SABBATH SCHOOL LESSON QUARTERLY

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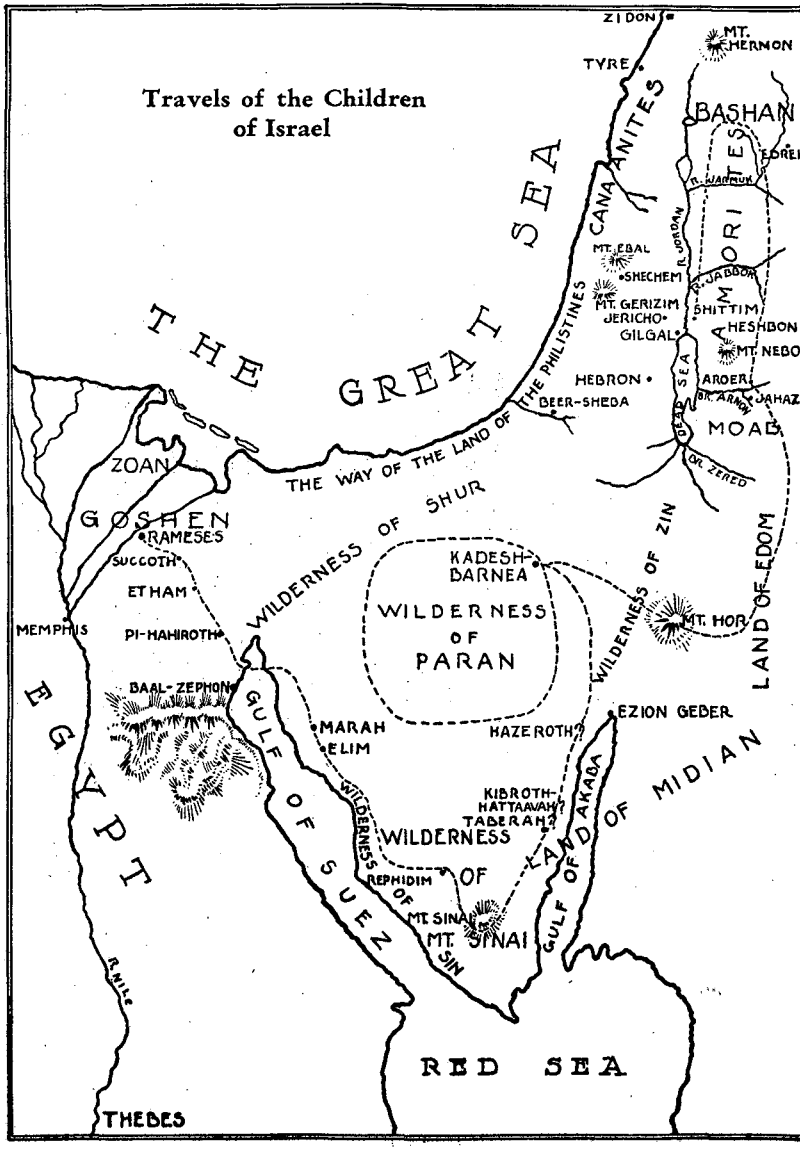
Subject: The EXODUS and the ADVENT MOVEMENT


Travels of the Children of Israel
THE GREAT SEA
ZIDON
TYRE
MT. HERMON
BASHAN
EDREI
R. JARMUK
AMORITES
CANAANITES
R. JORDAN
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THE PHILISTINES
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THE WAY OF THE LAND OF
ZOAN
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RAMESES
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PI-HAHIROTH
WILDERNESS OF SHUR
KADESH-BARNEA
WILDERNESS OF PARAN
WILDERNESS OF ZIN
MT. HOR
LAND OF EDOM
BAAL-ZEPHON
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HAZEROTH
EZION GEDER
LAND OF MIDIAN
GULF OF AKABA
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TABERAH
WILDERNESS OF SIN
WILDERNESS OF
REPHIDIM
MT. SINAI
EGYPT
R. NILE
RED SEA
THEBES

W. P. McLennan

Lesson 1—July 7, 1934

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Meaning of Israel

MEMORY VERSE: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:28.

THE LESSON

1. What was the origin of the name "Israel"? Why was that name given to Jacob? Gen. 32:24-28, margin.

NOTE.—This name "Israel" means one who prevails with God, or, as the margin reads, "A prince of God."

"The greatest victories to the church of Christ or to the individual Christian, are not those that are gained by talent or education, by wealth, or the favor of men. They are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power. Those who are unwilling to forsake every sin and to seek earnestly for God's blessing, will not obtain it. But all who will lay hold of God's promises as did Jacob, and be as earnest and persevering as he was, will succeed as he succeeded."—*"Patriarchs and Prophets,"* p. 203.

2. After the revolt of the ten tribes, to whom was the name "Israel" applied? 1 Kings 12:16-20.

NOTE.—After the death of Solomon, the kingdom over which he had ruled was divided. The tribes of Judah and Benjamin composed the kingdom of Judah, with Rehoboam as their king. The ten northern tribes formed a separate government, known as the kingdom of Israel, with Jeroboam as their ruler.

3. In still what other way is the name "Israel" used in the Scriptures? Rom. 9:6-8.

NOTE.—According to this scripture, "Israel" applies to the true people of God regardless of nationality, and is not to be understood as confined to the literal descendants of Jacob. All who by faith accept the provisions of salvation constitute "the Israel of God." Gal. 6:16. The promises of an inheritance in the new earth are not to "Israel after the flesh." Gal. 3:16. Many scriptures are misunderstood because of not taking this fact into account.

4. What did Jesus say concerning Nathanael? Whom did Nathanael recognize in Jesus? John 1:47, 49.

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NOTE.—It is evident that when Christ spoke of Nathanael as an "Israelite indeed," He had spiritual Israel in mind, the Israel of God.

5. How do we know that not all the natural seed of Israel are the true Israel? Through which of Abraham's sons was Christ, the promised Seed, to come? Rom. 9:6, 7.

6. Regardless of their ancestry, who are recognized as the children of God? What are those called who are truly God's children? Verse 8.

7. Of what does the apostle assure the brethren? Gal. 4:28.

NOTE.—Isaac was the child of a miraculous birth in the old age of his parents. The children of promise, likewise, must experience a miraculous spiritual birth. John 3:3, margin. It takes a new birth to produce a true Israelite.

8. What distinction is made in the use of the word "Jew"? Rom. 2: 28, 29.

NOTE.—Outward profession alone counts for nothing in God's sight. The true Jew is the man of faith. The true circumcision is that crucifixion with Christ which separates from sin.

9. To whom, then, did Paul have reference when he spoke of all Israel being saved? Rom. 11:25, 26.

NOTE.—"And so [that is, by faith] all Israel shall be saved." The context shows that the natural branches, the Jews according to the flesh, were broken off because of a lack of belief (verse 19), and that the Gentiles through faith were grafted in; only in that way, the way of faith, can salvation come to anyone.

10. How only can we please God? Heb. 11:6.

NOTE.—Observe that the text does not say *may* believe, but *"must believe."* Faith, then, is absolutely essential to salvation.

"Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which, through the grace of Christ, the soul becomes a conquering power."—*"The Ministry of Healing,"* p. 62.

11. What is faith? Heb. 11:1.

NOTE.—Hebrews 11:1, as rendered in the Revised Version, makes this somewhat difficult text plain, thus: "Faith is the assurance of things hoped for, the proving of things not seen." By doing the things that God bids us do, we prove Him.

"Genuine faith has its foundation in the promises and provisions of the Scriptures."—*"Gospel Workers,"* p. 260.

"True faith lays hold of and claims the promised blessing before it is realized and felt."—*"Spiritual Gifts,"* vol. 2, p. 291.

12. From John's description of the Holy City, of what people must all become a part before entering its gates? Rev. 21:10-12. Answer.—The Israel of God.

NOTE.—This scripture clearly shows that all whose names are written in the Lamb's book of life, and who enter into the city of God, are true Israelites regardless of their natural descent.

13. Through whom do we become Israelites and partakers of all the promises of God? Gal. 3:29.

14. How do we put on Christ? Verse 27.

Lesson 2—July 14, 1934

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OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Exodus Foretold

MEMORY VERSE: "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." Joshua 21:45.

THE LESSON

1. To whom was made the first promise of the exodus of Israel from Egypt? Gen. 15:13, 14.

NOTE.—Shortly before his death, Abraham was given a vision of the future of his posterity, and the time when deliverance would come to them. The Lord went even further (Gen. 22:16-18), and revealed the blessing that would come to all the world through Abraham's seed, Christ.

