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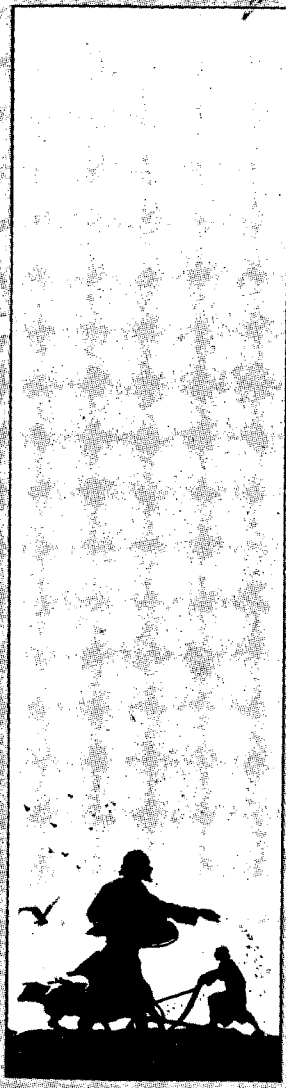
SABBATH SCHOOL

Lesson

QUARTERLY



STEPS
IN THE
CHRISTIAN WALK

No. 190 FOURTH QUARTER, 1942

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

	5.00	2.00	1.00	.50	.30	.25	

"God loveth a cheerful giver"

RECORD

1 $	2	3	4	5	6	7	8	9	10	11	12	13	Birthday	Investment	TOTAL

This Individual Sabbath School Offering Goal chart will appear in each *Quarterly*. Systematic giving week by week is becoming more and more a practice, and this chart is inserted by request. Many Sabbath school members are giving a dollar or more each week, and this goal chart will enable them to keep an accurate record of their covenant with God.

"God has devised a plan by which all may give as He has prospered them, and which will make giving a habit without waiting for special calls. Those who can do this, but will not because of their selfishness, are robbing their Creator, who has bestowed upon them means to invest in His cause to advance its interests."—*Testimonies*, vol. 3, p. 411.

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Sabbath School Lesson Quarterly

STEPS IN THE CHRISTIAN WALK

Lesson 1, for October 3, 1942

God's Guidance and Care

MEMORY VERSE: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21.

STUDY HELPS: "'Thoughts From the Mount of Blessing," pages 139-162; "The Ministry of Healing," pages 469-482.

SEED THOUGHT: "Let us be hopeful and courageous. Despondency in God's service is sinful and unreasonable. He knows our every necessity. To the omnipotence of the King of kings our covenant-keeping God unites the gentleness and care of the tender shepherd. His power is absolute, and it is the pledge of the sure fulfillment of His promises to all who trust in Him. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be sustained. His love is as far above all other love as the heavens are above the earth. He watches over His children with a love that is measureless and everlasting."—"The Ministry of Healing," pages 481, 482.

God's Directing Ways

1. What prayer is appropriate for all Christians? Ps. 31:3.

2. Whom has the Lord promised to guide in judgment? Ps. 25:9.

3. How personal is the guidance which the Lord gives His people? Ps. 32:8; 73:24.

NOTE.—"The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in active communication with every part of His dominion. By His Spirit He is everywhere present. Through the agency of His Spirit and His angels, He ministers to the children of men.

"Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."—*The Ministry of Healing*, page 417.

4. What is necessary on our part that the Lord may direct us? Prov. 3:6.

5. What will the Holy Spirit do? John 16:13. Compare Isa. 30:21.

6. What guiding care has the Lord always provided for His people? Deut. 1:30-33; Ps. 32:8; Heb. 13:5, 6.

NOTE.—It is the privilege of each child of God to know He leads the way before him. See Ps. 23:2, 3.

The Heavenly Father's Concern

7. What gracious invitation does the Lord extend to the burden bearers? Ps. 55:22; Matt. 11:28-30.

NOTE.—It may seem at first thought strange to tell a burden bearer that the way to find rest is to take upon him another burden, a yoke, though it be easy and light. But it is a different yoke from that of sin; it is *Christ's yoke.*

We place a water wheel upon a river that we may compel the river to spin, to weave, and to grind grain for us. We place a sail upon a boat to yoke the wind so that the boat may plow furrows in the deep for a nation's commerce. We yoke the steam to drive locomotives, the electric current to send messages, to drive motors, and to light cities. Nothing is of any vital use to mankind until it is harnessed, yoked, and made obedient to the will of man. In this text of scripture (Matt. 11:28-30) Christ lays down the same general principle in our relationship to Him. Freedom of right action comes with the repression of self. His yoke is easy and His burden is light if we are submissive to His yoke, harnessed to His service. When we are submitted to His will, then His power surges through us. When we are constrained, then His power can use us to His glory.

8. What did the Lord say concerning the affliction and persecution of His people in Egypt? Ex. 3:7, 8.

NOTE.—"The affliction of My people." What love and care for His own is here, and throughout the Scriptures, expressed by these two words, "My people"! God said to Pharaoh, "Let My people go." The marvelous deliverance at the Red Sea was "for Israel's sake." The Spirit of prophecy says the dearest object on earth to the heart of God is His church. "He that toucheth you toucheth the apple of His eye." Zech. 2:8.

9. What admonition has the Lord given us concerning the things of this life? Matt. 6:25.

NOTE.—The Revised Version renders Matthew 6:25, thus: "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?"

10. To what extent is the Lord's care exercised over the creatures He has made? Verse 26; Matt. 10:29-31. Compare Luke 12:6, 7.

NOTE.—*Two* sparrows for *one* farthing, or *five* for *two* farthings. One is added, or thrown in, where the purchase was two farthings. The thought is that the one given away as of no comparative value is not forgotten by the Lord. Then the statement, which if possible goes still farther in expressing the intimate watchcare of our heavenly Father, "But the very hairs of your head are all numbered." With the psalmist we can exclaim, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Ps. 139:6.

"Sometimes it is hard to believe that the infinite God, who holds the seas in His hand, and controls the stars in their courses, should care for each individual soul. We are so small, and God's universe is so great! We are but insects on a world which is but a grain of sand to many of the stars. . . . If He provides for birds and flowers, for the insects of an hour, for the bees, 'the singing masons building roofs of gold,' how much more will He care for the souls and bodies of His children, made in His own likeness!"—*Peloubet's Notes.*

Helper and Deliverer in Affliction

11. When the Hebrew worthies were cast into the fiery furnace, how personal was the Lord's care for them? Dan. 3:26, 27.

12. When Daniel was cast into the lions' den, what care did the Lord have over him? Dan. 6:19-23.

13. When Peter was in prison, what deliverance came as a token of the Lord's care? Acts 12:6-10.

14. What assurance came to the apostle Paul on the stormy sea? Acts 27:23-25.

15. When he stood alone as a prisoner before Nero's judgment seat, what care was manifested by the Lord in his behalf? 2 Tim. 4:16, 17.

16. In the time of trouble, where may the confiding children of the Lord find refuge? Ps. 91:1-10.

NOTE.—"We need to understand better than we do the mission of the angels. It would be well to remember that every true child of God has the cooperation of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim, and angels that excel in strength, stand at God's right hand, 'all ministering spirits, sent forth to minister for them who shall be heirs of salvation.' "—*The Acts of the Apostles*, page 154.

Lesson 2, for October 10, 1942

Reverence for God's Presence

MEMORY VERSE: "Ye shall keep My Sabbaths, and reverence My sanctuary: I am the Lord." Lev. 26:2.

STUDY HELPS: "Testimonies," vol. 5, pp. 491-500; "Prophets and Kings," pages 47-50.

SEED THOUGHT: "Humility and reverence should characterize the deportment of all who come into the presence of God. In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. There are those who address the great and all-powerful and holy God, who dwelleth in light unapproachable, as they would address an equal, or even an inferior. There are those who conduct themselves in His house as they would not presume to do in the audience chamber of an earthly ruler. These should remember that they are in His sight whom seraphim adore, before whom angels veil their faces. God is greatly to be reverenced; all who truly realize His presence will bow in humility before Him, and, like Jacob beholding the vision of God, they will cry out, 'How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.' "—"Patriarchs and Prophets," page 252.

On Holy Ground

1. What were God's people anciently taught concerning the sacredness of the sanctuary? Lev. 26:2.

2. When God's people meet to worship Him, who is in their midst, though unseen? Matt. 18:20.

3. How is this Unseen One to be regarded? Rev. 4:8-11.

4. What does the awesome presence of God do? Ex. 3:1-6; Joshua 5:14, 15.

Revelation of Heaven's Majesty

5. How was His presence manifested in the sanctuary in the wilderness? Ex. 40:33-35.

6. How was His presence revealed when Solomon's temple was dedicated? 2 Chron. 5:13, 14.

NOTE.—We may learn how Christians should regard the place where God meets with His people from the sacredness which was attached to the worship of the earthly sanctuary. In the days of Israel the sanctuary was in very truth the dwelling place of God. The Israelites were commanded not to approach that sacred place without preparation of soul and body for coming into their Maker's presence. Garments and persons were to be made clean; sin was to be confessed; everything possible was to be done that the worshiper might come into God's presence without condemnation. In these days there has come about a great change, not for the better but for the worse. Sacred things which connect us with God are too lightly regarded. Reverence for God and His sanctuary has largely passed away; nevertheless, God has given instruction regarding the sacredness of His temple, the place where He meets with His people. He has exalted His sanctuary above everything temporal and those who truly love Him will so regard it.

