Mrs. F. D. Chase

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God Revealed in the Natural World

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MALAYSIA

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3. God's Gift of Life
4. God's Faithfulness
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Introductory Note

In these days the book of Genesis, perhaps more than any other book of the Bible, is disbelieved, distorted, and explained away. Yet Jesus believed it. He quoted from the second chapter in approval of the marriage relation, and from the sixth and nineteenth chapters to show the wickedness of the last days; and He referred several times to Abraham, Isaac, and Jacob, thus showing His faith in the record of their lives as given in a number of other chapters. Matthew, Mark, Luke, and John all quote from Genesis or make reference to its contents, while the apostle Paul quotes from each of the first five chapters; in fact, a portion of nearly every chapter of the book is alluded to by the different writers of the New Testament as well as by the Saviour Himself. It would seem that the Bible writers refer more frequently to this book than to any other in the Bible.

Genesis is a book of marvelous beginnings,—a book of facts. It records the beginning of all material things as they came in their perfection from the hand of God; the beginning of the institutions of marriage and the Sabbath; the beginning of temptation and of sin in this world, with all its consequent evils,—lying, hatred, envy, strife, and murder; the beginning of guilt, remorse, shame, excuses; the beginning of punishment for sin,—sorrow, pain, and death, thorns and thistles; the beginning of agriculture, hunting, shepherding, metal smelting, bricklaying, instrumental music; the beginning of redemption, worship, sacrifice, offering, and prophesying; the beginning of polygamy, city life, drunkenness, races, nations; the beginning of calamity, rain, and the rainbow promise; the beginning of diversity of languages and of the dispersion of peoples. All these things are noted in the first eleven chapters of Genesis.

This book needs no apologies; it is God-breathed, a revelation of His wondrous power and love. Because unconsecrated men can not understand or comprehend God's way of working, men of faith should not stumble nor question; but rather say with a noted writer, Jean Paul, "The first leaf of the Mosaic record has more weight than all the folios of men of science and philosophy."

Lesson 1—July 6, 1929

THE TRUE GOD

MEMORY VERSE: Jer. 32:17.

SEED THOUGHT: "While the Bible should hold the first place, . . . the book of nature is next in importance. . . . The whole natural world is designed to be an interpreter of the things of God."—"Counsels to Teachers," pp. 185, 186.

THE LESSON

1. What is the origin and use of all Scripture? 2 Tim. 3:16.

NOTE.—"This book [the Bible] is the voice of God speaking to us. . . . Faith must be kept in constant exercise through the diligent, per-

severing study of the word."—"Fundamentals of Christian Education," p. 433.

2. What do the Scriptures teach concerning the origin of the earth and the things therein? Isa. 42:5.

NOTE.—Dr. G. Campbell Morgan, noted author and preacher, is said to have once taken his New Testament and blue-penciled every chapter that had in it a quotation from, or an allusion to, the Old Testament. When finished, he did not have twenty unmarked chapters, so thoroughly is the Old Testament interwoven in the New. Were we to take the entire Bible and mark every direct or indirect statement concerning any part of God's work as Creator of material things, we should be equally surprised at the result, for at least thirty of the books of the Bible refer to God's creative work, and some of these make many direct references to it.

3. How did the psalmist distinguish between Israel's God and the gods of the heathen? Ps. 96:4, 5.

4. With what did Hezekiah accredit the Lord? Isa. 37:16.

5. Whom did the apostle Paul present to the heathen as the only true God? Acts 17:23, 24.

NOTE.—"The most effective way to teach the heathen who know not God, is through His works."—"Counsels to Teachers," p. 186.

"As the works of God are studied, the Holy Spirit flashes conviction into the mind."—"Special Testimonies on Education," p. 59.

When members of the human family "have learned to know God through His works, a foundation will be laid for the spiritual truths of the written word, which will elevate and purify their characters."—Id., p. 60.

6. How does the Lord Himself regard His creative work? Isa. 45:18.

7. Besides being a means of identification of the true God, what other spiritual purpose does the material creation serve? Ps. 19:1; Isa. 40:26.

NOTE.—"Solomon took an especial interest in natural history, but his researches were not confined to any one branch of learning. Through a diligent study of all created things, both animate and inanimate, he gained a clear conception of the Creator. In the forces of nature, in the mineral and the animal world, and in every tree and shrub and flower, he saw a revelation of God's wisdom; and as he sought to learn more and more, his knowledge of God and his love for Him constantly increased."—"Prophets and Kings," p. 33.

"The whole heart of nature seems thirsting to give;" thus should our hearts go out to others in kindly, sympathetic service.

> Hands that ope but to receive
> Empty close; they only live
> Richly who can richly give.
> —J. G. Whittier.

8. What reason does the Lord give for remembering Him? Isa. 51: 12, 13, first part.

9. For what reason do heavenly beings accord Jehovah glory and honor? Rev. 4:11.

NOTE.—"When 'the heavens and the earth were finished, and all the host of them,' the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. 'The morning stars sang together, and all the sons of God shouted for joy.' "—"The Desire of Ages," p. 769.

10. Upon what is our duty to reverence and worship God based? Ps. 95:6, 7.

NOTE.—True worship is willing obedience to all of God's requirements. Why should we not obey and worship Him in whom "we live, and move, and have our being"?

11. What are we admonished to do? Isa. 40:26.

NOTE.—"The upward look corrects the ever-present tendency, to which all are more or less prone, to absorption in the things of this life. Duty is no longer regarded as irksome compulsion by the one who lives with uplifted eye—it is rather his opportunity for voicing the devotion of the heart."

12. As we heed the prophet Isaiah's admonition, what spirit will possess us? Ps. 150:2.

13. Who were associated with the Father in the work of creation? Gen. 1:2, last part; John 1:1, 3.

NOTE.—In no case in the Hebrew in the first chapter of Genesis is the singular form for the Deity used. In other chapters of the book, the singular form El, God, occurs; but in this chapter the word "E-lo-him," the plural form of El, literally Gods, is used thirty-one times. The Father, Son, and Holy Spirit were one in the work of creation.

As the Father, Son, and Holy Spirit worked together at the creation, so were they each present at the inauguration of the gospel dispensation, when the Father at the baptism of Jesus audibly introduced His Son to the world (Matt. 3:16, 17), and the Holy Spirit in the form of a dove descended from heaven and rested upon Him. Then, when Jesus gave the great commission to the disciples just before His ascension, He said that all down the ages the three, Father, Son, and Holy Spirit (Matt. 28:19), were to be recognized at every Christian baptism; and baptism, as a personal experience, is the sign of the new creation, or the new birth.

14. Why were the heavens and the earth created? Rev. 4 11, last part.

NOTE.—The Lord finds His pleasure in giving pleasure to those whom He created. "He has filled earth and air and sky with glimpses of beauty to tell you of His loving thought for you. The beauty of all created things is but a gleam from the shining of His glory. If He has lavished such infinite skill upon the things of nature, for your happiness and joy, can you doubt that He will give you every needed blessing?"—"Thoughts from the Mount of Blessing," p. 143.

"Even the adornments of the earth, as seen in the grass of living green, the lovely flowers of every hue, and the lofty and varied trees of

the forest, testify to the tender, fatherly care of our God, and to His desire to make His children happy."—"Healthful Living," p. 285.

15. How should we express our gratitude to the Lord for His marvelous works? Ps. 105:1, 2; 1 Chron. 16:24.

NOTE.—What God has done reveals what God is; therefore, we should tell to others the story of His acts, and let these speak for Him. As the heathen visited Solomon to learn of his great wisdom, "he taught them of God as the Creator of all things, and they returned to their homes with clearer conceptions of the God of Israel, and of His love for the human race. In the works of nature they now beheld an expression of His love and a revelation of His character; and many were led to worship Him as their God."—"Prophets and Kings," p. 47.

16. What key to the treasure house of His word has the Lord given us? Rom. 1:20.

NOTE.—"In the natural world, God has placed in the hands of the children of men the key to unlock the treasure house of His word. The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made."—"Counsels to Teachers," p. 187.

Lesson 2—July 13, 1929

GOD'S POWER AND LOVE

LESSON SCRIPTURE: Gen. 1:1-10.

MEMORY VERSE: Amos 5:8.

SEED THOUGHTS: "The display of God's power is at the same time the revelation of His heart."—Hugh Macmillan.

"The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator's love."—"Steps to Christ," p. 9.

THE LESSON

1. How did the original matter of the earth come into existence? When did this creation take place? Gen. 1:1-5; Ex. 20:11.

NOTE.—"The great Jehovah had laid the foundations of the earth; He had dressed the whole world in the garb of beauty, and had filled it with things useful to man, He had created all the wonders of the land and of the sea. In six days the great work of creation had been accomplished."—"Patriarchs and Prophets," p. 47.

Why should men think that a bit of lifeless matter thrown off from the sun could in time evolve living beings, when there has never been found anywhere in the present natural order mineral matter developing of itself into living things? Only living things can convert the dust of the earth into living tissues; therefore, the first living thing on this earth must have been created, and who but the Lord can create?

2. What is the first view given us of the earth? Gen. 1:2, first part.

3. What further view is given of its early condition? Gen. 2:4, 5.

NOTE.—"No plant of the field was yet in the earth, and no herb of the field had yet sprung up." (See American Revised Version, Verse 5.)

4. With what expression is the work of each creation day prefaced? Gen. 1:3, 6, 9, 11, 14, 20, 24, 26.

5. How is this thought upheld elsewhere in the Scriptures? Ps. 33: 6, 9; Heb. 11:3.

6. What more appeared at the word of the Lord on the first day? Gen. 1:3.

NOTE.—There is light apart from sun, moon, and stars. "In the manifestation of God to His people, light had ever been a symbol of His presence. At the creative word in the beginning, light had shone out of darkness. Light had been enshrouded in the pillar of cloud by day and the pillar of fire by night, leading the vast armies of Israel. Light blazed with awful grandeur about the Lord on Mount Sinai. Light rested over the mercy seat in the tabernacle. Light filled the temple of Solomon at its dedication. Light shone on the hills of Bethlehem when the angels brought the message of redemption to the watching shepherds."—"The Desire of Ages," p. 464.