2. Whence did this man Abraham come, to whom this promise was made? Acts 7:2-4; Gen. 11:27, 28.

3. What was the nature of the worship of Abraham's people? Joshua 24:2.

NOTE.—The word "flood" is rendered "river" in the Revised Version, and has reference to the Euphrates River.

"After the dispersion from Babel, idolatry again became well-nigh universal, and the Lord finally left the hardened transgressors to follow their evil ways, while He chose Abraham, of the line of Shem, and made him the keeper of His law for future generations. Abraham had grown up in the midst of superstition and heathenism. Even his father's household, by whom the knowledge of God had been preserved, were yielding to the seductive influences surrounding them, and they 'served other gods' than Jehovah. But the true faith was not to become extinct. God has ever preserved a remnant to serve Him. Adam, Seth, Enoch, Methuselah, Noah, Shem, in unbroken line, had preserved from age to age the precious revealings of His will. The son of Terah became the inheritor of this holy trust."—*"Patriarchs and Prophets,"* p. 125.

4. How definitely does God mark the call to Abraham as an individual call? Isa. 51:2.

NOTE.—Christ stood alone before the court of Caiaphas and at the judgment seat of Pilate; alone Daniel stood before the throne of Babylon's proud monarch (Dan. 2:24, 25); Paul stood alone at his first trial in the tribunal of Nero at Rome (2 Tim. 4:16, 17); throughout the ages God's chosen ones have had to make their decisions as individuals. As Abraham was "called out" from among relatives and friends, so in all time have God's chosen ones been called to stand alone for Him.

5. In the call that came to Abraham, what three steps were required of him? Gen. 12:1, 2.

NOTE.—You will observe that the three things required of Abraham were: first, to leave his country; second, to leave his kindred; third, to leave his father's house. He left Ur of the Chaldees, and went to Haran; but for some reason not revealed, we find his kindred and his father's house with him for a time. Terah, his father, died in Haran. Gen. 11:32. Later a separation took place between Abraham and Lot, his nephew. Gen. 13:12.

6. What had God promised to do when all three conditions were met? Gen. 12:1, last clause.

NOTE.—God promised to lead Abraham into a land that He would show him. In fulfilling this promise, God not only led him into the earthly Canaan, where he dwelt as in "a strange country" (Heb. 11:9), but God also led him to look forward in faith to an inheritance in the new earth. There at last as the "father of the faithful" he would enter. Of his vision of faith we are told, "He looked for a city that hath foundations, whose builder and maker is God," and "they desire a better country, that is, an heavenly." Heb. 11:10, 16.

7. When Abraham became separated from Lot, what promise was renewed? Gen. 13:14, 15.

NOTE.—"Many are still tested as was Abraham. They do not hear the voice of God speaking directly from the heavens, but He calls them by the teachings of His word and the events of His providence. They may be required to abandon a career that promises wealth and honor, to leave congenial and profitable associations, and separate from kindred, to enter upon what appears to be only a path of self-denial, hardship, and sacrifice. God has a work for them to do; but a life of ease and the influence of friends and kindred would hinder the development of the very traits essential for its accomplishment. He calls them away from human influences and aid, and leads them to feel the need of His help, and to depend upon Him alone, that He may reveal Himself to them."—*"Patriarchs and Prophets,"* pp. 126, 127.

8. According to the promise made to Abraham, after how long a time was the exodus to take place? Gen. 15:13-16.

9. How was this prophecy fulfilled? Ex. 12:40, 41.

NOTE.—"The Samaritan Pentateuch, in all its manuscripts and printed copies, reads the place thus: . . .

" 'Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was 430 years.' This same sum is given by St. Paul (Gal. 3:17), who reckons from the promise made to Abraham, when God commanded him to go to Canaan, to the giving of the law, which soon followed the departure from Egypt."—*Clarke's Commentary.*

10. With what certainty are all God's promises and prophecies fulfilled? Joshua 21:45.

11. What forceful illustration does Jeremiah cite as to the surety of prophecy? Jer. 37:8-10.

NOTE.—"The prophecies which the great I AM has given in His word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are to-day in the procession of the ages, and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order." —*"Prophets and Kings,"* p. 536.

12. How did the Saviour also emphasize the certainty of Bible prophecy? Luke 19:37-40.

NOTE.—"Many Pharisees witnessed the scene, and, burning with envy and malice, sought to turn the current of popular feeling. With all their authority they tried to silence the people; but their appeals and threats only increased the enthusiasm. They feared that this multitude, in the strength of their numbers, would make Jesus king. As a last resort they pressed through the crowd to where the Saviour was, and accosted Him with reproving and threatening words: 'Master, rebuke Thy disciples.' They declared that such noisy demonstrations were unlawful, and would not be permitted by the authorities. But they were silenced by the reply of Jesus, 'I tell you that, if these should hold their peace, the stones would immediately cry out.' That scene of triumph was of God's own appointing. It had been foretold by the prophet, and man was powerless to turn aside God's purpose."—*"The Desire of Ages,"* p. 572.

13. What is one purpose of prophecy? John 14:29.

14. What effect did the fulfillment of the prophetic word have in the experience of Peter? Matt. 26:75.

NOTE.—Peter had been told by Jesus (Mark 14:30) that ere the cock should crow twice he would deny his Lord thrice. Peter did not believe it possible for him thus to deny the Lord whom he really loved. The word of the Lord was accurately fulfilled both as to time and action. Doubtless the fulfillment of Christ's prophecy in his own experience would account in part for that remarkable statement in 2 Peter 1:19, "We have also a more sure word of prophecy."

Lesson 3—July 21, 1934

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Exodus a Fulfillment of Prophecy

MEMORY VERSE: "When the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt." Acts 7:17.

THE LESSON

1. When the time came for the deliverance of the children of Israel, where were they? Ex. 3:10.

2. Upon whom did God place the responsibility of human leadership? Verses 6, 7, 10, 11.

3. Who were associated with Moses in this responsibility? Micah 6:4.

NOTE.—"Aaron and Miriam had occupied a position of high honor and leadership in Israel. Both were endowed with the prophetic gift, and both had been divinely associated with Moses in the deliverance of the Hebrews. 'I sent

before thee Moses, Aaron, and Miriam,' are the words of the Lord by the prophet Micah. Miriam's force of character had been early displayed, when as a child she watched beside the Nile the little basket in which was hidden the infant Moses. Her self-control and tact God had made instrumental in preserving the deliverer of His people. Richly endowed with the gifts of poetry and music, Miriam had led the women of Israel in song and dance on the shore of the Red Sea. In the affections of the people and the honor of Heaven she stood second only to Moses and Aaron."—*"Patriarchs and Prophets,"* p. 382.

4. What did it take on the part of Moses to launch such a gigantic movement? Heb. 11:27-29.

NOTE.—Dr. Adam Clarke says: "Had not Moses the fullest proof of his divine mission, he never could have put himself at the head of such an immense concourse of people, who, without the most especial and effective providence, must all have perished for lack of food. This single circumstance, unconnected with all others, is an ample demonstration of the divine mission of Moses, and of the authenticity and divine inspiration of the Pentateuch. To suppose that an impostor, or one pretending only to a divine call, could have ventured to place himself at the head of such an immense body of people, to lead them through a trackless wilderness, utterly unprovided for such a journey, to a land as yet in the possession of several powerful nations whom they must expel before they could possess the country, would have implied such an extreme of madness and folly as has never been witnessed in an individual, and such a blind credulity in the multitude as is unparalleled in the annals of mankind! The succeeding stupendous events proved that Moses had the authority of God to do what he did; and the people had at least such a general conviction that he had this authority, that they implicitly followed his directions, and received their law from his mouth."

5. What statement in the last messages of Moses to Israel reveals his confidence? Answer.—The expression, "As He hath promised." **Deut 1:11; 6:3; 15:6; 27:3.**

NOTE.—Moses learned that "genuine faith has its foundation in the promises and provisions of the Scriptures."—*"Gospel Workers,"* p. 260.

6. What message did Moses deliver to Pharaoh? How did Pharaoh respond? Ex. 5:1, 2.

NOTE.—"The marvelous providences connected with Israel's deliverance from Egyptian bondage and with their occupancy of the Promised Land, led many of the heathen to recognize the God of Israel as the Supreme Ruler. 'The Egyptians shall know,' had been the promise, 'that I am the Lord, when I stretch forth Mine hand upon Egypt, and bring out the children of Israel from among them.' Even proud Pharaoh was constrained to acknowledge Jehovah's power. 'Go, serve the Lord,' he urged Moses and Aaron, 'and bless me also.' " —*"Prophets and Kings,"* p. 369.

