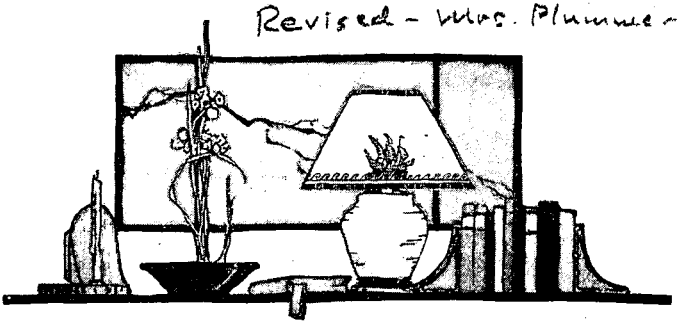
Revised — Mrs. Pearce

SABBATH SCHOOL LESSON QUARTERLY

No. 164 ◆ SECOND QUARTER, 1936

Subject: The LIFE and TEACHINGS of JESUS

Revised - Mrs. Plummer -



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THE LIFE AND TEACHINGS OF JESUS

Lesson 1 for April 4, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Parable of the Vineyard and the Wicked Husbandmen

LESSON SCRIPTURES: Matt. 21:33-46; Mark 12:1-12; Luke 20:9-19.
MEMORY VERSE: "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him." 1 John 4:9.
STUDY HELPS: "Christ's Object Lessons," pp. 284-306 (new edition, pp. 287-311); "The Desire of Ages," pp. 596-600.
PLACE: In the temple at Jerusalem.
PERSONS: Jesus and His disciples; chief priests and rulers of the Jews.

A HOUSEHOLDER PLANTED A VINEYARD

1. While talking to the chief priests and rulers, what did Jesus represent a householder as doing? What care and means of protection did the householder give to his vineyard? To whom did he let it? Where did he then go? Matt. 21:33.

NOTE.—Symbols in the parable:

(a) Householder represents God.
(b) Vineyard represents the Jewish people.
(c) Husbandmen represent the Jewish priests and leaders.
(d) Hedge represents the divine law.
(e) Tower represents the temple.

The tower in the parable was for the convenience of the watchmen. It is a fitting symbol of the work of the Jewish leaders in their position as guardians of the flock of God.

THE OWNER SENDS SERVANTS

2. When did the owner of the vineyard send his servants to the husbandmen in charge? For what purpose? Verse 34.

3. How did the husbandmen receive the servants of the owner? Verses 35, 36.

NOTE.—"As the husbandmen had killed the servants whom the master sent to them for fruit, so the Jews had put to death the prophets whom God sent to call them to repentance. Messenger after messenger had been slain. Thus far the application of the parable could not be questioned, and in what followed it was not less evident."—*"The Desire of Ages,"* pp. 596, 597.

4. What additional details are given of the cruel treatment accorded to the servants of the householder? Mark 12:2-5.

HE SENT HIS SON

5. Whom did the householder send last of all? How many sons had he? How did he regard this one son? How did he say his son would be received? Verse 6.

6. When the husbandmen saw the son, what did they say? Matt. 21:38.

7. What did they do to the son? Verse 39.

NOTE.—This third act of the husbandmen in refusing to render to their lord his own, brings out the terrible results of starting upon a course of evil. Probably when they maltreated the first servants, they did not purpose to go so far in wickedness. Their greed extended to seizing only upon the crop of the season. This greed indulged, the way soon opened for greater evil—they would seize upon the vineyard itself and make it their own possession. Crime against the servants hardened them for the greater crime of killing the son. So sin of any kind grows rapidly when allowed to come into the life in any degree.

A POINTED QUESTION

8. What question did Jesus then ask the chief priests and Jewish leaders? Verse 40.

9. How did they answer? Verse 41.

NOTE.—The Lord will not be deprived of fruit from His vineyard. If His offers of grace are rejected by some, they will be made to others. The vineyard misused by the first husbandmen passed into other hands, who will deal justly with their lord.

10. To what scripture did Jesus make reference? Verse 42.

NOTE.—"In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us. When the temple of Solomon was erected, the immense stones for the walls and the foundations were entirely prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon them; the workmen had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the tests of the sudden atmospheric changes. But at last attention

was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the cornerstone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit."—*"The Desire of Ages,"* pp. 597, 598.

11. What direct application of the parable of the husbandmen did Jesus then make? Verse 43.

12. What will be the result of falling on this cornerstone? What will follow if the stone falls on one? Verse 44.

13. What had the prophet Isaiah declared that Christ should be to Israel? Isa. 8:13-15.

14. In what different way did the same prophet refer to Christ? Isa. 28:16. (See 1 Peter 2:3-8.)

15. What did the chief priests and rulers now perceive? Matt. 21:45.

16. What did they seek to do? What deterred them from carrying out their intentions? Verse 46; Mark 12:12.

THINK ON THESE THINGS

The fruits the Jewish nation should have borne.
The lesson we may learn from this parable.

Lesson 2 for April 11, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Marriage of the King's Son; Tribute to Caesar

LESSON SCRIPTURES: Matt. 22:1-22; Mark 12:13-17; Luke 20:20-26.
MEMORY VERSE: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5.
STUDY HELPS: "Christ's Object Lessons," pp. 307-319 (new edition, pp. 313-325); "The Desire of Ages," pp. 601, 602; "The Great Controversy," pp. 428-431.
PLACE: In the temple at Jerusalem.
PERSONS: Jesus and His disciples; chief priests and rulers; Pharisees and Herodians.

INVITATIONS FROM A KING

1. Still speaking in parables to the Pharisees in the temple, to what did Jesus liken the kingdom of heaven? Matt. 22:1, 2.

2. In the parable, what did the king send his servants to do? With what result? Verse 3.

NOTE.—According to an Oriental custom, guests were invited some time before the wedding took place, then summoned when everything was ready for the ceremony.

"The call to the feast had been given by Christ's disciples. Our Lord had sent out the twelve and afterwards the seventy, proclaiming that the kingdom of God was at hand, and calling upon men to repent and believe the gospel. But the call was not heeded. Those who were bidden to the feast did not come."—*"Christ's Object Lessons,"* p. 308.

3. What message did the king send by other servants? Verse 4.

NOTE.—The author of the foregoing note, referring to the second call, and commenting upon verse 4 of the lesson, says:

"This was the message borne to the Jewish nation after the crucifixion of Christ; but the nation that claimed to be God's peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner. Others were so exasperated by the offer of salvation, the offer of pardon for rejecting the Lord of glory, that they turned upon the bearers of the message. There was 'a great persecution.' Many both of men and women were thrust into prison, and some of the Lord's messengers, as Stephen and James, were put to death."—*"Christ's Object Lessons,"* p. 308.

4. How did those who were bidden receive the message? What did they do? Verses 5, 6.

5. What punishment was meted out to those who had dishonored the king and despitefully used his messengers? Verse 7.

NOTE.—"The judgment pronounced came upon the Jews in the destruction of Jerusalem and the scattering of the nation."—*"Christ's Object Lessons,"* p. 309.

Verse 7 foreshadows the terrible retribution which came upon Jerusalem and the Jewish people in A. D. 70. The lesson, however, is for all time.

THE WEDDING FURNISHED WITH GUESTS

6. What did the king then say to his servants? What did he direct them to do? Verses 8, 9.

7. How was the wedding furnished with guests? Verse 10.

NOTE.—"The third call to the feast represents the giving of the gospel to the Gentiles."—*"Christ's Object Lessons,"* p. 309.

SOMETHING LACKING

8. When the king came in to see the guests, whom did he notice among them? Verse 11.

NOTE.—"When the king came in to view the guests, the real character of all was revealed. For every guest at the feast there had been provided a wedding garment. This garment was a gift from the king. By wearing it the guests showed their respect for the giver of the feast. But one man was clothed in his common citizen dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. Thus he insulted his lord."—*"Christ's Object Lessons,"* p. 309.

9. What did the king say to the man without a wedding garment? How was the man affected? Verse 12.

NOTE.—"By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. To the church it is given 'that she should be arrayed in fine linen, clean and white,' 'not having

spot, or wrinkle, or any such thing.' The fine linen, says the Scripture, 'is the righteousness of saints.' It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour."—*"Christ's Object Lessons,"* p. 310.

10. What did the king then bid his servants to do? What is said of the number called? Of the number chosen? Verses 13, 14.

NOTE.—"By the king's examination of the guests at the feast is represented a work of judgment. . . . It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed."—*"Christ's Object Lessons,"* p. 310.

All are called. Only those who accept the call to serve the King are chosen by Him to have a place in His kingdom.

PLOTTING AGAINST JESUS

11. What did the Pharisees take counsel to do? With whom did they join in carrying out their plan? How did those men pretend to regard Jesus? Verses 15, 16.

NOTE.—The Herodians were members of a Jewish political party which was devoted to the Herods. They maintained that it was right to pay tribute to the Roman emperors, but the Pharisees denied this. Both factions became united in opposing the spiritual kingdom of the Messiah.

12. After their flattering introduction, what question did they ask Jesus? Verse 17.

13. By what question did Jesus show that He understood their purpose? What did He ask to see? Verses 18, 19.

A GREAT PRINCIPLE NICELY STATED

14. Looking at the Roman penny, what question did Jesus ask? Verse 20.

15. How did they reply? What broad principle did Jesus then lay down? Verse 21.

NOTE.—"The Saviour's words, 'Render . . . unto God the things that are God's,' were a severe rebuke to the intriguing Jews. Had they faithfully fulfilled their obligations to God, they would not have become a broken nation, subject to a foreign power. No Roman ensign would have waved over Jerusalem, no Roman sentinel would have stood at her gates, no Roman governor would have ruled within her walls. The Jewish nation was then paying the penalty of its apostasy from God."—*"The Desire of Ages,"* p. 602.

