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Second Epistle of Peter

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SECOND EPISTLE OF PETER

Lesson 1—Christian Growth

JULY 7, 1923

LESSON SCRIPTURE: 2 Peter 1: 1-11.

Daily Study Outline

1. Read the lesson scripture.
2. Beware and grow, questions 1-3.
3. Faith; grace and peace, questions 4-6.
4. Christian addition, questions 7, 8.
5. Elements of growth, questions 9, 10.
6. Reward of diligence, questions 11-14.
7. Review the lesson.

Questions

1. What are the two key words to the second epistle of Peter? 2 Peter 3: 17, 18. Note 1.
2. What is the theme of chapter 1 in Peter's second epistle? *Answer:* Christian growth. (Read the chapter through, noting the terms "multiplied," "add," "beside this," "abound," "give diligence.") Note 2.
3. What is the surest means of Christian growth and of protection against being deceived by false teachings? 2 Peter 3: 2. Note 3.
4. To whom is this second epistle addressed? 2 Peter 1: 1.
5. How is this "precious faith" obtained? Verse 1, last part. Note 4.
6. How are grace and peace multiplied? Verse 2. Note 5.
7. What is the measure of experimental knowledge God would have us gain? Verse 3. *Answer:* "His divine power . . . through the knowledge of Him that hath called us." Note 6.
8. What is the twofold object of these wonderful gifts of divine power and precious promises? Verse 4.
9. After full reconciliation to God is obtained by the believer, as outlined in verses 1-4, what becomes the Christian's occupation? Verses 5-7. Note 7.
10. Note carefully the elements of growth in Christian character. Note 8.
11. What is the result of having these things "abound" (literally, *increase*) in us? Verse 8.
12. What is the woeful state of one who lacks these things? Verse 9.

13. To what should the believer give diligence? Why? Verse 10.
 14. What shall be added as the fruit of faithfulness? Verse 11. Note 9.

Notes

1. In Peter's own summary at the conclusion of this epistle are clearly seen the key words to the twofold burden that called it forth: "beware" and "grow"; in other words, *warning* and *exhortation*.

2. Peter's Christian experience had been an intense one. More than any other of the disciples, perhaps, he had gone to the extreme of failure at the crisis of his Master's humiliation. Now that his work is about done, Peter feels especially anxious that after his death the believers shall continue to grow in experimental knowledge of God.

3. In 2 Peter 3: 2, Peter sums up what he has amplified in chapter 1 — that the means of Christian growth is the diligent study of the Word, both prophetic and practical, in order to keep fresh in mind the "exceeding great and precious promises" (2 Peter 1: 4), making them a basis for cultivating the Christian virtues.

4. According to the margin, the original, and other scriptures, Jesus is both God (John 1: 1) and Saviour (Matt. 1: 21; Luke 2: 11); He is also Son of man (Acts 7: 55, 56) and Mediator (Heb. 9: 13-15). It is the righteousness of such a being that forms the basis of faith, the most precious possession of the believer.

5. It is safe to say that the only reason there is a sinner in the world to-day is because he does not know God and Jesus our Lord as he ought; for really to know God and His Son Jesus, is declared to be eternal life. John 17: 3. "My grace is sufficient for thee," declared Jesus to Paul in a crisis of the latter's experience — sufficient for every need. The only way to grow in grace is to avail ourselves of it every time we are under temptation or failure. The experience of grace applied brings peace, and "grace upon grace" (John 1: 16, A. R. V., margin) leads on to "perfect peace" (Isa. 26: 3).

6. The word "knowledge" used in verses 2 and 3 is a compound of the simple form used in verses 5 and 6. It denotes *thorough knowledge*, knowing a thing as it really is. It implies expanding, added knowledge, and may properly be rendered here "knowledge upon knowledge," until it includes "all things that pertain unto life and godliness."

7. It should be noted here that after the sinner has been reconciled to God and has made every possible adjustment with his neighbor, his Christian life has only begun. The seed of faith has been merely planted; he must now cultivate the plant diligently. He has merely cleared the obstructions

to advancement in the strait and narrow way. He has only laid the foundation of the spiritual temple for God's indwelling; he must now work at his own profession and build with "all diligence."

8. *Faith*: belief to the saving of the soul. Heb. 10:39.

Virtue: habitual purity of thought and action; and unwavering courage, lacking in Peter's early experience.

Knowledge: faith and virtue without enlightenment are like steam in the boiler of an engine without the intelligent hand to direct it in effective service. "My people are destroyed for lack of knowledge." "Fools hate knowledge."

Temperance: self-control. Besides the steam and the engineer, the engine must have its "governor" to regulate its action. The acquisition of knowledge must not become an uncurbed passion; its proper *use* is what tells. Temperance is self-control in all things — to the extent of non-indulgence in hurtful practices, and of moderation in good ones.

Patience: endurance. "Not weary in well-doing." It is not enough to pursue virtue, knowledge, and temperance for a time, or spasmodically; it must be a continuous perseverance in well-doing.

Godliness: literally, reverence toward God, spiritual-mindedness. Unbelievers often cultivate patience, temperance, knowledge, and virtue, but they do not cultivate these qualities for the honor and glory of God. The believer's cultivation of these graces must have in it the spiritual mind, the unselfish motive — of honor to God and blessing to his neighbor.

Brotherly kindness: literally, brotherly love. Disinterested kindness and loving service to a brother, friend, neighbor, or enemy, is one of the highest practical tests of love to God. The keeping of the last six commandments is the natural fruitage of keeping the first four.

Charity: love. The keeping of all the commandments — the result of developing the previous seven graces of character.

The virtues enumerated here are often called "Peter's ladder," and very properly. Another conception would be "Peter's rainbow"; for as the seven colors of the rainbow combine to form white light, so the seven traits of Christian character enumerated by the apostle blend into the one supreme virtue, charity or love.

9. The word "ministered" in verse 11 is the same word that is rendered "add" in verse 5. Observe the parallel: if through diligence we *add abundantly* to our faith by developing the sturdy elements of Christian character, there shall be *added* to us what we can not add — an *abundant* entrance into the everlasting kingdom.

Lesson 2—Remembrance and Surety

JULY 14, 1923

LESSON SCRIPTURE: 2 Peter 1: 12-21.

Daily Study Outline

1. Read the lesson scripture.
2. Peter's sense of duty; danger of slipping, questions 1-3.
3. Reasons for earnestness, questions 4-6.
4. Value of personal experience, questions 7-9.
5. Surety of prophecy, questions 10-12.
6. Why prophecy is sure, questions 13-15.
7. Review the lesson.

