSON 12

THE GIFT OF THE HOLY SPIRIT; GOD'S ASSURANCE OF VICTORY

June 22, 1929

MEMORY VERSE: Eph. 4:13.

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

INTRODUCTION

"All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through coöperation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—"The Desire of Ages," p. 827.

THE LESSON

1. What struggle is constantly going on in the hearts and lives of men? Gal. 5:17.

NOTE.—"It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself."—"The Desire of Ages," p. 671.

2. In His desire for man's salvation, what has ever been God's attitude? Eph. 2:4, 5.

NOTE.—God's love for His children has ever been manifest in His desire for their salvation. His love emptied heaven in our behalf, and centered the eyes of the universe on the conflict raging between good and evil on earth. All creation awaited the outcome of God's plan for man's redemption in the sacrifice of His only-begotten Son. Calvary is the evidence of a love unsurpassed.

3. As God seeks for a dwelling place in the hearts of His children, what part have we to perform? Rev. 3:20.

NOTE.—The Saviour "is not repulsed by scorn or turned aside by threatening, but continually seeks the lost ones, saying, 'How shall I give thee up?' Although His love is driven back by the stubborn heart, He returns to plead with greater force, 'Behold, I stand at the door, and knock.' "—"Christ's Object Lessons," p. 235.

4. By what means does God approach the hearts of men? John 16:7, 8.

5. What does the Holy Spirit do for the believer? Into what will He lead us? John 14:26; 16:13.

6. What change will result from the coming of the Spirit into our hearts? Eze. 36:26, 27.

NOTE.—"The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—"The Desire of Ages," p. 671.

7. Upon what occasion did Jesus explain the mystery of being born of the Spirit? To what did He liken it? John 3:1-8.

8. What need did David recognize in his life? With what earnest words did he plead for the Spirit? Ps. 51:10-12.

9. How fully will the Holy Spirit take possession of our lives if we yield to Him? What will He do for us? What shall we then be able to comprehend? Eph. 3:16-19.

NOTE.—The Holy Spirit, admitted to the human heart, brings not only cleansing from sin but unmeasured power for the "inner man," where Christ by His Spirit has come to dwell.

10. As the result of such a surrendered life, what will God develop in us? Eph. 4:13.

NOTE.—This reference definitely states that the gifts of the Spirit are given for the purpose of developing in the church the full stature of Jesus Christ,—a church measuring to His standard in character, service, sacrifice, that the work of God may be accomplished and a people made ready for our Lord's return.

11. What are we counseled against doing? Verse 30.

NOTE.—We "grieve" the Holy Spirit by our sins, our carelessness, our indifference, our neglect of duty. (See verses 25-32.)

12. What was the result of the outpouring of the Spirit upon the early church? Acts 4:4, 31, 32; 6:3, 8; 8:1, 4.

NOTE.—"What was the result of the outpouring of the Spirit on the day of Pentecost? The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world. As the disciples proclaimed the message of redeeming grace, hearts yielded to the power of this message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with believers in seeking the pearl of great price. Some who had been the bitterest opponents of the gospel became its champions. . . . Every Christian saw in his brother a revelation of divine love and benevolence. One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom."—"The Acts of the Apostles," p. 48.

13. Of what was this the fulfillment? Joel 2:28, 29.

14. What may we expect in these days just before the great ingathering? Verse 23, last clause.

NOTE.—"Near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest 'in the time of the latter rain.' "—Id., p. 55.

15. What will be the result to the church? Acts 1:8.

NOTE.—"Every worker who follows the example of Christ will be prepared to receive and use the power that God has promised to His church for the ripening of earth's harvest. Morning by morning, as the heralds of the gospel kneel before the Lord and renew their vows of consecration to Him, He will grant them the presence of His Spirit, with its reviving, sanctifying power. As they go forth to the day's duties, they have the assurance that the unseen agency of the Holy Spirit enables them to be 'laborers together with God.' "—Id., p. 56.

16. What invitation will the Spirit give through God's witnesses? When will this be given? Rev. 22:17, 20.

NOTE.—"Every one who hears is to repeat the invitation. Whatever one's calling in life, his first interest should be to win souls for Christ. He may not be able to speak to congregations, but he can work for individuals. . . .

"The disciples were to begin their work where they were. The hardest and most unpromising field was not to be passed by. So every one of Christ's workers is to begin where he is. In our own families may be souls hungry for sympathy, starving for the bread of life. There may be children to be trained for Christ. There are heathen at our very doors. Let us do faithfully the work that is nearest. Then let our efforts be

extended as far as God's hand may lead the way."—"The Desire of Ages," p. 822.