The world is in need of spiritual light. "God is light; and in the words, 'I am the light of the world,' Christ declared His oneness with God, and His relation to the whole human family. It was He who at the beginning had caused 'the light to shine out of darkness.' "—Ibid.

God says to us, as of old, "Let there be light;" therefore, it is our duty and privilege, both by example and precept, to let the light shine through us to those in darkness.

7. What did the Lord ask Job concerning the light? Job 38:24, first part.

NOTE.—"If the blue were taken from the sky, the gold from the sunshine, the verdure from the leaves, the crimson from the blood, which is the life of man, the flush from the cheek, the darkness from the eye, the radiance from the hair," and the purple from the pansy, we would sense what we owe to God for His creative act in giving light with its wonderful rainbow hues,—one of His best gifts to man.

8. What was done on the second creation day? What purpose does the firmament serve? What name was given it? Gen. 1:6-8.

NOTE.—The work of the second day might seem small compared with that of other days did we not consider that all living things are dependent upon the atmosphere for life; that it transmits sound, diffuses the sunlight, so that things not in the direct rays can be seen; that it gives to us the beautiful blue of the sky, and the gorgeous sunrise and sunset colors; that it upholds the clouds which give us rain and snow, and prevents the extremes of heat and cold that would otherwise obtain; besides serving in numerous other ways. Reference is frequently made in the Scriptures to this day's work as an evidence of God's power and love.

9. In what are the waters above the firmament confined? Job 26:8.

NOTE.—The clouds precipitate annually upon the comparatively small territory of the British Isles alone at least sixty-eight cubic miles

of water, or more than 340 trillion tons, and yet "the cloud is not rent under them."

The sun dissipates the clouds; so the Sun of Righteousness dissipates our clouds of trial and perplexity.

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings o'er your head."

10. Whom are we admonished to seek? Amos 5:8.

NOTE.—The Mississippi River keeps bearing its wide miles of water to the Gulf, and Niagara keeps thundering age after age, because He "calleth for the waters of the sea, and poureth them out upon the face of the earth."

A renowned astronomer estimates that 70,000 years would be required for the world's population, working energetically night and day, to lift with buckets out of the ocean as much water as the sun draws up into the clouds in a single year. How quietly and efficiently the Lord accomplishes His ends! He is well able to do for us "exceeding abundantly above all that we ask or think." Eph. 3:20.

11. To what beneficent thought concerning the rain does the Lord call attention? Job 36:27, 28.

NOTE.—Even now the rain frequently causes much destruction; but if the raindrops were large, and the rain always accompanied by much wind or force, it would tear the leaves, blossoms, and fruit from the plants; destroy crops, and cause serious damage to animal life. The Lord sends His doctrines, His instruction, to us in the same gentle, thoughtful way as He sends the "small" rain. (See Deut. 32:2.)

12. How does the Lord who sends the rain evidently expect us to feel toward Him? Jer. 5:24.

NOTE.—The rain is a symbol of the free and abundant grace of God, an invitation from God to allow Him to rain righteousness upon us. It is an evidence of His justice and mercy. While most men forget His blessings, God expects from us a grateful response for these mercies.

13. What did the Lord ask Job concerning the snow? Job 38:22.

14. What invitation does the Lord, from time to time, renew to us through the snow? Isa. 1:18.

15. By what illustration does God inspire confidence in those who sow the seeds of truth in the hearts of men? Isa. 55:10, 11.

16. What was the first change wrought on the third day? What name was given to the dry land? What to the waters as gathered together? Gen. 1:9, 10.

NOTE.—The Lord sculptured the earth with mountains, hills, and plains, interspersed with noble rivers and lovely lakes. He ornamented and enriched the plains with gold, silver, and precious stones. These were for the service and pleasure of man, and to direct his affections

to the Giver of every good and perfect gift. (See "Patriarchs and Prophets," p. 108.)

17. What promise shows the value the Lord places on the precious stones with which He ornamented the earth? Isa. 54:11, 12.

NOTE.—Wonderful promise! He who suffers the Lord to lay the stones of his spiritual temple, or character, will have it adorned with the fair colors of humility, patience, benevolence, temperance, and love, the greatest of which is love. Love is the gathering up and harmonizing of all other qualities into that divine beauty which it sheds over the whole life of the Christian. "It is the genus of which all the Christian virtues are the species."

18. How does the Lord refer to the mountains in illustrating His care for His people? Ps. 125:2.

NOTE.—Like the mountains, the righteousness of the Lord is a gift to us; and it is our protection from the evil in the world. Ps. 36:6.

As the mountains give of their substance and of the water that falls upon them to enrich the valleys below, so should we enrich other lives by giving them of the spiritual and temporal bounties that we receive from the Father above.

19. When the Lord sought to convince Job of His power and love, to what did He refer? Job 38:8-11.

20. How does the Lord rebuke those who do not recognize His power as revealed in the sea? Jer. 5:21, 22.

NOTE.—"It is not in order to produce fright that the Lord reminds us of His mighty power that can set bounds for the sea, so that it can not pass over in its fiercest tumult. No; it is that we may trust Him. Perfect faith and love drive fear away. So the power of God over the sea is referred to as evidence of His faithfulness." (See Ps. 89:8, 9.)—"The Gospel in Creation," p. 81.

Lesson 3—July 20, 1929

GOD'S GIFT OF LIFE

LESSON SCRIPTURE: Gen. 1:11-13.

MEMORY VERSE: Jer. 17:7, 8.

SEED THOUGHT: "On everything upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they [God's children] may behold the image and superscription of God."—Mrs. E. G. White, in "Education," p. 100.

THE LESSON

1. When the creation was completed, what did the Lord say of the quality of His work? Gen. 1:31.

NOTE.—"Good" with God means perfect. This precludes the thought of evolution.

"Perfection exists in the least as well as in the greatest of the works of God. . . . So in the humblest lot true excellence may be found; the commonest tasks, wrought with loving faithfulness, are beautiful in God's sight."—"Education," p. 114.

2. What was the first thing to which life was given? Verse 11.

NOTE.—The basis of life in both plants and animals is in the protoplasm, a simple substance which appears quite like the raw white of egg; but it has kept its life secret from the wise of all ages, that which makes it a living thing eluding all efforts at complete analyzation. Protoplasm is as much a mystery in the myriads of one-celled animals and plants as in the highly organized.

3. What vital purpose was the earth's living carpet of green to serve in the economic world? Verse 30.

NOTE.—"Pleasant to the eyes" and "good for food,"—beauty and utility. This seems to have been the underlying purpose of God in His creative work, and few things more fully display both beauty and usefulness than does the grass. "How dull and uninteresting would the earth be without its soft, bright verdure! . . . Though formed to be cropped by the beasts of the field, and trodden under the foot of man; though to-day in the field and to-morrow cast into the oven, there is as much skill expended in its construction as in the palm tree destined to last for centuries, and lifting up its head securely above the ravages of man and beast."—"Bible Teaching in Nature," pp. 52, 55.

4. How does the psalmist illustrate the frailty of human life? What striking contrast does he draw? Ps. 103:15-17.

5. What important lesson would the Saviour have us learn from the grass? Matt. 6:30, 31.

6. After the grass, what did the Lord create? Gen. 1:11.

7. What lesson did the Saviour draw from the lilies? Matt. 6:28, 29.

NOTE.—"On the lily's petals, God has written a message for you,—written in language that your heart can read only as it unlearns the lessons of distrust and selfishness and corroding care. . . . Through the flowers, God would call our attention to the loveliness of Christlike character. He who has given such beauty to the blossoms desires far more that the soul should be clothed with the beauty of the character of Christ."—"Thoughts from the Mount of Blessing," pp. 143, 144.

"He has filled earth and air and sky with glimpses of beauty to tell you of His loving thought for you."—Id., p. 143. Then, as long as there is beauty in the world, we have the assurance of God's love.

8. What lessons should the trees, created on the third day, teach us? Jer. 17:7, 8.

NOTE.—The tree, ever reaching upward and outward, is a silent appeal to us to be ever drawing nearer and nearer to God, while at the same time coming into closer, friendlier contact with the world about. The evident object of the flat surface, interior construction, habit, and arrangement on the stem of leaves, is that of securing the most light possible, since they can prosecute their work of food making only in the

light. Then do not the millions of leaves appeal to us to direct every act of our lives toward the absorption of the True Light, remembering that He has said, "Without Me ye can do nothing"? But with Him we can say with the apostle Paul, "I can do all things through Christ which strengtheneth me." With Him a Bunyan could write a "Pilgrim's Progress" in a prison cell on the twisted bits of paper that were used as stoppers for the milk bottles.

9. What law did the Lord in the beginning write upon the life of every seed? Gen. 1:12. Answer: Each plant yielding seed after its kind.

NOTE.—"I know that, whatsoever God doeth, it shall be forever." Eccl. 3:14. When He said that each seed should reproduce "after his kind," that inexorable law went forth for all time. Man can produce new varieties of plants by cross fertilization, and hybridization, but no new species.

10. How does the Lord contrast the righteous and the wicked? Ps. 1:1-6.

NOTE.—The man whose soul is not watered by the water of life will perish as does leaf or tree cut off from its water supply. Hence each growing plant is a silent appeal to us to keep in touch with the "living fountains of waters." Rev. 7:17. The "leaf fadeth" if the circulation of water is not properly maintained, and the leaf has a large part to act in securing efficient circulation.

Lesson 4—July 27, 1929

GOD'S FAITHFULNESS

LESSON SCRIPTURE: Gen. 1:14-19.
MEMORY VERSE: Ps. 89:1, 2.
SEED THOUGHT: "On every leaf of the forest or stone of the mountains, in every shining star, in earth and air and sky, God's name was written."—"Patriarchs and Prophets," p. 51.

THE LESSON

1. What was made to appear on the fourth day of creation week? What benefit was the earth to receive from the heavenly bodies? Gen. 1:14-16.