Questions

1. As pastor over the flock which he had been thrice commanded to feed (John 21: 15-17), what duty was Peter determined not to neglect? 2 Peter 1: 12.
2. To what class did he feel he owed this duty? Verse 12, last part.
3. What obligation is enjoined upon the believers themselves? Heb. 2: 1.
4. How long did Peter purpose to stir up the believers? 2 Peter 1: 13. Note 1.
5. Not satisfied to have his influence stop even at his death, to what end did Peter labor? Verse 15.
6. What reason does he give for his earnestness? Verse 16.
7. Does the truth committed to us at this time rest upon fables or upon a sure foundation?
8. What assurance does Peter give the believers, that he is not misleading them? Verse 16, last part, and verse 17. See Matt. 17: 1-9.
9. What other personal evidence than that of the eye does he give? 2 Peter 1: 18.
10. To what does he point as the surest of all testimony? Verse 19, first part. Note 2.
11. To what is prophecy compared? Verse 19. Note 3.
12. How long are we to give heed to the prophetic word? Verse 19, latter part.
13. What assurance is given us about the origin of prophecy? Verse 20. Note 4.
14. How did prophecy not come? Verse 21, first part.
15. How did it come? Verse 21, last part. Note 5.

Notes

1. Here was a faithful preacher who was determined to "die in the harness," even though he probably understood that his end would come by violence. 2 Peter 1:14; John 21:18, 19. His guiding principle had been, "We ought to obey God rather than men"; and his only apology for continuing to preach Christ, even when forbidden by civil authority, was, "We can not but speak the things which we have seen and heard."

2. This passage is sometimes interpreted to mean, We have the word of prophecy made more sure by the witness of the eye and the ear. But it reads literally thus: *And we have more sure the prophetic word.* This reading, and the additional fact that Peter lays the emphasis on taking heed to the prophecy rather than depending on his personal testimony, and supports his exhortation by showing how prophecy came, seem sufficient to justify our interpreting the passage thus: And we have, as a more sure testimony than that of one who had seen the transfiguration and heard the voice, the prophetic word. The angel of the annunciation quoted prophecy; Simeon was waiting for its fulfillment when he recognized the child Jesus; and Peter himself had depended largely upon prophecy in interpreting the meaning of Pentecost.

3. We can appreciate the force of this figure when we consider how great a light prophecy sheds on present-day events which without it would be as dark to believers as to unbelievers.

4. That this verse deals with the origin of prophecy rather than its interpretation, seems evident from the connection and from a closer reading of the language used. Peter has just been affirming that he had not taught the believers "cunningly devised fables"—something that he or some other man had made up—but like John, he declared what he saw and what he heard of the word of life. But, he continues, there is something still more sure as a basis for the believer's faith—the prophetic word. This is reliable because, as verse 20 reads more literally, "No prophecy of Scripture comes on its own initiative"—it does not evolve itself. Nor was it brought forth by the will of man (verse 21, R. V., margin), but the men who wrote it spoke as they were *moved by the Holy Spirit.* This leaves no room for human devising, and does not depend upon personal testimony alone.

5. The fulfillment of prophecy is like an anchor to the believer. When he is tempted to doubt, the true nature of some of his personal experiences, or the certainty of God's

word applying to his individual case, the surety of prophecy strengthens his faith in God's "precious promises" to him personally.

Lesson 3—Warnings and Safety Measures

JULY 21, 1923

LESSON SCRIPTURE: 2 Peter 2: 1-11.

Daily Study Outline

1. Read the lesson scripture.
2. False teachers; their work and end, questions 1-5.
3. Examples to the ungodly, questions 6-9.
4. Justice of God, questions 10-12.
5. Christian purity, questions 13-15.
6. Remedies for presumption, questions 16-18.
7. Review the lesson.

Questions

1. Against whom does Peter give warning? 2 Peter 2: 1, first part.
2. What is the method of such teachers? What is the character of their teaching? How does it react upon themselves? Verse 1, last part. Note 1.
3. What influence do their teachings have? What is the result of their course? Verse 2.
4. What motive actuates these false teachers? What method do they employ? Verse 3, first part. Note 2.
5. What end awaits such teachers? Verse 3, last part.
6. What is the earliest example of God's dealing with persistent rebellious teachers? Verse 4.
7. How did God deal with unrepentant sinners in the time of Noah? Verse 5.
8. What example of the final destruction of the ungodly did God give in the days of Lot? Verse 6.
9. What extraordinary measures did the Lord take to deliver those who remained loyal to Him amid great wickedness? Verses 5-7. See Genesis, chapters 6 and 19. Note 3.
10. What general declaration is made about the Lord's dealing with men? 2 Peter 2: 9. Recall in this connection some of Peter's own deliverances. See Acts 5: 17-25; 12: 1-17.

11. What two classes of sin are especially offensive to God?
2 Peter 2: 10, first part.
12. After faith has wrought reconciliation of the sinner to God, what is the first Christian grace to be cultivated?
2 Peter 1: 5. Read note 7, lesson 1.
13. What watchword does Paul give to Timothy as an example for all young men and women? 1 Tim. 5: 22, last part.
14. What is one effective way of cultivating purity? Phil. 4: 8. Note 4.
15. What standard of purity is set before the believer? 1 John 3: 3.
16. What traits are prominent in despisers of government?
2 Peter 2: 10, last part.
17. What shows that such persons boldly venture upon ground where angels fear to tread? Verse 11.
18. What will save the believer from getting into such a state? James 4: 6, 7; Eph. 5: 21; 1 Peter 2: 13-17. Note 5.

Notes

1. As the defection among the angels in heaven, headed by Lucifer, was at first carried on by secret insinuations and covert motives, so these false teachers do their work "privily." The true follower of Jesus should ever be on his guard against sly suggestions, "confidential" tales, and skeptical intimations; for what looks innocent at first, often leads to serious consequences, even to shipwreck of faith.

2. Two things are characteristic to false teachers: they speak evil of the way of truth in which they once walked, and they do their evil work among the believers, beguiling unstable souls, and making merchandise of them to their own ends. "From such turn away."

3. The Lord saved Noah because he was "a just man," "perfect in his generation," and because he "walked with God." But Lot, for the sake of sordid gain, pitched his tent toward the cities of the plain, and presently entered Sodom, dwelling among men who were "wicked and sinners before the Lord exceedingly." Some of his daughters married Sodomites and perished with them. Yet the Lord, at the earnest entreaties of Abraham, five times repeated, saved Lot by the extreme measure of sending two angels to his house, who finally had to lay hands on him and draw him out of destruction.

4. For the one who is afflicted with impure, unwholesome thoughts, this is a gospel remedy—keep the mind dwelling

upon such wholesome, uplifting things as are enumerated in this verse. As a man "thinketh in his heart, so is he."

5. Here are three steps, given in logical order, which if taken will keep a man from becoming a despiser of government or of good organization of any kind: 1. Submit to God. 2. Submit to one another in the fear of God. 3. Submit to every ordinance of man for the Lord's sake.

Lesson 4—Warnings and Safety Measures (Continued)

JULY 28, 1923

LESSON SCRIPTURE: 2 Peter 2: 12-22.