"The command, 'Go ye into all the world,' is not to be lost sight of. We are called upon to lift our eyes to the 'regions beyond.' Christ tears away the wall of partition, the dividing prejudice of nationality, and teaches a love for all the human family. He lifts men from the narrow circle which their selfishness prescribes; He abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies. He teaches us to look upon every needy soul as our brother, and the world as our field."—Id., p. 823.

LESSON 13

TRIUMPH FOR THOSE WHO COVENANT BY SACRIFICE

June 29, 1929

MEMORY VERSE: 1 John 3:2.
LESSON HELP: "Prophets and Kings," pp. 722-733.

INTRODUCTION

"Fellow pilgrim, we are still amid the shadows and turmoil of earthly activities; but soon our Saviour is to appear to bring deliverance and rest. Let us by faith behold the blessed hereafter, as pictured by the hand of God. He who died for the sins of the world, is opening wide the gate of Paradise to all who believe on Him. Soon the battle will have been fought, the victory won. Soon we shall see Him in whom our hopes of eternal life are centered. And in His presence the trials and sufferings of this life will seem as nothingness. The former things 'shall not be remembered, nor come into mind.' 'Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry.' 'Israel shall be saved . . . with an everlasting salvation: ye shall not be ashamed nor confounded world without end.'" —"Prophets and Kings," pp. 731, 732.

THE LESSON

1. To what may all the world look forward in the very near future? Ps. 50:3, 4.

NOTE.—The hour is near when the Son of God shall return, and call home His faithful people. To them it will be an hour of joyful triumph (Isa. 25:8, 9), but to the disobedient a moment of awful fear (Rev. 6:14-17).

2. Who will be called in that day? What has been one of their outstanding characteristics? Ps. 50:5.

3. How fully will they have consecrated their all to the service of the Master? What promise has been made to them? Mark 10:28-30.

NOTE.—Every one of the "called" in that day will have been among those who have given their all. In service, time, money, comforts, home, wherever or whatever their service or life for Christ may have demanded, they will have known the true spirit of sacrifice. Each will have entered into the life and spirit of the blessed Master.

4. In forsaking all, what do God's children confess concerning this present world? Heb. 11:13.

5. To what are they looking forward? Verse 14.

6. Because of their faith and trust, what is God preparing for them? Verse 16.

7. Where will this city prepared for the saints be established? Whence does the city come? 2 Peter 3:13; Rev. 21:1, 2.

NOTE.—"In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field. . . . There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will appear new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects of study to call forth the powers of body and mind and soul."—"Prophets and Kings," pp. 730, 731.

8. What pictures does the prophet Isaiah draw of the saints' inheritance? Isa. 65:17, 21-25; 11:6-9.

9. Who only will be permitted to partake of the joys of the new earth? Rev. 22:14; 21:7, 27.

10. What general statement indicates the nature of the influences over which complete victory must be gained by the overcomer? 1 John 2:16.

11. By what means is overcoming made possible? 1 John 5:4.

NOTE.—Those who "overcome" gain the victory over the world, the flesh, and the devil. That victory can be gained only through faith in Christ. We can not do it of ourselves. He who overcomes surrenders all, and, like his Master, is wholly given to doing the will of Him that sent him. There will be no reservations in such surrender, service, or sacrifice.

12. Through whom does this victory come to us? 1 Cor. 15:57; Rom. 8:37.

13. What fullness of consecration is demanded of the overcomer? Rev. 12:11.

NOTE.—Those who overcome in this conflict win because they are willing to consecrate all, even life itself, to the Master. Only so is it possible to triumph in the conflict to-day. All for Christ now is the standard as surely as at any time in earth's history.

14. What precious promises are made to those who triumphantly overcome?

Answer: (a) Eat of the tree of life. Rev. 2:7.
(b) Be saved from the second death. Verse 11.
(c) Eat of the hidden manna. Verse 17.
(d) Power over the nations. Verse 26.
(e) White raiment (righteousness), and name confessed before heavenly hosts. Rev. 3:5.
(f) Pillar in God's temple. Verse 12.
(g) A place on Christ's throne. Verse 21.

15. What blessed invitation may all who have covenanted with Christ expect soon to hear? Matt. 25:34.

16. What change will come to the faithful in that day of ingathering? 1 John 3:2.

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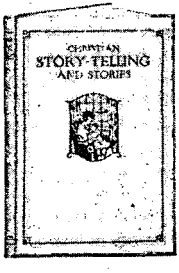

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