7. By means of the plagues sent, what lesson did God seek to impress upon the heart of Pharaoh? Ex. 7:17; 8:10, 22.

NOTE.—The first manifestations of God's power did not work serious hardship to the Egyptians, but when these were not received as evidences of God's rulership, His power was manifested through more severe expressions of His wrath till the Egyptians were glad to let Israel go.

8. Standing before the Red Sea, with the Egyptians pursuing them, how did the Israelites indicate their lack of desire to leave Egypt? Ex. 14:12.

9. Why, then, did God concern Himself with taking them out? Ezek. 20:9.

NOTE.—God had given His word to Abraham; and for the honor of His name, His promise could not fail of fulfillment.

10. When the time came for the exodus to begin, what conditions necessary to the fulfillment of the promise to Abraham had developed? Acts 7:17.

NOTE.—God had promised that Israel should grow and become a great nation. Gen. 13:16. As Israel grew and multiplied in Egypt, the time of the promise drew nigh. God was making His people ready to occupy the Land of Promise.

11. How extensively was God's name to be made known through the people of the exodus? Ex. 9:16.

NOTE.—The Lord doubtless had great things in store for His people anciently. In Deuteronomy 11:21, He states that He wanted them to have "the days of heaven upon the earth." But they "limited the Holy One of Israel." Ps. 78:41.

"It was in order that the Israelites might be a blessing to the nations, and that God's name might be made known 'throughout all the earth,' that they were delivered from Egyptian bondage. If obedient to His requirements, they were to be placed far in advance of other peoples in wisdom and understanding; but this supremacy was to be reached and maintained only in order that through them the purpose of God for 'all nations of the earth' might be fulfilled."—*"Prophets and Kings,"* pp. 368, 369.

12. Upon what services did God desire the minds of His people to be centered? Ex. 25:8; Ps. 77:13.

NOTE.—"In the building of the sanctuary as a dwelling place for God, Moses was directed to make all things according to the pattern of things in the heavens. God called him into the mount, and revealed to him the heavenly things, and in their similitude the tabernacle, with all that pertained to it, was fashioned. . . . The tabernacle, through its service of sacrifice, was to teach the lesson of pardon of sin, and power through the Saviour for obedience unto life."—*"Education,"* pp. 35, 36.

13. What provision did the Lord make for the support of the ministry? Num. 18:20, 21.

NOTE.—"So it is with God's claims upon us. He places His treasures in the hands of men, but requires that one tenth shall be faithfully laid aside for His work. He requires this portion to be placed in His treasury. It is to be rendered to Him as His own; it is sacred, and is to be used for sacred purposes, for the support of those who carry the message of salvation to all parts of the world. He reserves this portion, that means may ever be flowing into His treasure house, and that the light of truth may be carried to those who are nigh and those who are afar off. By faithfully obeying this requirement, we acknowledge that all belongs to God."—*"Testimonies,"* vol. 6, p. 386.

"Great objects are accomplished by this system. If one and all would accept it, each would be made a vigilant and faithful treasurer for God; and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and the contributors will not be left the poorer."—*Id.*, vol. 3, p. 389.

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Conditions of Success of the Exodus

MEMORY VERSE: "He brought forth His people with joy, and His chosen with gladness: and gave them the lands of the heathen: and they inherited the labor of the people; that they might observe His statutes, and keep His laws. Praise ye the Lord." Ps. 105:43-45.

THE LESSON

1. What indicates that the exodus was an organized movement? Ex. 13:18, margin; Num. 2:2.

NOTE.—"The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity."—*"Patriarchs and Prophets,"* p. 374.

2. What spiritual gift was connected with the exodus? Hosea 12:13.

3. How did Moses upon one occasion disobey the word of the Lord? Num. 20:7-11.

4. What was the result personally to Moses? Verse 12.

5. How was the prophecy concerning Moses' death fulfilled before the Israelites reached the Promised Land? Deut. 34:1-6.

6. What reason does the psalmist give why the Lord took His people out of Egypt? Ps. 105:43-45.

NOTE.—"As God called the children of Israel out of Egypt, that they might keep His Sabbath, so He calls His people out of Babylon, that they may not worship the beast nor his image."—*"Special Testimonies," Series A, November,* 1890, p. 39.

7. Which of the ten was the testing commandment at that time? Ex. 16:4, 25-28; 5:4, 5.

NOTE.—Moses and Aaron were not teaching the people to be unfaithful in their work, or that they should not work at all, but rather that they should rest on the Sabbath day, according to the commandment. Ezek. 20:6, 7, 12.

In the Hebrew, the reading of Exodus 5:5, last clause, is, "Ye make them to sabbatize from their burdens." In this text, the Hebrew word for "rest" is employed. It is the same word we use for Sabbath itself, and implies that they were to keep the Sabbath by resting.

"Every week during their long sojourn in the wilderness, the Israelites witnessed a threefold miracle, designed to impress their minds with the sacredness of the Sabbath: a double quantity of manna fell on the sixth day, none on the seventh, and the portion needed for the Sabbath was preserved sweet and pure, when if any were kept over at any other time it became unfit for use."—*"Patriarchs and Prophets,"* p. 296.

8. What instruction concerning personal adornment did God give His people while Moses was with Him in the mount? Ex. 33:5, 6.

9. What similar instruction is given to modern Israel? 1 Peter 3:3, 4.

10. What interest did God take in the health of the Israelites? Ex. 15:26.

NOTE.—"Christ gave to Israel definite instruction in regard to their habits of life, and He assured them, 'The Lord will take away from thee all sickness.' When they fulfilled the conditions, the promise was verified to them. 'There was not one feeble person among their tribes.'

"These lessons are for us. There are conditions to be observed by all who would preserve health. All should learn what these conditions are. The Lord is not pleased with ignorance in regard to His laws, either natural or spiritual. We are to be workers together with God for the restoration of health to the body as well as to the soul."—*"The Desire of Ages,"* p. 824.

11. What complaint did the people offer concerning their food supply? Ex. 16:3.

NOTE.—"The education of the Israelites included all their habits of life. Everything that concerned their well-being was the subject of divine solicitude, and came within the province of divine law. Even in providing their food, God sought their highest good. The manna with which He fed them in the wilderness was of a nature to promote physical, mental, and moral strength. Though so many of them rebelled against the restriction of their diet, and longed to return to the days when, they said, 'We sat by the fleshpots, and when we did eat bread to the full,' yet the wisdom of God's choice for them was vindicated in a manner they could not gainsay. Notwithstanding the hardships of their wilderness life, there was not a feeble one in all their tribes."—*"Education,"* p. 38.

12. How did God respond to their murmurings? Ex. 16:12-15.

13. At a later time, for what did they lust? Num. 11:4.

NOTE.—The language of Numbers 11:19, 20 would seem to infer that upon the first occasion (Exodus 16:8) He gave them flesh for only a day; but now He is to respond to their lusting by giving it to them for a month. Not so with the manna. Num. 11:6. It would therefore seem that God was trying to change their diet to a nonflesh diet, but that they were rebellious. Upon the first occasion He demonstrated that He could have supplied flesh even as He did manna; but the fact that He did not continue to do so was doubtless intended to teach them that there was a better and more healthful way of living and eating, and He desired them to have the best.

"God has spoken in the history of the children of Israel, from whom for their good He sought to withhold a flesh diet. He fed them with bread from heaven; 'man did eat angels' food.' But they encouraged their earthly appetite; and the more they centered their thoughts upon the fleshpots of Egypt, the more they hated the food which God gave them to keep them in health physically, mentally, and morally. They longed for the fleshpots, and in this they did just as many in our own time have done."—*"Testimonies,"* vol. 6, p. 372.

14. What was the result of their course? Num. 11:33; Ps. 106:13-15.

NOTE.—"By departing from the plan divinely appointed for their diet, the Israelites suffered great loss. They desired a flesh diet, and they reaped its results. They did not reach God's ideal of character or fulfill His purpose. The

Lord 'gave them their request, but sent leanness into their soul.' They valued the earthly above the spiritual, and the sacred preëminence which was His purpose for them they did not attain."—*"The Ministry of Healing,"* p. 312.

15. What should we learn from the experiences of the children of Israel? 1 Cor. 10:6.

NOTE.—"The children of Israel would have flesh meats, and said, as many now say, We shall die without meat. God gave rebellious Israel flesh, but His curse was with it. Thousands of them died while the meat they desired was between their teeth. We have the example of ancient Israel, and the warning for us not to do as they did. Their history of unbelief and rebellion is left on record as a special warning that we should not follow their example of murmuring at God's requirements. How can we pass on so indifferently, choosing our own course, following the sight of our own eyes, and departing farther and farther from God, as did the Hebrews? God cannot do great things for His people because of their hardness of heart and sinful unbelief."—*"Testimonies,"* vol. 3, pp. 171, 172.