Daily Study Outline

1. Read the lesson scripture.
2. Faultfinders and critics, questions 1-3.
3. Departing from the faith, questions 4, 5.
4. In bondage to sin, questions 6-9.
5. Turning back to sin, questions 10-12.
6. Hold fast to the end, question 13.
7. Review the lesson.

Questions

1. What practice is common to faultfinders and critics? 2 Peter 2: 12, first part. Note 1.
2. What is the result of such practice? Verse 12, last part.
3. What reward will they receive? Verse 13, first part. Note 2.
4. How is this class of evildoers further described? Verse 13, last half, and verse 14. Note 3.
5. What have false teachers forsaken, and often from what motive? Verses 15, 16.
6. Under what figures are false teachers further described? Verse 17.
7. What is the nature of their work? Verse 18.
8. What vain promise do they make? Verse 19, first part.
9. Why is their promise vain? Verse 19, last part. Note 4.
10. What does Peter say to those who "have escaped the pollutions of the world," then afterwards "have forsaken the right way" and sunk again into sin? Verse 20. Note 5.
11. What would have been better for these who have turned from such great light? Verse 21.

12. By what striking proverbs does Peter describe the condition of one who has returned to a life of sin? Verse 22.
13. What exhortation should we heed? Heb. 3: 12-14.

Notes

1. "Speak evil of the things that they understand not." Here is the key to a large amount of mischief-making,—people speaking against a thing on first impression, or without sufficient knowledge of it to base a judgment upon. If persons of critical temperament—in fact, if all Christians everywhere—would adopt the principle of not commenting upon a thing, especially to make slighting remarks about it, until they understand it fully, with the reasons for it, how many evils would be avoided!

2. The cover of night is usually sought for evil excesses of all kinds. When people come to the place where they find pleasure in such indulgences in the daytime, it is the boldness of a reprobate condition. The reward of such is no worse than the reward of false teachers,—according to the severe arraignment of them in this chapter.

3. It is "unstable souls" that are drawn into the vortex of sin. How important, then, to give all diligence to building solid elements of stability into the character, according to the outline in chapter 1!

4. The greatest bondage the world has ever known—the bondage of sin—originated in the despising of government, and the vain promise of liberty, resulting in the final destruction of the participants in the rebellion against God, and of all who have joined it since. Beware of those who wear a cloak of liberty to conceal their maliciousness. See 1 Peter 2: 15, 16.

5. That there is added responsibility in a knowledge of the truth, is no excuse for a man to avoid learning more of it. He is held as responsible for his opportunities to know as for his actual knowledge.

"It is impossible to estimate the good results of one hour or even half an hour each day devoted in a cheerful, social manner to the word of God."—*Mrs. E. G. White, in "Testimonies on Sabbath School Work."*

Are you preparing for the Thirteenth Sabbath Offering to be taken September 29, for Roman and Greek Catholic Europe and the Near East?

Lesson 5 — Surety of the Lord's Promises

AUGUST 4, 1923

LESSON SCRIPTURE: 2 Peter 3: 1-9.

Daily Study Outline

1. Read the lesson scripture.
2. Mindful of the Word, questions 1-3.
3. Scoffers in the last days, questions 4-7.
4. Ignorance of scoffers, questions 8-11.
5. Know the Lord, questions 12-16.
6. Duties of the believer, questions 17-20.
7. Review the lesson.

Questions

1. What was Peter's purpose in writing his second epistle?
2 Peter 3: 1.
2. Of what would he have the believers mindful? Verse 2.
3. How much is comprehended in the words of the holy prophets and the commandments of the apostles? 2 Tim. 3: 16.
4. What would Peter have the believers know about the last days? 2 Peter 3: 3, first part.
5. How are scoffers produced? Verse 3, last part. Note 1.
6. What would be the theme of their scoffing? Verse 4.
7. What argument do scoffers bring against the idea of the Lord's coming? Verse 4, last part. Note 2.
8. What shows that the people of Sodom also thought all things would continue? Luke 17: 28, 29.
9. How did it seem to those who scoffed at Noah's preaching? Matt. 24: 37-39.
10. Referring to the same event, of what does Peter say last-day scoffers are ignorant? 2 Peter 3: 5, 6.
11. What does the ignorance of scoffers in Lot's day, in Noah's day, and in the last days, show? Note 3.
12. Although the heavens and the earth were sustained of old by the word of God, of what destruction were they made the agencies? Verse 6. Note 4.
13. What is said of the coming destruction of the ungodly? Verse 7. Note 5.
14. Of what are even believers in danger of being ignorant? Verse 8.
15. If the coming of the Lord seems to be delayed, with what must men not charge Him? Verse 9, first part.

16. What accounts for this seeming delay? Verse 9, last part.
17. Of what are we assured? Heb. 10: 37.
18. What is our duty meanwhile? Matt. 24: 42.
19. What separation will be made between believers and unbelievers? Verses 40, 41.
20. What fact should be an incentive to earnestness in preparation to meet the Lord? Verse 44.

Notes

1. "Walking after their own lusts" is the one cause above all others, perhaps, that produces scoffers. These find satisfaction in turning upon believers and scoffing at their "narrow," "deluded" faith and practice. A pricking conscience seeks to obtain soothing by mocking at the conscientious.

2. The strongest argument of last-day scoffers — in their minds — is that "all things continue as they were from the beginning of the creation." Thus it seems to the casual observer, as he looks out on a perfect day, at the clear blue sky, the beautiful trees and flowers, the merry birds and children. Thus it seems also as he looks further upon the wonderful progress in the arts and sciences and the spread of knowledge. Yet these fail to look upon the signs the Saviour said should appear in the heavens, the sea, and the things of nature and experience about us. It is only the light of the Word, as Peter goes on to show, that will enable us to interpret correctly the external, material signs given us, in addition to prophetic periods, as evidence of Christ's soon coming.

3. The ignorance of scoffers at all times shows that they do not receive nor study the word of God. They therefore do not know the power of that Word, nor the part it acts in world events. The antediluvians saw no evidence of the Flood in earth or sky. They evidently did not remember how the heavens and the earth had been created (Ps. 33: 6); that in their own day, the heavens and the earth "were" by the word of God; and that at this same word, the course of nature could be changed in a day. "The bright rays of the morning seemed to speak only prosperity and peace to the cities of the plain. The stir of active life began in the streets; men were going their various ways, intent on the business or the pleasures of the day. The sons-in-law of Lot were making merry at the fears and warnings of the weak-minded old man. Suddenly and unexpectedly as would be a thunder peal from an unclouded sky, the tempest broke. The Lord rained brimstone and fire out of heaven upon the cities and the fruitful plain; its palaces and temples, costly dwellings, gardens and vineyards, and the gay, pleasure-seeking throngs that only the night before had insulted the

messengers of heaven,—all were consumed. The smoke of the conflagration went up like the smoke of a great furnace. And the fair vale of Siddim became a desolation, a place never to be built up or inhabited,—a witness to all generations of the certainty of God's judgments upon transgression."—*"Patriarchs and Prophets,"* p. 162.