16. What was the effect of Jesus' answer upon His questioners? Verse 22.

NOTE.—"The spies had expected Jesus to answer their question directly, in one way or the other. If He should say, It is unlawful to give tribute to Caesar, He would be reported to the Roman authorities and arrested for inciting rebellion. But in case He should pronounce it lawful to pay the tribute, they designed to accuse Him to the people as opposing the law of God. Now they felt themselves baffled and defeated. Their plans were disarranged. The summary man-

ner in which their question had been settled left them nothing further to say." —*"The Desire of Ages,"* p. 602.

17. What is the Christian's duty toward earthly powers? Rom. 13:1; 1 Peter 2:13, 14.

18. When only is it right to refuse obedience to men in authority? Acts 5:29; Dan. 3:8-18.

THINK ON THESE THINGS

The proper wedding garment to be worn at the marriage supper of the Lamb.

How the wedding garment may be obtained.

Our own righteousness. Isa. 64:6.

Our right relationship to those in authority.

Lesson 3 for April 18, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Commandments; the Gift of the Poor Widow

LESSON SCRIPTURES: Mark 12:28-44; Matt. 22:35-46; Luke 21:1-4.
MEMORY VERSE: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9:7.
STUDY HELPS: "The Desire of Ages," pp. 606-616; "Acts of the Apostles," pp. 341-345.
PLACE: In the temple at Jerusalem.
PERSONS: Jesus and His disciples; Pharisees and Sadducees; a scribe, a poor widow.

JESUS AND A SCRIBE

1. Who is mentioned as having listened to the conversation between Jesus and some of the Jews? What did the scribe perceive? What question did he then ask? Mark 12:28.

NOTE.—"His [Christ's] adversaries had gained nothing but the contempt of the people."—*"The Desire of Ages,"* p. 606.

The scribes were men of learning. They made copies of different portions of the Scriptures. It is said that their care in copying was so great "that they counted and compared all letters, to be sure that none were left out that belonged to the text, or none admitted improperly." At the time of Christ many of the people depended upon the scribes to interpret the Scriptures for them.

2. What did Jesus say is the first commandment? Verses 29, 30.

3. What did Jesus say of the second commandment? Verse 31.

4. How did the scribe receive the words of Jesus? Verse 32.

5. In what fitting way did the scribe exalt the true spirit of obedience to the law of God? Verse 33.

6. What did Jesus then say to the scribe who had thus fearlessly spoken his convictions before priests and rulers? Verse 34.

NOTE.—"The heart of Jesus went out in pity to the honest scribe who had dared to face the frowns of the priests and the threats of the rulers to speak the convictions of his heart. 'And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God.' The scribe was near to the kingdom of God, in that he recognized deeds of righteousness as more acceptable to God than burnt offerings and sacrifices. But he needed to recognize the divine character of Christ, and through faith in Him receive power to do the works of righteousness."—*"The Desire of Ages,"* p. 608.

JESUS ASKS A QUESTION

7. Turning to the Pharisees, what question did Jesus ask them? How did they answer? Matt. 22:41, 42.

DAVID'S SON AND DAVID'S LORD

8. In reply to the statement that Christ was the son of David, what puzzling question did Jesus ask? Verses 43-45.

NOTE.—"The Pharisees had gathered close about Jesus as He answered the question of the scribe. Now turning He put a question to them: 'What think ye of Christ? whose son is He?' This question was designed to test their belief concerning the Messiah,—to show whether they regarded Him simply as a man or as the Son of God. A chorus of voices answered, 'The Son of David.' This was the title which prophecy had given to the Messiah."—*"The Desire of Ages,"* p. 608.

The answer of the Pharisees was true. Jesus was the Son of David, for He was of the royal lineage. The Jews would no doubt have accepted Him as the Son of David and their king had He proposed to free them from the Roman government and make them an independent nation. Often the people had called Jesus the Son of David.

The Pharisees would not have been so puzzled had they only believed that Jesus, born in Bethlehem, was the Son of God as well as a descendant of the line of David. David would worship the Lord Jesus as the Son of God.

9. As a result of Jesus' asking this question, what was no man able to do? Verse 46.

A WARNING AGAINST THE SCRIBES

10. What warning did Jesus give concerning the scribes? How did they seek to attract attention to themselves? Mark 12:38, 39.

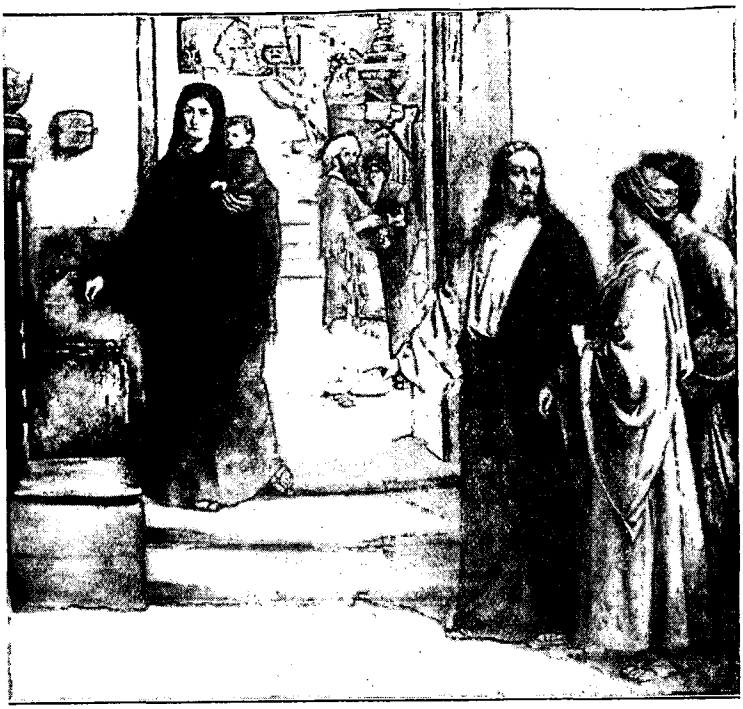
11. What other practices did Jesus condemn? Verse 40.

NOTE.—"The same rebuke falls upon many in our day who make a high profession of piety. Their lives are stained by selfishness and avarice, yet they throw over it all a garment of seeming purity, and thus for a time deceive their fellow men. But they cannot deceive God. He reads every purpose of the heart, and will judge every man according to his deeds."—*"The Desire of Ages,"* p. 614.

A WIDOW'S GIFT

12. While Jesus was teaching in the court of the temple, what did He observe? Verse 41.

NOTE.—In one of the courts of the temple, treasure chests were placed in front of the columns which supported the galleries. It was the custom for the people to bring their money offerings to the temple and place them in these



The Poor Widow's Gift

chests. This gave an opportunity for the rich to make a show of their gifts, and to receive the honor of men for their liberality.

13. Whose gift is specially mentioned? Verse 42.

NOTE.—"The word translated 'mite' denotes a small coin made of brass, the smallest in use among the Jews. . . . It was in value about three mills and a half, or one third of a cent [two thirds of an English farthing]."—*Barnes.*

14. Calling His disciples to Him, what did Jesus say of the widow's gift? Verse 43.

15. On what basis does Jesus place value upon our gifts? Verse 44.

NOTE.—Jesus saw the gifts cast into the treasury and understood their value. He beheld the "much" cast in by the "many" who were "rich." He saw also the little cast in by the poor. He saw infinitely more than all this. He accurately balanced the gift with the circumstances of the giver. The value

in His sight was not altogether measured by the amount cast in. Jesus looked into the hearts of the givers, and beheld the motives prompting the gifts. This "how" the givers gave, above all else made the offering either of little value or precious in the eyes of the Master. The many rich cast in a little of their surplus. The destitute widow put in out of her little, all she had,—the whole of her living.

THINK ON THESE THINGS

Love is the basis of all true commandment keeping.
The greatest thing in the world.
How love expresses itself in actions.
The true measure of gifts.

Lesson 4 for April 25, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Jesus Foretells Events Then Future

LESSON SCRIPTURES: Matt. 24:1-14; Mark 13:1-13; Luke 21:5-19.
MEMORY VERSE: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.
STUDY HELPS: "The Desire of Ages," pp. 627-630; "The Great Controversy," pp. 17-38; "Our Day in the Light of Prophecy," pp. 65-83; "His Glorious Appearing," pp. 13-33.
PLACES: The court of the temple in Jerusalem; the Mount of Olives.
PERSONS: Jesus and His disciples; a number of listeners.

OUTLINE OF MATTHEW TWENTY-FOUR

In a general way the chapter may be outlined as follows:
Verses 1, 2 are merely the introduction.
Verses 4-20 apply primarily to Jerusalem, but also, in large part, to events preceding the second advent of Christ.
Verses 21, 22 refer to the persecution of Christians, especially during a portion of the period known as "The Dark Ages."
Verses 23-51 apply unmistakably to the days before the coming of Christ.

JESUS LEAVES THE TEMPLE FOR THE LAST TIME

1. With what startling statement did Jesus close His talk with the Pharisees in the court of the temple? Matt. 23:38, 39.

NOTE.—"Christ's words to the priests and rulers, 'Behold, your house is left unto you desolate,' had struck terror to their hearts. They affected indifference, but the question kept rising in their minds as to the import of these words. An unseen danger seemed to threaten them. Could it be that the magnificent temple, which was the nation's glory, was soon to be a heap of ruins? The foreboding of evil was shared by the disciples, and they anxiously waited for some more definite statement from Jesus."—*"The Desire of Ages,"* p. 627.