NOTE.—Surely He who commands the morning, and causes the day-spring to know its place (Job 38:12) should be trusted to guide and direct our paths.

2. Of what does the Lord regard His control over day and night to be an assurance? Jer. 33:20, 21, 25, 26.

NOTE.—From the beginning God has kept His promise with nights and days that one should succeed the other. Are not His promises of grace as immutable as His laws in nature?

3. As the earth is turned to the sun, what effect is produced? Job 38:14.

NOTE.—The sun's rays cause all vegetation to grow green and beautiful, to "stand forth as in rich apparel."—Noyes' Translation.

"The Lord God is a sun" (Ps. 84:11) to His people. His presence in the heart will cause the graces of the Spirit to spring forth even as the sun causes vegetable life to grow. As a plant invariably grows toward the light, so would God have it remind us that we should turn as naturally to Him for spiritual life.

4. How is the revolution of the earth about the sun indicated? Gen. 1:14, last part.

NOTE.—How confidently we look forward to one season and then another; but to produce these, the earth with all upon it must compass each year a journey of 600,000,000 miles, or one and one-half million miles a day. For thousands of years it has made this annual revolution about the sun, and has not lost a second of time. How safe we feel and how confidently we rest upon that promise made so long ago that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease"! Gen. 8:22.

5. Who alone knows the number of the stars? Ps. 147:4.

NOTE.—We can observe with the naked eye only a few thousand stars, but the telescope and the camera together reveal millions upon millions. Each star is a sun, and no doubt like our sun is the center of a great solar system, with planets and their moons revolving around it. Our system occupies a space of more than five billion miles in diameter.

6. What did the Lord ask Job when seeking to impress him with man's impotency as compared with God's omnipotence? Job 38:32.

NOTE.—Arcturus is a giant sun estimated to have a diameter of 86,000,000 miles; and his "sons" are doubtless none other than huge worlds revolving around him at almost incredibly high speeds. Yet Arcturus, with his retinue of worlds, is flying through space at the rate of more than 900,000 miles an hour. Surely only omnipotent power can guide Arcturus and his "sons" in their terrific speed through the heavens. Our own sun, with his worlds and their satellites, is speeding along at a rate of sixteen miles a second, or about 60,000 miles an hour.

7. What other interesting question did the Lord ask Job? Verse 31.
NOTE.—

"Orion, as they sang of old
  Orion, who can loose thy bands?
What stranger can invade thy fold
  Or snatch thy jewel from thy hand?"

8. What do the heavens declare? Ps. 19:1; 89:1, 2.

NOTE.—Are not His power, goodness, and love His glory? Surely the heavens declare these, together with His faithfulness.

Lord of all being, throned afar,
Thy glory flames from sun and star,—
Center and soul of every sphere,
Yet to each loving heart how near!
—O. W. Holmes.

9. Where does the Lord admonish us to look for evidence of His power and faithfulness? Isa. 40:26.

NOTE.—"Not one faileth." Of all the millions of heavenly bodies, all of which are in constant motion, not one fails to come to its appointed place at the proper time. The world's timepieces are set and regulated by the stars; "for that He is strong in power, not one faileth." (See American Revised Version punctuation.) Would that man were as obedient to the will of God!

10. Who alone knows the names of all the stars? Ps. 147:4.

11. What impressed Eliphaz, the friend of Job, as he studied the stars? Job 22:12.

NOTE.—To help us comprehend even the enormous distance of the nearest star, an able astronomer gives the following suggestion: Begin reading Webster's International Dictionary at the time a ray of light, which travels 186,000 miles a second, leaves the nearest star. When you have finished a single page, the light will have compassed 100,000,000 miles. When you have read the book through once, the light will have traveled two hundred billion miles, and yet it has hardly started on its way. If you keep on reading ceaselessly day and night, you will have read the dictionary through nearly one hundred times before that ray of light reaches the earth, and you will have been reading more than four years.

12. What suggestion is given in the word of the infinitude of space? Jer. 31:37.

NOTE.—It is said that "the earth is to the space between us and the nearest star as a particle one twentieth of an inch in diameter is to the whole world." Since the average distance between the stars is thought to be nearly three times the distance of the nearest star from us, what must be the extent of the universe that harbors millions upon millions of stars! How comforting the thought that the Lord's heart of love is as great as His power. Were this not so, there would not be such marvelous exhibitions of tender care for His children as the word and experience reveal.

13. How long will the stars give forth light? Dan. 12:3.

14. How does the Lord illustrate the great difference between His thoughts and those of man? Isa. 55:9.

NOTE.—"God sent His only-begotten Son to ransom man; man offered thirty pieces of silver for Him."—D. L. Moody.

The Lord says of man: "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." Deut. 32:18. But the Lord says of Himself that a woman may forget her own child, yet He will not forget us. He has graven us upon the palms of His hands. (See Isa. 49:15, 16.)

While to the astronomer the earth is but a grain of sand; to heavenly intelligences it is "the lesson book of the universe." It is here that "the Son of God tabernacled in humanity;" it is here that "the King of glory lived and suffered and died;" it is here that "the tabernacle of God" shall be "with men" when all things are made new.

Lesson 5—August 3, 1929

GOD'S WONDROUS WISDOM AND CARE

LESSON SCRIPTURE: Gen. 1:20-25, 30.

MEMORY VERSE: Job 12:7, 8.

SEED THOUGHT: "All the creatures of the woods and hills are a part of His great household. He opens His hand, and satisfies the desire of every living thing."—"Education," p. 118.

THE LESSON

1. What two divisions of animal life were created on the fifth day? Gen. 1:20, 21.

NOTE.—A marvelous work to be described in sixty-three words. Men have devoted a lifetime to studying one or more kinds of water animals, while others have devoted their lives to the study of birds. Even then their works were far from complete.

2. What did God say concerning the multiplication of water animals? Verse 22.

3. What was created upon the sixth day? Verse 24.

4. What phrase expresses the law according to which living things were to be multiplied? Verse 25.

NOTE.—The phrase "after his kind" occurs ten times in five verses referring to the creation of plants and animals. That phrase precludes chance, spontaneous generation, and evolution. Certain definite genera, or kinds, were in the thought of the Creator, and when He spoke, the organism came into being that answered to His thought or design. Each was to reproduce after its kind. Order, mathematical precision, intelligent design, are revealed throughout all nature. Surely, there is no folly like that which would make the earth and the things therein create themselves independently of the Lord of hosts; there is no blasphemy like that which would rob the Lord of hosts of His place as Creator of heaven and earth.

Louis Pasteur, the well-known French scientist, made this interesting observation: "Posterity will one day laugh at the foolishness of the modern materialistic philosopher. The more I study nature, the more I stand amazed at the works of the Creator. I pray while I am engaged in my work at the laboratory."

5. What food did the Lord provide for animals? Verse 30.

6. What other provision did He make for their need? Ps. 104:10-12.

7. What care does God still maintain over the animals? Job 38:39-41; Ps. 104:27.

NOTE.—"It is through His power that vegetation flourishes, that the leaves appear and the flowers bloom. He 'maketh grass to grow upon the mountains,' and by Him the valleys are made fruitful. All the beasts of the forest seek their meat from God, and every living creature, from

the smallest insect up to man, is daily dependent upon His providential care."—"Patriarchs and Prophets," p. 115.

Knowing God's care for all His creatures, why should not man say, "God is inconceivably great, unsearchingly wise, infinitely just and true; I am in His hands, and all is well."

8. What power has been given the animals? Prov. 6:6-8.

9. How does the Lord express His care for us? Matt. 10:29, 31.

NOTE.—"The Father's presence encircled Christ, and nothing befell Him but that which Infinite Love permitted for the blessing of the world. Here was His source of comfort, and it is for us."—"Thoughts from the Mount of Blessing," p. 110.

10. To what does the Lord liken those who are unmindful of Him and His care? Job 8:11-13.

NOTE.—The rush and the flag grow luxuriantly so long as their water supply is ample, but if deprived of it, quickly perish; so do all who forget God. They have no living principle of enduring prosperity within themselves, either in the love of God within them, or of the blessing of God on them. "To forget God is robbery, ingratitude, and idolatry." The Lord has made it easy for us to remember Him if we will only do as He asks us, associate everything about us with some revealed or unrevealed message to us of His love, care, and power; and accustom ourselves to recall these messages as we are brought in contact with the various things. In this way are we led to "pray without ceasing," for prayer consists of thankgiving as well as solicitation.

11. What promise is given to those who wait upon the Lord? Isa. 40:29, 31.

NOTE.—"Never allow yourself to talk in a hopeless, discouraged way. If you do, you will lose much. By looking at appearances, and complaining when difficulties and pressure come, you give evidence of a sickly, enfeebled faith. Talk and act as if your faith was invincible. The Lord is rich in resources; He owns the world. Look heavenward in faith. Look to Him who has light and power and efficiency. There is in genuine faith a buoyancy, a steadfastness of principle, and a fixedness of purpose, that neither time nor toil can weaken."—"Christ's Object Lessons," p. 147.

12. By what illustration did the Saviour emphasize His deep solicitude for His children? Matt. 23:37.

NOTE.—"Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God. The woes of a fallen race, pressing upon His soul, forced from His lips that exceeding bitter cry [John 5:40]. He saw the record of sin traced in human misery, tears, and blood; His heart was moved with infinite pity for the afflicted and suffering ones of earth; He yearned to relieve them all. . . . The Majesty of heaven in tears [Luke 19:41]! the Son of the infinite God troubled in spirit, bowed down with anguish! The scene filled all heaven with wonder. That scene reveals to us the exceeding sinfulness of sin; it shows how hard a task it is,

even for infinite power, to save the guilty from the consequences of transgressing the law of God. Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem."—"The Great Controversy," p. 22.

13. What questions did the Lord ask Job in an effort to lead Him to sense his true relation to God? Job 39:13, 19, 26, 27.

