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# The Christian Life



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# THE CHRISTIAN LIFE

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## LESSON 1—FAITH

OCTOBER 4, 1924

### Daily Study Suggestions

1. Study Questions 1-3. Memorize Heb. 11: 1. Cite one notable instance of the exercise of faith, and relate the story briefly.
2. Study Questions 4-6. Read Note 1. How does 1 Thess. 1: 3 stand related to Rom. 3: 28? Give an illustration.
3. Review Questions 1-6, and look up and study all the marginal references. How is faith made perfect?
4. Study Questions 7-9. What is said of the relation between two of the fruits of the Spirit? What do they bring to the possessor?
5. Memorize 1 John 5: 4. Study Questions 10-12. Study Notes 2 and 3. What is faith said to be? After we have confessed our sins, upon what does forgiveness depend?
6. Review the memory texts. Study Questions 13-16. Memorize Mark 11: 24. Relate the substance of Notes 4 and 5 in your own words.
7. Review Questions 7-16.

### Questions

1. What does the Bible state concerning faith? Heb. 11: 1.
2. How is faith said to come? Rom. 10: 17.
3. With what must the Word be mixed to be profitable to us? Heb. 4: 2.
4. How does God consider any act which is not prompted by faith? Rom. 14: 23.
5. How does Paul connect work and faith? 1 Thess. 1: 3. Note 1.
6. How does James speak of works and faith? James 2: 20-22.
7. How is faith said to work? Gal. 5: 6.
8. Of what is faith a fruit? Gal. 5: 22.
9. What is the ultimate purpose of faith? 1 Peter 1: 8, 9.
10. How may victory over the world be obtained? 1 John 5: 4.
11. How are salvation and faith spoken of? Eph. 2: 8. Note 2.
12. Relate an instance of saving faith. John 5: 1-9. Note 3.
13. What spiritual lesson may be learned from this? Note 4.
14. Repeat the precious promise in Mark 11: 24. Note 5.
15. In what prayer may all join? Mark 9: 24.
16. In what blessed prayer may we be included? Luke 22: 32.

### Notes

1. Paul's statement in Rom. 3: 28, that we are "justified by faith without the deeds of the law," does not exclude "work of faith, and labor of love" as a part of Christian experience and duty. 1 Thess. 1: 3. Any work done to gain the favor of God is in vain; but love always constrains to acceptable service.

2. We are saved by grace through faith. This saving grace is entirely a gift of God. Every one may ask God for this gift and receive it.

"You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins, and give you a new heart. Then believe that He does this *because He has promised*. This is the lesson which Jesus taught while He was on earth, that the gift which God promises us, we must believe we do receive, and it is ours."—"*Steps to Christ*," pp. 53, 54, latest edition.

3. "From the simple Bible account of how Jesus healed the sick, we may learn something about how to believe in Him for the forgiveness of sins. Let us turn to the story of the paralytic at Bethesda. The poor sufferer was helpless; he had not used his limbs for thirty-eight years. Yet Jesus bade him, 'Rise, take up thy bed, and walk.' The sick man might have said, 'Lord, if Thou wilt make me whole, I will obey Thy word.' But no, he believed Christ's word, believed that he was made whole, and he made the effort at once; he *willed* to walk, and he did walk. He acted on the word of Christ, and God gave the power. He was made whole."—*Id.*, p. 54.

4. "In like manner you are a sinner. You can not atone for your past sins, you can not change your heart, and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins, and give yourself to God. You *will* to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It *is* so if you believe it.

"Do not wait to *feel* that you are made whole, but say, 'I believe it; it *is* so, not because I feel it, but because God has promised.'"—*Id.*, p. 55.

5. "Jesus says, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' There is a condition to this promise,— that we pray according to the will of God. But it is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we *have* received them. It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.' . . .

"Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed, before they

can claim His blessing. But they may claim the blessing of God even now. They must have His grace, the Spirit of Christ, to help their infirmities, or they can not resist evil. Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love, and to bind up our wounds, to cleanse us from all impurity.

"Here is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at His word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they can not find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; He bids them live, and not die."—*Id.*, pp. 55-57.