2. As Jesus left the temple, to what did one of the disciples call His attention? Mark 13:1.

NOTE.—"As they [the disciples] passed with Him [Jesus] out of the temple, they called His attention to its strength and beauty. The stones of the

temple were of the purest marble, of perfect whiteness, and some of them of almost fabulous size. A portion of the wall had withstood the siege by Nebuchadnezzar's army. In its perfect masonry it appeared like one solid stone dug entire from the quarry."—*"The Desire of Ages,"* p. 627.

3. What fearful words did Jesus speak concerning this magnificent structure? Verse 2.

NOTE.—When Jesus spoke these words concerning the destruction of the temple, the Jewish nation was at peace. Yet in the short space of forty years all His words came true. The Roman army, under the command of Titus, in A. D. 70, laid siege to Jerusalem, and took the city. A soldier thrust a lighted torch between the hinges of the door of the temple, and in an instant the cedar-lined chambers were ablaze. The soldiers continued their work of destruction until both the city and the temple were leveled to the ground.

THE DISCIPLES ASK QUESTIONS PRIVATELY

4. As Jesus and His disciples left the temple, where did they go? What questions did the disciples ask Jesus privately? Matt. 24:3.

NOTE.—Seemingly with the idea in mind that these three events—the destruction of the temple, the coming of Jesus, and the end of the world—might occur at the same time, the disciples inquire of Jesus privately about "these things." There are two particular points in their question—*when* shall these things take place, and what shall be the *sign* of their approach.

In His answer, Jesus "mingled the description of these two events"—the destruction of Jerusalem and the second coming of Christ—giving the *signs* by which the approach could be discerned. Since events connected with the first advent of Christ, culminating in the destruction of Jerusalem and the deliverance of the Christians, resembled in many respects those preceding His second coming, many of the words of Christ in answer to the disciples' question have a double application: (1) to the events leading up to the destruction of Jerusalem; (2) to those leading up to the second coming of Christ.

THE REPLY OF JESUS

5. In His answer, what warning did Jesus first give? What reason did He give for this warning? Verses 4, 5.

NOTE.—The historian Josephus says that there were many who, claiming divine inspiration, deceived the people, leading out numbers of them to the desert, pretending that God would there show them the signs of liberty—meaning redemption from the Roman power. (See "Wars," book 2, chapter 3.)

"Christ's words were fulfilled. Between His death and the siege of Jerusalem many false messiahs appeared."—*"The Desire of Ages,"* p. 628.

That this prophecy applies also to the last days is evident because it is virtually repeated in verses 23, 24. "The Desire of Ages" continues: "But this warning was given also to those who live in this age of the world. The same deceptions practiced prior to the destruction of Jerusalem have been practiced through the ages, and will be practiced again."

6. Of what did Jesus say His disciples would hear? Why need they not be troubled? Verse 6.

7. What other conditions were mentioned? What did Jesus say of these things? Verses 7, 8.

NOTE.—There is a striking similarity between the events which led up to the destruction of Jerusalem and the end of the Jewish nation before the generation then living had passed away, and the events which lead up to the end of the world and the personal advent of Christ. Hence, some of the leading signs which would mark the approaching end of the Jewish nation, would also, by their recurrence in the latter days, serve as signs of the approaching end of the world. Among these signs having a double application are strife among nations, famines, disasters, and persecutions.

8. How were the followers of Jesus to be treated by all nations? Verse 9.

NOTE.—"All this the Christians suffered. Fathers and mothers betrayed their children. Children betrayed their parents. Friends delivered their friends up to the Sanhedrim. The persecutors wrought out their purpose by killing Stephen, James, and other Christians.

"Through His servants, God gave the Jewish people a last opportunity to repent. He manifested Himself through His witnesses in their arrest, in their trial, and in their imprisonment. Yet their judges pronounced on them the death sentence. They were men of whom the world was not worthy, and by killing them the Jews crucified afresh the Son of God. So it will be again. The authorities will make laws to restrict religious liberty. They will assume the right that is God's alone. They will think they can force the conscience, which God alone should control. Even now they are making a beginning; this work they will continue to carry forward till they reach a boundary over which they cannot step. God will interpose in behalf of His loyal, commandment-keeping people."—*"The Desire of Ages,"* pp. 629, 630.

9. What did Jesus say would take place among Christ's followers? Verse 10.

10. What would false prophets be able to do? Verse 11.

NOTE.—"A true prophet is one who speaks for God. The spirit of prophecy is the testimony of Jesus. Rev. 19:10. It is Jesus Christ speaking through human lips or pen to His people. Pseudo, or false, prophets speak through the agency of wicked spirits and the power of Satan. Their work is to deceive. And while this is true of those who are under the direct inspiration of superior beings, good or evil, it is true in a more restricted sense that consecrated teachers of divine truth may be regarded as God's prophets; and teachers of error may properly be called false prophets."—*"His Glorious Appearing,"* p. 24.

11. What is the effect of much iniquity? Verse 12.

12. What promise is given to those who faithfully endure? Verse 13.

13. What great gospel work is to be accomplished? What will follow the completion of this work? Verse 14.

NOTE.—It is thrilling to note facts concerning at least one phase of our denominational work as we endeavor to help accomplish the work set forth in Matthew 24:14. The following are the latest figures available:

The membership of the 7,818 churches of the denomination throughout the world, December 31, 1934, was 404,509. This is a gain of 119,216 during the past six years. The net gain during 1934 was 20,358. [These figures will be greatly increased by the time this lesson is studied.]

This work is now conducted in 325 countries and islands, by 23,753 evan-

gelistic and institutional laborers (an increase of 1,499 during 1934), who are using in their work 539 languages and dialects. The increase in languages since 1926 is 283, or one new language added on an average of every ten days. During 1934 we added thirty countries and islands, and thirty-five new languages in which laborers are conducting work.

THINK ON THESE THINGS

The certainty of the fulfillment of prophecy.
The danger of being deceived.
The effect of much iniquity.
What I may do to fulfill verse 14.

Lesson 5 for May 2, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Destruction of Jerusalem; Signs of the Second Coming of Christ

LESSON SCRIPTURES: Matt. 24:15-31; Mark 13:14-27; Luke 21:20-28.
MEMORY VERSE: "They shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.
STUDY HELPS: "The Desire of Ages," pp. 630-632; "Our Day in the Light of Prophecy," pp. 85-115; "The Great Controversy," pp. 27-38, 299-316; "Heralds of the King," pp. 43-79.
PLACE: The Mount of Olives.
PERSONS: Jesus and His disciples.

THE ABOMINATION OF DESOLATION

1. Continuing His talk to His disciples, what reference did Jesus make to the destruction of Jerusalem? Matt. 24:15.

NOTE.—Jesus refers to the armies of the enemies that should surround Jerusalem as the "abomination of desolation," standing "in the holy place." The holy place doubtless refers to a limited space adjacent to, or around the city.

The reference to "Daniel the prophet" is to Daniel 9:24-27, a prophecy concerning the seventy weeks, or literal years, beginning in the autumn of 457 B. C., and reaching to the autumn of 34 A. D., when the apostles "went everywhere preaching the word," to Gentiles as well as to Jews. Jesus caused "the sacrifice and the oblation to cease" by His death upon the cross, when the veil of the temple was rent in twain, and the typical service of the sanctuary came to an end.

ESCAPE FROM A DOOMED CITY

2. What were the Christians in Judea to do when they saw the prophecy of Daniel fulfilled? Verse 16.

3. How urgent and hasty should be their flight? Verses 17, 18.

NOTE.—Just as soon as the people of God should see the Roman army before the walls, they should flee to the mountains. To delay would mean their

death. History tells us that when the Roman general came to attack the city, he pitched his camp opposite the strong positions of the palace and the temple. Then suddenly he suspended operations, gave up his advantage, and withdrew from the temple wall. It was an act so difficult to account for that naturally it was ascribed to a higher power than man. The people of God recognized the sign Jesus had given them, and left the city, and not one who did so perished. The roofs of the houses in Eastern countries were flat. People often went up on them to pray or to rest, and from them could flee down the outside stairs to the gates in the wall surrounding the city.

4. In view of the hardships of that time and the sacredness of God's law, for what were the Christians admonished to pray? Verses 19, 20.

NOTE.—"The prayers of Christ's followers were heard. Events were so overruled that neither Jews nor Romans hindered the flight of the Christians. Upon the retreat of Cestius, the Jews pursued after his army, and the Christians thus had an opportunity to leave the city. The country also had been cleared of enemies who might have endeavored to intercept them. At the time of this siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians of Judea were able to escape unmolested, and in the autumn, a most favorable time for flight."—*"Bible Readings for the Home Circle,"* p. 314.

A GREATER TIME OF TROUBLE

5. To what troublous time did Jesus next direct attention? Verse 21.

NOTE.—From speaking of the destruction of Jerusalem, Jesus passed on to the events that should take place before His second coming. The "great tribulation" referred to is a period of 1260 years, known as the Dark Ages, when millions of the people of God were cruelly put to death. Dan. 7:25; Rev. 12:6, 13, 14.

6. For whose sake were these days of trouble to be shortened? Verse 22.

NOTE.—These days of papal supremacy began in 538 A. D., and ended in 1798. But Jesus said the time of persecution should be "shortened." As a result of the Reformation under Luther and the influence of subsequent reformers, Jesus' words met their literal fulfillment in that the days of more severe and general persecution ended about the middle of the eighteenth century.

BEWARE OF FALSE TEACHERS

7. What would deceivers arise and say? What will they be able to do? How very deceiving will they be? Why should we not be deceived? Verses 23-25.

NOTE.—"Now, in unmistakable language, our Lord speaks of His second coming, and He gives warning of dangers to precede His advent to the world." —*"The Desire of Ages,"* p. 631.