Lesson 5—August 4, 1934

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

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Reasons for a Delayed Arrival in Canaan

MEMORY VERSE: "They turned back and tempted God, and limited the Holy One of Israel." Ps. 78:41.

THE LESSON

1. What was God's purpose in all His dealings with ancient Israel? Deut. 8:15, 16.

NOTE.—"Christ was the leader of the children of Israel in their wilderness wanderings. Enshrouded in the pillar of cloud by day and the pillar of fire by night, He led and guided them. He preserved them from the perils of the wilderness, He brought them into the Land of Promise, and in the sight of all the nations that acknowledged not God He established Israel as His own chosen possession, the Lord's vineyard."—*"Christ's Object Lessons,"* p. 287.

2. What was their outstanding weakness? Heb. 3:10-12; 4:2.

NOTE.—"In view of all that God has wrought for us, our faith should be strong, active, and enduring. Instead of murmuring and complaining, the language of our hearts should be, 'Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits.' "—*"Patriarchs and Prophets,"* p. 294.

3. How long did it take Israel to go from Egypt to Canaan, a distance of about two hundred fifty miles by the highway?

NOTE.—Ordinarily it should have taken them not more than a month for their journey. But "the entire period from the time Israel left Egypt until they entered Canaan was forty years, or from 1491 B. C. to 1451 B. C. They were two months making the journey from Egypt to Mount Sinai. Eleven months and twenty days they spent at Sinai. It was an eleven-day journey from Sinai to Kadesh-barnea. The spies searched the land forty days. . . . It was thirty-eight years from the time they left Kadesh-barnea until they returned to it, and a little later crossed the Brook Zered. These periods make a total of thirty-nine years and three months, leaving about nine months for the conquest of Gilead and Bashan and the closing events of Moses' life."—*"Old Testament History," McKibbin,* p. 155.

4. While they were encamped at Sinai, what signal was given to them? Num. 10:11, 12.

5. What message did they receive? To what place did they go? Deut. 1:6-8.

6. What was done at Kadesh-barnea, and with what result? Num. 13: 1-3, 17-20, 26-33; 14:1-4.

NOTE.—"The history of the report of the twelve spies has an application to us as a people. The scenes of cowardly complaining and drawing back from action when there are risks to be encountered, are reenacted among us to-day. The same unwillingness is manifested to heed faithful reports and true counsel as in the days of Caleb and Joshua. The servants of God, who bear the burden of His cause, practicing strict self-denial, and suffering privation for the sake of helping His people, are seldom better appreciated now than they were then." —*"Testimonies,"* vol. 4, p. 154.

7. What punishment was visited upon the children of Israel because of their rebellion? Num. 14:28-35.

8. What profession of repentance did they make? Deut. 1:41.

9. What proves that it was not genuine? Verses 42, 43.

NOTE.—"They were unwilling to submit to the terrible sentence that they must all die in the wilderness, and hence they were ready to seize upon every pretext for believing that it was not God but Moses who was leading them, and who had pronounced their doom. The best efforts of the meekest man upon the earth could not quell the insubordination of this people; and although the marks of God's displeasure at their former perverseness was still before them in their broken ranks and missing members, they did not take the lesson to heart. Again they were overcome by temptation."—*"Patriarchs and Prophets,"* p. 396.

10. What was the result of their presumption? Deut. 1:44-46; 2:1.

NOTE.—"Presumption is a common temptation, and as Satan assails men with this, he obtains the victory nine times out of ten. Those who *profess* to be followers of Christ, and claim by their faith to be enlisted in the warfare against all evil in their nature, frequently plunge without thought into temptations from which it would require a miracle to bring them forth unsullied. Meditation and prayer would have preserved them, and led them to shun the critical, dangerous position in which they placed themselves when they gave Satan the advantage over them. The promises of God are not for us rashly to claim while we rush on recklessly into danger, violating the laws of nature, and disregarding prudence and the judgment with which God has endowed us.

This is the most flagrant presumption."—*"Testimonies,"* vol. 4, pp. 44, 45.

"By their signal victory, the enemies of Israel, who had before awaited with trembling the approach of that mighty host, were inspired with confidence to resist them. All the reports they had heard concerning the marvelous things that God had wrought for His people, they now regarded as false, and they felt that there was no cause for fear. That first defeat of Israel, by inspiring the Canaanites with courage and resolution, had greatly increased the difficulties of the conquest. Nothing remained for Israel but to fall back from the face of their victorious foes, into the wilderness, knowing that here must be the grave of a whole generation."—*"Patriarchs and Prophets,"* p. 394.

11. For how many years did Israel continue to wander in the wilderness? Deut. 2:14.

NOTE.—How sad to think that they could have gone into the Promised Land at once, but, because of a lack of faith and a rebellious spirit, they had to spend thirty-eight years more in the wilderness. What a lesson for us!

12. What evidence have we that God continued with them despite their rebellions? Neh. 9:19; Deut. 2:7.

NOTE.—It is quite evident that God had determined that the same movement which He started should go all the way through to completion, according to the prophecy to Abraham. Deut. 6:23.

"The Levites' hymn, recorded by Nehemiah [Nehemiah 9], vividly pictures God's care for Israel, even during these years of rejection and banishment: 'Thou in Thy manifold mercies forsookest them not in the wilderness; the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go. Thou gavest also Thy good Spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst Thou sustain them in the wilderness. . . . Their clothes waxed not old, and their feet swelled not.' "—*"Patriarchs and Prophets,"* pp. 406, 407.

13. What message came to them at the end of the thirty-eight years? Deut. 2:3.

NOTE.—"The long period of nearly thirty-eight years which Israel spent from the time they rebelled at Kadesh-barnea and were turned back into the wilderness until they came to Kadesh-barnea again is almost a blank so far as its history is concerned. Only three events are recorded as occurring during this time: the rebellion of Korah, Dathan, and Abiram, the story of a man who blasphemed God, and of another man who picked up sticks on the Sabbath. They were indeed a rebellious people. Where they wandered and how they employed their time during these thirty-eight years we do not know. A long list of stations is given in Numbers 33, but only one can now be positively identified."—*"Old Testament History," McKibbin,* p. 155.

THIRTEENTH SABBATH OFFERING

September 29, 1934

Missions of the Northern European Division

Lesson 6—August 11, 1934

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

The Advent Movement—Spiritual Israel

MEMORY VERSE: "It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people." Isa. 11:11.

THE LESSON

1. What meaning does the exodus movement have for the people of the advent movement? 1 Cor. 10:11, margin.

NOTE.—The history of the exodus was recorded for the benefit of those who in the last days are preparing for Christ's second advent, the people of the advent movement. The similarities of the two movements are very striking, as will be noted in this and other lessons. The similitude emphasizes the certainty of the advent movement.

"The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. The record of God's dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief, is fraught with warning and instruction for His people in all ages. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan."—*"Patriarchs and Prophets,"* p. 293.

"Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people."—*"Testimonies,"* vol. 5, p. 160.

2. What prophecy foretells a second gathering of Israel? Isa. 11:11.

3. How did Isaiah speak of the exodus movement? Verse 16.

NOTE.—Satan would confuse the minds of the people with reference to the second gathering of Israel, and lead men to expect a literal restoration of the Jewish nation. Isaiah's prophecy, however, gives no such hope. The outcasts of Israel are to be gathered from "the four corners of the earth." Isa. 11:12; 43:5, 6. And Hosea plainly teaches that God will say to them which were not His people, "Thou art My people; and they shall say, Thou art my God." Hosea 2:23.

4. What words of Christ make us sure that God has finished His special work with literal Israel as a nation? Matt. 21:33-43.

NOTE.—"Christ would have averted the doom of the Jewish nation if the people had received Him. But envy and jealousy made them implacable. They determined that they would not receive Jesus of Nazareth as the Messiah. They rejected the Light of the world, and henceforth their lives were sur-

rounded with darkness as the darkness of midnight. The doom foretold came upon the Jewish nation."—*"Prophets and Kings,"* p. 712.

An Israelite after the flesh must come into the kingdom to-day just as must a Gentile, through faith. Rom. 11:23.

5. In the parable of the vineyard, to what nation did Jesus refer as the one to whom the kingdom should be given? Matt. 21:43. Answer.—Jesus referred to a spiritual nation, to the spiritual Israel.

NOTE.—"That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth to-day. He has 'let out His vineyard unto other husbandmen,' even to His covenant-keeping people, who faithfully 'render Him the fruits in their seasons.' Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people."—*"Prophets and Kings,"* pp. 713, 714.