7. What indictment against spiritual leaders of ancient Israel is noted by the prophet Ezekiel? Ezek. 22:26.

8. What titles of Christ's show how He is to be revered? Rev. 19:16; 17:14. Compare Matt. 5:34, 35.

9. When Jesus was entering Jerusalem, how was He received? Luke 19:35-38.

Attitude of Worship and Praise

10. What manifestation is recorded of reverence on the part of the angels who stand in the presence of God? Isa. 6:1-4.

NOTE.—The following rules concerning attendance at church give an excellent picture of the way we should approach God's sanctuary, and enter into the spirit of true worship therein.

"1. Go early to church. Not only be punctual, but be in your place before the hour announced for the service to begin.

"2. Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

"3. Before you enter and as you enter the church breathe a silent prayer of invocation for the influence of the Holy Spirit.

"4. As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary.

"5. Resolve that you will foster no thought, fix your eyes on no object, utter no word, that will tend to divert your mind from the holy purpose for which you have come into this place.

"6. As the minister enters the pulpit, offer an earnest, silent prayer in his behalf.

"7. In all the service take an active part, as hearer, as worshiper."—*Bishop Vincent.*

8. "When the benediction is pronounced, all should be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling. . . . Let there be no stopping in the aisles to visit . . . that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends, and visit and introduce common thoughts."—*Testimonies,* vol. 5, p. 494.

We are told that "the whispering and laughing and talking which might be without sin in a common business place, should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight, and suitably impress the heart."—*Id.,* vol. 5, p. 492.

11. **When we enter God's presence in His earthly sanctuary, how should we prepare to receive Him? Ps. 96:8, 9.**

NOTE.—When one enters the place dedicated to the worship of the High and Holy One, he enters the presence of the Divine Being. God Himself is present according to His promise. In quietness and reverence we should appear before Him. When human beings come into the presence of their earthly sovereigns, it is done after careful preparation. In dress, in every bodily appointment, they must appear at their best, and so prepare. They are schooled as to how they will deport themselves, as to what they will say and do from the moment of entering the royal presence until the moment of departure. Likewise the worshiper who comes into the presence of God to do Him honor, will both in his outward adorning and his inner spirit show his recognition of the Majesty of heaven. No untidiness or uncleanliness of apparel or of person, no consciousness of the stain of sin, will be upon him who enters the presence of his God.

12. **What instruction is given to believers concerning modesty of apparel? 1 Tim. 2:8-10; 1 Peter 3:3, 4.**

NOTE.—To center the attention upon the One worshiped, is the objective of the hours of public service in the Christian church. All that would direct the attention of the worshipers to one another should be avoided. Self should be forgotten. The dress, the carriage, the person of those who appear before God, should be banished from the thoughts of every worshiper. To make this possible the dress of each member of the congregation should be neat, plain, simple, without that outward adorning which attracts attention and detracts from the spirit of true reverence. The display of dress so often seen in the congregation of professed Christians is a species of idolatry. To attract the least attention is a standard toward which every worshiper should aim. What is worn should be neither too showy nor too austere nor too strange. It is a dishonor to God's presence to seek by our attire to draw attention to ourselves.

Lesson 3, for October 17, 1942

Obedience

MEMORY VERSE: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22, last part.

STUDY HELPS: "Christ's Object Lessons," pages 272-283 (new ed., pages 273-285); "Prophets and Kings," pages 293-300.

SEED THOUGHT: "Because men have received great light, because they have, like the princes of Israel, ascended to the mount, and been privileged to have communion with God, and to dwell in the light of His glory, let them not flatter themselves that they can afterward sin with impunity; that because they have been thus honored, God will not be strict to punish their iniquity. This is a fatal deception. The great light and privileges bestowed, require returns of virtue and holiness corresponding to the light given. Anything short of this, God cannot accept. Great blessings or privileges should never lull to security or carelessness. They should never give license to sin, or cause the recipients to feel that God will not be exact with them. All the advantages which God has given, are His means to throw ardor into the spirit, zeal into effort, and vigor into the carrying out of His holy will."—"Patriarchs and Prophets," pages 359, 360.

Blessings Following Obedience

1. **How important in the eyes of the Lord is obedience? 1 Sam. 15:22.**

NOTE.—The importance of obedience as a requisite to salvation is very definitely emphasized in Hebrews 5:7-9. Christ Himself being "made perfect" through suffering, "obedient unto death," became the "author of eternal salvation unto all them that obey Him." See Phil. 2:5-8.

2. What encouraging promise is made to the obedient? Isa. 1:19.

3. What great promise was made by the Lord to ancient Israel if they would be an obedient people? Deut. 11:22-27.

4. To what does the Lord liken those who obey His words? Matt. 7: 24, 25.

NOTE.—"Christ set forth the principles of His kingdom, and showed them to be the great rule of life. To impress the lesson He adds an illustration. It is not enough, He says, for you to hear My words. By obedience you must make them the foundation of your character. Self is but shifting sand. If you build upon human theories and inventions, your house will fall. By the winds of temptation, the tempests of trial, it will be swept away. But these principles that I have given will endure. Receive Me; build on My words."—*The Desire of Ages,* page 314.

5. What is said concerning the blessed results of the obedience of Jesus? Rom. 5:19.

The Standard of God's Government

6. What is the terrible consequence of man's disobedience? Isa. 24:4-6.

NOTE.—Speaking of the terrible conditions which will afflict the world because of the machinations of the enemy of all righteousness near the end of time, we are told: "While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. 'The earth mourneth and fadeth away,' 'the haughty people . . . do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.' "—*The Great Controversy,* pages 589, 590.

7. How do we know that acts of obedience, and not mere promises, are necessary? Matt. 21:28-31.

8. What is the moral standard of obedience? James 2:8-12. Compare 1 John 3:4; Eccl. 12:13.

9. How only can we be found obedient to the requirements of the Lord? Rom. 8:3, 4.

NOTE.—"In the new birth the heart is brought into harmony with God, as it is brought into accord with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The old life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun. Then 'the righteousness of the law' will 'be fulfilled in us,

who walk not after the flesh, but after the Spirit.' And the language of the soul will be, 'O how love I Thy law! it is my meditation all the day.' "—*The Great Controversy,* page 468.

10. To what extent is the indwelling presence of Christ, through the Spirit, able to bring us into obedience? 2 Cor. 10:3-5.

Standing the Test

11. What great test came to Abraham concerning his son Isaac? Gen. 22:1, 2.

NOTE.—At the time of this command to offer up his son as a sacrifice, Isaac was about twenty and Abraham one hundred twenty years old. Read "Patriarchs and Prophets," pages 148-155.

12. What promise had been made concerning Isaac? Gen. 17:19.

13. What did Abraham do in response to the instruction he received? Gen. 22:3-6.

14. What did Isaac say? What was Abraham's reply? Verses 7, 8.

15. How far did Abraham go in obeying the command of God? Who spoke to him? What did the angel say? Verses 9-12.

NOTE.—"Heavenly beings were witnesses of the scene as the faith of Abraham and the submission of Isaac were tested. The trial was far more severe than that which had been brought upon Adam. Compliance with the prohibition laid upon our first parents involved no suffering; but the command to Abraham demanded the most agonizing sacrifice. All heaven beheld with wonder and admiration Abraham's unfaltering obedience. All heaven applauded his fidelity. Satan's accusations were shown to be false. God declared to His servant, 'Now I know that thou fearest God [notwithstanding Satan's charges], seeing thou hast not withheld thy son, thine only son from Me.' God's covenant, confirmed to Abraham by an oath before the intelligences of other worlds, testified that obedience will be rewarded."—*Patriarchs and Prophets,* page 155.

16. What substitute was provided by the Lord? Verse 13.

NOTE.—"It had been difficult even for the angels to grasp the mystery of redemption,—to comprehend that the Commander of heaven, the Son of God, must die for guilty man. When the command was given to Abraham to offer up his son, the interest of all heavenly beings was enlisted. With intense earnestness they watched each step in the fulfillment of this command. When to Isaac's question, 'Where is the lamb for a burnt offering?' Abraham made answer, 'God will provide Himself a lamb;' and when the father's hand was stayed as he was about to slay his son, and the ram which God had provided was offered in the place of Isaac,—then light was shed upon the mystery of redemption, and even the angels understood more clearly the wonderful provision that God had made for man's salvation."—*Patriarchs and Prophets,* page 155.