8. What particular sayings are we not to believe? Verse 26.

HIS COMING DESCRIBED

9. How did Jesus describe His second coming? Verse 27.

NOTE.—It is evident from this that the second coming of Jesus cannot be counterfeited. It will be impossible for Satan to imitate the manner of His

coming as outlined in these words of Scripture. Jesus has forewarned His people, so that none need be deceived by false teaching concerning the coming of Christ.

10. By what saying is Jesus' warning illustrated? Verse 28; Luke 17:37.

NOTE.—"In these words our Saviour announces a vital principle of eternal justice. The destruction to come first upon Jerusalem and the men of that generation, and later upon the last generation, would not come because of an arbitrary decree of an offended God, but as the inevitable result of the deliberate choice of the people. Taking note of the calamities foretold by our Lord, but failing to discern the principle involved, the disciples asked, 'Where, Lord?' And Jesus answered, 'Wheresoever the body is, thither will the eagles be gathered together.' Luke 17:37. In other words, wherever the cup of iniquity of an individual, a city, a nation, or a generation has been filled up, there will fall the condemnation and judgments of God."—*"Heralds of the King,"* pp. 72, 73.

SIGNS OF HIS COMING

11. What signs did Jesus say would appear "after the tribulation of those days"? Matt. 24:29.

NOTE.—The period of 1260 years ended in 1798. A little before that date the persecution of the people of God ceased. The signs given in Matthew 24:29 had their fulfillment as follows:

May 19, 1780, is known in history as "the dark day." The following night, although the moon was almost at its full, was so dark that a sheet of white paper held close to the eyes was equally invisible with the blackest velvet.

November 13, 1833, is noted for the remarkable display of falling stars, which has been described as "the greatest display of celestial fireworks" ever seen.

12. What will then appear? What then follows? Verse 30.

NOTE.—Just what "the sign of the Son of man" will be is not directly stated in the text, but rather implied. We have this description, however, by the servant of God of the coming of Jesus: "Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew near the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. A retinue of holy angels, with bright, glittering crowns upon their heads, escorted Him on His way. No language can describe the glory of the scene."—*"Early Writings,"* p. 286.

13. As the trump of God sounds, raising the dead (1 Thess. 4:16, 17), what is the work of the angels? Verse 31.

THINK ON THESE THINGS

The solemn times in which we are living.

"What manner of persons ought ye to be." 2 Peter 3:11, 14.

THIRTEENTH SABBATH OFFERING

JUNE 27, 1936 — CHINA DIVISION

Lesson 6 for May 9, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Watchful Preparation

LESSON SCRIPTURES: Matt. 24:32-51; Mark 13:28-33; Luke 17:26-36; 21:29-38.
MEMORY VERSE: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24:36.
STUDY HELPS: "The Desire of Ages," pp. 632-636; "Testimonies," vol. 2, pp. 190-199; "The Return of Jesus," pp. 50-79; "Early Writings," pp. 69-71.
PLACE: The Mount of Olives.
PERSONS: Jesus and His disciples.

THE PARABLE OF THE FIG TREE

1. What parable did Jesus speak to illustrate the significance of the signs He had given to His disciples? Matt. 24:32.

2. What application did He make of the parable? Verse 33, margin.

THE SURETY OF HIS WORD

3. What did Jesus say of the generation that should see the signs He had given? Verse 34.

NOTE.—The generation in Christ's day, the people that had rejected Him, was the generation which would see the destruction of Jerusalem. That generation was a type of one, then centuries in the future, which would reject the message of the second advent, and would see the end, and as surely perish as did the faithless masses of Jerusalem. Signs of warning were given to that older generation, but, though seeing them, they would not believe and repent. Likewise the generation in the last days that lives when these signs have come to pass, and that has heard the last message of mercy to a dying world, and has rejected the offers of salvation as did the people of two millenniums ago, shall not pass until all that is foretold for this day shall be fulfilled.

4. How did Jesus emphasize the enduring nature of His word? Verse 35.

5. Although His people may know from these signs when His coming is near, what do they not know? Verse 36.

AS THE DAYS OF NOAH

6. To what time is the coming of Jesus likened? In what respect will the last days be like the days of Noah? Verses 37, 38.

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 intense worldliness of that generation is equaled by that of the generation now living. . . . God did not condemn the antediluvians for eating and drinking; He had given them the fruits of the earth in great abundance to supply their physical wants. Their sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint. It was lawful for them to

marry. Marriage was in God's order; it was one of the first institutions which He established. He gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions were forgotten, and marriage was perverted, and made to minister to passion. A similar condition of things exists now. That which is lawful in itself is carried to excess."—*"Patriarchs and Prophets,"* p. 101.

7. What is the significance of the expression "and knew not" as applied to the people of Noah's day? Verse 39.

NOTE.—It was not because that generation living at the time of the Flood had not *heard* the warning of the coming Deluge. They had heard it so long that it had become to them an old story. They *"knew* not" because they *believed not* God's message. Having cast aside God's word as uncertain, they at last looked upon Noah's work as a delusion, and the Flood came to them as a surprise. So will it be in the end of the world.

A SEPARATION

8. What illustrations are given of the separation of the people in the judgment hour? Verses 40, 41.

NOTE.—Undoubtedly these verses refer to the time of the investigative judgment, when the record books shall be opened in heaven, and the fate of every person shall be permanently decided. The reason that one is taken and the other left is that one has confessed his sins, and is serving the Lord day by day, watching and ready for the coming of Jesus. The other has not made the proper preparation, and is not ready.

"The close of human probation comes when men and women are going about the ordinary duties and pursuits of life. There may be no immediate outward sign to mark the change. Human affairs will be going on apparently as before. Men will go to their offices, stores, and shops. Women will work, and dress, and visit as they do now. The children will play and study and shout and run. The world will not know when the door is closed. The door of the ark was shut seven days before the windows of heaven were opened and the 'fountains of the great deep broken up,' when there was as yet no cloud in the sky, no awful portent on the earth. Noah and those who were with him in the ark knew that they were shut in, but the busy, scoffing world did not know that they were forever shut out; they learned that later.' So shall also the coming of the Son of man be.' "—*"Heralds of the King,"* p. 119.

AN APT ILLUSTRATION

9. What illustration does Jesus cite to impress the need for watchfulness? Verse 43.

10. In what condition are the followers of Jesus to be? Why are they to be continuously ready? Verse 44.

NOTE.—No one knows the day and hour when Jesus is to lay down His censer in the most holy place in the heavenly sanctuary. That most important day of all days to the children of men, the Father keeps in His own power. (See Acts 1:6, 7.) On that day, the destiny of every soul is fixed for either weal or woe, life or death, beyond the possibility of recall. A most solemn hour!

"When Jesus ceases to plead for man, the cases of all are forever decided. . . . This time finally comes suddenly upon all, and those who have neglected to purify their souls by obeying the truth, are found sleeping. They became

weary of waiting and watching; they became indifferent in regard to the coming of their Master."—*"Testimonies,"* vol. 2, p. 191.

11. What will the faithful and wise servant be doing while waiting for his Lord's return? What is said of such a servant? What will be his reward? Verses 45-47.

12. What will some servants at that time say in their hearts? What fruit do these evil thoughts bear? Verses 48, 49.

13. How will such a servant be taken unawares? With whom will he receive his punishment? How will he express his disappointment? Verses 50, 51.

THINK ON THESE THINGS

How to get ready for the coming of the Lord.
Danger in delaying preparation.
The meaning of each parable in the lesson.

Lesson 7 for May 16, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Parable of the Virgins

LESSON SCRIPTURE: Matt. 25:1-13.
MEMORY VERSE: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:13.
STUDY HELP: "Christ's Object Lessons," pp. 405-421 (new edition, pp. 415-431).
PLACE: The Mount of Olives.
PERSONS: Jesus and His disciples.

AN ILLUSTRATION OF THE KINGDOM OF HEAVEN

1. To what will the kingdom of heaven be likened at the time described in the latter part of the preceding chapter? Matt. 25:1.

NOTE.—"Then" refers to the time described in the latter part of the preceding chapter. There is a very evident relation between this parable and the theme of the preceding chapter, which deals with the coming of the Lord.

WISE OR FOOLISH

2. What is said of these virgins? Verse 2.

NOTE.—"Christ with His disciples is seated upon the Mount of Olives. The sun has set behind the mountains, and the heavens are curtained with the shades of evening. In full view is a dwelling house, lighted up brilliantly, as if for some festive scene. The light streams from the openings, and an expectant company wait around, indicating that a marriage procession is soon to appear. In many parts of the East, wedding festivities are held in the evening. The bridegroom goes forth to meet his bride, and bring her to his home. By torchlight the bridal party proceed from her father's house to his own, where a feast is provided for the invited guests. In the scene upon which Christ

Too Late!

looks, a company are awaiting the appearance of the bridal party intending to join the procession."—"*Christ's Object Lessons,*" p. 405.

3. What act determined the wisdom or the foolishness of these ten virgins? Verses 3, 4.

NOTE.—Mark the difference, in the parable, between the preparation of the foolish virgins and that of the wise ones, for on this difference turns the meaning of the whole parable: the foolish "took no oil," the wise "took oil." All had lamps, and the lamps were all filled with oil to start with; but only half of the virgins provided against delay in the coming of the bridegroom.

4. While the bridegroom tarried, what did all the virgins do? Verse 5.

NOTE.—In the parable, no blame is directly attached to the virgins for falling asleep; they *all* went to sleep. Yet the peril of sleeping on the eve of the great and solemn event just before them is evident from the outcome. If the foolish had taken the time of the delay to go and replenish their oil, instead of spending this time in sleep, they would have gone in to the marriage with the wise.

The tarrying time is a time of peril. In this parable those who were looking for the coming of the bridegroom fell asleep during the delay; those in the previous parable fell to smiting their fellow servants and indulging in worldly pleasures. The Saviour's admonition is to spend the time in watching and getting ready.