## LESSON 2—RIGHTEOUSNESS BY FAITH

OCTOBER 11, 1924

### Daily Study Suggestions

1. Study Questions 1-3. Read Isa. 14: 11-17; Eze. 28: 13-19. Relate in your own words the story of man's first sin. Explain how this first sin affected the whole human family. Rom. 5: 17-19.
2. What points were developed in the first three questions? Study Questions 4-6. Memorize Matt. 5: 17-19. What is the only hope of the sinner, as pointed out in Note 1?
3. Review Questions 1-6. Show how the gospel became necessary for man, and what constitutes it "good news" to him.
4. Study Questions 7-9. How does Isaiah describe our own righteousness? Isa. 64: 6. Study Notes 2 and 3, and look up all the references. Memorize Rom. 3: 21.
5. Study Questions 10-13, and look up marginal references to Rom. 6: 1, 2; Gen. 15: 5, 6; Rom. 9: 31, 32. What wonderful exchange is pointed out in Note 4?
6. Review the first half of the lesson. Repeat the memory verses.
7. Study Questions 14-16. Review the last half of the lesson. Read carefully all the notes, and look up references.

### Questions

1. What is sin? 1 John 3: 4.
2. How many have sinned? Rom. 3: 19, 23.
3. What is the fate of the sinner? Eze. 18: 4; Rom. 6: 23.

4. What has Christ abolished? What is brought to light through the gospel? 2 Tim. 1: 10. Note 1.
5. What is revealed in the gospel? Rom. 1: 17.
6. How may this righteousness become ours? Rom. 3: 22; 4: 5; Phil. 3: 9.
7. Is this righteousness earned by keeping the law, or is it a gift? Rom. 3: 20; 5: 17; Gal. 2: 16.
8. How may we know that the righteousness we receive by faith as a gift is God's true righteousness? Rom. 3: 21. Note 2.
9. How has Christ made it possible for righteousness to be imputed to the believers? Rom. 5: 18, 19. Note 3.
10. How does Paul make it clear that the righteousness we obtain as a gift must not be made an excuse for sin? Rom. 6: 1, 2.
11. Cite an example of this righteousness. Gen. 15: 5, 6; Rom. 4: 13-22.
12. Why did Israel fail to attain to "the law of righteousness"? Rom. 9: 31, 32.
13. What has Christ been made? What have we been made? 2 Cor. 5: 21. Note 4.
14. What name is given to Christ? Jer. 23: 5, 6.
15. How completely has Christ become our Saviour? 1 Cor. 1: 30.
16. What is promised to them that accept the gift of righteousness? Rom. 5: 17. Note 5.

### Notes

1. All have sinned; and apart from the gospel, there is no hope for any sinner to escape the penalty of sin, which is death. But Christ has abolished, not the law (Matt. 5: 17-19), but death (2 Tim. 1: 10), and has brought life and immortality to light through the gospel.

2. "The law requires righteousness,— a righteous life, a perfect character; and this man has not to give. He can not meet the claims of God's holy law. But Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can 'be just, and the justifier of him which believeth in Jesus.'"—*The Desire of Ages*, p. 762.

3. "By the obedience of one shall many be made righteous." Rom. 5: 19. Christ kept the law, and thereby demonstrated

that it was possible for man to obey God. But His life was more than merely a demonstration of the possibility of keeping the law. After having lived a life of obedience, He offers the righteousness of that life to anyone who will receive it (Rom. 4: 24); "that the life also of Jesus might be made manifest in our body" (2 Cor. 4: 10), and that thus "we might be made the righteousness of God in Him" (2 Cor. 5: 21).

4. Christ was made sin for us, and we have been made righteousness in Him. As verily as Christ was made sin, so verily have we been made not only righteousness, but the righteousness of God in Him. What an exchange!

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.'"—*The Desire of Ages*, p. 25.

"More than this, Christ changes the heart, He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure."—*Steps to Christ*, pp. 67, 68.

5. The promise that they "shall reign in life" does not refer to the future life only. The one who accepts God's righteousness by faith will now have victory over sin and evil, and the future life will be merely a fuller revelation of this.