NOTE.—So skillful is the hawk in its flying that it can sail the length of the Holy Land many times in a day. No doubt the wonderful migration instinct is referred to in the last part of verse 26, an instinct that baffles man to explain or even to comprehend. So delicately adjusted is the bird's flying apparatus that if the primary feathers are lost from the tip of one wing, the power of flight is seriously crippled. Surely, it is not by man's wisdom, nor by evolution, that the bird is able to fly, but by the power of Him who in the spiritual world can teach us to soar to heavenly heights, leaving below us everything mean and low, every unkindness, with every unlovely thought or deed.

14. What reference does Solomon make to the God-given instinct revealed by animals? Prov. 30:24-28.

15. What lesson does the Lord draw from this same God-given instinct? Isa. 1:3; Jer. 8:7.

16. How did the psalmist express his longing for God? Ps. 42:1.

NOTE.—"All the way up the steep road leading to eternal life are wellsprings of joy to refresh the weary. Those who walk in wisdom's ways, are, even in tribulation, exceeding joyful; for He whom their soul loveth, walks, invisible, beside them. At each upward step they discern more distinctly the touch of His hand; at every step brighter gleamings of glory from the Unseen fall upon their path; and their songs of praise, reaching ever a higher note, ascend to join the songs of angels before the throne."—"Thoughts from the Mount of Blessing," p. 202.

Lesson 6—August 10, 1929

GOD'S CROWNING WORK

LESSON SCRIPTURE: Gen. 1:26-29, 31; 2:7, 19-24.

MEMORY VERSE: Ps. 100:3.

SEED THOUGHT: "He who gave His image to us must of necessity like to see His image in us."—D. L. Moody.

THE LESSON

1. What was the Lord's objective in creating the earth with its plant and animal life? Isa. 45:18.

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."—"Patriarchs and Prophets," p. 44.

2. What wonderful conception did the Lord have for man before creating him? Gen. 1:26.

NOTE.—God says that He created man in His image, according to a preconceived purpose. There are more than threescore statements in the Bible to the effect that the Lord created man.

3. When the creative fiat went forth, what was the result? Verse 27.

NOTE.—No greater love, no higher honor, can be conceived than what God bestowed upon man in creating him in His own image. "Shall we, for the privilege of tracing our descent from germs and mollusks and apes, consent to cast away that statement of Holy Writ, so grand in its simplicity, 'God created man in His own image, in the image of God created He him'? Shall we reject that genealogical record,—prouder than any treasured in the courts of kings,—'which was the son of Adam, which was the son of God'?"—"Education," p. 130.

Nobility means obligation. "Our noble birth is a divine commission which should bar all ignoble living."

4. Out of what was man formed? Gen. 2:7.

5. In creating Eve as He did, what truths concerning the marriage relation did the Lord seek to impress? Verses 21-24.

NOTE.—"God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. 'Marriage is honorable [Heb. 13:4];' it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature."—"Patriarchs and Prophets," p. 46.

6. What does the first recorded task performed by Adam reveal concerning his native intelligence? Verse 19.

7. What conception did the psalmist have of man as he came from the hand of the Creator? Ps. 8:5.

NOTE.—"They [Adam and Eve] were full of the vigor imparted by the tree of life, and their intellectual power was but little less than that of the angels. The mysteries of the visible universe—'the wondrous works of Him who is perfect in knowledge'—afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged man's study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters, to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God's glory in the heavens, the innumerable worlds in their orderly revolutions, 'the balancings of the clouds,' the mysteries of light and sound, of day and night,—all were open to the study of our first parents. On every leaf

of the forest or stone of the mountains, in every shining star, in earth and air and sky, God's name was written. The order and harmony of creation spoke to them of infinite wisdom and power. They were ever discovering some attraction that filled their hearts with deeper love, and called forth fresh expressions of gratitude."—Id., pp. 50, 51.

8. What food was provided for man? Gen. 1:29.

NOTE.—"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing." —"The Ministry of Healing," p. 296.

Man was first granted permission to eat animal food after the Flood. Gen. 9:3.

9. What arrangement did the Lord make for a home for Adam and Eve? Gen. 2:8.

NOTE.—The first home—"flower-strewn and star-curtained"—was designed and decorated by the Master Designer, the Lord Himself. "The blue heavens were its dome; the earth, with its delicate flowers and carpet of living green, was its floor; and the leafy branches of the goodly trees were its canopy. Its walls were hung with the most magnificent adornings,—the handiwork of the great Master Artist. In the surroundings of the holy pair was a lesson for all time,—that true happiness is found, not in the indulgence of pride and luxury, but in communion with God through His created works."—"Patriarchs and Prophets," p. 49.

10. What responsibility accompanied the gift of the Garden of Eden? Verse 15.

NOTE.—"It was the work of Adam and Eve to train the branches of the vine to form bowers, thus making for themselves a dwelling from living trees covered with foliage and fruit. There were fragrant flowers of every hue in rich profusion."—Id., p. 47.

11. What authority was given man? Gen. 1:28, last part.

NOTE.—Man "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." —Id., p. 45.

12. How does the Lord still declare His ownership of all things? Ps. 50:10-12.

NOTE.—"By the terms of our stewardship we are placed under obligation, not only to God, but to man. To the infinite love of the Redeemer every human being is indebted for the gifts of life. Food and raiment and shelter, body and mind and soul,—all are the purchase of His blood. And by the obligation of gratitude and service thus imposed, Christ has bound us to our fellow men."—"Education," p. 139.

13. What was now true of the work of creation? Gen. 2:1; Heb. 4:3.

14. As the Lord reviewed His work, what could He say of it? Gen. 1:31.

NOTE.—"Very good"—beautiful in its perfection. Solomon said, God "hath made everything beautiful in His time." Eccl. 3:11. "Beauty is essentially inwrought into God's works; every little flower, every blade of grass, every fitful shape, every flagrant twig, exemplifies it. Beauty is God's taste, God's art, God's manner of workmanship. Beauty is the necessary conception of the Creator's thought, the necessary product of His hand; variety in beauty is the necessary expression of His infinite mind."—"The Expositor's Dictionary of Texts," p. 538.

15. What is God's present relationship to the universe? Neh. 9:6.

NOTE.—"As regards this earth, Scripture declares the work of creation to have been completed. 'The works were finished from the foundation of the world.' But the power of God is still exercised in upholding the objects of His creation. It is not because the mechanism once set in motion continues to act by its own inherent energy that the pulse beats, and breath follows breath. Every breath, every pulsation of the heart, is an evidence of the care of Him in whom we live and move and have our being. From the smallest insect to man, every living creature is daily dependent upon His providence."—"Education," pp. 130, 131.

16. What part does the Saviour have in the continuance of the present order? Heb. 1:3.

NOTE.—"The hand that sustains the worlds in space, the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for us."—Id., p. 132.

17. What should we ever bear in mind? Ps. 100:3; Isa. 43:7.

Lesson 7—August 17, 1929

GOD'S MEMORIAL

LESSON SCRIPTURE: Gen. 2:1-3; Ex. 20:8-11.

MEMORY VERSE: Isa. 58:13, 14.

SEED THOUGHT: "When the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy, then was laid the foundation of the Sabbath. Well may this institution demand our reverence: it was ordained by no human authority, and rests upon no human traditions; it was established by the Ancient of Days, and commanded by His eternal word."—"The Great Controversy," p. 455.

THE LESSON

1. How long a time was devoted to the creative work? Ex. 31:17.

2. What shows that these were six literal days? Gen. 1:5, 8, 13, 19, 23, 31.

NOTE.—Prof. Marcus Dods, a noted Scottish divine and author, says, "If, for example, the word day in these chapters [Gen. 1 and 2] does not mean a period of twenty-four hours, the interpretation of Scriptures is hopeless."—"Genesis," p. 4.

"Rationalism may twist Scripture into any meanings it pleases if it may put a geologist's meaning into this word day. It is defined by morning and evening which can only by unwarranted straining be referred to a long period. Its meaning is also fixed by verse 16."—Ibid.

3. After completing the work of creation, what did the Lord do? Gen. 2:1, 2.

4. After resting on the seventh day, what did He do? Verse 3.

NOTE.—It was the seventh day and not the Sabbath institution that God blessed and sanctified.

Prof. George Bush, in his "Notes on Genesis," says: "God's sanctifying the day is equivalent to His commanding men to sanctify it. As at the close of creation the seventh day was then set apart by the Most High for such purpose, without limitation to age or country, the observance of it is obligatory upon the whole human race. . . . The sanctification of the seventh day in the present case can only be understood of its being set apart to the special worship and service of God."—"Notes on Genesis," Vol. 1, pp. 47, 49.

5. Which seventh day did God bless and sanctify? Gen. 2:3.

NOTE.—God blessed and sanctified the seventh day on which He had just rested. The acts of blessing and sanctifying involve the idea of a future use of those things which are blessed and sanctified.

6. Why did the Lord institute the Sabbath? Ex. 20:11.

NOTE.—The Sabbath is the world's first memorial. It was given to commemorate the great creative work of the Lord. What a privilege to celebrate from week to week such a wonderful exhibition of power, wisdom, and love! The Lord instituted the Passover as a memorial of the deliverance of the children of Israel from Egypt. Ex. 12:14. At the command of the Lord twelve stones were set up after the crossing of Jordan to commemorate the parting of the waters as the Israelites passed over. Joshua 4:7. Baptism is a memorial, commemorating the burial and resurrection of the Saviour, while the bread and wine commemorate His broken body and spilled blood. Since these were all established by the Lord Himself, it would seem strange if He had not left a memorial of His creative work; but He has done so. David said: "He hath made His wonderful works to be remembered." Ps. 111:4.

7. How long will God's memorial endure? Ps. 135:13.

NOTE.—The Sabbath, which is the memorial of God's creative power, will never cease to exist. When this sinful state of things shall give way to the sinless new earth, the fact upon which the Sabbath institution is based will still remain; and those who shall be permitted to live in the new earth will still commemorate the creative power of God, while singing the song of Moses and the Lamb.