4. The word "whereby" is a rendering of two words in the Greek—*through which*, the "which" being plural in form, and therefore not referring back directly to the word of God, but to the heavens and the earth. In Gen. 7: 11, we read that "the same day were all the fountains of the great deep broken up, and the windows of heaven were opened," the heavens and the earth uniting in producing the Flood. The consideration that the things of nature which seem to "continue as from the beginning of the creation," may be turned any hour, by the word of God, into a means of destruction, gives much weight to Peter's teaching in this chapter in reference to the coming of Christ and the final destruction of the world.

5. "By the same word are kept in store, reserved unto fire against the day of Judgment." The Revised Version, margin, reads thus: "By the same word have been stored with fire, being reserved against the day of Judgment." This reading makes clearer the meaning of the whole passage,—that as the water stored in the heavens and the earth was turned into an element of destruction at the time of the Flood, so in the day of Judgment the fire stored in the heavens and the earth will be used in the destruction of ungodly men.

Lesson 6—The Coming of the Lord

AUGUST 11, 1923

LESSON SCRIPTURE: 2 Peter 3: 10-18.

Daily Study Outline

1. Read the lesson scripture.
2. Manner of His coming, questions 1-3.
3. The Christian's attitude, questions 4-6.
4. Make peace with God, questions 7-10.
5. Beware and grow, questions 11-15.
6. Means of growth; result, questions 16-19.
7. Review the lesson.

Questions

1. How will the day of the Lord come? 2 Peter 3: 10.
2. What is the meaning of the comparison "as a thief in the night"? 1 Thess. 5: 2, 3. Note 1.
3. Upon whom will the day of the Lord not come thus? Verse 4.

4. What phenomena in the heavens and the earth will accompany that event? 2 Peter 3: 10. Note 2.
5. In view of this dissolution, what question is asked the believer? Verse 11. Note 3.
6. What should be the Christian's attitude toward the coming of the Lord? Verse 12. Note 4.
7. For what renewal of material things may we look? What will dwell there? Verse 13.
8. What bearing should such a prospect have on the spiritual life? Verse 14.
9. How should we reckon the long-suffering of the Lord, even if He delays His coming? Verse 15, first part.
10. How did Paul write his instruction to us? Verse 15, last part.
11. Of what things did Paul write? What did Peter say of Paul's writings? How were they treated by some? Verse 16.
12. What classes of people wrest the Scriptures? Verse 16.
13. What, then, is a remedy for misusing Scripture? 2 Tim. 2: 15. *Answer*: Increase of our knowledge of it.
14. To what dangers are conscientious believers exposed? 2 Peter 3: 17.
15. How may the believer develop stability? Verse 18, first part.
16. By what means can we grow in grace? 2 Peter 1: 1, 2. Note 5.
17. By what means can we grow in knowledge? Verses 5-8.
18. What is the assured result of multiplying grace and knowledge according to the Lord's plan given us through Peter? Verse 11.
19. In what response may we join with Peter? 2 Peter 3: 18, last part.

Notes

1. This passage of Scripture makes it clear that the point of comparison is the coming *suddenly* or *unexpectedly*.

2. "Burned up." In the comment by Westcott and Hort on the passage, other readings are given: "shall not be found," "shall disappear." The whole passage is evidently intended to describe the natural results of intense heat.

3. The effect should not be that of stimulating to greater spiritual earnestness merely because of a "fearful looking for of indignation," but knowledge of such an end to material things ought to lead us not to put our trust in them,

but to "desire a better country," a "kingdom which shall never be destroyed."

4. The word "hasting" has the force of either *hastening* or *desiring earnestly*. If we take the latter meaning, and apply it as we are exhorted, it will surely lead to our helping hasten that great event.

5. Grace comes by faith. It is exercised toward us by applying the righteousness of Christ to cover our sin. It is multiplied through the increase of experimental knowledge of God.

TOPICAL STUDIES ON WELL-KNOWN DUTIES

Based on Exhortations in the Second Epistle of Peter

Lesson 7 — Carefulness in the Christian Walk as the End Draws Near

AUGUST 18, 1923

Daily Study Outline

1. The blessed hope, questions 1-3.
2. A warning, questions 4, 5.
3. Our need, questions 6, 7.
4. How should we regard time? questions 8, 9.
5. Our daily need, questions 10, 11.
6. A special privilege; exhortations, questions 12-14.
7. Review the lesson.

Questions

1. In view of the fact that all earthly things are soon to be dissolved, what searching question are we to ask ourselves? 2 Peter 3: 11.
2. What influence will the genuine possession of the "blessed hope" have upon the life? 1 John 3: 2, 3. Note 1.
3. Upon what is the heart to be set? Col. 3: 2-4.
4. What caution is given us who know these truths of the near coming of the Lord? 2 Peter 3: 17.
5. What is said of the peril of self-confidence? 1 Cor. 10: 12.
6. How only may we retain possession of the truths that we know? Heb. 2: 1. Note 2.
7. Therefore, of what do those who know the truth stand continually in need? 2 Peter 1: 12, 13.

8. In view of the times in which we live, what exhortation is appropriate? Rom. 13: 11, 12.
9. How should we regard time itself? *Answer:* As a gift from God to be used to His glory. Ps. 90: 12; Eph. 5: 15, 16.
10. By what alone can the daily need of the soul be supplied? Matt. 4: 4; John 5: 39. Note 3.
11. Along with the feeding upon God's word, what other means of spiritual strength is given? Eph. 6: 18.
12. What is said of the privilege of church fellowship and attendance at the place of worship in the last days? Heb. 10: 23-25.
13. What exhortations are given regarding the influence of example on those within and without the church? Heb. 12: 13; Col. 4: 5, 6. Note 4.
14. In what spirit are believers to await the day of redemption? Eph. 4: 30-32.

Notes

1. The real, living hope of soon meeting Jesus transforms and shapes the whole life. By faith we see Jesus hastening forward His closing work in order that He may come again. He is preparing a place for us in the heavenly city. John 14: 1-3. He is making intercession for us before the Father's throne, that we may be prepared for the place. Heb. 7: 25. And our attitude is one of watching for His coming—"looking for that blessed hope." Titus 2: 13. Now we must do the work He has left us to do, and be ready to meet Him.

2. Notice the marginal reading of the text, "run out as leaking vessels." Unless the truths that we know, are kept living and bright in our hearts by daily personal experience in the Lord, the level of our "love of the truth" will be found sinking lower and lower, imperceptibly perhaps, as water sinks slowly in a leaking vessel. The Revised Version puts it, "lest haply we drift away from them." Ships do not drift into port, but are easily carried by tide and current or storm on to the rocks to disaster.

3. We can no more expect to be spiritually strong without feeding the soul upon the word of God, than physically strong without eating our daily food. Take some Scripture portion into every day's work, and let it speak to the heart again and again amidst the hurry of business. It will keep the thought of God near.