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## LESSON 3—OBEDIENCE

OCTOBER 18, 1924

### Daily Study Suggestions

1. Study Questions 1-4. Memorize Heb. 5: 9. With what great sins does God associate disobedience? 1 Sam. 15: 23. Describe the effect of the preaching of the gospel in apostolic times.
2. Study Questions 5-7. Study Note 1, and give the chief thoughts in your own words. Memorize Phil. 2: 5-8.
3. Review the first seven questions, giving the substance of each of the scriptures, or quoting them if possible, without referring to your Bible. Memorize 2 Cor. 10: 5.
4. Study Questions 8-11. What does Peter say brings purification of soul? What relation do you see between 1 Peter 1: 22 and Acts 15: 9? What does Paul mean by "obeying from the heart"? Study Note 2.
5. Study Questions 12-15. Tell in your own words two instances in Abraham's life where he exhibited great faith. What is meant by the word "imputed"?
6. Study Questions 16-18. Review the memory texts. To what length will the true spirit of obedience lead us? Study Note 3.
7. Review the entire lesson, looking up all the references and reading the notes.

### Questions

1. How did God value obedience in ancient times? 1 Sam. 15: 22.
2. To whom is salvation promised in the New Testament? Heb. 5: 9.
3. What effect did Paul's preaching have upon the Gentiles? Rom. 15: 18.
4. What effect did the preaching of God's word have upon the priests in Jerusalem? Acts 6: 7.
5. What is said of the obedience of Christ? Heb. 5: 8; Phil. 2: 8. Note 1.
6. How does this obedience affect us? Rom. 5: 19.
7. How complete should our obedience be? 2 Cor. 10: 5.
8. How is purity of soul related to obedience? 1 Peter 1: 22.
9. To whom will the Holy Spirit be given? Acts 5: 32.
10. How may we know that we know Christ? 1 John 2: 3.
11. What kind of obedience does Paul thank God for? Rom. 6: 17. Note 2.
12. What did Abraham's spirit of obedience cause him to do? Heb. 11: 8; Gen. 12: 1, 4.
13. How did he further manifest this spirit? Gen. 22: 1-18.
14. What was imputed to Abraham because of this experience? What new name did he receive? James 2: 23.
15. What will be the condition of those who do not obey the truth? Rom. 2: 8, 9.
16. While our first duty is to God, whom are we also commanded to obey? Acts 5: 29; Heb. 13: 17; Col. 3: 20, 22; Rom. 13: 1. Note 3.
17. To whom is the first commandment with promise given? Eph. 6: 1, 2.
18. What promise is given to the willing and obedient? Isa. 1: 19.

### Notes

1. "The tempter thought to take advantage of Christ's humanity, and urge Him to presumption. But while Satan can solicit, he can not compel to sin. He said to Jesus, 'Cast Thyself down,' knowing that he could not cast Him down; for God would interpose to deliver Him. Nor could Satan force Jesus to cast Himself down. Unless Christ should consent to temptation, He could not be overcome. Not all the power of earth or hell could force Him in the slightest degree to depart from the will of His Father."—*"The Desire of Ages,"* p. 125.

"The foe who in the wilderness had confronted Christ, assailed Him now with fierce and subtle temptations. Had Jesus yielded for a moment, had He changed His course in the least particular to save Himself, Satan's agencies would

have triumphed, and the world would have been lost.”—*Id.*, p. 486.

2. The only obedience worth while is that which comes from the heart. Obedience prompted by fear is slavery. Obedience prompted by love is liberty. “The exercise of force is contrary to the principles of God’s government; He desires only the service of love; and love can not be commanded; it can not be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God, could make it known. Upon the world’s dark night the Sun of Righteousness must rise, ‘with healing in His wings.’”—*Id.*, p. 22.

“All true obedience comes from the heart. It was heart-work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us.”—*Id.*, p. 668.