In the year 1844, Jesus, the heavenly bridegroom, went in to the wedding. Ever since then, His professed friends have been waiting His return from the wedding. Only a little longer, and the work of investigation will be ended. "When the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, 'They that were ready went in with Him to the marriage, and the door was shut,' we are carried down through the Saviour's final ministration, to the time when the great work for man's salvation shall be completed."—*"The Great Controversy,"* p. 428.

THE CRY AT MIDNIGHT

5. What cry went forth at midnight? Verse 6.

NOTE.—In "Early Writings," page 238, an illuminating comment is made: "I heard the voices of angels crying, 'Behold, the Bridegroom cometh; go ye out to meet Him!' This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints, and prepare them for the great work before them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!' Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren. This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!' "

6. What did all the virgins then do? Verse 7.

NOTE.—"In the parable, all the ten virgins went out to meet the bridegroom. All had lamps, and vessels for oil. For a time there was seen no difference between them. So with the church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's near approach, and confidently expect His appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, 'Behold, the Bridegroom cometh; go ye out to meet Him,' many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit."—*"Christ's Object Lessons,"* p. 408.

OUT OF OIL

7. What request did the foolish virgins make of the wise ones? What reason did they give for this request? Verse 8, margin.

NOTE.—"The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. . . . This is the class that in time of peril are found crying, Peace and safety. They lull their hearts into security, and dream

not of danger. When startled from their lethargy, they discern their destitution, and entreat others to supply their lack; but in spiritual things no man can make up another's deficiency."—*"Christ's Objects Lessons,"* pp. 411, 412.

8. How did the wise answer them? What counsel did they give the foolish? Verse 9.

NOTE.—At first thought, the answer of the wise may seem selfish, but the oil could not be divided. However sorry the wise are for the foolish, it is impossible to supply their needs, for supplies of grace and strength, or the gifts of the Spirit, are not transferable.

"Personal character cannot be given by one man to another. You cannot give me your patience to support me in the hour of my anguish. I cannot give you my courage for the discharge of dangerous duty. There is much, indeed, we can and ought to do for each other. But we cannot give to anyone the qualities which we ourselves possess, but in which he is deficient."—*William M. Taylor.*

THOSE WHO WERE READY WENT IN

9. What took place while the foolish were gone to buy oil? What privilege did those have who were ready? What was then done? Verse 10.

10. What did the foolish virgins say when they returned? Verse 11.

SHUT OUT

11. What answer did the master of the wedding give? Verse 12.

NOTE.—"Saddest of all words that ever fell on mortal ear are those words of doom, 'I know you not.' The fellowship of the Spirit, which you have slighted, could alone make you one with the joyous throng at the marriage feast. In that scene you cannot participate. Its light would fall on blinded eyes, its melody upon deaf ears. Its love and joy could awake no chord of gladness in the world-benumbed heart. You are shut out from heaven by your own unfitness for its companionship."—*"Christ's Object Lessons,"* p. 514.

12. With what exhortation did Jesus enforce the lesson of the parable? Verse 13.

NOTE.—"We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly He find us sleeping. What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire, and clothes Himself with garments of vengeance. . . . If such [those who had become careless in their watchfulness because of worldly interests] had only known that the work of Christ in the heavenly sanctuary would close so soon, how differently would they have conducted themselves! How earnestly would they have watched! The Master anticipating all this, gives them timely warning in the command to watch. He distinctly states the suddenness of His coming. He does not measure the time, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think He will come, and defer the preparation. 'Watch ye therefore; for ye know not.' "—*"Testimonies,"* vol. 2, pp. 190, 191.

13. What will those who are ready say in the day of the Lord's coming? Isa. 25:9.

NOTE.—"A minister was once thoughtfully considering what he should preach about the next Sunday. He began to wonder what warning was most needed by his congregation, and then he fell asleep, and in his dream was transported to a conference of evil spirits, who were discoursing how best they could lead the greatest number of men to destruction. 'I know how,' said one of them. 'I will go into the world and declare that there is no God.' 'No,' said the evil spirit who was presiding; 'that will not avail, for nature shows too plainly that there is a God.' 'I can do it,' said another, 'for I will go to men and say, there is indeed a God, but you need not fear Him; for death ends all, there is no judgment after death.' 'No, that will be of no use, either,' declared their chief; 'for it is written on men's hearts, and they cannot free themselves from it, that death does not end all, and there will be a time of judgment.' Then a third announced his plan: "I will go into the world and say that there is a God, that death does not end all. . . . And I will tell them that they can only attain the joy of heaven through Jesus Christ; He alone is the way, they must turn to Him and have their sins forgiven. All this will I tell them, and then I will add a little lie of two words: Time enough!' 'Good!' said the presiding evil spirit, 'you have hit it, you will succeed; go!' "—*Tarbell.*

THINK ON THESE THINGS

Reasons for Christian Watchfulness

We should watch because the flesh is weak. Matt. 26:41.

We should watch because the heart is deceitful. Jer. 17:9.

We should watch because the enemy is subtle. 1 Peter 5:8; 2 Cor. 2:11.

We should watch against the enticement of the world. 2 Tim. 4:10; 1 John 2:15.

We should watch because the Lord may come to our case at any moment. Matt. 24:44.

We should watch because the Lord says to watch.

Lesson 8 for May 23, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Parable of the Talents

LESSON SCRIPTURE: Matt. 25:14-30.
MEMORY VERSE: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:21.
STUDY HELP: "Christ's Object Lessons," pp. 325-365 (new edition, pp. 327-369).
PLACE: The Mount of Olives.
PERSONS: Jesus and His disciples.

A MAN TRAVELING INTO A FAR COUNTRY

1. What parable did Jesus next introduce to illustrate His coming kingdom? Matt. 25:14.

NOTE.—The parable of the talents is an explanation of the waiting time between Jesus' departure from this earth and His return. The parable of the

Delivering the Talents to His Servants

ten virgins emphasizes the need of continual preparation for the Master's return. This parable of the talents stresses the right use of the time during His absence. The words, "Occupy till I come" (Luke 19:13), show that this parable reaches, as does that of the ten virgins, to the end of the world.

2. In what manner, and upon what basis did the man going on a journey distribute his goods? Verse 15.

NOTE.—"Talents are not apportioned capriciously. He who has ability to use five talents receives five. He who can improve but two, receives two. He who can wisely use only one, receives one. None need lament that they have not received larger gifts; for He who has apportioned to every man, is equally honored by the improvement of each trust, whether it be great or small."—*"Christ's Object Lessons,"* p. 328.

3. How did the servant receiving five talents make use of them? Verse 16.

4. What similar experience did the servant have who received two talents? Verse 17.

NOTE.—No more is required of any man than the faithful, energetic use of his God-given ability, whatever it may be. Ability, talents, grow by use. It is not the Lord's plan that we merely preserve from waste the ability He gives us, if that were possible; but He expects an increase.

5. What did the servant with one talent do with his lord's money? Verse 18.

NOTE.—"It was the one with the smallest gift who left his talent unimproved. In this is given a warning to all who feel that the smallness of their endowments excuses them from service for Christ. If they could do some great thing, how gladly would they undertake it; but because they can serve only in little things, they think themselves justified in doing nothing. In this they err. The Lord in His distribution of gifts is testing character. The man who neglected to improve his talent proved himself an unfaithful servant."—*"Christ's Object Lessons,"* p. 355.

A DAY OF RECKONING

6. What did the lord of those servants do? Verse 19.

7. What report did the servant having five talents make to his lord? Verse 20.

8. What response did the lord make to this servant? Verse 21.

9. What report was made by the servant who had two talents? Verse 22.

10. What words of approval were likewise spoken to this servant? What award was given him? Verse 23.

11. How did the servant who had one talent preface his report? Verse 24.

NOTE.—Peloubet says, "This representation of the worst kind of landlord is set forth in the parable in order to show by contrast that if it was mean and unworthy to misuse the property of such a man, how infinitely worse it was so to treat the gifts entrusted by One who is holy and just."

12. What had he done with his lord's money? Verse 25.

NOTE.—"It needs no comment to show that his [the one-talent servant's] own words, however honest and self-righteous they might sound, admitted dereliction of his work and duty as a servant, and entire misunderstanding as well as heart alienation from his master. He served him not, and he knew him not; he loved him not, and he sympathized not with him. But, besides, his answer was also an insult and a mendacious pretext. He had been idle and unwilling to work for his master. If he worked, it would be for himself. He would not incur the difficulties, the self-denial, perhaps the reproach, connected with his master's work. We recognize here those who, although His servants, yet, from selfish indulgence and worldliness, will not do work for Christ with the one talent entrusted to them—that is, even though the responsibility and

claim upon them be the smallest."—*"Life and Times of Jesus," Edersheim, vol. 2, p. 462.*

13. To what admission did the lord call his servant's attention? Verse 26.

NOTE.—His lord said, "Thou knewest," that is, accepting your statement, I will judge you by your own words. (See Luke 19:22.) What you plead as an excuse is the very reason why you should have acted differently.

14. What did his lord say this servant ought to have done? Verse 27.

15. What did the lord command to be done with the one talent? What reason did he give for this command? Verses 28, 29.

NOTE.—"The punishment for refusing to use the talent is the loss of the talent itself. (1) The *opportunities* will be taken away from him who neglects them; he will not see them, nor be able to use them. (2) The *ability* to use them is taken away. The unused limb grows weak; the still water dries up or becomes foul; the inactive mind loses its power. This loss of the talent begins in this life; is gradual, that men may take warning and have opportunity to repent; but finally, at the judgment day, the talent will be wholly and irrevocably taken away."—*Peloubet.*

16. What did he direct to be done with the unprofitable servant? What statement did he add? Verse 30.

NOTE.—"Upon the slothful servant the sentence was, 'Take therefore the talent from him, and give it unto him which hath ten talents.' Here, as in the reward of the faithful worker, is indicated, not merely the reward at the final judgment, but the gradual process of retribution in this life. As in the natural, so in the spiritual world: every power unused will weaken and decay. Activity is the law of life; idleness is death. . . . Many who excuse themselves from Christian effort plead their inability for the work. But did God make them so incapable? No, never. This inability has been produced by their own inactivity, and perpetuated by their deliberate choice."—*"Christ's Object Lessons,"* pp. 364, 365.