17. Because of his obedience, what promise was made to Abraham? Verses 15-18. Compare Gen. 26:2-5.

THIRTEENTH SABBATH OFFERING—Tanganyika

December 26, 1942

Lesson 4, for October 24, 1942

Christian Living

MEMORY VERSE: "I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." John 15:5.

STUDY HELPS: "Steps to Christ," pages 71-80; "Christ's Object Lessons," pages 62-69 (new ed., pages 61-68); "Testimonies to Ministers," pages 16-19.

SEED THOUGHT: "It is not enough for us to believe that Jesus is not an imposter, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. 'He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us.' 'Hereby we do know that we know Him, if we keep His commandments.' This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness."—"Christ's Object Lessons," pages 312, 313.

Growing Into Christ

1. What is expected of those who are newly born in Christ? 1 Peter 2:2.

2. What will be the result of true Christian growth? Eph. 4:15.

NOTE.—"The change of heart by which we become children of God is in the Bible spoken of as birth. Again, it is compared to the germination of the good seed sown by the husbandman. In like manner those who are just converted to Christ are, as 'newborn babes,' to 'grow up' to the stature of men and women in Christ Jesus. Or like the good seed sown in the field, they are to grow up and bring forth fruit."—*Steps to Christ*, page 71.

3. To what are growing children of God likened? Isa. 61:3, last part.

4. How did Jesus illustrate the relation between Him and His disciples? John 15:4, 5.

NOTE.—"You are just as dependent upon Christ, in order to live a holy life, as is the branch upon the parent stock for growth and fruitfulness. Apart from Him you have no life. You have no power to resist temptation or to grow in grace and holiness. Abiding in Him, you may flourish. Drawing your life from Him, you will not wither nor be fruitless. You will be like a tree planted by the rivers of water."—*Steps to Christ*, page 73.

5. What is said of those who are not united to Christ? John 15:5, last part, margin.

Fruitage of Christian Growth

6. What may Christ rightfully expect of every true disciple? Matt. 7:16, 17, 20.

7. What fruit should be manifest in the Christian life? Gal. 5:22, 23.

NOTE.—"Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit, 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure. The things they once hated, they now love; and the things they once loved,

they hate. The proud and self-assertive become meek and lowly in heart. The vain and supercilious become serious and unobtrusive. The drunken become sober, and the profligate pure. The vain customs and fashions of the world are laid aside. Christians will seek not the 'outward adorning,' but 'the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit.' "—*Steps to Christ,* pages 62, 63.

8. What rule of life, followed by Jesus, was the secret of His constant victory? Ps. 16:8. Compare Acts 2:25.

True Rest in Christian Activity

9. If we come to Christ, wholly submissive to Him, what does He promise? Matt. 11:28, 29.

10. What will be the result of quiet resting in Christ? Isa. 30:15.

NOTE.—"This rest is not found in inactivity; for in the Saviour's invitation the promise of rest is united with the call to labor: 'Take My yoke upon you, . . . and ye shall find rest.' The heart that rests most fully upon Christ will be most earnest and active in labor for Him."—*Steps to Christ,* pages 75, 76.

11. If we abide in Christ, what will be the effect upon our lives? John 15:4.

12. With Christ dwelling in our hearts, what will He work in us? Phil. 2:13.

NOTE.—"If Christ is dwelling in our hearts, He will work in us 'both to will and to do of His good pleasure.' We shall work as He worked; we shall manifest the same spirit. And thus, loving Him and abiding in Him, we shall 'grow up into Him in all things, which is the head, even Christ.' "—*Steps to Christ,* page 80.

Into His Likeness

13. If Christ abides within, of what may we be sure at His appearing? 1 John 3:2.

14. What did Christ teach with regard to His own relationship to the world's need? John 4:34; Luke 19:10.

15. How did He express our relationship to such a life of service? John 17:18. Compare 1 Peter 2:21.

NOTE.—"If you will go to work as Christ designs that His disciples shall, and win souls for Him, you will feel the need of a deeper experience and a greater knowledge in divine things, and will hunger and thirst after righteousness. You will plead with God, and your faith will be strengthened, and your soul will drink deeper draughts at the well of salvation. Encountering opposition and trials will drive you to the Bible and to prayer. You will grow in grace and the knowledge of Christ, and will develop a rich experience."—*Steps to Christ,* page 84.

16. What incentive is given to study the life of Christ? 1 John 4:17; 2 Cor. 3:18.

God gives birthdays, perhaps fourscore;
Celebrate yours with a dollar or more.

Lesson 5, for October 31, 1942

Tests of Discipleship

MEMORY VERSE: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

STUDY HELPS: "Steps to Christ," pages 61-70; "Testimonies," vol. 5, pp. 135-137.

SEED THOUGHT: "Everyone who connects himself with the church makes in that act a solemn vow to work for the interest of the church, and to hold that interest above every worldly consideration. It is his work to preserve a living connection with God, to engage with heart and soul in the great scheme of redemption, and to show, in his life and character, the excellency of God's commandments in contrast with the customs and precepts of the world. Every soul that has made a profession of Christ has pledged himself to be all that it is possible for him to be as a spiritual worker, to be active, zealous, and efficient in his Master's service. Christ expects every man to do his duty; *let this be the watchword throughout the ranks of His followers.*"—"Testimonies," vol. 5, p. 460.

Born a New Creature

1. What are we by nature? Eph. 2:1-3.

2. How do we become children of God? Gal. 3:26; John 1:12; Eph. 2:8.

3. In becoming sons of God, what change must be wrought in us? 2 Cor. 5:17; John 3:3, 5. Compare Matt. 18:1-3.

NOTE.—"Through the power of Christ men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God. This change is in itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We cannot understand it; we can only believe, as declared by the Scriptures, it is 'Christ in you, the hope of glory.' "—*The Acts of the Apostles,* page 476.

Fruits Meet for the Master

4. What have those who have been born of the Spirit done? Gal. 5:24.

5. With this crucifixion, what features of the old life are laid aside? 1 Peter 2:1; Col. 3:8, 9.

6. To what is the regenerate man likened? Ps. 1:3; Jer. 17:7, 8. Compare John 15:8.

7. Besides the "fruit of the Spirit" (Gal. 5:22, 23), what other Christian graces will be seen in the life?

Answer.—Truthfulness, mercy, kindness, humility, meekness, forbearance, a forgiving spirit. Col. 3:9-17.

Also, honesty, diligence, generosity, purity of speech. Eph. 4:25-29.

8. How may we be assured that we have passed from death to life? 1 John 3:14.

NOTE.—Love of the brethren is one of the tests of discipleship. If we really love, not some, but *all* the brethren, we are assured that our name is written in the book of life. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

9. What attitude will the Christian sustain toward one who may be his enemy? Matt. 5:43-48.

10. What will be the result of cherishing an unforgiving spirit? Matt. 6:14, 15.

NOTE.—"Jesus teaches that we can receive forgiveness from God only as we forgive others. It is the love of God that draws us unto Him, and that love cannot touch our hearts without creating love for our brethren."—*Thoughts From the Mount of Blessing,* page 166. To cherish an unmerciful spirit toward others, is to close the heart against the mercy of God toward ourselves.

11. Against what are believers warned? What exhortation is given? 2 Cor. 6:14-17.

NOTE.—Being "unequally yoked together" has a very broad application. No doubt it applies to worldly organizations, where Christians are bound by the rules of a selfish, unsanctified body. From these it calls for a separation. It covers also the marriage relation between believers and unbelievers. "The marriage of Christians with the ungodly is forbidden in the Bible. The Lord's direction is, 'Be ye not unequally yoked together with unbelievers.' "—*Patriarchs and Prophets,* page 175.

"Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the after-life, both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve."—*The Ministry of Healing,* page 359.

12. How complete should be our separation from the world? 2 Cor. 7:1; Matt. 6:24.

NOTE.—"The world is given up to self-indulgence. 'The lust of the flesh, the lust of the eye, and the pride of life,' control the masses of the people. But Christ's followers have a holier calling. 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean.' In the light of God's word we are justified in declaring that sanctification cannot be genuine which does not work this utter renunciation of the sinful pursuits and gratifications of the world."—*The Great Controversy,* page 475.

13. What standard of life will be found in the children of God? 1 John 3:2, 3.

NOTE.—The hope of seeing Jesus brings to the heart of every Christian the desire to be worthy of appearing in His presence. Hence the apostle writes that "every man that hath this hope in him purifieth himself, even as He is pure." This will be the experience of every soul that is received by Him, for we read of the church of Christ, that He will "present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." We are also told concerning the remnant church which is received of Christ at His coming: "they are without fault before the throne of God." The church of Christ will be burdened with longings for purity, for perfection. None but these will see Jesus as He is.