3. “The Lord has said, ‘Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations.’ Ex. 31:13. None should disobey His command in order to escape persecution. But let all consider the words of Christ, ‘When they persecute you in this city, flee ye into another.’ Matt. 10:23. If it can be avoided, do not put yourselves into the power of men who are worked by the spirit of Antichrist. Everything that we can do should be done that those who are willing to suffer for the truth’s sake may be saved from oppression and cruelty.

“Christ is our example. The determination of Antichrist to carry out the rebellion he began in heaven will continue to work in the children of disobedience. Their envy and hatred against those who obey the fourth commandment, will wax more and more bitter. But the people of God are not to hide their banner. They are not to ignore the commandments of God, and, in order to have an easy time, go with the multitude to do evil.

“The Lord encourages all who seek Him with the whole heart. He gives them His Holy Spirit, the manifestation of His presence and favor. But those who forsake God in order to save their lives, will be forsaken by Him. In seeking to save their lives by yielding the truth, they will lose eternal life.”—“*Testimonies*,” vol. 9, p. 230.



"The Sabbath is the Lord's test, and no man, be he king, priest, or ruler, is authorized to come between God and man. Those who seek to be conscience for their fellow men, place themselves above God. Those who are under the influence of a false religion, who observe a spurious rest day, will set aside the most positive evidence in regard to the true Sabbath. They will try to compel men to obey the laws of their own creation, laws that are directly opposed to the law of God. Upon those who continue in this course, the wrath of God will fall. Unless they change, they can not escape the penalty."—*Id.*, pp. 234, 235.

## LESSON 4—CONFESSION

OCTOBER 25, 1924

### Daily Study Suggestions

1. Study Questions 1-3. Memorize 1 John 1: 9. On what conditions is forgiveness granted? What must precede confession, and how does it come? John 16: 7, 8. Study Note 1.
2. Study Questions 4-6. What does Note 2 point out must first be done before God grants forgiveness? How particular must we be in confessing our sins? Study Note 3.
3. What are the principal points set forth in Questions 1-6? Study Questions 7-10.
4. Review the first ten questions, and state briefly the substance of Notes 1-3.
5. Study Questions 11-13. Memorize Prov. 28: 13. If not in this world, where will our sins be brought to light? Eccl. 12: 14; Num. 32: 23. What effect does Note 4 say unconfessed sins have upon the life?
6. Study Questions 14-17. Read the prayer of Ezra 9: 5-15; of David in Psalm 51; and Daniel in Dan. 9: 4-6; and note the points of similarity. Memorize Ps. 34: 18.
7. Repeat the memory verses. Review the entire lesson, including the notes.

### Questions

1. In ancient times, when a person had sinned, what did the Lord command him to do? Num. 5: 6, 7.
2. Upon what condition does God promise to forgive and cleanse? 1 John 1: 9.
3. What must confession necessarily include? Prov. 28: 13. Note 1.
4. Give examples of true confession, including a forsaking of evil. Acts 19: 18-20; Neh. 9: 1-3. Note 2.
5. What is a necessary accompaniment of baptism? Matt. 3: 6; Mark 1: 5.
6. How definite should confession be? Lev. 5: 5. Note 3.
7. To whom should confession sometimes be made? James 5: 16; Joshua 7: 19.
8. What result did heartfelt confession bring to Zacchæus? Luke 19: 1-9.

9. Relate another instance of true confession and the results wrought. Luke 15: 11-24.
10. What statements show that God knows about our secret sins? Ps. 90: 8; Heb. 4: 13.
11. What principle holds good in regard to all sin? Num. 32: 23.
12. What does God say about the man who tries to cover up his sin? Prov. 28: 13. Note 4.
13. What was David's attitude toward his sin? Ps. 32: 5.
14. Enumerate and consider the different elements in Daniel's confession. Dan. 9: 4-6.
15. What definite promise is given to those who confess and believe? Rom. 10: 9.
16. How is this principle further enunciated? Rom. 10: 10.
17. Repeat God's promise to them that are of a broken heart. Ps. 34: 18.