8. Of what was this memorial to be a sign? Eze. 20:20.

NOTE.—"Pointing to God as the Maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the seventh day, signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there

are any upon the earth to serve Him. The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force."—"Patriarchs and Prophets," p. 307.

9. What further purpose was the Sabbath to serve? Ex. 31:13.

NOTE.—" 'Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else.' [Isa. 45:22.] This is the message written in nature, which the Sabbath is appointed to keep in memory." —"The Desire of Ages," p. 283.

10. How long is the Sabbath to be a sign between God and His people? Ex. 31:17, first part; Isa. 66:23.

NOTE.—The Sabbath commemorates both creation and redemption, so when the work of redemption was finished, Jesus rested and lay in Joseph's tomb over the Sabbath, even as He had rested when the creative work was completed. Read "The Desire of Ages," page 769.

11. If we really sense the greatness of the work of creation, which the Sabbath commemorates, what spirit will possess us? Ps. 92:1-5.

12. What relation did the Saviour say that He bore to the Sabbath? Luke 6:5.

NOTE.—Christ being the active agent in creation, must have rested on the seventh day with the Father. It is, therefore, His rest day as well as that of the Father.

13. How should the Sabbath be kept? Ex. 20:8-10.

NOTE.—"God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another. Since the Sabbath is the memorial of creative power, it is the day above all others when we should acquaint ourselves with God through His works. In the minds of the children the very thought of the Sabbath should be bound up with the beauty of natural things. Happy is the family who can go to the place of worship on the Sabbath as Jesus and His disciples went to the synagogue,—across the fields, along the shores of the lake, or through the groves. Happy the father and mother who can teach their children God's written word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the word and to sing the praise of the Father above. By such associations parents may bind their children to their hearts, and thus to God, by ties that can never be broken."—"Education," p. 251.

14. Why have people forgotten the Lord? Deut. 8:11.

NOTE.—If the object of the Sabbath was to keep God as the Creator in mind, and if it had been faithfully kept from the beginning, there would not now be a heathen or an idolater on the face of the earth. When we remember that two thirds of the world's inhabitants to-day are idolaters, and that since the fall, idolatry, with its train of associated and re-

sultant evils, has ever been a prevailing sin, and then think that the observance of the Sabbath, as God ordained it, would have prevented all this, we can better appreciate the value of the Sabbath institution, and the importance of Sabbath keeping.

15. In what effective way did the Lord teach the children of Israel which day was the Sabbath? Ex. 16:19-30.

NOTE.—To Israel, wandering in the wilderness more than twenty-five hundred years after creation, the Lord gave three distinct miracles (a double portion of manna fell on the sixth day, none on the seventh, and the portion reserved for the Sabbath was kept from spoiling) each week of the forty years—more than six thousand in all—to identify the day, the Sabbath of creation. Thus the Leader of Israel, Jesus Christ Himself (1 Cor. 10:4), pointed out 2,080 identical seventh days and labeled them the Sabbath day. Through all the years since, the seventh day thus pointed out has been observed as the Sabbath. Never has the Lord, either before or after this experience, made such effort to leave men without excuse as to His will; and yet in this day of ours, men frequently say, "The original seventh day can not be identified. It has been lost." It has been lost only out of men's hearts.

16. What indicates that the Lord designed the Sabbath to be a day for public worship? Lev. 23:3; Heb. 10:24, 25.

NOTE.—"The little companies assembled to worship God on His holy day, have a right to claim the rich blessing of Jehovah. They should believe that the Lord Jesus is an honored guest in their assemblies."—"Testimonies," Vol. 6, pp. 360, 361.

Lesson 8—August 24, 1929

THE GREAT DEFEAT

LESSON SCRIPTURE: Genesis 3.

MEMORY VERSE: 1 John 2:16.

SEED THOUGHT: "With his own evil characteristics he [Satan] sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world."—"The Desire of Ages," p. 22.

THE LESSON

1. What generous permission did the Lord give Adam as He established him in his new home? What simple prohibition was made? What penalty was attached to the violation of this prohibition? Gen. 2:16, 17.

2. Who early interested himself in the new world and its Eden home? Gen. 3:1, first part; Rev. 12:9.

3. Sketch briefly the character of this uninvited visitor to the Garden of Eden. Eze. 28:14, 15, 17; John 8:44.

NOTE.—"Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone."—"Patriarchs and Prophets," p. 35.

4. What action was finally taken against Lucifer and his followers? What spirit did Lucifer manifest? Rev. 12:9.

NOTE.—"No longer free to stir up rebellion in heaven, Satan's enmity against God found a new field in plotting the ruin of the human race. In the happiness and peace of the holy pair in Eden, he beheld a vision of the bliss that to him was forever lost. Moved by envy, he determined to incite them to disobedience, and bring upon them the guilt and penalty of sin. He would change their love to distrust, and their songs of praise to reproaches against their Maker. Thus he would not only plunge these innocent beings into the same misery which he was himself enduring, but would cast dishonor upon God, and cause grief in heaven."—Id. p. 52.

5. Though the Lord's love had been so manifest to Adam and Eve, what further expression of solicitude did He give them?

NOTE.—"The angels warned them to be on their guard against the devices of Satan; for his efforts to ensnare them would be unwearied. While they were obedient to God, the evil one could not harm them; for, if need be, every angel in heaven would be sent to their help. . . . The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone."—Id., p. 53.

6. What disguise did Satan use in tempting Eve? What ensnaring question did he put to Eve? Gen. 3:1.

NOTE.—"To parley with temptation is to play with fire."—Bunyan.

7. What was Eve's reply? What bold contradiction did Satan make to the Lord's words? Verses 2-4.

8. What deceptive picture did he present as the reward of eating of the forbidden fruit? What false motive did he attribute to God in the prohibition? Verse 5.

NOTE.—"By partaking of this tree, he [Satan] declared, they would attain to a more exalted sphere of existence, and enter a broader field of knowledge. He himself had eaten of the forbidden fruit, and as a result had acquired the power of speech. And he insinuated that the Lord jealously desired to withhold it from them, lest they should be exalted to equality with Himself. It was because of its wonderful prop-

erties, imparting wisdom and power, that He had prohibited them from tasting or even touching it. The tempter intimated that the divine warning was not to be actually fulfilled; it was designed merely to intimidate them. How could it be possible for them to die? Had they not eaten of the tree of life? God had been seeking to prevent them from reaching a nobler development, and finding greater happiness."—"Patriarchs and Prophets," p. 54.

9. What shows that Eve had completely surrendered herself to the deception of the enemy? When the tempter finally plucked the fruit and offered it to Eve, what did she do? Verse 6.

NOTE.—Satan had thrown an aureola of glory around the promised delights. The temptation shone in a borrowed light. So does he ever present the attractions of evil. This threefold temptation appealed to "the lust of the flesh," "the lust of the eyes," and "the pride of life." 1 John 2:16.

"The serpent plucked the fruit of the forbidden tree, and placed it in the hands of the half-reluctant Eve."—Id., p. 55.

10. What was the forlorn result of the experience of Adam and Eve with the tempter? How did they give expression to their new knowledge? Verse 7.

NOTE.—Not only were their eyes opened to "good and evil," but also to sin, misery, and remorse; they discerned their folly; they tasted the bitter fruit of transgression. "How are the mighty fallen!" God's own glorious covering exchanged for an apron of leaves!

11. How did Adam and Eve reveal the change that had taken place in them? Verse 8, last part.

NOTE.—What a picture—the master of the world cringing and hiding from Him who had given him all that he had! "Innocence stays in the light, guilt always flies to cover."

12. What is the first view given of God after sin came into the world? Verse 8, first part; verse 9.

NOTE.—Jesus came to earth to seek and to save that which was lost. That was the object of the Lord's visit to the Garden of Eden on that fateful day in the cool of the evening—to seek the lost. The question, "Where art thou?" implies that man was lost, and that God was seeking him. Where art thou? is the question that God asks of us all, and that we ought ever to answer,—exactly where we are in God's work, in Christian growth, in spiritual life, in the kingdom of Christ.

13. What was Adam's response to the Lord's solicitude? Verse 10.

NOTE.—Adam did not confess his sin, but only his fear and shame at his bodily nakedness.

14. What direct question did the Lord then ask Adam? What was Adam's response? Verses 11, 12.

15. How was Eve given an opportunity to confess her sin? How did she improve her opportunity? Verse 13.

NOTE.—" 'Why didst Thou create the serpent? Why didst Thou suf-

fer him to enter Eden?'—these were the questions implied in her [Eve's] excuse for her sin."—Id., p. 58.

16. Where did God begin to mete out judgment upon the transgressors? Verse 14.

NOTE.—Punishment was first pronounced upon the medium Satan used. "From the most beautiful and admired of the creatures of the field, it was to become the most groveling and detested of them all, feared and hated by both man and beast."—Ibid.

17. What did the Lord say He would do to lessen Satan's influence in the world? Verse 15.

NOTE.—"Had not God specially interposed, Satan and man would have entered into an alliance against Heaven; and instead of cherishing enmity against Satan, the whole human family would have been united in opposition to God."—"The Great Controversy," p. 505.

18. What pronouncement was then made to Eve? Verse 16.

19. What solemn sentence was pronounced on Adam? Verses 17-19.

20. What must have brought home to Adam and Eve the enormity of their sin as nothing else could have done? Verses 22-24.

NOTE.—Adam and Eve "earnestly entreated that they might remain in the home of their innocence and joy. They confessed that they had forfeited all right to that happy abode, but pledged themselves for the future to yield strict obedience to God. But they were told that their nature had become depraved by sin; they had lessened their strength to resist evil, and had opened the way for Satan to gain more ready access to them. In their innocence they had yielded to temptation; and now, in a state of conscious guilt, they would have less power to maintain their integrity. In humility and unutterable sadness they bade farewell to their beautiful home, and went forth to dwell upon the earth, where rested the curse of sin."—"Patriarchs and Prophets," p. 61.

Lesson 9—August 31, 1929

THE GREAT REDEMPTION

MEMORY VERSE: John 3:16.