6. What reference did the apostle Peter make to a "holy nation"? 1 Peter 2:7-10.

7. How did literal Israel relate itself to their Messiah and King when He came? John 1:11; 19:15.

NOTE.—"For more than a thousand years the Jewish people had waited the coming of the promised Saviour. Their brightest hopes had rested upon this event. For a thousand years, in song and prophecy, in temple rite and household prayer, His name had been enshrined; and yet when He came, they did not recognize Him as the Messiah for whom they had so long waited. 'He came unto His own, and His own received Him not.' "—*"Prophets and Kings,"* p. 710.

8. How does the apostle Paul describe Israel's course of action? 1 Thess. 2:15, 16.

9. For how long a time was Jerusalem to be trodden under the feet of the Gentiles? Luke 21:24.

NOTE.—The events preceding the close of probation and the coming of Christ will mark the fulfillment of "the times of the Gentiles." The doctrine that the Jews are to be restored as a nation, and that they will repossess Jerusalem, is unscriptural, and tends to lead the Jew to trust in his family tree. This very thing is condemned in the teaching of Jesus. John 8:39; Matt. 3:9.

10. To which Jerusalem did Paul, who was himself a Hebrew, direct the minds of the Hebrew Christians? Heb. 11:10; 13:14.

NOTE.—"God gave to Abraham a view of this immortal inheritance, and with this hope he was content. 'By faith he sojourned in the Land of Promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.' . . . We must dwell as pilgrims and strangers here if we would gain 'a better country, that is, an heavenly.' Those who are children of Abraham will be seeking the city which he looked for, 'whose builder and maker is God.' "—*"Patriarchs and Prophets,"* p. 170.

11. To which Israel must we make sure we belong? Gal. 6:16.

NOTE.—To those who have become new creatures in Christ (verse 15), the apostle says, "Peace be on them, and mercy." The "Israel of God" are those who are made new creatures in Christ.

12. Who constitute the true Israel? Gal. 3:29.

NOTE.—"The Bible plainly teaches that the promises made to Abraham are to be fulfilled through Christ. All that are Christ's are 'Abraham's seed, and heirs according to the promise,'—heirs to 'an inheritance incorruptible, and undefiled, and that fadeth not away,'—the earth freed from the curse of sin. For 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;' and 'the meek shall inherit the earth, and shall delight themselves in the abundance of peace.' "—*"Patriarchs and Prophets,"* p. 170.

13. What indicates that all who have not met the conditions will be disappointed "in that day"? Matt. 7:21-23.

NOTE.—"God has set forth in His word the conditions upon which every soul will be elected to eternal life—obedience to His commandments, through faith in Christ. God has elected a character in harmony with His law, and any one who shall reach the standard of His requirement, will have an entrance into the kingdom of glory. . . . The *provisions* of redemption are free to all; the *results* of redemption will be enjoyed by those who have complied with the conditions."—*"Patriarchs and Prophets,"* pp. 207, 208.

Lesson 7—August 18, 1934

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Parallels Between the Exodus and the Advent Movement

MEMORY VERSE: "Not by might ["army," margin], nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4:6.

THE LESSON

1. In what prophecy is the world-wide advent movement foretold? Rev. 14:6-9.

NOTE.—As the exodus movement came about in the fulfillment of prophecy, so also the advent movement has come in fulfillment of the prophecy.

2. According to the prophecy, what event in heaven fixed the time for the rise of the advent movement on earth? Verse 7; Dan. 8:14.

NOTE.—The priestly service of the typical sanctuary in ancient Israel closed with the "cleansing" of the sanctuary on the last day of the ritual year. It was the yearly hour of judgment for all the camp of Israel. Lev. 23:29. The yearly round of service in the earthly sanctuary was a "shadow" of Christ's priestly work in the heavenly sanctuary. Heb. 8:5. Therefore the heavenly service must close with the "cleansing" of the sanctuary, the work of the judgment hour described in Daniel 7:9, 10.

3 What event marks the beginning of the 2300-year period of Daniel 8:14? Dan. 9:25, first part. Counting from the autumn of 457 B. C., when the decree of Artaxerxes to restore and build Jerusalem went forth, when would the 2300 years end? Answer.—In the autumn of 1844.

NOTE.—"Then shall the sanctuary be cleansed." Then the judgment work described in Daniel 7:9, 10 was to begin in heaven.

"The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem, went into effect, in the autumn of B. C. 457. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Dan. 9:25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the Holy Spirit, A. D. 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of A. D. 31. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period, the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A. D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A. D. 34, 1810 years extend to 1844. 'Then,' said the angel, 'shall the sanctuary be cleansed.' All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed."—*"The Great Controversy,"* p. 410.

And as the appointed time of 1844 brought the opening of the judgment hour in heaven above, the world-wide advent movement was rising on earth —a people keeping the "commandments of God, and the faith of Jesus" (Rev. 14:12), carrying to all nations the message, "The hour of His judgment is come."

4. The call to Israel of old was out of the bondage and errors of Egypt. What is the present call? Rev. 18:2-4.

NOTE.—"As God called the children of Israel out of Egypt, that they might keep the Sabbath, so He calls His people out of Babylon."—*"Special Testimonies," Series A, November, 1890,* p. 39.

5. As Pharaoh, representing the greatest earthly power at that time, opposed the exodus, what indicates a similar spirit of opposition to the truths and aims of the advent movement in the last days? Rev. 12:17; 13:15-17.

6. What is predicted as to the extent of the advent movement? Rev. 14:6.

7. When the time came for the advent movement to begin, what spirit did God breathe upon the world to prepare the way for a speedy work? Dan. 12:4, last clause. Answer.—A spirit of invention, discovery, and knowledge, including knowledge of the prophecies.

NOTE.—It is generally recognized that greater discoveries and inventions have been realized in the course of the last fifty years than in all the previous lifetime of the race. Transportation facilities and easy communication to all parts of the world have gone beyond what we might reasonably have expected to accomplish in a thousand years. And doors of access to all peoples have been opened.

"Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was simply to dare death for Christ's sake; the only welcome awaiting God's messengers was that of cannibal ovens,

merciless prisons, or martyr graves. But, as the little band advanced, on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the papal states, and Korea were successively and successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population."—*"The Modern Mission Century," A. T. Pierson,* p. 25.

8. To what subject has the attention of the advent people been especially directed? Heb. 8:1, 2; Rev. 11:19; Dan. 8:14.

NOTE.—The doctrine of the heavenly sanctuary is a distinctive advent doctrine. As God centered the minds of ancient Israel on the earthly sanctuary, so He has centered the advent believers' minds upon the heavenly sanctuary. "The precious hours, instead of being given to pleasure, to display, or to gain seeking, should be devoted to an earnest, prayerful study of the word of truth. The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill."—*"The Great Controversy,"* p. 488.

9. What does the Lord teach us concerning the support of His ministry to-day that parallels the instruction to ancient Israel? 1 Cor. 9:13, 14; Matt. 23:23.

NOTE.—God called upon His people in the days of ancient Israel to return to Him a tenth of their increase. Lev. 27:30-33; Mal. 3:10. He committed to them all that they possessed. It was His by right of creation and intrusted to man, God claiming for the support of the priesthood and ministry one tenth as a recognition of His ownership. Failure to return the tithe to God is spoken of as robbing God. In the gospel dispensation, and for the advent people, the New Testament teaching of Christ and the apostles clearly indicates the continued obligation to recognize God's ownership by payment of the tithe.

10. What experiences of the exodus will be seen at the close of the advent movement? Rev. 15:1; 16:1.

NOTE.—While the time for the outpouring of the plagues is not identical in the two movements, it is significant that God pours out the vials of His wrath upon the impenitent and unbelieving when they have filled up their cup of iniquity and are in open rebellion against God. In the exodus movement the plagues came just before Israel left Egypt. In the advent movement the plagues are to come just prior to the deliverance of God's people from earth to the city of God, the New Jerusalem. Rev. 15:2-4.

11. What song of deliverance will be sung corresponding to the one in Exodus 15? Rev. 15:2, 3.

NOTE.—"None but the hundred and forty-four thousand can learn that song; for it is the song of their experience,—an experience such as no other company have ever had. 'These are they which follow the Lamb whithersoever He goeth.' These, having been translated from the earth, from among the living, are counted as 'the first fruits unto God and to the Lamb.' 'These are they which came out of great tribulation;' they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments."—*"The Great Controversy,"* p. 649.