### Notes

1. "Confession will not be acceptable to God without sincere repentance and reformation. There must be decided changes in the life; everything offensive to God must be put away. This will be the result of genuine sorrow for sin. The work that we have to do on our part is plainly set before us: 'Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.' Isa. 1: 16, 17. 'If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.' Eze. 33: 15. Paul says, speaking of the work of repentance: 'Ye sorrowed after a godly sort; what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.' 2 Cor. 7: 11." —*"Steps to Christ," p. 44.*

2. "In the days of Samuel, the Israelites wandered from God. They were suffering the consequences of sin; for they had lost their faith in God, lost their discernment of His power and wisdom to rule the nation, lost their confidence in His ability to defend and vindicate His cause. They turned from the great Ruler of the universe, and desired to be governed as were the nations around them. Before they found peace, they made this definite confession: 'We have added unto all our sins this evil, to ask us a king.' The very sin of which they were convicted had to be confessed. Their ingratitude oppressed their souls, and severed them from God." — *Ibid.*

3. "True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—*Id.*, p. 43.

4. "When sin has deadened the moral perceptions, the wrongdoer does not discern the defects of his character, nor realize the enormity of the evil he has committed; and unless he yields to the convicting power of the Holy Spirit, he remains in partial blindness to his sin. His confessions are not sincere and in earnest. To every acknowledgment of his guilt he adds an apology in excuse of his course, declaring that if it had not been for certain circumstances, he would not have done this or that, for which he is reproved."—*Id.*, pp. 44, 45.

## LESSON 5—FORGIVENESS

NOVEMBER 1, 1924

### Daily Study Suggestions

1. Study Questions 1-3, and look up all the marginal references to texts. Memorize Isa. 55:7. What comparison is made in Note 1, to show God's willingness to forgive?
2. Study Questions 4-6. Explain what is meant by God's anger as is set forth in Note 2. Show how anger and mercy can be related. Memorize Isa. 1:18.
3. What are the chief points developed in Questions 1-6? Study Questions 7-9. Memorize Col. 3:13.
4. Review the first nine questions, giving the substance or exact words of each text, without referring to the Bible.
5. Study Questions 10-12. Describe two instances in the Bible, one from the Old Testament, which illustrate the teachings of Matt. 5:44. Study Note 3. Memorize Mark 11:25, 26.
6. Study Questions 13-15. Look up the marginal references to texts given in answer to Questions 13 and 14. What does Note 4 teach concerning the nature of the unpardonable sin?
7. Review the lesson and the memory work. Read over the notes, and refer to the context in the volumes from which they are taken.

### Questions

1. If we confess our sin, what does God say He will do?  
1 John 1:9.
2. How willing is God to forgive? Ps. 86:5.
3. How are God's mercy and pardon spoken of? Ps. 103:10-12; Isa. 55:7 Note 1.
4. What is said of God's anger and mercy? Micah 7:18; Num. 14:19. Note 2.

5. How completely does God wish His people separated from sin? Micah 7: 19; Ps. 103: 12.
6. What hope is there for the vilest sinner? Isa. 1: 18.
7. Upon what basis does God forgive? Matt. 6: 12, 14, 15; Luke 6: 37.
8. How are Christians admonished to forgive? Eph. 4: 32; Col. 3: 13.
9. To whom must our love extend? Matt. 5: 44.
10. What are we admonished to do when we pray? Mark 11: 25, 26. Note 3.
11. How is the unforgiving man treated in the parable of Matt. 18: 23-35?
12. What expression shows that our forgiveness must be complete and sincere? Matt. 18: 35.
13. How are healing and forgiveness spoken of? Ps. 103: 3; James 5: 15.
14. What is the unpardonable sin? Matt. 12: 31, 32. Note 4.
15. What exhortation in regard to forgiveness is given to Christians? Col. 3: 12, 13.

#### Notes

1. God will "abundantly pardon." He will remove our sins from us as far as the east is from the west, and His mercy is as high as the heaven is above the earth. These expressions denote the exceeding willingness of God to forgive and cleanse.

2. God "delighteth in mercy." This may seem strange to some who have been taught that God delights in punishing. But of this the Bible knows nothing. It is a "strange act" for God to punish (Isa. 28: 21), but in mercy He delights.