4. Every believer is marking out a path for some one else. A Swiss mountaineer starting out from home along a familiar way by the edge of a precipice, with little thought of where

he was stepping, was startled to hear a child's voice crying, "Be careful where you step, papa, for I am following you." All are making footprints for some one to follow. Let us carry a burden for the straying ones who may have been turned out of the way by some one's misstep. Jesus has marked the path. He is the one to follow, having left "us an example, that ye should follow His steps." 1 Peter 2: 21.

Lesson 8—Confession and Forgiveness

AUGUST 25, 1923

Daily Study Outline

1. Forgiveness conditional on confession, questions 1, 2.
2. To whom we should confess, questions 3, 4.
3. Desire to cover up or excuse sin, questions 5, 6.
4. Duty of brother with brother, questions 7, 8.
5. The limit of forgiveness, questions 9, 10.
6. Our attitude toward our enemies, questions 11-14.
7. Review the lesson.

Questions

1. What has God promised to do when we confess our sins? 1 John 1: 9.
2. How has it been made possible for sins to be forgiven? 1 John 2: 1, 2.
3. To whom should sins be confessed? Ps. 51: 1-4. See Gen. 39: 9.
4. What instruction is given concerning confession of faults? James 5: 16. Note 1.
5. When we do wrong, what is the natural desire of the heart? *Answer:* Excuse it, seek to hide it, or blame some one else for it. See Gen. 3: 12, 13.
6. After David's great sin had been pointed out to him, what did he say? 2 Sam. 12: 13; Ps. 51: 3.
7. When David in contrition of heart confessed his sin, what was God's word to him by Nathan the prophet? 2 Sam. 12: 13. Note 2.
8. When does it become duty to tell a brother of his faults? Matt. 18: 15; Lev. 19: 17.
9. In what spirit should this work be done? Gal. 6: 1. Note 3.
10. What does Christ tell us to do when we pray? What depends upon our faithfulness in this matter? Mark 11: 25.

11. If we do not forgive others, what will God not do? Verse 26. See Matt. 18: 23-35. Note 4.
12. What was Christ's reply to Peter's question as to the number of times we should forgive one another? Matt. 18: 21, 22. Note 5.
13. What spirit did Jesus manifest toward those who nailed Him to the cross? Luke 23: 34.
14. What shows that Stephen cherished no unkind feeling toward those who stoned him? Acts 7: 59, 60.

Notes

1. The Bible makes a distinction between a sin and a fault. We sin against God; "for sin is the transgression of the law." 1 John 3: 4. We trespass one against another. These offenses, while involving sin, are called faults, and should be corrected by confession and forgiveness. The only remedy for either pointed out in the word of God is heartfelt confession. One writer aptly says: "Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer."

To confess one's faults is not an easy thing to do; in fact, it is one of the hardest lessons to learn, for it requires the grace of humility as well as that of sorrow and true repentance. Some one has said that the four hardest words to pronounce in the English language are, "I made a mistake." When Frederick the Great wrote to the Prussian Senate, "I have just lost a battle, and it is my own fault," Goldsmith says, "His confession shows more greatness than his victories."

The confession should not only be complete, but it should be as broad and as public as was the offense. Private offenses should be confessed in private.

2. This scripture is especially encouraging. God hates sin. He wants us likewise to hate it and shun it, because it invariably leads into trouble, causes sorrow of heart, and in the end brings death. But when one is involved in it, as was David, as soon as it is acknowledged and sincerely confessed, that very moment it is forgiven. David said, "I have sinned." The immediate answer was returned, "The Lord . . . hath put away thy sin."

3. It is much easier to tell *some one else* of a brother's faults than it is to tell *him* of them *himself*; but this is not the Christian way to proceed. The first efforts should be

made with the offender *in person*, and *alone*. But it is easier even to tell a brother of his faults than it is to confess to him *our own*. This, again, let it be noted, is a very difficult lesson to learn, a Christian duty difficult to perform. Only humility and the grace of God will enable us to do it.

4. "He who is unforgiving, cuts off the very channel through which alone he can receive mercy from God. We should not think that unless those who have injured us confess the wrong, we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us."—"*Thoughts from the Mount of Blessing*," page 166.

5. This expression means an unlimited number of times. We must pardon offenses against us though ever so often done; we must forgive to the end.

Lesson 9—Sabbath Keeping

SEPTEMBER 1, 1923

Daily Study Outline

1. Ignorance in the last days, questions 1, 2.
2. Creative power, questions 3, 4.
3. A special message, questions 5-7.
4. The Sabbath day, questions 8-14.
5. The preparation day; a blessing promised, questions 15-17.
6. Read "Testimonies," vol. 6, pp. 351-359.
7. Review the lesson.

Questions

1. Of what are unbelievers in the last days said to be willingly ignorant? 2 Peter 3: 5.
2. Need anyone be ignorant of this? Heb. 11: 3.
3. Why is it essential to recognize the creative power in the word of God? 1 Peter 1: 23; John 3: 3.
4. What is the distinguishing feature of the true and living God? Jer. 10: 10-12.
5. What special message does God send in the last days? Rev. 14: 6, 7.
6. By what sign may the God who "made heaven and earth" be known? Eze. 20: 20. Note 1.

7. For what reform, then, does the last gospel message call?
Isa. 56: 1, 2. Note 2.
8. When and how was the Sabbath made? Gen. 2: 2, 3.
9. For whom was it made? Mark 2: 27.
10. By whom was the Sabbath made? John 1: 1-3.
11. How is the Sabbath to be kept? Ex. 20: 8-11.
12. Can an unconsecrated man keep the Sabbath holy?
Matt. 7: 18.
13. Then what experience must accompany true Sabbath keeping? 1 John 1: 9; Rom. 4: 7; 5: 1. Note 3.
14. When does the Sabbath begin and end? Lev. 23: 32; Mark 1: 32. How much of the day is holy?
15. What is the sixth day of the week called in Scripture? Luke 23: 54. What work was to be done in the camp of Israel on the sixth day in preparation for the Sabbath. Ex. 16: 23. Note 4.
16. How does the Lord regard carelessness or disobedience in the treatment of the sacred and holy? Eze. 22: 26, 31.
17. What promise of blessing is made to the keepers of God's Sabbath? Isa. 58: 13, 14.

Notes

1. The burden of the message of Revelation 14 is a call to "worship Him that made heaven, and earth, and the sea," etc. This is a plain reference to the terms of the fourth commandment. It is the Creator who is to be recognized in worship, whose sign or memorial is His holy Sabbath. The warning of the last gospel message is against giving homage to the apostasy, whose sign or mark is the rival day, Sunday.

2. It is at the time when the Lord says that His "salvation is near to come" and His "righteousness to be revealed" that Sabbath keeping is emphasized as a feature of that preparation which must be undertaken by the children of men. The Lord placed a blessing on the Sabbath day; and those who keep it, find the blessing. We hear this testimony from men and women in all lands. The Sabbath is a blessed gift from God to men—something given to us, not a day taken from us, as appears to unbelief.