14. Upon what will their affections be placed? Col. 3:2.

15. In what way are they exhorted to do all things? Verse 17.

Lesson 6, for November 7, 1942

The Ministry of the Holy Spirit—I

MEMORY VERSE: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." John 14:16.

STUDY HELPS: "Acts of the Apostles," pages 47-56; "Testimonies," vol. 8, pp. 19-23.

SEED THOUGHT: "The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness. The more closely believers have walked with God, the more clearly and powerfully have they testified of their Redeemer's love and of His saving grace. The men and women who through the long centuries of persecution and trial enjoyed a large measure of the presence of the Spirit in their lives, have stood as signs and wonders in the world. Before angels and men they have revealed the transforming power of redeeming love."—"The Acts of the Apostles," page 49.

Another Comforter Promised

1. While in the upper room, what statement concerning Himself did Jesus make to His disciples which caused them sorrow? John 13:33-36.

2. What promise did He give to comfort their troubled hearts? John 14:1-3.

3. What further promise did Jesus make to them? Verses 16-18.

NOTE.—The word from which "Comforter" is translated is the Greek word *Paraclete*. Five times this word is used in the New Testament, four times by Jesus in the upper room discourse to the disciples (John 14:16, 26; 15:26; 16:7), where it refers to the person of the Holy Spirit, and once in 1 John 2:1, where it refers to Christ. In 1 John 2:1, we read: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." The word *Paraclete*, translated "Comforter" in the other texts, is here translated "advocate," which is perhaps a little nearer the original text, and refers to a personal Saviour. The Holy Spirit is Christ's personal representative in the earth.

Christ's Representative—Spirit of Truth

4. What did Jesus say the Holy Spirit would do when He should come? Verse 26. Compare Isa. 59:19.

NOTE.—The word of God is the sword of the Spirit. Eph. 6:17. When we pass through trial, the Spirit of God will bring to our minds the precious promises of God, to strengthen us, and defeat the enemy. But in order that the Spirit may do this we must by diligent study fill our minds with the word. It was with the word that Jesus met the enemy in the temptation in the wilderness.

5. *Of whom will the Spirit testify? John 15:26.*

6. What will be the effect of the working of the Holy Spirit? John 16: 7-11.

NOTE.—The first evidence that the Lord has answered our prayers and sent to us the Holy Spirit, is not a joyous, happy feeling, but a deep conviction of sin. His first work is to convict of sin. And not until the sin is confessed and put away, will He convince us of righteousness.

7. What will He do for the believer? Of whom will the Spirit not speak? Verse 13.

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

8. After His resurrection, in what words did Jesus renew to the disciples the promise of the Holy Spirit? John 20:21, 22.

9. Just before His ascension, what did He bid them do? Luke 24:49.

NOTE.—If an enduement of the Holy Spirit was necessary in order that the disciples might do the work committed to their hands of carrying the gospel to the world, it is equally necessary for His people in the closing work of God.

10. Of what did He assure them on the day of His ascension? Acts 1: 4, 5.

The Outpouring on Pentecost

11. When the disciples were in the upper room on the Day of Pentecost, what was their spiritual condition? Acts 2:1.

12. With what outward manifestations was the Holy Spirit bestowed upon them? Verses 2-4.

13. Because of the gift of tongues, what did every man hear? How were the people affected? Verses 5-8.

14. Of what did Peter say this was a fulfillment? Verses 14-20.

A Convicting Power and Harbinger of Unity

15. How many were added to the church that day? Verse 41.

16. What record is given of further accessions to the church? Acts 4:4; 5:14; 6:7.

17. What spiritual condition resulted in the church? Acts 2:42-47; 4:32-35.

Lesson 7, for November 14, 1942

The Ministry of the Holy Spirit—II

MEMORY VERSE: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13.

STUDY HELPS: "The Great Controversy," pages 603-612 (new ed., pp. 681-691); "Testimonies to Ministers," pages 506-512.

SEED THOUGHT: "Christ has made provision that His church shall be a transformed body, illumined with the light of heaven, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—"Testimonies," vol. 8, p. 19.

The Guiding and Convicting Agent

1. To what power must we yield to be disciples of the Lord? Rom. 8:9, 14.

2. What does the apostle exhort in reference to our receiving the Holy Spirit? Eph. 5:18.

3. How does Jesus illustrate God's willingness to give us the Holy Spirit? Luke 11:13.

4. What is the work of the Spirit everywhere in the world? Gen. 6:3; Acts 2:37. Compare Acts 7:51; 9:5.

NOTE.—"Those whom Christ commends in the judgment, may have known little of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. 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.

"How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me!' How glad will be the heart of Infinite Love as His followers look up with surprise and joy at His words of approval!"—*The Desire of Ages,* page 638.

Conditions for Receiving the Holy Spirit

5. How freely is the Spirit offered to us? John 7:37-39.

6. To whom will the Spirit be given? Acts 5:32.

NOTE.—"Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk *about* Christ and *about* the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people 'to will and to do of His good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive."—*The Desire of Ages,* page 672.

7. What did Simon Magus desire? Acts 8:18, 19.

8. What was Peter's reply? Verses 20-23.

NOTE.—The motive of Simon Magus was wrong. If we desire the Spirit of God for any selfish purpose, God must withhold it from us. Therefore, before we can receive the fullness of the Holy Spirit, we must have the motives and purposes of the heart right.

9. **Whom will the Spirit of God lead us to exalt? John 15:26; 16:14, 15.**

NOTE.—The work of Satan is to exalt self. "I will ascend into heaven." "I will exalt my throne." "I will be like the Most High." The Holy Spirit never leads to an exaltation of self, but ever exalts the Saviour.

Operation of the Spirit

10. **What will be received when the Holy Spirit comes into the heart? Acts 1:8; Eph. 3:14-16.**

11. **What great work did the Spirit of God do for King Saul? 1 Sam. 10:6, 10.**

12. **Because of Saul's disobedience, what sad condition finally resulted? 1 Sam. 16:14.**

NOTE.—Saul's experience in losing his contact with God because of his selfishness, pride, and rebellion, had many counterparts in the Old Testament story. Among those which are outstanding is the experience of Samson (Judges 13:5, 24, 25; 14:6; 15:14; 16:18-21). When man has received richly from God under the Holy Spirit's ministry and turns from it to seeking his own way, the results are invariably disastrous to him, and react unfavorably upon all who are associated with him.

13. **Against what are we warned? Eph. 4:29, 30; 1 Thess. 5:19.**

14. **For what should we earnestly pray at this time? Zech. 10:1. Compare Joel 2:23-27.**

NOTE.—"Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. For the baptism of the Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should men pray that God will baptize His missionaries with the Holy Spirit."—*Testimonies,* vol. 8, p. 22.

Lesson 8, for November 21, 1942

Patience; Power of the Tongue

MEMORY VERSE: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32.

STUDY HELPS: "Thoughts From the Mount of Blessing," pages 17-33; "Testimonies," vol. 5, pp. 56-59.

SEED THOUGHT: "Life is disciplinary. While in the world, the Christian will meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. If injuries and insults are meekly borne, if insulting words are responded to by gentle answers, and oppressive acts by kindness, this is evidence that the Spirit of Christ dwells in the heart, that sap from the Living Vine is flowing to the branches. We are in the school of Christ in this life, where we are to learn to be meek and lowly of heart; and in the day of final accounts we shall see that all the obstacles we meet, all the hardships and annoyances that we are called to bear, are practical lessons in the application of principles of Christian life. If well endured, they develop the Christlike in the character, and distinguish the Christian from the worldling."—"Testimonies," vol. 5, p. 344.

The Power of Self-Control

1. What is the greatest victory any person can ever achieve? Prov. 16: 32; 14:29. Compare Prov. 25:28.

2. What is said concerning those who speak impatient, hasty words? Prov. 29:20; Eccl. 7:9.

NOTE.—He who fails to control his words and temper is a slave to Satan. We must subdue our hasty tempers and control our words if we are to be victorious in Christ. And in the abiding presence of Christ there is power to overcome every evil trait of character. Every jangling, unpleasant, impatient, or fretful word is an offering to the enemy of souls. Moreover such an offering to the enemy of the soul is a costly thing, destroying peace in the heart, in the family, in the community. Permitted to continue it will eventually rob the one in whom it appears of eternal life.

3. What caution is given in the word regarding fretfulness? Ps. 37:8.

NOTE.—The American Revised Version reads, "Fret not thyself, it tendeth only to evil-doing." "It is the worst phase of selfishness to fret and censure and complain because you have the power to do this, and those whom you abuse in this way cannot prevent you. It is selfishness that causes variance in the family circle and in the church. Unchristian hearts will think they can discern great wrongs in others where none exist, and will dwell upon little matters until they appear greatly magnified. . . . When Christ is in the heart it will be so softened and subdued by love for God and man that fretting, faultfinding, and contention will not exist there. The religion of Christ in the heart will gain for its possessor a complete victory over those passions that are seeking for the mastery."—*Testimonies*, vol. 4, p. 610.