SEED THOUGHT: "God first came down to create; then to save. To create, God had only to speak; to redeem, He had to suffer. He made man by His breath; He saved him by His blood." (See Rom. 5:9.)

THE LESSON

1. What clothing did the Lord provide for His exiled children? Gen. 3:21.

NOTE.—Death was a sign of God's wrath. Man must learn that sin could be covered only by pain and blood, and that by no easy process could the sinner be restored to peace with God. May it not be that the

first garments the Lord provided for the guilty pair typified the fact that they could never be clothed with a robe of righteousness without the shedding of the blood of the Lamb slain from the foundation of the world?

2. What must Adam have realized more and more as he witnessed the changes going on about him? 2 Peter 2:19, last part.

NOTE.—"In drooping flower and falling leaf Adam and his companion witnessed the first signs of decay. Vividly was brought to their minds the stern fact that every living thing must die. Even the air, upon which their life depended, bore the seeds of death. Continually they were reminded also of their lost dominion. Among the lower creatures Adam had stood as king, and so long as he remained loyal to God, all nature acknowledged his rule; but when he transgressed, this dominion was forfeited. The spirit of rebellion, to which he himself had given entrance, extended throughout the animal creation."—"Education," p. 26.

3. In man's night of woe, what star of hope shone out clear and bright? Gen. 3:15.

NOTE.—"To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. . . . This sentence [Gen. 3:15], uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken." —"Patriarchs and Prophets," pp. 65, 66.

What wondrous love the Lord manifests toward His erring children, —"Adam and Eve stood as criminals before the righteous Judge, awaiting the sentence which transgression had incurred; but before they heard of the life of toil and sorrow which must be their portion, or of the decree that they must return to dust, they listened to words that could not fail to give them hope. Though they must suffer from the power of their mighty foe, they could look forward to final victory."—Id., p. 66.

4. After man's fall, how only could he be brought into peace with God? John 3:16.

NOTE.—When Adam and Eve comprehended the fact that the plan for their salvation involved the death of the Son of God, "they pleaded that the penalty might not fall upon Him whose love had been the source of all their joy; rather let it descend upon them and their posterity."—Ibid. Also "the angels prostrated themselves at the feet of their Commander, and offered to become a sacrifice for man." But all were assured that "since the law of Jehovah is the foundation of His government in heaven as well as upon the earth, even the life of an angel could not be accepted as a sacrifice for its transgression."—Id., pp. 64, 65.

5. How could the dominion lost by Adam be restored? Micah 4:8.

NOTE.—"Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited. All that was lost by the first Adam will be restored by the second."—Id., p. 67. How easily the dominion was lost! How much it cost to redeem it!

6. When the angels understood all that was involved in the plan of redemption, what song did they sing? Luke 2:13, 14.

NOTE.—"Joy, inexpressible joy, filled heaven. The glory and blessedness of a world redeemed, outmeasured even the anguish and sacrifice of the Prince of life. Through the celestial courts echoed the first strains of that song which was to ring out above the hills of Bethlehem, —'Glory to God in the highest, and on earth peace, good will toward men.' With a deeper gladness now than in the rapture of the new creation, 'the morning stars sang together, and all the sons of God shouted for joy.' "—Id., p. 65.

7. When was this "peace" and "good will toward men" more fully revealed? Luke 2:11; Isa. 9:6.

NOTE.—"We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life."—"The Desire of Ages," p. 48.

8. When Jesus finally came to earth to carry out the great redemptive plan, what was it that broke His heart of love? John 1:11.

NOTE.—God created the earth. God loved the world.

"O Love that will not let me go,
I rest my weary soul in Thee:
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be!"

9. When the price of redemption had been fully paid, and Jesus ascended triumphant, how did heaven celebrate the glorious event? Ps. 24:7-10.

NOTE.—The last expression of infinite love that Jesus gave to His redeemed ones is thus described: "As He passed upward, the awe-stricken disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory hid Him from their sight; and the words came back to them as the cloudy chariot of angels received Him, 'Lo, I am with you alway, even unto the end of the world.' At the same time there floated down to them the sweetest and most joyous music from the angel choir."—"The Desire of Ages," pp. 830, 831.

10. To whom will the restored dominion be given? Ps. 37:29.

11. How does this promise coincide with that made to Abraham? Rom. 4:13; Gal. 3:29.

12. What two things does this restoration imply? 2 Peter 3:10; Isa. 65:17.

13. In view of those things, what admonitions are given us? 2 Peter 3:11; Isa. 65:18.

14. What vision was given the apostle John of the restored dominion? Rev. 21:1.

15. What gracious promise has been the hope and comfort of the righteous ever since the Redeemer left the earth? John 14:1-3.

16. What events are connected with the fulfillment of this promise? 1 Thess. 4:15-18.

17. At the end of the millennium, when the New Jerusalem descends to the earth, what other phase of redemption takes place? 2 Peter 3: 10, 13.

NOTE.—"The time has come, to which holy men have looked with longing since the flaming sword barred the first pair from Eden,—the time for 'the redemption of the purchased possession.' The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. . . . God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed."—"The Great Controversy," p. 674.

18. How will the ransomed of the Lord express their joy as they take possession of the earth made new? Isa. 35:10.

NOTE.—"The people of God are privileged to hold open communion with the Father and the Son. . . . All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings."—Id., pp. 676, 677.

Lesson 10—September 7, 1929

OBEDIENCE BETTER THAN SACRIFICE

LESSON SCRIPTURE: Gen. 4:1-15.

MEMORY VERSE: 1 Sam. 15:22.

SEED THOUGHT: "True reverence is shown by obedience. God has commanded nothing that is unessential, and there is no other way of manifesting reverence so pleasing to Him as obedience to that which He has spoken."—"Education," p. 244.

THE LESSON

1. Name the first brothers. What occupation did each follow? Gen. 4:1, 2.

2. How did they differ in character? 1 John 3:12.

NOTE.—"Abel had a spirit of loyalty to God; he saw justice and mercy in the Creator's dealings with the fallen race, and gratefully accepted the hope of redemption. But Cain cherished feelings of rebellion, and murmured against God because of the curse pronounced upon the earth and upon the human race for Adam's sin. He permitted his mind to run in the same channel that led to Satan's fall,—indulging the desire for self-exaltation, and questioning the divine justice and authority."—"Patriarchs and Prophets," p. 71.

3. From the record, what undesirable traits of character can you discern in Cain? Gen. 4:5, 7-9.

4. What did these brothers understand? Heb. 9:22, last part.

NOTE.—"These brothers were tested, as Adam had been tested before them, to prove whether they would believe and obey the word of God. They were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. They knew that in these offerings they were to express faith in the Saviour whom the offerings typified. . . . Without the shedding of blood, there could be no remission of sin; and they were to show their faith in the blood of Christ as the promised atonement, by offering the firstlings of the flock in sacrifice."—Ibid.

5. When Cain and Abel came to make an offering to God, what did each bring? What did each offering signify concerning the one who offered it? Gen. 4:3, 4.

NOTE.—"Cain came before God with murmuring and infidelity in his heart in regard to the promised sacrifice and the necessity of the sacrificial offerings. His gift expressed no penitence for sin. . . . Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin, and its penalty death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted."—Id., p. 72.

6. How did the Lord distinguish between the offerings of Cain and Abel? Verses 4. 5.

7. What does the Lord account of greater worth than any offering? 1 Sam. 15:22.

NOTE.—The Lord never changes. He is "the same yesterday, and to-day, and forever." He said to Israel by His prophet, "I desired mercy,

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and not sacrifice; and the knowledge of God more than burnt offerings." Hosea 6:6. In our worship, are we not in danger of substituting material gifts and ceremonies for those traits of character,—obedience, mercy, and love,—that alone find acceptance with the Lord? Our knowledge of God increases as we study the word, His handiwork in the natural world, and His dealings with His people in all ages, and this knowledge results in deepening our love for Him and for His children. Abiding love for God brings willing obedience.

8. What spirit did Cain manifest when it was observed that his offering was not accepted? Gen. 4:5.

NOTE.—We are told of the spirit of love Abel manifested toward his brother: "Abel pleaded with his brother to approach God in the divinely prescribed way; but his entreaties only made Cain the more determined to follow his own will. As the eldest, he felt above being admonished by his brother, and despised his counsel."—Id., pp. 71, 72.

9. When Cain through his disturbed feelings stood on dangerous ground, how did the Lord manifest His love toward him? Verses 6, 7.

NOTE.—"Through an angel messenger the divine warning was conveyed: 'If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door.' The choice lay with Cain himself. . . . Should he persist in unbelief and transgression, he would have no ground for complaint because he was rejected by the Lord."—Id., p. 74.

10. Through continuing to cherish hatred and jealousy, what crime did Cain finally commit? Verse 8.

NOTE.—In the case of Cain and his parents, we can see the far-reaching results of a wrong choice. Is it not a certainty that our choices go far beyond ourselves?

11. How can Cain's feeling of hatred toward his brother, who was in the right, be explained? John 3:20; Amos 5:10.

NOTE.—"The murder of Abel was the first example of the enmity that God had declared would exist between the serpent and the Seed of the woman,—between Satan and his subjects and Christ and His followers."—Id., p. 77.

12. How was Cain soon called to account for his crime? By what question did Cain's insolence reveal itself? Gen. 4:9.

NOTE.—Does not the Lord put the question, Where is thy brother? to each of us? Are we not to look about us "diligently lest any man fail of the grace of God"? Heb. 12:15. Are we not, like the apostle Paul, debtors to all men? Rom. 1:14. This question imposes upon us a duty not only to look after the spiritual welfare of our brother, but also to minister to his temporal needs.

13. In what striking words did the Lord refer to Cain's great crime? Verse 10.

14. What penalty was then pronounced upon the guilty one? Verses 11, 12.

NOTE.—"God had given Cain an opportunity to confess his sin. He had had time to reflect. He knew the enormity of the deed he had done, and of the falsehood he had uttered to conceal it; but he was rebellious still, and sentence was no longer deferred. The divine voice that had been heard in entreaty and admonition pronounced the terrible words." —Ibid.