12. **What similarity as to the establishment of organization may be seen in the two movements? Ex. 18:13-26; Num. 10:28; 2:2, 34; Ex. 13:18, margin.**

NOTE.—In the exodus movement perfect order and organization were maintained. It was not brought about at once, but was slowly developed under God's counsel to Moses either directly or through experience on the journey. At the entrance into the Promised Land, every tribal division was fully organized, all phases of their work and program were carefully executed. In the early days of the advent movement, careful organization was appreciated as necessary to success. To-day, a well-organized, united people, operating in all parts of earth, is functioning to the furtherance of the gospel. But of the early days we are told, "We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence. We engaged in the work of organization, and marked prosperity attended this advance movement."—*"Testimonies to Ministers,"* pp. 26, 27.

13. **Upon what, however, more than upon organization and equipment, must be our main reliance? Zech. 4:6, margin.**

NOTE.—"We cannot depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.' "—*"Testimonies to Ministers,"* p. 512.

14. **What is our greatest need to-day? Eph. 5:18, last part.**

NOTE.—"Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive."—*"The Desire of Ages,"* p. 672.

Lesson 8—August 25, 1934

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Reforms by Means of the Advent Movement

MEMORY VERSE: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

THE LESSON

1. **What gift of the Spirit did God intend to be connected with the advent movement? Rev. 12:17; 19:10.**

NOTE.—"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit.

There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue." . . . "If God's people would recognize His dealings with them, and accept His teachings, they would find a straight path for their feet, and a light to guide them through darkness and discouragement."—*"Testimonies,"* vol. 5, p. 661.

2. What is one of the great blessings that comes to the church through these gifts, among which is the spirit of prophecy? Eph. 4:13.

NOTE.—"God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing, and another having faith and views entirely opposite, each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith." —*Id.,* vol. 3, p. 446.

3. What is the great objective of God in calling His people out of Babylon? Rev. 14:12.

NOTE.—As in the exodus (Ps. 105:43-45), the great objective of the advent movement is to lead to greater faith in God and obedience to Him. In the text (Rev. 14:12) it will be noted how definitely these two attributes are united in those who have answered the call out of Babylon.

"God has placed in our hands a banner upon which is inscribed, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' Rev. 14:12. This is a distinct, separating message,—a message that is to give no uncertain sound. It is to lead the people away from the broken cisterns that contain no water, to the unfailing Fountain of the water of life."—*"Testimonies,"* vol. 7, p. 150.

4. What Scripture prophecies point to a Sabbath reform message in the last days? Rev. 14:7, 9; Isa. 56:1, 2; 58:1, 13, 14; Rev. 7:1-3.

NOTE.—The message of Revelation 14 calls men to worship God as creator of heaven and earth, the Sabbath being the memorial of His creative power.

"The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord's memorial of creation."—*Id.,* vol. 8, p. 117.

"The worshipers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of God's creative power and the witness to His claim upon man's reverence and homage. The wicked will be distinguished by their efforts to tear down the Creator's memorial and to exalt the institution of Rome. In the issue of the conflict, all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark."—*Id.,* vol. 9, p. 16.

5. What things that were regarded by Israel as hindrances to holiness (Gen. 35:1-4; Ex. 33:5, 6) does God counsel against in the advent movement? 1 Tim. 2:9; 1 Peter 3:3-5.

NOTE.—"Self-denial in dress is a part of our Christian duty. To dress plainly, and abstain from display of jewelry and ornaments of every kind is in keeping with our faith."—*Id.,* vol. 3, p. 366.

6. What was a mark of an Ishmaelite (heathen) in the days of the judges? Judges 8:24.

NOTE.—"Our only safety is to stand as God's peculiar people. We must not yield one inch to the customs and fashions of this degenerate age; but stand in moral independence, making no compromise with its corrupt and idolatrous practices."—*Id.*, vol. 5, p. 78.

7. In the days of the exodus, what evidence have we that God showed special care for the health of the Israelites? Neh. 9:19-21.

NOTE.—"In all the way of God's leading, they had found water to refresh the thirsty, bread from heaven to satisfy their hunger, and peace and safety under the shadowy cloud by day and the pillar of fire by night. Angels had ministered to them as they climbed the rocky heights or threaded the rugged paths of the wilderness. Notwithstanding the hardships they had endured, there was not a feeble one in all their ranks. Their feet had not swollen in their long journeys, neither had their clothes grown old. God had subdued before them the fierce beasts of prey and the venomous reptiles of the forest and the desert."—*"Patriarchs and Prophets,"* p. 429.

8. What desire concerning the health of God's children is expressed through the apostle John? 3 John 2.

NOTE.—"Health is an inestimable blessing, and one which is more closely related to conscience and religion than many realize. It has a great deal to do with one's capability."—*"Gospel Workers,"* p. 242.

9. Who dwells in the surrendered body of the believer? 1 Cor. 3:16.

10. How does God desire us to look upon our bodies? 1 Cor. 6:19, 20.

NOTE.—"He whose body is the temple of the Holy Spirit will not be enslaved by a pernicious habit. His powers belong to Christ, who has bought him with the price of blood. His property is the Lord's. How could he be guiltless in squandering this intrusted capital? Professed Christians yearly expend an immense sum upon useless and pernicious indulgences, while souls are perishing for the word of life."—*"The Great Controversy,"* p. 475.

11. If we defile the body what may we expect? 1 Cor. 3:17.

NOTE.—"A strict compliance with the Bible requirements will be a blessing, not only to the soul, but to the body. The fruit of the Spirit is not only love, joy, and peace, but temperance also. We are enjoined not to defile our bodies, for they are the temples of the Holy Ghost."—*"Testimonies,"* vol. 4, p. 570.

12. What principle should govern us in our eating and drinking? 1 Cor. 10:31.

NOTE.—"The end of our creation is to glorify God in our bodies and spirits which are His. How can we do this when we indulge the appetite to the injury of the physical and moral powers? God requires that we present our bodies a living sacrifice. Then the duty is enjoined on us to preserve that body in the very best condition of health, that we may comply with His requirements. 'Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.' "—*Id.*, vol. 2, p. 65.

THIRTEENTH SABBATH OFFERING

September 29, 1934

Missions of the Northern European Division

Lesson 9—September 1, 1934

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

Israel's Final Crisis

MEMORY VERSE: "When the Lord shall build up Zion, He shall appear in His glory." Ps. 102:16.

THE LESSON

1. In the exodus, what great apostasy occurred on the banks of the Jordan but a short time before Israel was to be led into the Promised Land? Num. 25:1-3.

2. How many perished in that Baal-peor crisis? Verse 9.

NOTE.—Satan's last attempt to defeat the exodus movement was along the lines of worldliness and immorality.

"As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. By worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine cup, he tempts to the violation of the seventh commandment."—*"Patriarchs and Prophets,"* pp. 457, 458.

3. What conditions did the Saviour say would obtain upon the earth just before His return? Matt. 24:37-39.

NOTE.—"The same sins exist in our day which brought the wrath of God upon the world in the days of Noah. Men and women now carry their eating and drinking to gluttony and drunkenness. This prevailing sin, the indulgence of perverted appetite, inflamed the passions of men in the days of Noah, and led to general corruption, until their violence and crimes reached to Heaven, and God washed the earth of its moral pollution by a flood."—*"Testimonies,"* vol. 3, p. 163.

4. To what extent did wickedness prevail in the days of Noah? Gen. 6:5, 11, 12.

NOTE.—"The holy inhabitants of other worlds were watching with the deepest interest the events taking place on the earth. In the condition of the world that existed before the Flood they saw illustrated the results of the administration which Lucifer had endeavored to establish in heaven, in rejecting the authority of Christ, and casting aside the law of God. In those high-handed sinners of the antediluvian world, they saw the subjects over whom Satan held sway. The thoughts of men's hearts were only evil contin-

ually. Every emotion, every impulse and imagination, was at war with the divine principles of purity and peace and love. It was an example of the awful depravity resulting from Satan's policy to remove from God's creatures the restraint of His holy law."—*"Patriarchs and Prophets,"* pp. 78, 79.

5. What intermingling of the sons of God with worldly associates then took place? Gen. 6:2.

NOTE.—The godly line of Seth is spoken of here as "the sons of God." They, according to Genesis 4:26, margin, chose "to call themselves by the name of the Lord,"—in reality, "sons of God."

" '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. Mingling with the depraved, they became like them in spirit and in deeds; the restrictions of the seventh commandment were disregarded, 'and they took them wives of all which they chose.' "—*"Patriarchs and Prophets,"* p. 81.

"Unhallowed marriages of the sons of God with the daughters of men, resulted in apostasy which ended in the destruction of the world by a flood." —*"Testimonies,"* vol. 5, p. 93.