3. Some people ask, "Do you think Sabbath keeping will save you?" Not at all. In fact, we must be saved from sin by faith in Jesus in order truly to keep the Sabbath. So it is with obedience to all God's commandments. We are not saved because we obey, but we obey because we have found the saving grace of Christ. The call to keep the Sabbath holy is in a direct way a call to holiness of life and the putting away of sin.

4. "God requires that His holy day be as sacredly observed now as in the time of Israel. The command given to the Hebrews should be regarded by all Christians as an injunction from Jehovah to them. The day before the Sabbath should be made a day of preparation, that everything may be in readiness for its sacred hours. In no case should our own business be allowed to encroach upon holy time. God has directed that the sick and suffering be cared for; the labor required to make them comfortable is a work of mercy, and no violation of the Sabbath; but all unnecessary work should be avoided. Many carelessly put off till the beginning of the Sabbath little things that might have been done on the day of preparation. This should not be. Work that is neglected until the beginning of the Sabbath should remain undone until it is past. This course might help the memory of these thoughtless ones, and make them careful to do their own work on the six working days."—*"Patriarchs and Prophets,"* p. 296.

Lesson 10 — Returning the Tithe to God

SEPTEMBER 8, 1923

Daily Study Outline

1. A high standard set, questions 1, 2.
2. Profaning holy things, questions 3-5.
3. The tithe is holy, questions 6-9.
4. A temptation and a promise; origin of the tithing system, questions 10-13.
5. Use of the tithe, questions 14, 15.
6. Read "Testimonies," vol. 6, pp. 384-391.
7. Review the lesson.

Questions

1. To what exalted state will the church of Christ be brought? Eph. 5: 26, 27.
2. In view of the approaching end, what exhortation is especially applicable at the present time? 2 Peter 3: 14.
3. Against what must every soul take precaution? What word is used to describe Esau? Heb. 12: 15, 16.
4. What is it to profane the holy things of God? Eze. 22: 26.
5. When men treat the Sabbath as a day for common use, what are they doing? Verse 8.
6. What besides the Sabbath of the Lord do men profane? Lev. 27: 30, 32.
7. To whom does the tithe belong? Verse 30. Note 1.

8. What does the Lord call the taking, for common use, of that which He has reserved for Himself? Mal. 3:8.
9. What is the Lord's appeal and promise to His people in this matter? Verse 10. Note 2.
10. What may some be tempted to say, as they see unbelievers prosper while still refusing to recognize God's ownership of all things? Verses 14, 15.
11. But to what time is the Lord looking forward, as He exhorts to faithfulness in tithes and offerings? Verses 16-18.
12. Did God's claim to the tenth of every man's income originate with the Levitical system? Gen. 14:18-20. Note 3.
13. Under what order of priesthood are we? Heb. 5:5, 6.
14. To what purpose has the Lord dedicated the tithe? Num. 18:21; 1 Cor. 9:13, 14. Note 4.
15. What are we doing for ourselves in devoting our means to the work of God? Matt. 6:19-21.

Notes

1. The Lord reserved one day of the week from common use by man, and made it holy, to be kept by man in recognition of the Creator's sovereignty over all. So He has reserved one tenth of man's income as His, to be returned to God in recognition of the Lord's ownership of all things. "It is He that giveth thee power to get wealth." Deut. 8:18.

2. "All the tithes." The Revised Version renders it, "Bring ye the whole tithe into the storehouse." The word "tithe" means a tenth. To bring a twentieth, or a thirtieth, does not meet His call. The Lord asks for "the whole tithe." We are to bring to the Lord's treasury, the treasury of His church, a tenth of all our income.

3. This record shows the payment of tithes over four hundred years before the establishing of the Levitical service. And the text suggests that the devoting of the tithe to God's service was not a new thing even to Abraham. It is treated as an obligation well known to Abraham, the father of the faithful. Later, when Jacob made his vow to God, he said, "Of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28:22. These patriarchs, with whom God held communion, were taught to reserve the tithe as the Lord's.

4. "Even so," says the Scripture. Just as the tithe was set apart by God in old time for the service of the sanctuary, "even so" the gospel ministry is to be supported in the carrying of the message of salvation to all the world. The Levites

paid a tithe of their income, as well as the people. Num. 18: 26. All are to recognize God's ownership.

"Let none feel at liberty to retain their tithe to use according to their own judgment. They are not to use it for themselves in any emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. . . . The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it according to his own judgment because he is a minister. It is not his. . . . Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in His treasury, and held sacred for God's service as He has appointed."—*Mrs. E. G. White, in "Review and Herald," November 10, 1896.*

Lesson 11—Health and Temperance

SEPTEMBER 15, 1923

Daily Study Outline

1. Temperance, questions 1-3.
2. The experience of the Christian, questions 4-6.
3. A great principle, questions 7-9.
4. Lessons from the past, questions 10-13.
5. Temperance in all things, questions 14-17.
6. Read "Testimonies," vol. 6, pp. 369-375.
7. Review the lesson.

Questions

1. What do we receive through the knowledge of Christ?
2 Peter 1: 3.
 2. What quality especially touching the physical being is listed by Peter among the Christian virtues? Verse 6.
 3. Of what is temperance a fruit? Gal. 5: 22, 23. Note 1.
 4. Through what experience does the Christian pass?
Verses 24, 25.
 5. What is required of us along with the dedication of heart and mind to the service of God? Rom. 12: 1.
 6. How does the apostle Paul urge upon Christians the proper regard for the care of the body? 1 Cor. 6: 19, 20.
 7. What did the apostle find necessary in his own experience? 1 Cor. 9: 27.
- What principle should guide in eating and drinking?
1 Cor. 10: 31. Note 2.

9. What is the proper aim in the matter of diet? Etcl. 10:17. Note 3.
10. What contributed largely to the conditions existing before the Flood? Matt. 24:38. Note 4.
11. What is true of the days of Sodom? Luke 17:28; Eze. 16:49.
12. What lesson for this generation does the Saviour draw from these ancient times? Luke 17:26, 28-30.
13. What warning is given for this time of waiting for Christ's coming? Luke 21:34, 35. Note 5.
14. How much is included in healthful living? 1 Cor. 9:25.
15. How did Jesus on one occasion teach a lesson on temperance in work? Mark 6:31.
16. Yet how much does loyal service require of us? Mark 12:29, 30.
17. How much is included in the apostle's prayer for our sanctification? 1 Thess. 5:23.

Notes

1. Temperance, or self-control, is a fruit of the Spirit. And where the Spirit of the Lord is, there is liberty. In Christ, we find liberation from the power of every habit of self-indulgence. The spiritual nature is made master over the flesh, instead of being ruled by it. There is power in Christ to set men free from the drink habit, and the tobacco habit, and all other habits that enslave.