4. What is said regarding those who do not control their tongues? James 1:26.

5. What vow did David make in reference to his words? Ps. 39:1.

Evils of an Unbridled Tongue

6. For what will each one be called to account? Matt. 12:36, 37. Why? Verse 34.

NOTE.—"It is remarkable that our divine Master, in telling us of the coming judgment, makes the final destiny of all men to depend upon whether in this world they have exercised or have not exercised the grace of kindness. For we are not done with life as we live it. We shall meet it all again, not only the great things we do, but the little things. Even our lightest words take their place among the fixed things of life, and will be recalled in the judgment. Jesus said, 'Every idle word that men shall speak, they shall give account thereof in the day of judgment.' He does not say every wrong or evil word, but every useless, purposeless, or frivolous word. The meaning is that the smallest things in life, both the evil and the good, will be taken account of in the judgment." —*The Beauty of Kindness*, pages 9, 10.

7. If able to control the tongue, what else are we able to do? James 3:2.

8. What evil is in the power of an unruly tongue? Verses 4-6.

9. By what comparison is the difficulty of controlling the tongue presented? Verses 7, 8.

Enabling Strength to Minister Grace

10. What power is promised to keep us patient in time of temptation? Col. 1:9, 11.

11. What kind of words are commended? Prov. 15:1, 2. Compare Prov. 31:26.

NOTE.—"Nothing else we can do is more worth-while than kindness. There is nothing that the world needs more, and nothing else that leaves more real and far-reaching good in human lives. Some day we shall learn that the little deeds of love wrought unconsciously, as we pass on our way, are greater in their helpfulness, and will shine more brightly at the last, than the deeds of renown which we think of as alone making a life great."

"Turgenev in one of his little parables tells of meeting on the way a beggar, who held out his greasy hand for alms. Turgenev searched all his pockets, but had no money, no food, nothing whatever, to give the man. He said to him, 'I am sorry, brother, that I have nothing for thee.' The beggar's face brightened, and he said: 'That is enough. Thank you.' To be called 'brother' was better than any alms would have been."—*The Beauty of Kindness,* page 28.

12. What manner of conversation should characterize Christians? Eph. 4:29; Col. 4:6.

13. What kind of speech should never be indulged in? Eph. 5:3, 4.

NOTE.—The professing Christian often wounds the cause of his God by lightness, joking, and trifling conversation. Christians should be humble people. Childlike faith and simplicity should be dominating traits of character. There should be a humbling of the heart before God that He may control the mind, the life, and the conversation of His children on all occasions, and under every circumstance. Thus controlled by His Spirit the life will tell for the upbuilding of His kingdom.

14. What is written concerning the 144,000? Rev. 14:5.

15. What example of patience is revealed in the life of our Saviour? 1 Peter 2:21-23.

Lesson 9, for November 28, 1942

Christian Temperance

MEMORY VERSE: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

STUDY HELPS: "Prophets and Kings," pages 479-490; "Ministry of Healing," pages 295-310.

SEED THOUGHT: "The Saviour presents to us something higher to toil for than merely what we shall eat and drink, and wherewithal we shall be clothed. Eating, drinking, and dressing are carried to such excess that they become crimes. They are among the marked sins of the last days, and constitute a sign of Christ's soon coming. Time, money, and strength, which belong to the Lord, but which He has entrusted to us, are wasted in superfluities of dress and luxuries for the perverted appetite, which lessen vitality, and bring suffering and decay. It is impossible to present our bodies a living sacrifice to God when we continually fill them with corruption and disease by our own sinful indulgence. Knowledge must be gained in regard to how to eat and drink and dress so as to preserve health. Sickness is the result of violating nature's law. Our first duty, one which we owe to God, to ourselves, and to our fellow men, is to obey the laws of God. These include the laws of health."—"Counsels on Health," pages 24, 25.

Striving for the Mastery

1. What exhortation is given to those who seek an incorruptible crown? 1 Cor. 9:24, 25.

NOTE.—This is a most comprehensive text. To be temperate in *all* things includes more than reforms in a few articles of food. The American Revised Version instead of the word "temperate" has the word "self-control." The same rendering is given also in Acts 24:25; Gal. 5:23; 2 Peter 1:6; Titus 1:8. This expresses the true idea of temperance. It is to be self-restrained, continent in all things. True temperance includes the *entire life*. Some may be temperate or self-controlled in one or two particulars, yet very intemperate or self-gratifying in other directions. To be temperate in *"all things,"* includes temperance in eating and drinking, in labor, both mental and physical, in recreation—in fact in everything which goes to make up the life.

2. What must constantly be kept in subjection by the Christian? Why? Verse 27.

3. What wish did John express concerning one of his beloved ones in the gospel? 3 John 2.

4. What does the body of the Christian believer become? To whom do we belong? Therefore what should we seek to do? 1 Cor. 6:19, 20.

NOTE.—"All should have an intelligent knowledge of the human frame, that they may keep their bodies in the condition necessary to do the work of the Lord. The physical life is to be carefully preserved and developed, that through humanity the divine nature may be revealed in its fullness. The relation of the physical organism to the spiritual life is one of the most important branches of education. It should receive careful attention in the home and in the school. All need to become acquainted with their physical structure and the laws that control natural life. He who remains in willing ignorance of the laws of his physical being, and who violates them through ignorance, is sinning against God. All should place themselves in the best possible relation to life and health. Our habits should be brought under the control of a mind that is itself under the control of God."—*Christ's Object Lessons,* page 348.

5. What follows in case we willfully defile the body temple? 1 Cor. 3: 16, 17.

Living to the Glory of God

6. In the beginning what was given man for food? Gen. 1:29.

7. What guiding principles should govern eating? Eccl. 10:17; 1 Cor. 10:31; Rom. 14:17.

NOTE.—In eating and drinking, as in every relationship of life, we should be governed by the principle of glorifying God. Those who advocate healthful principles of living should themselves set the example in what is placed upon their own tables. Moreover, they should endeavor so to understand the proper diet for health that they may be able by their example and practice to instruct others. Simple, healthful, life-sustaining foods are available to all. These are found in abundance in the vegetable kingdom, and are available in practically every land where man is willing to work to bring them into production. They can be prepared for eating in the home, by the careful, painstaking homemaker, in such form as to sustain and enrich the living of all. To learn how to provide, and how to prepare these foods for health and strength is the duty of the members of the household.

8. What three things did Jesus mention as liable to prevent people from being prepared to meet Him at His coming? Luke 21:34.

NOTE.—"Surfeit—To feed so as to oppress the stomach and derange the functions of the system; to overfeed, and produce satiety, sickness, or uneasiness; excess in eating and drinking."—Webster.

"Overeating, even of the most wholesome food, is to be guarded against. Nature can use no more than is required for building up the various organs of the body, and excess clogs the system." "Attention should be given also to the proper combination of foods. By brainworkers and others of sedentary pursuits, but few kinds should be taken at a meal."—*Education,* page 205.

9. What food did God provide for His people in the wilderness? Ps. 78:23-25.

NOTE.—" 'Man did eat angels' food,'—that is, food provided for them by the angels."—*Patriarchs and Prophets,* page 297.

10. How did the children of Israel show their dissatisfaction with God's daily provision? 1 Cor. 10:4-10.

NOTE.—Extremes in diet are dangerous. Where a narrow view of the healthful preparation of food is held, all too often an impoverished diet is the result. The body needs a balanced, life-sustaining diet, if health and strength are to be maintained. Neither will the Christian lust after the highly seasoned, overrich, and tasty foods which pander largely to the lusts of the appetite. The diet may be Spartan, but life-sustaining. Neither too meager, nor too full; neither unbalanced by the lack of essential elements, nor by an overabundance of those elements that are needed for the maintaining of life. The experience of Israel of old is written to help us to understand the need for study of our physical as of our spiritual needs, and to lead us to ascertain, each for himself, how best he can eat and drink to the glory of God.

Dangers of Intemperance; Christ's Example

11. In Peter's list of Christian virtues, name those which precede and those which follow temperance. 2 Peter 1:5-7.

NOTE.—Temperance, or self-control, is only one qualification of many that go to make up a perfect Christian character. All these qualifications here mentioned by Peter blend into one symmetrical whole. Knowledge precedes temperance. Good judgment and sound sense are needed in wisely taking hold of temperance principles. Then it becomes a powerful adjunct in rising to the higher attainments of patience, godliness, brotherly kindness, and love.