15. What was Cain's response when he learned of the punishment he was to receive? Verses 13, 14.

NOTE.—Cain desired God's protection even though he was unwilling to give the Lord his heart's devotion.

16. How did the Lord still manifest a tender sympathy toward the erring one? Verse 15.

NOTE.—Even then mercy would have been extended to Cain had he repented. Forgiveness is ever ready for the repentant sinner, as the prophet Hosea's appeal to Israel testifies: "Come," he entreated, "and let us return unto the Lord: for He hath torn, and He will heal." Hosea 6:1.

Lesson 11—September 14, 1929

DESTRUCTION FOLLOWS DESECRATION

LESSON SCRIPTURE: Gen. 4:16-22; 5; 6; 7.

MEMORY VERSE: "He that soweth iniquity shall reap calamity." Prov. 22:8, American Revised Version.

SEED THOUGHT: "Love, illumined by light, acts not merely in the interest of the present moment, but of all the coming centuries. There is a severity which is of the very essence of tenderness; and the story of the Flood is an instance of the activity of the love of God."—G. Campbell Morgan.

THE LESSON

1. Where did Cain go after leaving the presence of the Lord? Gen. 4:16.

NOTE.—"Upon receiving the curse of God, Cain had withdrawn from his father's household. He had first chosen his occupation as a tiller of the soil, and he now founded a city, calling it after the name of his eldest son. He had gone out from the presence of the Lord, cast away the promise of the restored Eden, to seek his possessions and enjoyment in the earth under the curse of sin, thus standing at the head of that great class of men who worship the god of this world."—"Patriarchs and Prophets," p. 81.

2. How gifted were some of Cain's descendants? Verses 21, 22.

NOTE.—We read of no Noahs or righteous Enochs among Cain's descendants, though they were gifted in the invention and development of worldly arts and sciences. It is to be regretted that their intellectual ability was not accompanied by the desired spirituality. "Cain and his descendants did not respect the day upon which God had rested. They

chose their own time for labor and for rest, regardless of Jehovah's express command."—Ibid.

3. Who was raised up to take the place of Abel? Gen. 5:3.

NOTE.—"The name Seth, given to this son, signified 'appointed,' or 'compensation;' 'for,' said the mother, 'God hath appointed me another seed instead of Abel, whom Cain slew.' Seth was of more noble stature than Cain or Abel, and resembled Adam more closely than did his other sons. He was a worthy character, following in the steps of Abel."—Id., p. 80.

4. How long did Seth have the counsel and coöperation of his father in upholding the ways of righteousness? Verses 4, 5.

NOTE.—"For nearly a thousand years, Adam lived among men, a witness to the results of sin. Faithfully he sought to stem the tide of evil. He had been commanded to instruct his posterity in the way of the Lord; and he carefully treasured what God had revealed to him, and repeated it to succeeding generations."—Id., p. 82.

5. What man of God was among Seth's descendants? Verses 18, 22, 24.

NOTE.—"Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had a work to do for God in the world. In the family and in his intercourse with man, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of the Lord."—Id., p. 85.

6. What was one cause of the evil condition that existed many years before the Flood? Gen. 6:1, 2.

NOTE.—"For some time the two classes remained separate. The race of Cain, spreading from the place of their first settlement, dispersed over the plains and valleys where the children of Seth had dwelt; and the latter, in order to escape from their contaminating influence, withdrew to the mountains, and there made their home. So long as this separation continued, they maintained the worship of God in its purity. But in the lapse of time they ventured, little by little, to mingle with the inhabitants of the valleys. This association was productive of the worst results. 'The sons of God saw the daughters of men that they were fair.' The children of Seth, attracted by the beauty of the daughters of Cain's descendants, displeased the Lord by intermarrying with them. Many of the worshipers of God were beguiled into sin by the allurements that were now constantly before them, and they lost their peculiar, holy character."—"Patriarchs and Prophets," p. 81.

7. What did the Lord finally purpose to do? Verse 7.

8. How long time was given the people for reformation? Verse 3.

9. Whom did the Lord take into His confidence? Verses 8, 13.

NOTE.—The darkness of the age of Noah enhanced the luster of his loyalty to God. The evil in the world is no excuse for our partaking of it.

10. What plan of work was outlined to Noah? Verses 14-16.

NOTE.—"While building the ark he [Noah] was to preach that God would bring a flood of water upon the earth to destroy the wicked. Those who would believe the message, and would prepare for that event by repentance and reformation, should find pardon and be saved. Enoch had repeated to his children what God had shown him in regard to the Flood, and Methuselah and his sons, who lived to hear the preaching of Noah, assisted in building the ark."—Id., p. 92.

11. How did the people of Noah's time regard his work and message of reform? Matt. 24:38, 39.

12. What made it especially difficult for the people to believe that the earth could be destroyed by a flood? What enabled Noah to accept it as a fact? Gen. 2:5, 6; Heb. 11:7, first part.

NOTE.—"The world before the Flood reasoned that for centuries the laws of nature had been fixed. The recurring seasons had come in their order. Heretofore rain had never fallen; the earth had been watered by a mist or dew. The rivers had never yet passed their boundaries, but had borne their waters safely to the sea. Fixed decrees had kept the waters from overflowing their banks. But these reasoners did not recognize the hand of Him who had stayed the waters, saying, 'Hitherto shalt thou come, but no further.' "—Id., pp. 96, 97.

13. What gracious promise was given Noah? Gen. 6:17, 18.

14. What plan did the Lord have for the animals? What provision was made for the sustenance of all during the stay in the ark? Verses 19-21.

15. What word then came to the builder of the ark? Gen. 7:1-4.

NOTE.—"The first 'come' of the Bible is one of salvation—'Come thou and all thy house into the ark.' So is the last 'come'—'the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.' " Rev. 22:17.—D. L. Moody.

16. After Noah had done all that the Lord commanded, what happened? Verse 16, last part.

NOTE.—The "hand which destroys the sinner secures the saint."

"The seal of heaven was on that door; God had shut it, and God alone could open it."—"Patriarchs and Prophets," p. 98.

17. What final test of faith was given? What came to pass on the eighth day after the door of the ark was closed? Verses 10, 11.

18. At the end of one hundred fifty days, how did the earth which had once been such a joy, appear? Verses 19-23.

19. Though the Lord must punish sinners, in what spirit is it done? Lam. 3:31-33.

20. What is the Lord's appeal to those in sin? Eze. 33:11.

NOTE.—"The sins that called for vengeance upon the antediluvian world, exist to-day. The fear of God is banished from the hearts of men, and His law is treated with indifference and contempt. The in-

tense worldliness of that generation is equaled by that of the generation now living."—Id., p. 101.

"When the reasoning of philosophy has banished the fear of God's judgments; when religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their rounds of business and pleasure, planting and building, feasting and merry-making, rejecting God's warnings and mocking His messengers,—then it is that sudden destruction cometh upon them, and they shall not escape."—Id., p. 104.

Lesson 12—September 21, 1929

THE RESTORATION AND DISPERSION

LESSON SCRIPTURE: Genesis 8; 9; 11.

MEMORY VERSE: Isa. 54:10.

SEED THOUGHT: "Cultivate the spirit of moral interpretation; then the rainbow will keep away the flood; the fowls of the air will save you from anxiety; the lilies of the field will assure you of tender care."—D. L. Moody.

THE LESSON

1. How did the Lord finally reveal His remembrance of Noah? Gen. 8:1-3.

NOTE.—Forgetfulness belongs not to the Almighty. The butler may forget Joseph; the king may forget Mordecai; the poor wise man may be forgotten by the city he delivered (Eccl. 9:15); but "God is not unrighteous to forget your work and labor of love." Heb. 6:10. A book of remembrance is ever before Him. Mal. 3:16.

2. Where did the ark find a resting place? What effort did Noah make to learn the condition of the world outside? Verses 4, 6-12.

3. What acceptable word finally came to Noah? Verses 15-17.

4. How did Noah express his gratitude to the Lord for His preserving care? Verse 20.

NOTE.—"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 freewill 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."—"Patriarchs and Prophets," p. 106.

5. How was this expression of gratitude received by the Lord? To what determination did the Lord give expression? Verses 21, 22.

NOTE.—"The praise and thanksgiving from grateful hearts will ascend to God as a sweet oblation. The Lord desires us to make mention of His goodness and tell of His power. He is honored by the expression

of praise and thanksgiving. He says, 'Whoso offereth praise glorifieth Me.' "—"Christ's Object Lessons," p. 298.

6. How did the Lord ratify His covenant not to destroy the earth again by flood? Gen. 9:12-17.

"Wilt thou not open the heart to know
What rainbows teach, and sunsets show?"

7. What physical changes resulted from the Flood?

NOTE.—"The entire surface of the earth was changed at the Flood. A third dreadful curse rested upon it in consequence of sin. As the water began to subside, the hills and mountains were surrounded by a vast, turbid sea. Everywhere were strewn the dead bodies of men and beasts. The Lord would not permit these to remain to decompose and pollute the air, therefore He made of the earth a vast burial ground. A violent wind which was caused to blow for the purpose of drying up the waters, moved them with great force, in some instances even carrying away the tops of the mountains, and heaping up trees, rocks, and earth above the bodies of the dead. By the same means the silver and gold, the choice wood and precious stones, which had enriched and adorned the world before the Flood, and which the inhabitants had idolized, were concealed from the sight and search of men, the violent action of the waters piling earth and rocks upon these treasures, and in some cases even forming mountains above them. . . . The earth presented an appearance of confusion and desolation impossible to describe. The mountains, once so beautiful in their perfect symmetry, had become broken and irregular. Stones, ledges, and ragged rocks were now scattered upon the surface of the earth. In many places, hills and mountains had disappeared, leaving no trace where they once stood; and plains had given place to mountain ranges. . . . At this time immense forests were buried. These have since been changed to coal, forming the extensive coal beds that now exist, and also yielding large quantities of oil."—"Patriarchs and Prophets," pp. 107, 108.