2. These principles never change. Conditions change and human requirements vary; but the principle holds always true, that every Christian is under bonds to shape his life in all things to glorify God, according to the light given him of God. This emphasizes the importance of becoming informed as to the principles of proper home sanitation and healthful living. "Parents should seek to awaken in their children an interest in the study of physiology. Youth need to be instructed in regard to their own bodies. . . . If parents themselves would obtain knowledge upon this subject, and felt the importance of putting it into practical use, we should see a better condition of things."—*Christian Temperance*, p. 71.

3. The Bible rule is to eat for strength, not for mere indulgence of appetite. This calls for the supply of proper food as well as the elimination of unhealthful articles. "A diet lacking in the proper elements of nutrition, brings reproach upon the cause of health reform. . . . Some of our people, while conscientiously abstaining from eating improper foods, neglect to supply themselves with the elements necessary for the sustenance of the body. Those who take an extreme view of health reform are in danger of preparing

tasteless dishes, making them so insipid that they are not satisfying. Food should be prepared in such a way that it will be appetizing as well as nourishing."—*Testimonies for the Church*, vol. 9, pp. 161, 162.

4. "The inhabitants of the antediluvian world were intemperate in eating and drinking. They would have flesh meats, although at that time God had given man no permission to eat animal food. They ate and drank till the indulgence of their depraved appetites knew no bounds, and they became so corrupt that God could bear with them no longer."—*Christian Temperance*, p. 43.

5. "When we study this question in the fear of God, we shall learn that it is best, for both our physical and our spiritual advancement, to observe simplicity in diet. Let us patiently study this question. We need knowledge and judgment in order to move wisely in this matter. Nature's laws are not to be resisted, but obeyed. Those who have received instruction regarding the evils of the use of flesh foods, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people."—*Testimonies for the Church*, vol. 9, pp. 153, 154.

Lesson 12—Christian Education

SEPTEMBER 22, 1923

Daily Study Outline

1. True education, questions 1-4.
2. Our children, questions 5-7.
3. Proper training, questions 8-10.
4. Our young men and women, questions 11-14.
5. A guiding principle; a high aim, questions 15-17.
6. Read "Education," pp. 13-19.
7. Review the lesson.

Questions

Heart Work

1. What is of first importance to both young and old, in the work of education? Prov. 4: 23.
2. What, then, may true education be said to be? *Answer:* Heart preparation to meet the issues of life. Note 1.

3. In what state must the heart be to relate itself properly to the issues of life? Prov. 23: 17.
4. What longing does the Lord express for heart work in His children? Deut. 5: 29.

Our Children

5. What fundamental principle is given to parents on the training of their children? Prov. 22: 6. Note 2.
6. What earnestness should parents show in this work of training? Deut. 6: 5-9.
7. Cite an example of such training. 2 Tim. 1: 5; 3: 15.
8. Can this kind of training be obtained in the secular schools? Note 3.
9. What provision should be made for the children of Sabbath keepers? Note 4.
10. How should such schools be supported? Note 5.

Our Young Men and Women

11. What charge is given those who expect to become workers? 2 Tim. 2: 15. What additional admonition is given? Verse 22.
12. What provision is made for more advanced study? Note 6.
13. What is the primary object of our college work? Note 7.
14. Give some reason why the work of educating our children and youth should be pushed vigorously. Note 8.
15. What must be a guiding principle in all study, in these days of unbelief? Col. 2: 6-9.
16. What is the highest aim for a successful career? Dan. 12: 3.
17. What words will parents, teachers, and workers for souls rejoice to speak in the last day? Heb. 2: 13, last part.

Notes

1. In full harmony with this answer is the familiar passage in "Patriarchs and Prophets," page 595, "The true object of education is to restore the image of God in the soul."

2. There are seeming exceptions to this rule; but where the promised result does not follow, careful examination will usually show some fault in the training rather than in the principle enunciated.

3. In the very nature of the case, the state-supported school can not make the Bible the basis of instruction. This work can be done only by the church and the parents. "Those who attend the public schools often associate with others more neglected than they, those who, aside from the time spent in the schoolroom, are left to obtain a street education.

The hearts of the young are easily impressed; and unless their surroundings are of the right character, Satan will use these neglected children to influence those who are more carefully trained. Thus before Sabbath-keeping parents know what evil is being done, the lessons of depravity are learned, and the souls of their little ones are corrupted."—*Testimonies for the Church*," vol. 6, p. 193.

4. "The church has a special work to do in educating and training its children that they may not, in attending school, or in any other association, be influenced by those of corrupt habits."—*Ibid.*

"Wherever there are a few Sabbath keepers, the parents should unite in providing a place for a day school where their children and youth can be instructed. They should employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries. Let teachers be employed who will give a thorough education in the common branches, the Bible being made the foundation and the life of all study."—*Id.*, p. 198.

5. While primarily the education of the child is the duty of the parent, the training of the children of the church is a part of church duty. "Feed My lambs," said Jesus to the church. "Let all share the expense. Let the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted. We can not call ourselves true missionaries if we neglect those at our very doors, who are at the most critical age, and who need our aid to secure knowledge and experience that will fit them for the service of God."—*Id.*, p. 217.

6. "It should be the great aim in every intermediate school to do most thorough work in the common branches."—*Counsels to Teachers*," p. 210.

"The word of God is to lie at the foundation of all the work done in our intermediate schools. And the students are to be shown the true dignity of labor." "In these schools thorough work is to be done; for many students will go forth from them directly into the great harvest field. They will go forth to use what they have learned, as canvassers, and as helpers in various lines of evangelistic work. Many workers, after laboring for a time in the field will feel the need of further study, and with the experience gained in the field will be prepared to value school privileges, and to make rapid advancement. Some will desire an education in the higher branches of study. For these our colleges have been established."—*Id.*, p. 203.

7. "The primary object of our college was to afford young men an opportunity to study for the ministry, and to prepare young persons of both sexes to become workers in the

various branches of the cause."—*Testimonies for the Church*," vol. 5, p. 60.

"In our schools the standard of education must not be lowered. It must be lifted higher and still higher, far above where it now stands; but the education given must not be confined to a knowledge of textbooks merely."—*Testimonies for the Church*," vol. 6, p. 126.

"While attending school, the youth should have an opportunity for learning the use of tools. Under the guidance of experienced workmen, carpenters who are apt to teach, patient, and kind, the students themselves should erect buildings on the school grounds and make needed improvements, thus by practical lessons learning how to build economically. The students should also be trained to manage all the different kinds of work connected with printing, such as typesetting, presswork, and bookbinding, together with tent making and other useful lines of work. Small fruits should be planted, and vegetables and flowers cultivated, and this work the lady students may be called out of doors to do. Thus, while exercising brain, bone, and muscle, they will also be gaining a knowledge of practical life."—*Id.*, p. 176.

8. "It is for the honor of Christ that well educated workers should be multiplied among us; they will be better able to communicate the truth in a clear, intelligent way, and the truth should be presented in a way that will be as free as possible from defects."—*Christian Education*," p. 138.