3. "If when our brethren surmise evil, we would go to them, saying, 'Forgive me if I have done anything to harm you,' we might break the spell of Satan, and set our brethren free from their temptations. Do not let anything interpose between you and your brethren. If there is anything that you can do by sacrifice to clear away the rubbish of suspicion, do it. God wants us to love one another as brethren. He wants us to be pitiful and courteous. He wants us to educate ourselves to believe that our brethren love us, and to believe that Christ loves us. Love begets love.

"Do we expect to meet our brethren in heaven? If we can live with them here in peace and harmony, we could live with them there. But how could we live with them in heaven if we can not live with them here without continual contention and strife? Those who are following a course of action that separates them from their brethren, and brings in discord and dissension, need a thorough conversion. Our hearts must be melted and subdued by the love of Christ. We must cherish the love that He showed in dying for us on the cross of

Calvary. We need to draw closer and closer to the Saviour. We should be much in prayer, and we must learn to exercise faith. We must be more tender-hearted, more pitiful and courteous. We shall pass through this world but once. Shall we not strive to leave on those with whom we associate, the impress of the character of Christ?"—*"Testimonies," vol. 9, pp. 192, 193.*

4. "Christ told them plainly that in attributing the work of the Holy Spirit to Satan, they were cutting themselves off from the fountain of blessing. Those who had spoken against Jesus Himself, not discerning His divine character, might receive forgiveness; for through the Holy Spirit they might be brought to see their error and repent. Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith can not come to him. It is by the Spirit that God works upon the heart; when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. When the Spirit is finally rejected, there is no more that God can do for the soul."—*"The Desire of Ages," pp. 321, 322.*

"The most common manifestation of the sin against the Holy Spirit, is in persistently slighting Heaven's invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit. In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we may commit the same error."—*Id., p. 324.*

## LESSON 6—CONSECRATION

NOVEMBER 8, 1924

### Daily Study Suggestions

1. Give the titles of the preceding lessons, and the leading thought from each, to keep in mind the points previously covered. Study Questions 1-4. Memorize Rom. 12: 1.
2. Study Questions 5-8. What points were developed in the first four questions? Study the first four notes, reading the texts cited, and refer to the books quoted, if at hand. Memorize Rom. 8: 9.
3. Review the first eight questions, quoting the substance of the texts without referring to the Bible. Study Lev. 8: 22-36.
4. Study Questions 9-12. Look up the marginal references to 1 John 2: 6 and Matt. 20: 27, 28.
5. Study Questions 13-16. Read 2 Chron. 29: 5-11, 15-36. Memorize 1 Thess. 5: 23.
6. Study Questions 17-19. Read Notes 5 and 6, and give the substance in your own words.
7. Make a general review of the lesson, including the memory verses and the lesson notes.

### Questions

1. In Rom. 12: 1, what are God's people asked to do? Note 1.
2. How are we to glorify God? 1 Cor. 6: 20. Note 2.
3. What was Paul's hope in reference to his body? Phil. 1: 20. Note 3.
4. Of what are the bodies of Christians the temple? 1 Cor. 6: 19.
5. How will a consecrated person answer the Lord's call? Isa. 6: 8. Note 4.
6. What did Christ's devotion to His task lead Him to do? Phil. 2: 5-8.
7. What is a condition of discipleship? Luke 14: 33.
8. If we belong to Christ, what must we possess? Rom. 8: 9.
9. How are we to walk? 1 John 2: 6.
10. How did Christ relate Himself to service? Matt. 20: 27, 28; Luke 22: 27; John 13: 1-17.
11. Through what means is sanctification or consecration brought about? John 17: 17, 19; Rom. 15: 16.
12. How complete is this sanctification to be? 1 Thess. 5: 23.
13. What command was given to the Levites by Hezekiah? 2 Chron. 29: 5-11.
14. What response did the Levites make to this call? 2 Chron. 29: 15-19.
15. What is said as to the consecration of the priests and Levites? 2 Chron. 29: 31; 30: 24.
16. Because of this consecration, what is said of their prayer? 2 Chron. 30: 27.
17. To whom will the inheritance at last be given? Acts 20: 32.
18. In making a complete consecration of all to God, how much that is of real value are we required to give up? Note 5.
19. What do we need to understand in order to make a complete surrender to God? Note 6.