THINK ON THESE THINGS

In "Christ's Object Lessons," page 328, we read: "The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual." The following are listed,—mental faculties, speech, influence, time, health, strength, money, kindly impulses, and affections.

"Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go. Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan."—*"Mount of Blessing," p. 173.*

THIRTEENTH SABBATH OFFERING

JUNE 27, 1936 — CHINA DIVISION

Lesson 9 for May 30, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Judgment Scene

LESSON SCRIPTURE: Matt. 25:31-46.
MEMORY VERSE: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:40.
STUDY HELP: "The Desire of Ages," pp. 637-641.
PLACE: The Mount of Olives.
PERSONS: Jesus and His disciples.

THE COMING OF JESUS

1. Who will accompany Jesus when He returns to this earth in glory? Where will He then sit? Matt. 25:31.

NOTE.—When Jesus comes the second time, the event is to be so glorious that heaven will be emptied of all its inhabitants to form His escort of honor. Our finite imagination can gain but a faint conception of what the glory of that event will be. Jesus is to bring "all the holy angels with Him." Revelation 5:11 gives an impression of an innumerable host: "The number of them was ten thousand times ten thousand, and thousands of thousands," or as the original gives it, "myriads of myriads, and thousands of thousands." A myriad in Greek is the number ten thousand, so that this text really says, "ten thousands of ten thousands, and thousands of thousands." The angel escort is of surpassing loveliness. A diadem of glory will rest upon the brow of Jesus, and His countenance will outshine the dazzling brightness of the noonday sun.

A SEPARATION OF THE PEOPLE

2. Who will be gathered before Him? What separation will be made? Verse 32.

NOTE.—The separation of the sheep from the goats, or the righteous from the wicked, is determined during the investigative judgment, which is now going on in heaven. In this life, day by day, we are deciding, by our actions, on which side we shall finally stand.

3. Where will each class finally be placed? Verse 33.

NOTE.—"As a shepherd divideth his sheep from the goats." The following is a description of such a scene, condensed from "The Shepherd of Jebel Nur":

"The shepherd's outcry and a quick commotion we heard. There was a sudden affray of the droll creatures. The fierce whack of charging heads, the bleating of terror-stricken sheep, the mingled shouts and soft calls of the hurrying shepherd as he strove to part them and to quell the wrath of one and the consternation of the other—it was all serious enough, that lonely little tumult on the sky-bound height.

" 'What is the matter with them?' we asked.

" 'Ah—they are just goats, just goats!' Now you can fancy what was in the Master's mind when He said He would part folk, a day coming, 'as the shepherd separateth the sheep from the goats.' Think of His watching a scene like that and saying in His heart, 'There, 'twill be even so!' 'Tis a passing fine

way, you see, of picturing what no man of us can explain, try as we will. You will ofttimes be minded of that sight, I warrant—those black, butting creatures parted from the white and gentle sheep. Ah, they are a heady, quarrelsome stock, these goats! Climbing everywhere, devouring everything—why, sirs, pity them as we may, they are like selfishness on legs! All day the shepherd must ward his sheep from them as well as he can; and when folding time comes, he must make sure of shutting them off for the common weal."

AWARDS GIVEN

4. What will the King say to those on His right hand? Verse 34.

NOTE.—A comment showing the time and manner of the fulfillment of this verse is given in "Early Writings," pp. 53, 54, as follows: "While Satan was rallying his army, the saints were in the city, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard His lovely voice, saying, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' We gathered about Jesus, and just as He closed the gates of the city, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the city. Jesus was also with them; His crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose, and moved all together to the top of the city, I was enraptured with the sight."—*"Early Writings,"* pp. 53, 54.

THE BASIS FOR AWARDS

5. What reasons does the King give for calling those on His right hand to their inheritance? Verses 35, 36.

NOTE.—It is important to notice that the service on which the King will base His commendation or condemnation is service that is within the reach of everyone, even of the least. The words "these My brethren" may seem to indicate that this service is to be given to Christ's followers only, but we should not interpret them narrowly. While there is a special bond of love between Christ and His followers, and a special promise to any who give them so much as "a cup of cold water" (Matt. 10:42), yet Christ will recognize the spirit of unselfish service that ministers to anyone in distress, even when the service is performed by one who is not apparently a follower of Christ.

"Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God."—*"The Desire of Ages,"* p. 638.

6. What indicates the surprise of the righteous in their reply? Verses 37-39.

7. What wonderful answer will the King give them? Verse 40.

NOTE.—"Words of kindness, looks of sympathy, expressions of appreciation, would to many a struggling, lonely one be as a cup of cold water to a thirsty soul. A word of cheer, an act of kindness, would go far to lighten the burdens that are resting heavily upon weary shoulders. It is in unselfish ministry that true happiness is found. And every word and deed of such service is recorded in the books of heaven as done for Christ."—*"Testimonies,"* vol. 7, p. 50.

8. What will the King say to those on His left hand? Verse 41.

NOTE.—The word "everlasting" in verses 41 and 46, and the word "eternal" in verse 46, are the same word in the original. It must be understood in each case as meaning everlasting in effect. The fire will be everlasting in effect by consuming the wicked. As Malachi 4 says, it shall "burn them up," and "they shall be ashes under the soles of your feet." Verses 1, 3. The punishment thus inflicted will be everlasting in effect—there will be no recovery from this destruction. Life can be everlasting in effect, only by never being cut off. In short, there are only two results—everlasting death and everlasting life. The process of producing death need not be confused with the result—death.

9. What reasons will be given for commanding them to depart? Verses 42, 43.

10. How will they answer the King? Verse 44.

11. What reply will be given them? Verse 45.

NOTE.—"Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sick bed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps."—*"The Desire of Ages,"* p. 640.

12. Where will the wicked then go? What will be the experience of the righteous? Verse 46.

NOTE.—"It is because this work is neglected that so many young disciples never advance beyond the mere alphabet of Christian experience. The light which was glowing in their own hearts when Jesus spoke to them, 'Thy sins be forgiven thee,' they might have kept alive by helping those in need. The restless energy that is so often a source of danger to the young, might be directed into channels through which it would flow out in streams of blessing. Self would be forgotten in earnest work to do others good."—*"The Desire of Ages,"* p. 640.

THINK ON THESE THINGS

How we may minister to those in our homes.
How we may minister to neighbors, friends, and strangers.
How we may minister to those in faraway lands.

THIRTEENTH SABBATH OFFERING
JUNE 27, 1936—CHINA DIVISION

Lesson 10 for June 6, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Plottings Against Jesus; Preparation for the Passover

LESSON SCRIPTURES: Matt. 26:1-5, 14-19; Luke 22:1-13; Mark 14:10-16.
MEMORY VERSE: "The Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death." Matt. 20:18.
STUDY HELP: "The Desire of Ages," pp. 716-719.
PLACES: Palace of the high priest in Jerusalem; the upper room where Jesus ate the Passover supper with His disciples.
PERSONS: Jesus and His disciples; Caiaphas, chief priests, scribes, and elders; Judas; an unnamed man who gave the use of an upper room in which Jesus and His disciples could observe the Passover.

JESUS MENTIONS THE PASSOVER

1. At the close of Jesus' talk with His disciples on the Mount of Olives, of what feast did He speak? What did He say would take place at that time? Matt. 26:1, 2.

NOTE.—From this point, Jesus prepares to enter the final struggle with the prince of darkness. His public ministry is ended. His heart yearningly turns to His disciples. He is closeted, as it were, with them, and imparts all the instruction He sees they can bear. Much that He longs to tell them is stayed upon His lips; for they are not ready. His hour has now come, but they are unprepared for it.

A MEETING OF THE ENEMIES OF JESUS

2. Who then assembled in the palace of Caiaphas? Verse 3.

NOTE.—It will be observed that the Bible record lifts the veil and reveals the principal events taking place within two circles—that of Jesus and His little band, and that of the Jews under the leadership of Satan, with whom they were closely allied in this conspiracy. First we are shown the one, and then the other.

3. What three conclusions were reached by this council? Verses 4, 5.

NOTE.—It was planned to take Christ "by guile, deceit, or in some secret manner, so that the people would not know it. Jesus was regarded by the people as a distinguished prophet, and by most of them, probably, as the Messiah; and the Sanhedrin did not dare to take Him away openly, lest the people should rise and rescue Him."—*Barnes.*

JUDAS YIELDS TO SATAN

4. Who took control of Judas at this time? Luke 22:3.

5. Having yielded himself to the enemy, where was he led? What was his object in visiting the chief priests? Verse 4.

NOTE.—"We look with horror upon the treachery of Judas; but his case represents a large class who file in under the banner of Christ, yet are really His worst enemies. They worship only self and money, and use the name of Christian as a cloak to hide their evil deeds. They sell their integrity for

money, and their Saviour for a little worldly advantage."—*"Spirit of Prophecy,"* vol. 3, pp. 82, 83.

TERMS OF AGREEMENT

6. How did the chief priests receive Judas? Into what covenant did they enter with him? Verse 5.

NOTE.—"The history of Judas presents the sad ending of a life that might have been honored of God. Had Judas died before his last journey to Jerusalem, he would have been regarded as a man worthy of a place among the twelve, and one who would be greatly missed. The abhorrence which has followed him through the centuries would not have existed, but for the attributes revealed at the close of his history. But it was for a purpose that his character was laid open to the world. It was to be a warning to all who, like him, should betray sacred trusts. . . .