Lesson 13—Our Duty to Labor for the Salvation of Others

SEPTEMBER 29, 1923

Daily Study Outline

1. God's will concerning us, questions 1, 2.
2. A great commission, questions 3, 4.
3. An effective soul-saving method, questions 5, 6.
4. An example for us, questions 7, 8.
5. Guiding principles, questions 9-11.
6. Read "Testimonies," vol. 9, pp. 37-42.
7. Review the lesson.

Questions

1. What is the will of God concerning the inhabitants of the world? 2 Peter 3: 9. Note 1.
2. For what purpose did Jesus come to this earth? Luke 19: 10.

3. When Jesus left this world, to whom did He commit this work of saving the lost? John 17: 18.
4. What commission did He give them? Matt. 28: 18-20. Note 2.
5. What is one of the most effective methods of saving souls? *Answer:* The personal work of one individual for another. John 1: 40-42, 45, 46. Note 3.
6. What parable shows Christ's care for one individual? Matt. 18: 12-14.
7. What evidences are there in the work of Christ of this tender care for the individual? Mark 10: 46-52; Matt. 15: 21-28; Mark 5. Note 4.
8. What record is there of the personal work of Christ for individuals? Matt. 9: 9; Mark 1: 19, 20; John 3: 1-21; 4: 6-30; 5: 5-9; 9: 6, 7, 35-38.
9. What may we learn from the way in which Christ worked with individuals? *Answer:* To begin by finding in the person something that we can commend. John 1: 42, 47. Note 5.
10. What is another important principle to be followed in personal work? *Answer:* To begin with that in which the individual is interested, and from that lead to that which concerns his salvation. John 4: 7-10; 6: 26, 27, 34, 35; Luke 5: 4-6, 10. Note 6.
11. Why is personal work often found the hardest to do? *Answer:* Because Satan knows it is the most effective. Eph. 6: 12. Note 7.

Notes

1. God has given to every man a free will to choose to follow good or evil. It is the will of God that every one should choose to follow Him, but not all accept this will of God as their guide and director. He commissions those who accept His will as theirs, to labor to bring others to accept it too.

2. "The words, 'Go ye into all the world, and preach the gospel to every creature' (Mark 16: 15), are spoken to each one of Christ's followers. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. The same longing of soul that He felt for the saving of the lost is to be manifest in them."—"*Testimonies for the Church*," vol. 8, p. 16.

3. "The case of Philip and Nathanael is an example of true home missionary work. Philip had seen Jesus, and was convinced that He was the Messiah. In his joy he wished his

friends also to know the good news. He desired that the truth which had brought such comfort to him should be shared by Nathanael. True grace in the heart will always reveal its presence by diffusing itself. Philip went in search of Nathanael, and as he called, Nathanael answered from his place of prayer under the fig tree. Nathanael had not had the privilege of listening to the words of Jesus, but he was being drawn toward Him in spirit. He longed for light, and was at that moment sincerely praying for it. . . . At Philip's invitation, Nathanael sought and found the Saviour, and in his turn joined in the work of winning souls for Christ."—*Testimonies for the Church,* vol. 6, p. 428.

4. The need of the one blind man called forth the sympathy and help of the Saviour; He went sixty miles to help one who was in need; He crossed the sea to save another; He re-crossed the sea to help one woman and one child. The Saviour was always ready to spend and be spent for the one soul who might need His help.

5. "The use of hearty commendation is common in Christ's earthly ministry. The surest way to drive men from us is to begin with condemnation or criticism. It is not reasonable to suppose that we can win men to ourselves or to Christ if we begin by telling them of their sins. Christ did not work that way. He never began His message to any individual or group of persons by condemnation of sin. He did not hesitate to denounce sin and sinful persons under certain circumstances; . . . but when Jesus set out to win a person to Himself, it seemed to be His resolute purpose to find something in that one which He could commend, and then to commend it in all heartiness.

"For example, the men whom Jesus first invited to follow Him undoubtedly had as glaring sins and as obvious defects as most of us have to-day. Those imperfections must have been quite as much of a trial to Jesus as our fellows' shortcomings are to us. But He did not commence by telling them of this, nor did He seek to help them at the outset by showing them what was wrong with them. His first recorded word to faulty Simon was, 'Thou art Simon the son of Jona; thou shalt be called Rock'; as though to say, 'for you deserve a stalwart name.' So with another of the disciples: there is no reason to suppose that Jesus could not have found, and did not see, any sin in Nathanael; but instead of condemning that which was there, Jesus' first word was an outspoken, hearty admiration of this man, in that he was particularly free from craftiness, or deceit. . . . We must learn to work in that way, if we would take men alive as Christ did. We shall never lose, but always gain, in our influence for Christ, if we determinedly seek that which can be commended in one

whom we would win, and speak heartily of it."—*"Taking Men Alive," pp. 176, 177.*

6. One of the principles on which Christ worked was that of giving the present interest of the one with whom He worked prominent place to begin with. An instance of this is found in the first miraculous draft of fishes and the call to the fishermen. With the woman of Samaria, He commenced with a request for a drink of water, that in which she was then interested. The multitude who had been miraculously fed, He led from the temporal bread in which they were interested to the Bread of heaven. In the same manner, we must, if we would be successful soul winners, begin our work with the subjects in which the people are interested.

7. Dr. Trumbull was a personal worker for nearly fifty years. Here is his testimony concerning this question: "From nearly half a century of such practice, as I have had opportunity day by day, I can say that I have spoken with thousands upon thousands on the subject of their spiritual welfare. Yet, so far from my becoming accustomed to this matter, so that I can take hold of it as a matter of course, I find it as difficult to speak about it at the end of these years as at the beginning. Never to the present day can I speak to a single soul for Christ without being reminded by Satan that I am in danger of harming the cause by introducing it just now. If there is one thing that Satan is sensitive about, it is the danger of a Christian harming the cause he loves by speaking of Christ to a needy soul. He [Satan] has more than once, or twice, or thrice, kept me from speaking on the subject by his sensitive pious caution, and he has tried a thousand times to do so. Therefore my experience leads me to suppose that he is urging other persons to try any method for souls except the best one.

"Have we not the answer here to the question as to why this work is the hardest in the world? Just because it is the most effective work for Christ, the devil opposes it most bitterly, and always will while he is permitted to oppose anything good. The devil strikes hardest and most persistently at the forces which will, if effective, hurt his cause most. . . . This, then, is what we face when we enter upon this [personal] work. The greatest and hardest work in the world, it will never grow easy, but it will never grow small. If it always remains the hardest, it always remains also the greatest."—*"Taking Men Alive," pp. 44-46.*

The series of Senior Sabbath school lessons for next quarter is entitled "The Gifts and Fruits of the Spirit." The book, "The Ministry of the Spirit," by Elder G. B. Thompson, will be a valuable help.