8. How long did Noah live after the Flood? Verse 28.

9. What was true of all the people of the earth for many years after the Flood? Gen. 11:1.

10. What did a large company of Noah's descendants who were constantly annoyed by the teaching and example of their God-fearing associates decide to do? Where did they settle? Verse 2.

11. What unholy proposition did they attempt to carry out? Verse 4.

NOTE.—"Here they decided to build a city, and in it a tower of such stupendous height as should render it the wonder of the world. These enterprises were designed to prevent the people from scattering abroad in colonies. God had directed men to disperse throughout the earth, to replenish and subdue it; but these Babel builders determined to keep their community united in one body, and to found a monarchy that should eventually embrace the whole earth. Thus their city would become the metropolis of a universal empire; its glory would command the admiration and homage of the world, and render the founders illus-

trious. The magnificent tower, reaching to the l .vens, was intended to stand as a monument of the power and wisdom of its builders, perpetuating their fame to the latest generations. . . . One object before them in the erection of the tower was to secure their own safety in case of another deluge. By carrying the structure to a much greater height than was reached by the waters of the Flood, they thought to place themselves beyond all possibility of danger."—Id., p. 118.

12. How did the Lord thwart this evil work? Verses 5-7.

13. What was the result of this confusion of tongues? Verses 8, 9.

NOTE.—"Those that could understand one another's speech united in companies; some went one way, and some another. . . . This dispersion was the means of peopling the earth; and thus the Lord's purpose was accomplished through the very means that men had employed to prevent its fulfillment. But at what a loss to those who had set themselves against God! It was His purpose, that, as men should go forth to found nations in different parts of the earth, they should carry with them a knowledge of His will, that the light of truth might shine undimmed to succeeding generations."—Id., p. 120.

14. What lesson should we learn from this experience of the Babel builders? Ps. 33:13, 14.

NOTE.—"The time of God's investigation is at hand. The Most High will come down to see that which the children of men have builded. His sovereign power will be revealed; the works of human pride will be laid low."—Id., p. 124. Then the tower builders of our time, who have not built upon the true foundation (1 Cor. 3:10, 11), but have built upon the foundation of human reasoning, upon science, falsely so-called, upon the speculations and pleasing fables of men instead of the word of God, will be discomfited, and will have their work brought to naught. May it then be found that we have built upon the eternal Rock, Christ Jesus.

Lesson 13—September 28, 1929

REMINDERS IN NATURE OF THE CREATOR'S GRACIOUS CHARACTER

MEMORY VERSE: Isa. 28:16.

SEED THOUGHT: "For six thousand years, faith has builded upon Christ. For six thousand years the floods and tempests of Satanic wrath have beaten upon the Rock of our salvation; but it stands unmoved." "The entire world may lay upon it their burdens and griefs; it can endure them all. With perfect safety they may build upon it. Christ is a 'tried stone.' Those who trust in Him, He never disappoints."—"The Desire of Ages," pp. 413, 598, 599.

THE LESSON

1. What part did Jesus perform in the work of creation? John 1: 1-3; Heb. 1:2.

NOTE.—Many distinct titles are given to the Deity in the Bible, and no small number of these are associated with things of the natural world.

Thus did the Lord design that we should have our minds continually directed to Him through the things about us.

2. As the light of each new day comes to us, what thought should come to mind? What prayer should express our desire for the day? John 1:8, 9.

NOTE.—Light is of such capacity that the divine nature, seeking for an expression of its own omnipotence was content to say, "God is light." Surely He is the light of the world: without Him all is darkness. So morning by morning we should pray that our own souls may be lighted that day by the True Light.

3. In the final great conflict, what has the Lord promised to be to His people? Joel 3:16.

NOTE.—The margin says "place of repair, or, harbor." The Lord is the only one to whom man can look for a haven of rest and peace in the coming time of turmoil and storm, when "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage" (Isa. 24:20); and when "the heavens shall be rolled together as a scroll" (Isa. 34:4); and "the great day of His wrath is come" (Rev. 6:17). While the wicked are dying from hunger and pestilence, angels will shield the righteous and supply their wants.

4. To whom has the Lord always been a strength? Isa. 25:4, first part.

NOTE.—We are told that "he that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." Prov. 22:9. The Lord evidently expects us to cultivate the "bountiful eye"—the eye that takes pictures of the pleasant things in the lives of others and makes us generous in our judgments of them; the eye which causes us to give sympathy, affection, and happiness as well as material food and clothing to those in need.

5. Upon what will the fourth angel pour out his vial of God's wrath? What will be the result? Rev. 16:8, 9.

NOTE.—"In that day, multitudes will desire the shelter of God's mercy which they have so long despised."—"The Great Controversy," p. 629.

"The prophets thus describe the condition of the earth at this fearful time: 'The land mourneth; . . . because the harvest of the field is perished.' 'All the trees of the field are withered; because joy is withered away from the sons of men.' 'The seed is rotten under their clods, the garners are laid desolate.' 'How do the beasts groan! the herds of cattle are perplexed, because they have no pasture. . . . The rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.' " —Id., p. 628.

6. What has the Lord promised to be to His children in this time of intense heat? Isa. 25:4.

NOTE.—"The darkest hour of the church's struggle with the powers of evil, is that which immediately precedes the day of her final deliverance. But none who trust in God need fear; for 'when the blast of the

terrible ones is as a storm against the wall,' God will be to His church 'a refuge from the storm.' "—"Prophets and Kings," p. 725.

The word of the Lord to His faithful ones is recorded in Isa. 26:20.

7. What did Zacharias prophesy Jesus should be? Luke 1:69, 77.

NOTE.—A strong, powerful defender and Saviour from the great enemy of all good is here promised. The word horn in this text, as in several others, symbolizes power. Salvation is the all-inclusive word of the gospel, gathering unto itself all the redemptive acts and processes, as justification, redemption, propitiation, imputation, forgiveness, sanctification, and glorification.

8. What does Jesus say He is to the seeker after truth and salvation? John 14:6.

9. How did David regard the Lord? Ps. 31:3.

NOTE.—The psalmist seemed to take special comfort in the thought of the Lord's steadfastness and dependableness as signified by the rocks, for he speaks of the Lord as "the Rock of my refuge" (Ps. 94:22); "the Rock of my strength" (Ps. 62:7); "the Rock of my heart" (Ps. 73:26, margin); "a Rock of habitation" (Ps. 71:3, margin); "my Rock, and my Redeemer" (Ps. 19:14, margin); "my Rock and my Fortress" (Ps. 31:3); "the Rock that is higher than I" (Ps. 61:2). The prophet Isaiah speaks of Him as "the Rock of Ages" (Isa. 26:4, margin), and David, as the "Rock of my salvation" (2 Sam. 22:47); while the apostle Paul calls Him "that spiritual Rock" (1 Cor. 10:4). Surely He is the Rock of eternal truth upon which the church of God is built. (See Isa. 28:16).

10. How do the angels look upon the Lord? Rev. 5:12.

NOTE.—He was slain that He might receive power, riches, wisdom, strength, honor, glory, and blessing to pass on to us. "The Lamb shall overcome them" (Rev. 17:14), that we may overcome through His strength.

11. What should the vine with its branches call to our minds? John 15:5.

12. What spiritual truths should the bread and water upon our tables suggest? John 6:51; 4:13, 14.

13. How did Zacharias speak of Jesus? Luke 1:78.

NOTE.—Zacharias referred to Jesus as the "Dayspring," who shines upon our darkness, turning it into day, and guiding lost feet into the way of peace.

14. As we look upon the stars, what comforting assurance do we have? Num. 24:17; Rev. 22:16.

15. What comforting promise does the sun suggest? Mal. 4:2.

16. When we sense the greatness of the material creation, and see how closely the Lord relates Himself to it, in what hymn of praise can we join reverently and whole-heartedly? Psalm 147.

A Sabbath school at one of the mission stations in Angola, West Africa

The Large "Overflow" for Africa

A letter from Elder W. H. Branson, president of the African Division, tells in detail of what was done with the $27,700 "overflow" for Africa. The following mission fields are listed as having a share in it:

The Angola Union, the Zambezi Union, the two Congo Unions, and the Southeast African Union. The latter Union will provide equipment for missionaries going to open up work in North Nyasaland.

Brother Branson says: "The Angola Union will use all their money in starting a new mission station in charge of Elder W. H. Anderson. They have secured a mission site at a very reasonable price, and will equip it at once. The 'overflow' made this new station possible.

"The 'overflow' also helped to purchase a new mission station in Pondoland. This new medical mission will serve a population of a million natives, within a radius of a hundred miles."

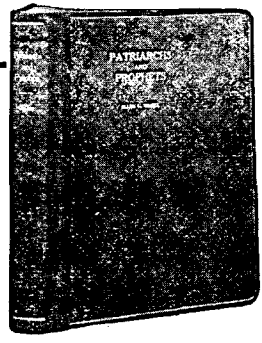
A Resolution of Thanks

Our Sabbath schools throughout the world that made possible the generous "overflow" which Africa received on March 31, 1928, will be interested in the following resolution passed by the African Division Committee:

"Whereas, The Sabbath schools of the world gave to the African Division on March 31, 1928, the largest Thirteenth Sabbath Offering ever given up to that time to missions, thus enabling the mission fields in Africa to supply many long-delayed needs; therefore,

"Resolved, That we express to our brethren and sisters in the Sabbath schools of the world our most sincere thanks for their most liberal response to our appeal for help in pushing the banner of the cross into darkest Africa."

A SABBATH SCHOOL LESSON HELP



THE Sabbath school lessons for this quarter form a most interesting series. Officers, teachers, and students have long ago learned the great value of a lesson help. This quarter every member of the Sabbath school will not only wish to study the lesson from the Bible, but will use "Patriarchs and Prophets" as well. The trade edition of the book is the most serviceable for this purpose. Price, cloth binding, $2.25; leather, $3.25. Higher in Canada. Order of your Book and Bible House.

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