"Judas had naturally a strong love for money; but he had not always been corrupt enough to do such a deed as this. He had fostered the evil spirit of avarice until it had become the ruling motive of his life. The love of mammon overbalanced his love for Christ. Through becoming the slave of one vice he gave himself to Satan, to be driven to any lengths in sin."—*"The Desire of Ages,"* p. 716.

7. What was the agreement? Verse 6; Matt. 26:15, 16.

NOTE.—"A little before the Passover, Judas had renewed his contract with the priests to deliver Jesus into their hands. Then it was arranged that the Saviour should be taken at one of His resorts for meditation and prayer. Since the feast at the house of Simon, Judas had had opportunity to reflect upon the deed which he had covenanted to perform, but his purpose was unchanged. For thirty pieces of silver—the price of a slave—he sold the Lord of glory to ignominy and death."—*"The Desire of Ages,"* p. 716.

THE FEAST OF THE PASSOVER

8. What question concerning the Passover did the disciples ask Jesus? Verse 17.

9. When was the Passover feast instituted? Ex. 12:3-14.

10. What supreme event in the life of Jesus did the Passover typify? 1 Cor. 5:7, last part.

NOTE.—"The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. The sacrificial lamb represents 'the Lamb of God,' in whom is our only hope of salvation. Says the apostle, 'Christ our passover is sacrificed for us.' "—*"Patriarchs and Prophets,"* p. 277.

"The Saviour desired to keep this feast alone with the twelve. He knew that His hour was come; He Himself was the true paschal lamb, and on the day the Passover was eaten, He was to be sacrificed. He was about to drink the cup of wrath; He must soon receive the final baptism of suffering. But a few quiet hours yet remained to Him, and these were to be spent for the benefit of His beloved disciples."—*"The Desire of Ages,"* p. 642.

SPECIAL ARRANGEMENTS

11. What two disciples were chosen to make the needful preparation for the feast? Luke 22:8.

12. What question did they ask? Verse 9.

13. What directions were given them? Verses 10, 11.

14. What did Jesus say that this man would do? When shown the room, what preparations were the two disciples to make? Verse 12.

15. What did they find when they carried out the instruction given them? Verse 13.

NOTE.—Carrying water was usually woman's work in Palestine, hence the sign Jesus gave was an unusual one. Note that He does not give the man's name nor the location of the house. The preparations which Peter and John were to make no doubt involved the providing of the lamb, the bitter herbs, the unleavened bread, and wine for the Passover feast.

THINK ON THESE THINGS

The cause of the downfall of Judas.
The knowledge Jesus had of the affairs of men.
What details does He know concerning me?

Lesson 11 for June 13, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Strife for Superiority; Jesus Washes the Disciples' Feet

LESSON SCRIPTURES: Luke 22:24-30; John 13:1-17.
MEMORY VERSE: "He that is greatest among you shall be your servant." Matt. 23:11.
STUDY HELP: "The Desire of Ages," pp. 642-651.
PLACE: The upper room of a dwelling in Jerusalem.
PERSONS: Jesus and His disciples.

WHO SHALL BE GREATEST

1. What caused contention among the disciples as they assembled in the upper room to celebrate the Passover? Luke 22:24.

NOTE.—"There was 'a strife among them, which of them should be accounted the greatest.' This contention, carried on in the presence of Christ, grieved and wounded Him. The disciples clung to their favorite idea that Christ would assert His power, and take His position on the throne of David. And in heart each still longed for the highest place in the kingdom. They had placed their own estimate upon themselves and upon one another, and instead of regarding their brethren as more worthy, they had placed themselves first. The request of James and John to sit on the right and left of Christ's throne, had excited the indignation of the others. That the two brothers should presume to ask for the highest position, so stirred the ten that alienation threatened. They felt that they were misjudged, that their fidelity and talents were not appreciated. Judas was the most severe upon James and John.

"When the disciples entered the supper room, their hearts were full of

resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. And Judas was a traitor."—*"The Desire of Ages,"* pp. 643, 644.

A CONTRAST BETWEEN THE EARTHLY AND THE HEAVENLY KINGDOMS

2. What reference did Jesus make to the custom of the Gentiles? Verse 25.

3. In contrast, what did Jesus say would be the rule in His kingdom? What did He say of His position among them? Verses 26, 27.

4. What words of commendation did He speak to the twelve? What did He appoint unto them? What was to be their place and service in His kingdom? Verses 28-30.

JESUS KNEW

5. Of what was Jesus fully conscious? What is said of His love for His own? John 13:1.

NOTE.—Jesus knew that He was soon to be put to death. On this last evening that He was to be with His disciples, He desired to say much to them, but they at once gave evidence that their hearts were not prepared to hear or understand His words. How His great heart of love must have yearned for the sympathetic understanding of the twelve men who had been closest to Him throughout the years of His unselfish ministry!

6. What had Satan already accomplished? What purpose of the Father did Jesus fully understand? Verses 2, 3.

AN OBJECT LESSON IN HUMILITY

7. Knowing all that He did, what object lesson did Jesus give to His disciples? Verses 4, 5.

NOTE.—"Another cause of dissension had arisen. At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, in readiness for the feet-washing; but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. All manifested a stoical unconcern, seeming unconscious that there was anything for them to do. By their silence they refused to humble themselves. . . .

"This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light."—*"The Desire of Ages,"* p. 644.

8. What question did Peter ask when Jesus came to him? How did Jesus reply? Verses 6, 7.

9. When Peter saw Jesus doing what he had been unwilling to do, what feeling did he emphatically express? What answer did Jesus kindly make? Verse 8.

NOTE.—"The service which Peter refused was the type of a higher cleansing Christ had come to wash the heart from the stain of sin. In refusing to allow Christ to wash his feet, Peter was refusing the higher cleansing included in the

lower. He was really rejecting his Lord. . . . At the words, 'If I wash thee not, thou hast no part with Me,' Peter surrendered his pride and self-will. He could not endure the thought of separation from Christ; that would have been death to him."—*"The Desire of Ages,"* p. 646.

10. How did Peter then show his willingness to be served? What further evidence did Jesus give that His act meant more than bodily cleanliness? Verses 9, 10.

NOTE.—"When Jesus girded Himself with a towel to wash the dust from their feet, He desired by that very act to wash the alienation, jealousy, and pride from their hearts. This was of far more consequence than the washing of their dusty feet. With the spirit they then had, not one of them was prepared for communion with Christ. Until brought into a state of humility and love, they were not prepared to partake of the paschal supper, or to share in the memorial service which Christ was about to institute. Their hearts must be cleansed. Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet. A change of feeling was brought about. Looking upon them, Jesus could say, 'Ye are clean.' Now there was union of heart, love for one another. They had become humble and teachable. Except Judas, each was ready to concede to another the highest place. Now with subdued and grateful hearts they could receive Christ's words."—*"The Desire of Ages,"* p. 646.

11. What reference did Jesus make to His betrayer? Verse 11.

NOTE.—"So far as Judas himself was concerned, Christ's work of love had been without avail. But not so as regards his fellow disciples. To them it was a lesson of lifelong influence. Ever would its example of tenderness and long-suffering mold their intercourse with the tempted and the erring. And it had other lessons. At the ordination of the twelve, the disciples had greatly desired that Judas should become one of their number; and they had counted his accession an event of much promise to the apostolic band. . . . But the methods he desired to introduce into Christ's work were based upon worldly principles and were controlled by worldly policy. . . . In the fate of Judas they [the disciples] saw the end to which self-serving tends."—*"Education,"* p. 93.

12. Of what defilement was Jesus speaking? Mark 7:20-23.

13. When Jesus had finished washing the feet of His disciples, what did He say to them? John 13:12, 13.

NOTE.—"Christ would have His disciples understand that although He had washed their feet, this did not in the least detract from His dignity. 'Ye call Me Master and Lord, and ye say well; for so I am.' And being so infinitely superior, He imparted grace and significance to the service. No one was so exalted as Christ, and yet He stooped to the humblest duty."—*"The Desire of Ages,"* p. 649.

14. What did Jesus say He had given His followers? Verses 14, 15.

15. What principle of true service did Jesus then state? Verse 16.

16. What is the result of such service? Verse 17.

NOTE.—"Now, having washed the disciples' feet, He said, 'I have given you an example, that ye should do as I have done to you.' In these words Christ was not merely enjoining the practice of hospitality. More was meant than

the washing of the feet of guests to remove the dust of travel. Christ was here instituting a religious service. By the act of our Lord this humiliating ceremony was made a consecrated ordinance. It was to be observed by the disciples, that they might ever keep in mind His lessons of humility and service." —*"The Desire of Ages,"* p. 650.

THINK ON THESE THINGS

What is true humility?
How one may attain true greatness.
The spirit of the world in contrast to the spirit of Christ.
Revealing the spirit of Christ in my daily life.

Lesson 12 for June 20, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Lord's Supper Instituted; Jesus Points Out His Betrayer

LESSON SCRIPTURES: Mark 14:22-31; John 13:18-38; Matthew 26:20-35; Luke 22:19-23, 31-34; 1 Corinthians 11:23-29.
MEMORY VERSE: "This do in remembrance of Me." Luke 22:19.
STUDY HELP: "The Desire of Ages," pp. 652-661.
PLACE: The upper room of a dwelling in Jerusalem.
PERSONS: Jesus and His disciples.

A NEW ORDINANCE

1. As Jesus and His disciples were eating the Passover meal, what new ordinance did Jesus give them? What did He say as He gave them the unleavened bread? Mark 14:22.

NOTE.—"Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice."—*"The Desire of Ages,"* p. 653.