12. What is contained in the wine cup? What warning is given concerning wine? How does Solomon describe a drunkard's experience? From what will drunkards be excluded? Prov. 23:29-32; 1 Cor. 6:10.

13. Upon what special point did Jesus gain a complete victory? Luke 4:2-4.

NOTE.—God expects of His children constant growth and development. An indulged appetite is one of the greatest hindrances to mental improvement and spiritual happiness. Many eat improperly: some gluttonously, some hastily, some only of the things that taste good, pandering to a perverted appetite. In many cases the pernicious habits were formed during a pampered childhood. The indulgence of appetite is one of the most frequent causes of physical and mental debility, resulting in feeble health and premature death. But there is power in Christ to control a perverted appetite, to give wisdom to find the way

of health. Let us seek that power, and study in this matter to show ourselves workmen that need not be ashamed.

14. For what purpose did Christ give Himself up for the church? Eph. 5:26, 27.

Lesson 10, for December 5, 1942

Tithes and Offerings

MEMORY VERSE: "Offer unto God thanksgiving; and pay thy vows unto the Most High." Ps. 50:14.

STUDY HELPS: "Testimonies," vol 5, pp. 148-157; vol. 9, pp. 49-60, 245-256; "Counsels on Stewardship," pages 65-81.

SEED THOUGHT: "That which has been set apart according to the Scriptures as belonging to the Lord, constitutes the revenue of the gospel, and is no longer ours. It is no better than sacrilege for a man to take from God's treasury in order to serve himself or to serve others in their secular business. Some have been at fault in diverting from the altar of God that which has been especially dedicated to Him. All should regard this matter in the right light. Let no one, when brought into a strait place, take money consecrated to religious purposes, and use it for his own advantage, soothing his conscience by saying that he will repay it at some future time. Far better cut down the expenses to correspond with the income, to restrict the wants and live within the means, than to use the Lord's money for secular purposes."—"Gospel Workers," page 224.

Temptations in Striving for Riches

1. Into what do those fall who choose to be rich? What is said of the love of money? What exhortation is given the man of God? 1 Tim. 6:9-11 (See American Revised Version).

NOTE.—The love of money has its root in covetousness. Covetousness underlies all evil. It was Lucifer's coveting the place occupied by God that led him into sin. He coveted the worship, the honor, the power belonging to the Creator. Those who *will* be rich, those who bend every power of their being to acquire the possession of money, fall into hurtful lusts which drown men in perdition. This is an age of the world when this one thing has well-nigh become the overmastering ambition. Colossal fortunes are amassed only to become a curse to the possessor, to drag the soul down to perdition. From all this God seeks to deliver His children.

2. How much money is brought into the world at birth? How much can be carried out? With what should we be content? Verses 7, 8.

3. How does Heaven value contentment with godliness? Verse 6.

4. What searching question of God must everyone sooner or later face who selfishly lays up treasure for himself on earth? Luke 12:20, 21.

Claims God Has on Us

5. How much of man's time does God claim as His own? How much of his property? Ex. 20:8-11; Lev. 27:30.

NOTE.—God's requirement of the Sabbath demands every seventh day of time. In this requirement God has never changed. Likewise from earliest times the tithe, one tenth of man's income or increase, is required by God in acknowledgment of His ownership as the Creator and keeper of His people.

6. What offense is charged against the one who appropriates God's tithe to himself? Mal. 3: 8, 9.

7. What command is transgressed in each case? Ex. 20:17 (the first four words.)

NOTE.—It is plain that before one can take for himself God's holy time, the seventh day, he must covet it. It is equally clear that this same commandment is also broken, as well as the eighth, before one can place with his own stuff God's part, the tenth, made holy by His reservation for a sacred use.

The great deceiver loves to make humanity drunk with the cares of this life. He seeks to so change the affections of men that their hearts will be fixed upon the things of earth instead of upon eternal things. Self-seeking, hoarding of wealth, the accumulation of lands and property against evil times, are set as the objective of self-seeking hearts. If the devil can persuade men that these are of first importance, he builds up his own selfish interests and breaks down the cause of righteousness and true godliness. Thus he causes men to neglect their duty toward the work of God.

8. Why is covetousness so offensive to God? Eph. 5:5. Contrast the unselfishness of God. Rom. 8:32.

NOTE.—God sacrificed the best that heaven had for man's salvation. To the depth of heaven's love and kindness the heart of God was stirred. God could not do more than He has done for mankind. What God requires of us for whom He has done so much is but the slightest ripple on the surface of a placid ocean. The never-ceasing tide of His great love surely demands our faithfulness in that which He asks of us.

9. Were all the tithe brought in, what would be the result? Mal. 3:10.

NOTE.—"If those to whom God's money has been entrusted will be faithful in bringing the means lent them to the Lord's treasury, His work will make rapid advancement. Many souls will be won to the cause of truth, and the day of Christ's coming will be hastened."—*Testimonies,* vol. 9, p. 58.

10. How does God sometimes arouse His people when they selfishly withhold means from His work? Haggai 1:9.

NOTE.—There are many who claim that they are unable to do more than they are now doing for the cause of God. Yet these same individuals do not give according to their ability. God sometimes allows to come to these people such losses that they realize on how little it is possible to live. He has reduced their income in proportion to their willingness to give. God tests man's loyalty in giving him great blessings. If man fails, God removes the blessings. All that God gives us is intended as a means to the blessing of others. If it is selfishly used upon ourselves, it is all too often withdrawn.

Fulfilling Promises and Vows

11. At Bethel, what sacred vow did Jacob make to God? Gen. 28:20-22.

NOTE.—A vow or pledge to give the Lord certain things, made at times of spiritual refreshing when the Holy Spirit moves the heart to benevolence, God holds very sacred indeed. It cannot ruthlessly be set aside, nor later counted as a light matter, without great peril to the soul.

"Jacob was not here seeking to make terms with God. The Lord had already promised him prosperity, and this vow was the outflow of a heart filled with gratitude for the assurance of God's love and mercy. Jacob felt that God had claims upon him which he must acknowledge, and that the special tokens

of divine favor granted him demanded a return. So does every blessing bestowed upon us call for a response to the Author of all our mercies. . . .

" 'Of all that Thou shalt give me,' said Jacob, 'I will surely give the tenth unto Thee.' Shall we who enjoy the full light and privileges of the gospel, be content to give less to God than was given by those who lived in the former, less favored dispensation? Nay, as the blessings we enjoy are greater, are not our obligations correspondingly increased? But how small the estimate; how vain the endeavor to measure with mathematical rules, time, money, and love, against a love so immeasurable and a gift of such inconceivable worth. Tithes for Christ! O, meager pittance, shameful recompense for that which cost so much! From the cross of Calvary, Christ calls for an unreserved consecration. All that we have, all that we are, should be devoted to God."—*Patriarchs and Prophets,* pages 187, 188.

When Jacob after many years returned to his father's country, he did not forget the vow to pay a tenth of his increase to the Lord. He faithfully discharged his debt to his Master. He was a wealthy man. God had abundantly blessed him. But this did not deter him from transferring what he had promised to the treasury of the Lord.

Many in our day fail where Jacob was faithful. Those to whom God has given most have the strongest inclination to hold what they have. The heart that appreciates the goodness and mercy of God will be faithful, in little or in much, to return to God His own.

12. How did David regard his vows of consecration or duty? Ps. 61:5; 66:13, 14.

13. Should the payment of a vow be put off? What is preferable to failure to pay? Eccl. 5:4-6.

14. Upon whom does God command special blessings? Isa. 32:8; Prov. 11:25.

Lesson 11, for December 12, 1942

The Ordinances of the Church

MEMORY VERSE: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. 11:26.

STUDY HELP: "The Desire of Ages," pages 642-661.

SEED THOUGHT: "The communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how 'He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.' In their tribulation they found comfort in the hope of their Lord's return. Unspeakably precious to them was the thought, 'As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.' "—"The Desire of Ages," page 659.

Heaven's Mark of Greatness

1. In coming into the world, what position did the Son of God voluntarily choose? Phil. 2:6, 7.

2. In His teaching, how did Jesus state this principle of His life? Matt. 20:28.

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

3. As viewed by the world, which is considered the greater, the one ministering, or the one ministered to? Luke 22:27.

4. As viewed by Heaven which class is regarded the greater? Matt. 20: 25-27; Luke 22:26.

5. Instead of recognizing the true greatness of unselfish ministry for others, for what were the disciples striving? Mark 9:33, 34; Luke 22:24.

NOTE.—While unselfish ministry originated with God, self-seeking and self-exaltation originated with Satan. Unconsciously, the disciples had imbibed this worldly spirit; they strove among themselves which should be accounted the greatest.

"Many of their contentions for supremacy, much of their dissatisfaction with Christ's methods, originated with Judas." "That which ruled him was the hope of selfish benefit in the worldly kingdom which he expected Christ to establish."—*Education,* pages 92, 91.