7. What warning does the apostle Paul give us? 2 Cor. 6:14-18.

NOTE.—"He who has entered the marriage relation while unconverted, is by his conversion placed under stronger obligation to be faithful to his companion, however widely they may differ in regard to religious faith; yet the claims of God should be placed above every earthly relationship, even though trials and persecution may be the result. With the spirit of love and meekness, this fidelity may have an influence to win the unbelieving one. But the marriage of Christians with the ungodly is forbidden in the Bible. The Lord's direction is, 'Be ye not unequally yoked together with unbelievers.' "—*"Patriarchs and Prophets,"* p. 175.

8. What caution is given by the apostle John? 1 John 2:15-17.

9. What strong language does James use in condemning worldly friendship? James 4:4.

NOTE.—"In the Bible the sacred and enduring character of the relation that exists between Christ and His church is represented by the union of marriage. The Lord has joined His people to Himself by a solemn covenant, He promising to be their God, and they pledging themselves to be His, and His alone. . . .

"The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from Him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow."—*"The Great Controversy,"* p. 381.

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness."—*"Testimonies,"* vol. 5, p. 81.

10. What is the best remedy for worldliness? Col. 3:1, 2; Matt. 6:21.

NOTE—Some one has said that the best remedy "for worldliness is *other* worldliness." We need to have our minds occupied with the King and His glorious kingdom which is so soon to be ushered in.

"Enoch's heart was upon eternal treasures. He had looked upon the celestial city. He had seen the King in His glory in the midst of Zion. His mind, his heart, his conversation, were in heaven. The greater the existing iniquity, the more earnest was his longing for the home of God. While still on earth, he dwelt, by faith, in the realms of light."—*"Patriarchs and Prophets,"* p. 87.

11. What will help us to resist the inroads of a worldly spirit? Luke 19:13, last part.

NOTE.—"The Lord would have working Christians in His church; for the worker has fewer temptations than those who have little to do."—*"Testimonies on Sabbath School Work,"* p. 53.

"The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God." —*Mrs. E. G. White, in the Review and Herald, July 21, 1896.*

12. How will the minds of the true Israelites be occupied? Ps. 145: 10, 11.

13. What effect does whole-hearted consecration on the part of God's people have upon unbelievers? Ezek. 36:23.

NOTE.—"The change in human hearts, the transformation of human characters, is a miracle that reveals an ever-living Saviour, working to rescue souls. A consistent life in Christ is a great miracle. In the preaching of the word of God, the sign that should be manifest now and always, is the presence of the Holy Spirit, to make the word a regenerating power to those that hear. This is God's witness before the world to the divine mission of His Son."—*"The Desire of Ages,"* p. 407.

Lesson 10—September 8, 1934

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

OFFERING RECORD: Fill in each space with the weekly record.

WEEKLY OFFERING PLANNED FOR	ACTUALLY GIVEN	TOTAL GIVEN TO DATE	BALANCE UNPAID TO DATE

God's Solemn Message to Remnant Israel

MEMORY VERSE: "Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of My people recovered?" Jer. 8:22.

THE LESSON

1. What has been the greatest hindrance to the completion of the advent movement? Rev. 3:17.

NOTE.—"The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time."—*"Testimonies,"* vol. 3, p. 252.

"This testimony, if received, will arouse to action, and lead to self-abasement and confession of sins."—*Id.*, p. 259.

2. What is the meaning of Laodicea? Answer.—"Judging of the people."

NOTE.—The Laodicean message is God's present-truth message to His people to-day. As the meaning of the word indicates, it is due during the time of the "judging of the people," which, the prophecy of Daniel indicates, began in 1844.

3. What does Christ call Himself in addressing the Laodicean church? Rev. 3:14.

NOTE.—"Oh that every lukewarm professor could realize the clean work that God is about to make among His professed people! Dear friends, do not deceive yourselves concerning your condition. You cannot deceive God. Says the True Witness, 'I know thy works.' The third angel is leading up a people, step by step, higher and higher. At every step they will be tested."—*"Testimonies,"* vol. 1, p. 190.

4. What kind of witness is He? Rev. 3:14; Isa. 55:4.

NOTE.—How thankful we should be to know that He who is the great sin specialist, bears truthful witness to our condition as a church! Truthful witnesses are scarce; but in Christ we find one who is not only truthful but who is infallible.

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified. . . . I was shown those whom I had before seen weeping and praying in agony of spirit. . . . They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy."—*"Early Writings,"* pp. 270, 271.

"The people to whom God has intrusted the sacred, solemn, testing truths for this time, are sleeping at their post. They say by their actions, We have the truth, we are 'rich and increased with goods, and have need of nothing;' while the True Witness declares, 'Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' With what fidelity do these words portray the present condition of the church."—*"Testimonies,"* vol. 5, p. 101.

5. What does He call Himself besides "the Amen," and the "True Witness"? Rev. 3:14, last part.

NOTE.—Weymouth's translation reads: "The beginning of God's creation." How significant that more than 1,800 years ago, in addressing the period of the church that would have to meet the theory of evolution, He should speak of Himself as the One through whom all things were created! Heb. 1:1, 2; Eph. 3:9; John 1:1-3, 14; Col. 1:13-16.

6. What does the True Witness say that He knows about the Laodiceans? Rev. 3:15, 16.

NOTE.—The neutral, or lukewarm, condition pointed out in these verses does not refer so much to activity in behalf of others as it does to the work of grace in the hearts of the people.

"Were you cold, there would be some hope that you would be converted; but where self-righteousness girds one about, instead of the righteousness of

Christ, the deception is so difficult to be seen, and the self-righteousness so hard to be put away, that the case is the most difficult to reach. An unconverted, godless sinner stands in a more favorable condition than such."—*Id.*, vol. 2, p. 176.

7. Of what do the Loadiceans boast? Of what are they unconscious? Rev. 3:17.

NOTE.—"The steady progress of our work, and our increased facilities, are filling the hearts and minds of many of our people with satisfaction and pride, which we fear will take the place of the love of God in the soul."—*Id.*, vol. 4, p. 535.

"They are more ready for active labor than for humble devotion,—more ready to engage in outward religious service than in the inner work of the heart. Meditation and prayer are neglected for bustle and show."—*Ibid.*

8. In view of such a deplorable condition, what questions naturally arise? Jer. 8:22.

9. What counsel is offered by the Great Physician? Rev. 3:18.

NOTE.—"The True Witness counsels us to buy of Him gold tried in the fire, white raiment, and eyesalve. The gold here recommended as having been tried in the fire, is faith and love. It makes the heart rich; for it has been purged until it is pure, and the more it is tested the more brilliant is its luster. The white raiment is purity of character, the righteousness of Christ imparted to the sinner. This is indeed a garment of heavenly texture, that can be bought only of Christ for a life of willing obedience. The eyesalve is that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise."—*Id.*, vol. 4, p. 88.

10. What may the Laodicean church know though God rebukes and chastens? Rev. 3:19.

NOTE.—Chastisement is for sons. Heb. 12:6. "Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard."—*"Acts of the Apostles,"* p. 12.

11. What is Christ doing for each individual Laodicean? Verse 20.

NOTE.—Christ goes from heart to heart in Laodicea, anxious to be enthroned within. What sorrow would fill our hearts if we went to the home of one whom we dearly loved and for whom we had made every sacrifice, and were denied admittance. "I saw that many have so much rubbish piled up at the door of their heart that they cannot get the door open. Some have difficulties between themselves and their brethren to remove. Others have evil tempers, selfish covetousness, to remove before they can open the door. Others have rolled the world before the door of their heart, which bars the door. All this rubbish must be taken away, and then they can open the door and welcome the Saviour in."—*"Testimonies,"* vol. 1, p. 143.

12. What reason do we have for believing God's people will give heed to the Laodicean message? Rev. 14:1-3.

NOTE.—"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children."—*"The Great Controversy,"* p. 464.

13. What precious promise is made to those who heed this warning message? Rev. 3:21.

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Character of the Remnant of Israel

MEMORY VERSE: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3.

THE LESSON

1. Unto whom will be the gathering of the remnant of Israel? Gen. 49:10.

2. What only can stand in the way of the fullness of Christ's blessing upon His people? Jer. 5:23-25.

NOTE.—"It is a perilous thing to allow an unchristian trait to live in the heart. One cherished sin will, little by little, debase the character, bringing all its nobler powers into subjection to the evil desire. The removal of one safeguard from the conscience, the indulgence of one evil habit, one neglect of the high claims of duty, breaks down the defenses of the soul, and opens the way for Satan to come in and lead us astray."—*"Patriarchs and Prophets,"* p. 452.