2. What did He do with the cup of unfermented wine? What did He say of the wine? Verses 23, 24.

3. What did He say of the time when He would again drink of the fruit of the vine? Verse 25.

NOTE.—The following abbreviated extracts help us to understand the importance and meaning of the Lord's Supper celebrated as He directed:

"When believers assemble to celebrate the ordinances, there are present messengers unseen by human eyes. . . . Christ by the Holy Spirit is there to set the seal to His own ordinance. . . . All who neglect these seasons of divine privilege will suffer loss. . . . The administration of the sacrament was to keep before the disciples the infinite sacrifice made for each of them individually. . . . The communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples."—*"The Desire of Ages,"* pp. 656-659.

The Last Supper

4. What is shown as often as this ordinance is celebrated? 1 Cor. 11:26.

ONE SHALL BETRAY

5. Still seated at the table, what statement did Jesus sadly make? John 13:21, 22.

NOTE.—That all the details may be brought into the lesson, reference is made to the record of each of the evangelists, and, by the aid of "The Desire of Ages," the sequence of events followed that seems most logical and consistent.

6. What effect did His words have upon the disciples? What question did they ask? Matt. 26:22.

NOTE.—"At these words amazement and consternation seized them. They could not comprehend how any one of them could deal treacherously with their divine Teacher. For what cause could they betray Him? and to whom? Whose heart could give birth to such a design? Surely not one of the favored twelve?"—*"The Desire of Ages,"* p. 654.

7. At this time, in what attitude was John, the beloved disciple? What did Peter signal him to do? John 13:23, 24.

8. What question did John ask? How did Jesus reply? To whom did He give a morsel? Verses 25, 26.

9. What question did Judas then ask? What plain statement did Jesus make in reply? Matt. 26:25.

NOTE.—"The disciples had searched one another's faces closely as they asked, 'Lord, is it I?' And now the silence of Judas drew all eyes to him.

Amid the confusion of questions and expressions of astonishment, Judas had not heard the words of Jesus in answer to John's question. But now, to escape the scrutiny of the disciples, he asked as they had done, 'Master, is it I?' Jesus solemnly replied, 'Thou hast said.' "—*"The Desire of Ages,"* p. 654.

10. After Judas had received the sop, who entered into him? What did Jesus say to him? John 13:27.

11. What did the other disciples not understand? What did they think Jesus meant? Verses 28, 29.

12. After receiving the sop and hearing Jesus' words, what did Judas do? Verse 30.

NOTE.—"In surprise and confusion at the exposure of his purpose, Judas rose hastily to leave the room. 'Then said Jesus unto him, That thou doest, do quickly. . . . He then having received the sop went immediately out: and it was night.' Night it was to the traitor as he turned away from Christ into the outer darkness.

"Until this step was taken, Judas had not passed beyond the possibility of repentance. But when he left the presence of his Lord and his fellow disciples, the final decision had been made. He had passed the boundary line."—*"The Desire of Ages,"* p. 654.

AFTER JUDAS DEPARTED

13. When Judas had departed, what did Jesus say? Verses 31, 32.

14. In what tender way did He address His disciples? What further did He say to them? Verse 33.

15. In what respect was the commandment to love one another new? When this love is seen in the believer, what is the result? Verses 34, 35.

NOTE.—To love one another was not a new precept. But never before had the world witnessed *such* love as the love of Jesus. The new feature of this command was "that ye love one another; *as* I have loved you." John 13:1; Rom. 5:5; 1 John 3:18, 14.

16. How did the service of the evening close? Matt. 26:30.

WHAT THE ELEVEN WOULD DO

17. What startling statement did Jesus then make regarding the eleven? What appointment did He make to meet them again? Verses 31, 32.

NOTE.—The word "offended" as here used, does not mean *angry* as we understand the word, but *caused to stumble.* Jesus knew that the events soon to take place would cause the disciples disappointment and fear. Instead of seeking a place close to Him, they would flee to save their own lives, thus leaving Him alone.

18. How did Peter declare his loyalty to the Master? Verse 33.

19. What did Jesus tell Peter he surely would do before morning? What denial did Peter make? How did the other disciples concur in what Peter said? Verses 34, 35.

20. What had Jesus done for Peter? Luke 22:31, 32.

NOTE.—"Over and over again, on the very verge of ruin, Peter's words of boasting brought him nearer and still nearer to the brink. Over and over again

was given the warning, 'Thou shalt . . . deny that thou knowest Me.' . . . When in the judgment hall the words of denial had been spoken; when Peter's love and loyalty, awakened under the Saviour's glance of pity and love and sorrow, had sent him forth to the garden where Christ had wept and prayed; when his tears of remorse dropped upon the sod that had been moistened with the blood drops of His agony,—then the Saviour's words, 'I have prayed for thee; . . . when thou art converted, strengthen thy brethren,' were a stay to his soul. Christ, though foreseeing his sin, had not abandoned him to despair." —*"Education,"* p. 89.

THINK ON THESE THINGS

Meaning of each of the ordinances.
Danger of trusting in self.
Denying Christ in the daily life.
What evidence is proof to others that we are disciples of Christ?

Lesson 13 for June 27, 1936

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

The Quarter's Lessons

Lesson 1. By what parable did Jesus illustrate the manner in which He would be treated? Matt. 21:33-46.

Lesson 2. What leading truths are taught in the parable of the marriage of the king's son? Our duty to civil power. Matt. 22:1-22.

Lesson 3. Upon what principle do all the commandments rest? By what rule does the Lord measure the real value of our gifts? Mark 12:28-44.

Lesson 4. Name nine points mentioned by Jesus that would in the last days be signs of His second coming to this world. Matt. 24:1-14.

Lesson 5. What further signs would tell of the destruction of Jerusalem as well as of the second coming of Jesus? Matt. 24:15-31.

Lesson 6. By what parable does Jesus tell us we may know when His coming is near? What should be our attitude at this time? Matt. 24:32-51.

Lesson 7. What is the chief lesson to be learned from the parable of the virgins? Matt. 25:1-13.

Lesson 8. By what parable did Jesus teach that all must give account in the day of judgment? Matt. 25:14-30.

Lesson 9. To what is the separation of the people in the judgment compared? Matt. 25:31-46.

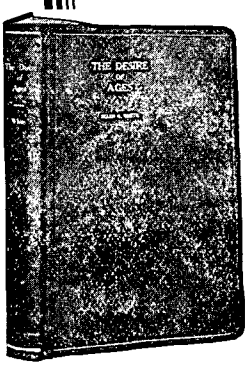
Lesson 10. What preparation was made for Jesus and His disciples to eat the Passover? Matt. 26:1-5, 14-19; Luke 22:1-13.

Lesson 11. What caused contention among the disciples? What example did Jesus set for them? Luke 22:24-30; John 13:1-17.

Lesson 12. What memorials of His love and sacrifice did Jesus give to His church? Mark 14:22-31.

An Inspired Comment

Do you want the Bible story made clearer, the practical lessons emphasized, descriptions made more real, the path of duty clearly marked, the pitfalls and danger spots labeled? Then read **"The Desire of Ages,"** the lesson help supreme. Read it each week with the Sabbath school lesson. It is the inspired comment on the life of Jesus here on earth, a man among men. Think what it may mean to you. Surely a continual blessing as you study your lesson each week. And if you do not have this wonderful book, why not order it today from your Book and Bible House?



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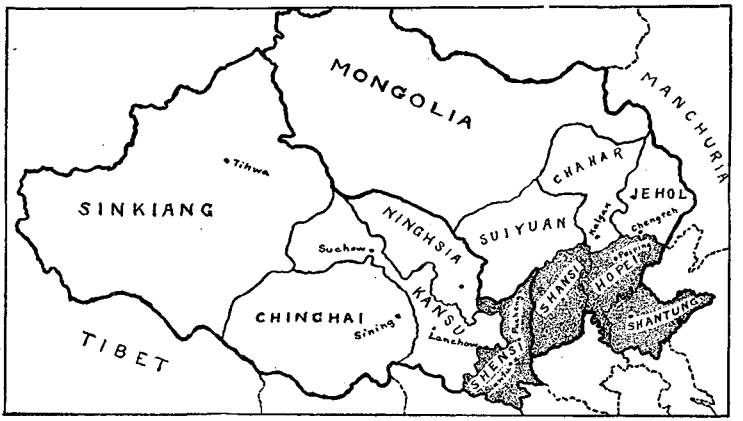

North and Northwest China Union Missions

Thirteenth Sabbath Offering

The Thirteenth Sabbath Offering on June 27 goes to that part of China shown by the map. The heavy black line divides the North from the Northwest Union Missions. The shaded portion indicates that our work is much older than in those provinces which are left white.

The combined population of the North and Northwest China Unions is approximately 125,000,000.

The number of Seventh-day Adventist churches in these two unions, according to recent figures, is 45; the membership is 2,352.

If there is no large mission map in your school, a glance at this map each Sabbath will help you to follow the places mentioned by the one giving the mission talk from the Missions Quarterly.

The China Division appeals for a liberal offering on the Thirteenth Sabbath that the "Overflow" may be the best China has ever had. Remember that when the Thirteenth Sabbath Offering for the entire world reaches $60,000, $1,000 of the amount will be considered an "Overflow" to these two union mission fields. In addition, 10 per cent of the excess above $60,000 will be added to the Overflow.

Let all plan definitely for a large offering on June 27, that many of the millions in this part of China may receive the light of the gospel. Use the Thirteenth Sabbath Offering envelope during the quarter to place your offering in from time to time. A penny a day and ten cents on the Thirteenth Sabbath is a good way to reach the Dollar Day goal.

"One dollar NOW is of more value to the work than ten dollars will be at some future period."—*"Testimonies," vol. 5, p. 732.*

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