6. Name some of the ways in which Jesus served the people. Matt. 11: 2-6. Compare Acts 10:38.

A Lesson in Humility

7. The night before Jesus was crucified, what ordinance did He institute to keep before His followers this principle of unselfish service? John 13:3-5.

8. What did Peter say? What was Jesus' reply? Verses 6-11.

9. When Jesus sat down again, what did He say? Verses 12-15.

NOTE.—It was more than the ordinance of feet washing Jesus was giving the church. By this memorial He bequeathed His own spirit of loving ministry to His followers. This was His answer for all time as to who should be the greatest.

"In the fate of Judas, they [his companions] saw the end to which self-serving tends. For these disciples the mission of Christ finally accomplished its purpose. Little by little His example and His lessons of self-abnegation molded their characters. His death destroyed their hope of worldly greatness. The fall of Peter, the apostasy of Judas, their own failure in forsaking Christ in His anguish and peril, swept away their self-sufficiency. They saw their own weakness; they saw something of the greatness of the work committed to them; they felt their need of their Master's guidance at every step."—*Education,* pages 93, 94.

10. With what words did Jesus point out the true attitude His followers should maintain? Verses 16, 17.

NOTE.—"None should exclude themselves from the communion because some who are unworthy may be present. Every disciple is called upon to par-

ticipate publicly, and thus bear witness that he accepts Christ as a personal Saviour. It is at these, His own appointments, that Christ meets His people, and energizes them by His presence. Hearts and hands that are unworthy may even administer the ordinance, yet Christ is there to minister to His children. All who come with their faith fixed upon Him will be greatly blessed. All who neglect these seasons of divine privilege will suffer loss. Of them it may appropriately be said, 'Ye are not all clean.' "—*The Desire of Ages,* page 656.

Emblems and Their Meaning

11. After washing His disciples' feet, what did Jesus do? John 13:12; Matt. 26:26.

12. As He gave them the cup, what did He say? Verses 27, 28.

13. In eating the broken bread and drinking of the cup what is kept in mind? How long is this memorial to be in force? 1 Cor. 11:26.

NOTE.—"At the first feast He attended with His disciples [John 2:1-11], Jesus gave them the cup that symbolized His work for their salvation. At the Last Supper He gave it again, in the institution of that sacred rite by which His death was to be shown forth 'till He come.' "

"The communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples." "The wine which Christ provided for the feast [at Cana], and that which He gave to the disciples as a symbol of His own blood, was the pure juice of the grape."—*The Desire of Ages,* pages 149, 659.

The bread used in instituting the Lord's Supper was Passover bread. Of this feast God commanded, "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters." Ex. 13:7. Leaven, or fermentation, represents sin. See 1 Cor. 5:7, 8.

Our Attitude Toward Christ's Redemption

14. By what are we reconciled to God? By what saved? Rom. 5:10.

15. What is the result when one partakes of this bread and wine not discerning the body of Christ? 1 Cor. 11:27-29.

NOTE.—"So that whosoever may be eating the loaf or drinking the cup of the Lord in an unworthy manner, shall be responsible for the body and blood of the Lord."—*Rotherham's Translation.*

If one by faith discerns by these emblems his Lord dying on Calvary to atone for his sins, having confessed them, he is not eating and drinking "unworthily," or in an unbecoming or irreverent manner.

"Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary."—*The Desire of Ages,* page 661.

16. When will Jesus next drink of the fruit of the vine? Matt. 26:29.

NOTE.—Jesus longs to have His people with Him. John 17:24. Spanning the interval between this Last Supper with the disciples until that time when all the hosts of the redeemed are gathered about His table in His kingdom, Jesus declares that until that day He will not partake of the fruit of the vine.

To Him, also, it would seem the emblem is very sacred, in that through it a most solemn covenant relation is sustained between the redeemed and their Redeemer. Precious Saviour! Upon His heart constantly He bears His tempted, struggling children.

17. How did Jesus and the disciples conclude the holy service? Where did they go? Verse 30.

Lesson 12, for December 19, 1942

Consecration

MEMORY VERSE: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:62.

STUDY HELPS: "Steps to Christ," pages 47-52; "Gospel Workers," pages 111-116.

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

The Response of a Willing Mind

1. When David was preparing to build the temple, what question did he ask the people? 1 Chron. 29:5.

2. With what spirit did the leaders of the people respond? Verse 6.

3. To whom did that which they gave really belong? Verses 10-14.

NOTE.—"All that man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to test them,—to sound the depths of their love for Him and their appreciation of His favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver saying, meanwhile, with David, 'All things come of Thee, and of Thine own have we given Thee.' "—*Patriarchs and Prophets,* page 753.

4. What complete consecration is set before us by the apostle Paul? Rom. 12:1, 2.

NOTE.—Mind and body are to be yielded to God. All is to be laid on the altar, not a dead but a *living* sacrifice. This is the Lord petitioning *us* to consecrate ourselves wholly to Him. The unyielding life is the citadel of self. This fortress God will not force us to yield, yet nothing else will suffice for deliverance. When once we give up all, making our consecration complete and unconditional, the Lord will flood the soul with the fullness of His blessing.

5. How complete was the consecration of the churches of Macedonia? 2 Cor. 8:2-5.

NOTE.—The gifts here mentioned came from poverty. We are told that "Macedonia had lost the benefits of its mines, which the Roman government had apportioned to itself, and was suffering from the weight of taxation." But the joy of a new-found salvation was so great that they forgot their extreme

poverty and gave liberally. But above all, they "gave their own selves to the Lord." Herein lies the foundation of all liberality.

6. How had Caleb followed the Lord? Num. 14:22-24.

Harvesting One's Own Sowing

7. How did the Lord illustrate the principle of stewardship? Matt. 25: 14, 15.

NOTE.—"The talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit. . . . But not until after the ascension was the gift received in its fullness. Not until through faith and prayer the disciples had surrendered themselves fully for His working, was the outpouring of the Spirit received. Then in a special sense the goods of heaven were committed to the followers of Christ. 'When He ascended up on high, He led captivity captive, and gave gifts unto men.' 'Unto every one of us is given grace, according to the measure of the gift of Christ,' the Spirit 'dividing to every man severally as He will.' The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God. . . .

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

"To every man God has given 'according to his several ability.' The 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. The one to whom five talents have been committed is to render the improvement of five; he who has but one, the improvement of one. God expects returns 'according to that a man hath, and not according to that he hath not.' "—*Christ's Object Lessons*, pages 327, 328.

8. What increase was given to those who consecrated these talents to the Lord? What reward? Verses 16, 17, 20-23.

9. What did the one do who had only one talent? Verse 18.

10. What was the result of neglecting to consecrate to God the talent given him? Verses 24-29.

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. Had he received five talents, he would have buried them as he buried the one. His misuse of the one talent showed that he despised the gifts of heaven."—*Christ's Object Lessons*, page 355.

Complete Consecration Exemplified

11. What consecration of earthly things does the Lord require? Luke 14:33.

12. Besides consecration of earthly goods, what experience may entire consecration include? What reward is promised to those who fulfill these requirements? Mark 10:28-30.

13. What answer did Jesus give to the lawyer who asked regarding the greatest commandment in the law? Matt. 22:35-40.

NOTE.—"Even the moral law fails of its purpose, unless it is understood in its relation to the Saviour. Christ had repeatedly shown that His Father's law contained something deeper than mere authoritative commands. In the law is embodied the same principle that is revealed in the gospel. The law points out man's duty and shows him his guilt. To Christ he must look for pardon and for power to do what the law enjoins."—*The Desire of Ages,* page 608.

Lesson 13, for December 26, 1942

The Rewards of Service With Christ

MEMORY VERSE: "He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 18:29, 30.

STUDY HELPS: "The Acts of the Apostles," pages 309-315; "Christ's Object Lessons," pages 397-413.

SEED THOUGHT: "There are men and women who have left all for Christ's sake. Their own temporal interests, their own enjoyment of society and of family and friends, are made of less importance than the interests of the kingdom of God. They have not made houses and lands, and relatives and friends, however dear, first in their affections, and God's cause second. And those who do this, who devote their lives to the advancement of the truth, to bringing many sons and daughters to God, have the promise that they shall have a hundredfold in this life, and in the world to come life everlasting."—"Testimonies," vol. 5, p. 428.

God's Willingness to Bless

1. On what commendable human experience did Christ base His statement of God's willingness to bless His children? Matt. 7:11.

2. How does Paul in his letter to Timothy speak of God's liberality? 1 Tim. 6:17, last part.

3. What did the Saviour say would be the result if we leave all to follow Him? Luke 18:29, 30.

NOTE.—"Those who are the partakers of the grace of Christ will be ready to make any sacrifice, that others for whom He died may share the heavenly gift. They will do all they can to make the world better for their stay in it. This spirit is the sure outgrowth of a soul truly converted. No sooner does one come to Christ, than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus; the saving and sanctifying truth cannot be shut up in his heart."—*Steps to Christ,* pages 82, 83.