3. What does God desire His people to do? Zeph. 2:1-3.

4. How does Peter bring before us what God expects of the remnant people? 2 Peter 3:10-13.

5. What exhortation is given by the apostle to those living in the last days? Verses 14, 15.

NOTE.—"The world is busy, anxious, and devoted. Evil is eagerly followed as though it were righteousness, error as though it were truth, and sin as though it were holiness. Darkness is covering the earth, and gross darkness the people. And shall God's people be asleep at such a time as this? Shall those who hold the truth be silent, as if paralyzed? Infidels declare that if they believed what Christians profess to believe, they would be far more in earnest than they. If we believe that the end of all things is at hand, 'what manner of persons ought we to be in all holy conversation and godliness?' "—*"Testimonies,"* vol. 5, pp. 546, 547.

***6. How did the remnant appear to John the revelator?* Rev. 14:5, 12.**

NOTE.—"The true people of God, who have the spirit of the work of the Lord, and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who

are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people."—*Id.*, vol. 3, p. 266.

7. What description does Zephaniah give of the same people? Zeph. 3:13.

8. What has God promised to be to His people when the heavens and the earth are shaken? Joel 3:16.

NOTE.—"I heard the voice of God which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down, and fell on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon this company, who, a short time before, were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked! All weariness and marks of care were gone; health and beauty were seen in every countenance. Their enemies, the heathen around them, fell like dead men. They could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory."—*Id.*, vol. 1, p. 184.

"Those who are finally victorious will have seasons of terrible perplexity and trial in their religious life; but they must not cast away their confidence, for this is a part of their discipline in the school of Christ, and it is essential in order that all dross may be purged away."—*Mrs. E. G. White, in the Review and Herald, April 8, 1890.*

9. What word is God sending us to-day? Isa. 60:1, 2.

NOTE.—"Christ has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives."—"*Prophets and Kings,*" p. 720.

10. To what should we awake? 1 Cor. 15:34.

11. What character should the members of the remnant church possess while still in this mortal flesh? 2 Cor. 4:10, 11.

12. How should the remnant live while in this world? Titus 2:11-13.

NOTE.—"When Christ is in the heart it will be so softened and subdued by love for God and man that fretting, faultfinding, and contention will not exist there. The religion of Christ in the heart will gain for its possessor a complete victory over those passions that are seeking for the mastery."—"*Testimonies,*" vol. 4, p. 610.

13. What was the secret of such a life on the part of the apostle Paul? Phil. 1:20, 21.

NOTE.—"The one who stands nearest to Christ will be he who on earth has drunk most deeply of the spirit of His self-sacrificing love,—love that 'vaunteth not itself, is not puffed up, . . . seeketh not her own, is not easily provoked, thinketh no evil,'—love that moves the disciple, as it moved our Lord, to give all, to live and labor and sacrifice, even unto death, for the saving of humanity. This spirit was made manifest in the life of Paul. He said, 'For to me to live is Christ;' for his life revealed Christ to men; 'and to die is gain,'—gain to Christ; death itself would make manifest the power of His grace, and gather souls to Him. 'Christ shall be magnified in my body,' he said, 'whether it be by life or by death.' "—"*The Desire of Ages,*" p. 549.

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A Holy Character Made Possible to the Remnant

MEMORY VERSE: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:16.

THE LESSON

1. What is the first essential to the Christian life? 1 John 5:4.

2. How will Christ be revealed in our lives? How will we be built up in Him? Col. 2:5-7.

NOTE.—"Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God."—*"The Desire of Ages,"* p. 311.

3. What standard is held before the Christian? 1 John 2:1, first part.

4. What provision is made for the one who may fall? Verse 1, last part.

NOTE.—This promise makes no provision for sin, but only in the event that we do sin. To illustrate, let us think of a steamer with its life-preservers. The existence of those life-preservers does not lead us to believe that provision was made for the vessel to sink, but only for use in the event that it does sink. Without this marvelously tender provision of our God, the best of us, ere this, would have been overwhelmed with discouragement.

5. In order to live a victorious life, what must we first recognize? John 15:5.

6. What promise must rule our lives? Phil. 4:13.

NOTE.—"Christ imputes to us His sinless character, and presents us to the Father in His own purity. There are many who think that it is impossible to escape from the power of sin, but the promise is that we may be filled with all the fullness of God. We aim too low. The mark is much higher."—*Mrs. E. G. White, in the Review and Herald, July 12, 1892.*

7. What are we not to yield? How are we to yield? How are our faculties to be used? Rom. 6:13.

NOTE.—"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be

known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan."—*"The Desire of Ages,"* pp. 323, 324.

8. What is revealed by our obedience? Rom. 6:16.

NOTE.—"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*"Christ's Object Lessons,"* p. 312.

9. In addition to yielding, what are we to do? James 4:7.

NOTE.—Both submission and resistance require the action of the will, which is "the governing power in the nature of man." "Everything depends on the right action of the will."—*"Steps to Christ,"* p. 52.

10. What deliverance may we expect from the power of Satan as well as from the penalty of sin? Acts 26:18.

11. That complete victory may be ours, what renewal is necessary? 2 Cor. 4:16.

NOTE.—"However complete may have been our consecration at conversion, it will avail us nothing unless it be renewed daily; but a consecration that embraces the actual present is fresh, genuine, and acceptable to God."—*Mrs. E. G. White, in the Review and Herald, Jan. 6, 1885.*

"Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."—*"Steps to Christ,"* pp. 74, 75.

12. In whom does all fullness of spiritual life dwell? How may we attain completeness? Col. 2:9, 10.

13. What is too often overlooked in our daily life? Song of Solomon 2:15; Luke 16:10.

NOTE.—It is too often some small besetment, an apparently little thing in the life, that separates us from Christ. We are warned of "the foxes, the little foxes, that spoil the vines." But we are told:

"It is the privilege of every one to say, 'I will carry out my Captain's orders to the very letter, feeling or no feeling. I will not wait for a happy sensation, for a mysterious impulse.' I will say, 'What are my orders? What is the line of my duty? What says the Master to me?' "—*Mrs. E. G. White, in the Review and Herald, April 9, 1889.*

This attitude of loyalty, even in little things, will bring divine power and make victory certain in every endeavor of life, large or small.

"No other study will so ennoble every thought, feeling, and aspiration, as the study of the Scriptures. This sacred word is the will of God revealed to men. Here we may learn what God expects of the beings formed in His image. Here we learn how to improve the present life, and how to secure the future life. No other book can satisfy the questionings of the mind, and the craving of the heart."—*"Testimonies,"* vol. 5, p. 24.

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The Review

LESSON 1. Through whom do we become Israelites and realize all the promises of God? Gal. 3:29.

LESSON 2. How definitely was Abraham told concerning the beginning of the exodus? Gen. 15:13-16.

What evidence have we that the exodus from Egypt began at the time called for by prophecy? Ex. 12:40.

LESSON 3. What was God's plan concerning the extent of the influence of the exodus? Ex. 9:16.

What was the attitude of the Israelites about leaving Egypt? Ex. 14:12.

LESSON 4. What was one reason why the Lord took His people out of Egypt? Ps. 105:43-45.

Which of the Ten Commandments was the testing commandment at that time? Ex. 16:4, 25-28.

LESSON 5. What was the outstanding weakness of the exodus movement? Ps. 78:41.

What punishment was visited upon them because of their rebellion? Num. 14:32-35.

LESSON 6. Of what was the exodus a type? 1 Cor. 10:11, margin.

What prophecy did Isaiah make of a second gathering of Israel? Isa. 11:11, 12.

LESSON 7. What prophecy was fulfilled in the development of the advent movement? Rev. 14:6-9. As Egypt, the greatest earthly power at that time, opposed the exodus of Israel, what opposition may we expect in connection with the advent movement? Rev. 13:15-17.

LESSON 8. What is the great objective of God in calling His people out of Babylon? Rev. 14:12.

Cite some of the texts of Scripture that point out that a Sabbath reform message is due to-day. Isa. 56:1, 2; 58:1, 13.

LESSON 9. When near the completion of the exodus, what great apostasy occurred? Num. 25:1-3.

What warning is given us as to our relation to unbelievers? 2 Cor. 6:14, 15, 17.

LESSON 10. What is the greatest hindrance to the completion of the advent movement? Rev. 3:17. What counsel is offered by the Great Physician? Verse 18.

LESSON 11. What does God want His people to do? What should they seek? From what may they be hidden? Zeph. 2:1-3.

LESSON 12. What deliverance are we to expect from the power of Satan as well as from the penalty of sin? Acts 26:18.

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