4. In presenting His own sacrifice in figure, what general principle did Christ state concerning sacrificial service? John 12:24, 25.

5. What did Christ say concerning the results of service with Him? Verse 26.

6. In every hour of adversity and trial, how may comfort and courage be found? Ps. 62:5-8.

NOTE.—The psalmist places his expectation upon God. His hope and confidence are resting wholly in Him. Thus it has been in the lives of God's saints in all ages. No outward circumstances could discourage; no opposing forces take away their faith. Daniel and his companions placed their confidence in God; the ancient prophets, when rejected of Israel, rested their hope in the Almighty. The apostles sent forth with the gospel, facing a hostile world and death for their loyalty, kept their eyes upon their Redeemer, the hope of His people. In the great missionary surge of the last century, faith in God's promises sent out to earth's darkest recesses an army of men who were willing to serve with Christ even unto death. Thus Livingstone died upon his knees in Central Africa; Gardiner, faced with starvation in barren Tierra del Fuego, left behind a message of confidence and hope. Today the same confidence, the same trust, are being expressed by a noble band of men and women in every land who have not counted their lives dear. With David of old they say in word and in deed, we "trust Him at all times." Be the service period long or short, the battle brief and dangerous or long drawn and spirit testing, He is their defense, and they stand unmoved.

A Beautiful Example of Reward for Sacrifice and Service

7. What vow did Hannah make in the days of ancient Israel? 1 Sam. 1:11.

8. How was this vow fulfilled at Samuel's birth? Verse 28.

9. What was the reward of faithful Hannah in this life? 1 Sam. 3:20; 25:1; 28:3.

NOTE.—Hannah's sacrifice was rewarded in seeing her first-born whom she had dedicated in childhood to the service of God, made God's prophet to all Israel (1 Sam. 3:20). At his death, after a life whose service was one of the greatest holding forces in Israel's history, all Israel mourned his passing. Even in his death, the influence of his life was a purging, purifying fire throughout the nation (1 Sam. 28:3), so that the king turned to the putting away of evil from the land. Truly Hannah had her reward here below, and in the life to come the eternal reward awaits.

John the Forerunner of Christ

10. In the announcement of Christ's appearing, what part was John the Baptist to act? Matt. 3:3, 11, 13-17; Luke 3:15-17.

11. What experience in the life of John seemed to be a contradiction of God's promises? Matt. 4:12; Luke 3:20.

12. How did Christ estimate John's position among earth's great leaders? Luke 7:24-28.

NOTE.—"To many minds a deep mystery surrounds the fate of John the Baptist. They question why he should have been left to languish and die in prison. The mystery of this dark providence our human vision cannot penetrate; but it can never shake our confidence in God when we remember that John was but a sharer in the sufferings of Christ. All who follow Christ will wear the crown of sacrifice. They will surely be misunderstood by selfish men, and will be made a mark for the fierce assaults of Satan. It is this principle of self-sacrifice that his kingdom is established to destroy, and he will war against it wherever manifested. . . .

"Jesus did not interpose to deliver His servant. He knew that John would bear the test. Gladly would the Saviour have come to John, to brighten the dungeon gloom with His own presence. But He was not to place Himself in the hands of enemies and imperil His own mission. Gladly would He have delivered His faithful servant. But for the sake of thousands who in after years must pass from prison to death, John was to drink the cup of martyrdom. As the followers of Jesus should languish in lonely cells, or perish by the sword, the rack, or the fagot, apparently forsaken by God and man, what a stay to their hearts would be the thought that John the Baptist, to whose faithfulness Christ Himself had borne witness, had passed through a similar experience."—*The Desire of Ages,* pages 223, 224.

Nothing Good Goes Unrewarded

13. In what glowing words does Jesus set forth the rewards of loyalty and faithfulness? Matt. 10:40-42.

14. In this life what may the people of God expect? Yet what will be the ultimate reward? Mark 10:29, 30.

15. What promise of reward is made to those who are faithful unto death? Rev. 2:10.

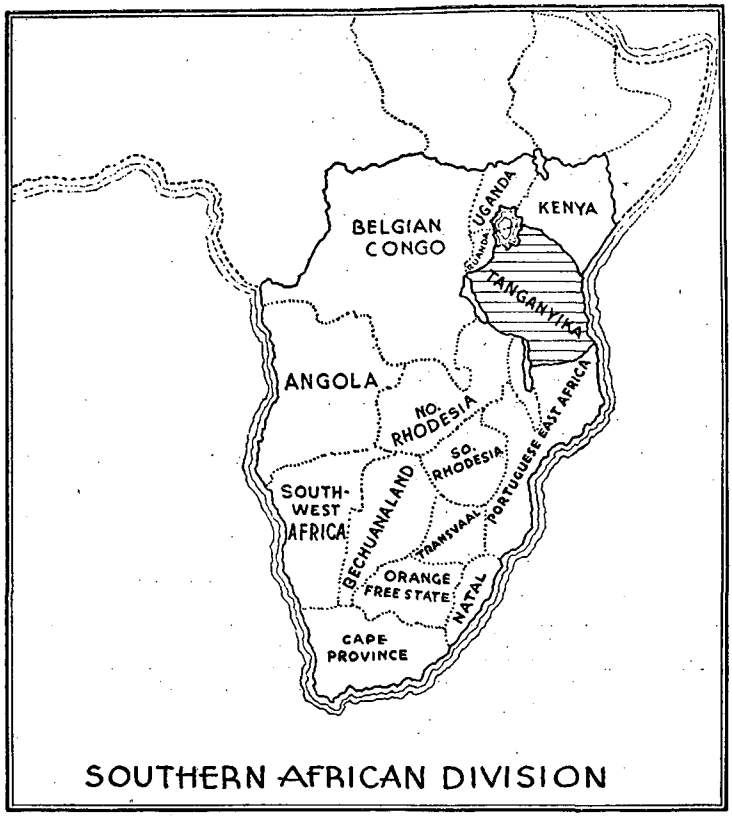
16. What are the overcomers promised? Rev. 2:7, 11, 17, 25-28; 3:4, 5, 12, 21.

NOTE.—In writing to the seven churches Christ through the Revelator makes many glorious promises to the overcomer. Among them are "to eat of the tree of life," "not be hurt of the second death," "to eat of the hidden manna," and to have "a new name" known only to the receiver, "power over the nations," and the gift of "the morning star," "white raiment," and his name confessed "before My Father, and before His angels," to be made "a pillar in the temple of My God," "My new name," and "to sit with Me in My throne." What a glorious, indescribable list of heavenly gifts are in store for those who in complete consecration yield their lives in service with the Saviour in behalf of fallen men. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

Sabbath School Lessons First Quarter

The Sabbath school lessons for the first quarter of 1943 are entitled, "Creation and Revelation." The first lesson, for January 2, deals with "The Father, Son, and Holy Spirit." The memory verse is Romans 1:20, the Study Helps, "The Ministry of Healing," pages 409-426; "The Desire of Ages," pages 668-672. For those who may not be provided with *Lesson Quarterlies* the first Sabbath of the new year, we give the following for their daily study:

Ques. 1: Gen. 1:1.
Ques. 2: Isa. 42:5; 45:18.
Ques. 3: Jer. 10:10-12.
Ques. 4: John 1:3; Eph. 3:9; Gen: 1:2.
Ques. 5: John 3:16; Eph. 2:18.
Ques. 6: Eph. 1:3, 17.
Ques. 7: Heb. 1:8.
Ques. 8: Matt. 28:19.
Ques. 9: John 8:28, 29; 5:19.
Ques. 10: John 16:13, 14.
Ques. 11: John 14:26; 15:26.
Ques. 12: Col. 2:9; John 14:10.
Ques. 13: John 10:30; 14:11.
Ques. 14: Eph. 3:17-19; 1 John 4:15.



SOUTHERN AFRICAN DIVISION

THIRTEENTH SABBATH OFFERING
December 26

SABBATH school members everywhere should rejoice that they are given the opportunity this quarter to help further the work in the mission field of Tanganyika, East Africa. We now have three thousand Sabbathkeepers in this field, and the doors are open for the evangelical, the medical, and the educational program to be carried on. The Thirteenth Sabbath overflow on December 26 is to be used in helping to erect and equip a much-needed hospital for the Tanganyika field. It is hoped that this Thirteenth Sabbath Offering will be the largest ever contributed to our work in the Southern African Division.

The overflow for the fourth quarter of last year, given to the Southern African Division, amounted to $13,009.94. Everyone should give liberally this quarter of the means with which God has entrusted him that Tanganyika's needs may be supplied.

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