### Notes

1. To consecrate means to separate, to devote, to set apart, to dedicate. To present the body a living sacrifice is to consecrate it, to dedicate it to the Lord for service. In Old Testament times, offerings were presented to the Lord to be put to death, that the blood might be used for atonement. We are to consecrate our lives to God, to be a living sacrifice, to be consumed in His service.

2. We are to glorify God in our body as well as in our spirit. Chapters 7-10 of 1 Corinthians go into detail by mentioning sins committed in the body. 1 Cor. 10: 31 is the key-note to this section. God wants a clean people, a pure people, a holy people.

3. "Christ shall be magnified in my body." What a determination! Weak as Paul was bodily, he decided that Christ should be magnified in his body. Read 2 Cor. 11: 23-30 to see how God was magnified in Paul's body. He was able to bear and to suffer as he did, because of his whole-hearted consecration.

4. "To every one who becomes a partaker of His grace, the Lord appoints a work for others. Individually we are to stand in our lot and place, saying, 'Here am I; send me.' Upon the minister of the word, the missionary nurse, the Christian physician, the individual Christian, whether he be merchant or farmer, professional man or mechanic,—the responsibility rests upon all. It is our work to reveal to men the gospel of their salvation. Every enterprise in which we engage should be a means to this end.

"Those who take up their appointed work will not only be a blessing to others, but they will themselves be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their despondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in Him who has called them."—*"The Ministry of Healing," p. 148.*

5. "But what do we give up, when we give all?—A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to save by His matchless love. And yet men think it hard to give up all! I am ashamed to hear it spoken of, ashamed to write it.

"God does not require us to give up anything that it is for our best interest to retain. In all that He does, He has the well-being of His children in view. Would that all who have not chosen Christ might realize that He has something vastly better to offer them than they are seeking for themselves. Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God. No real joy can be found in the path forbidden by Him who knows what is best, and who plans for the good of His creatures. The path of transgression is the path of misery and destruction."—*"Steps to Christ," pp. 50, 51.*

6. "Many are inquiring, 'How am I to make the surrender of myself to God?' You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You can not control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God can not accept you; but you need not despair. What you need to understand is the true force of the will. This is the

governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You can not change your heart, you can not of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him."—*Id.*, pp. 51, 52.

## LESSON 7—CHRISTIAN SERVICE

NOVEMBER 15, 1924

### Daily Study Suggestions

1. Study Questions 1-4. Memorize Mark 16: 15. What sign of the end is mentioned in Note 1? What is said concerning our individual responsibility, in Note 2?
2. What were the principal thoughts you got from yesterday's study? Study Questions 5-8. What does Note 3 say concerning the gifts of the Spirit?
3. Study Questions 9-12. Look up the marginal references to all the texts. Memorize James 1: 27.
4. Review the first twelve questions and the memory work.
5. Study Questions 13-16. Memorize James 5: 14, 15. For what did Jesus use the greater part of His time while here upon earth, as told in Note 5? For what did He use His work of healing?
6. What points were developed in the study yesterday? Study Questions 17-19. Memorize Gal. 6: 10.
7. Review the last half of the lesson, without referring to the texts, if possible. Give the substance of each note in the lesson.

### Questions

1. What great commission did Christ give to His disciples?  
Mark 16: 15.
2. When shall the end come? Matt. 24: 14. Note 1.
3. In this great work, to how many has a task been given?  
Mark 13: 34.
4. How is the responsibility of the work distributed? Matt. 25: 15. Note 2.
5. Relate the parable of the talents. Matt. 25: 14-30.  
Note 3.
6. For what does the Lord tell us to pray? Luke 10: 2.  
Note 4.
7. To whom did Christ in a special way bring the gospel?  
Luke 4: 18.
8. What promises are made to those who consider the poor?  
Ps. 41: 1-3.
9. How will those be treated who turn a deaf ear to the cry of the poor? Prov. 21: 13.



10. In what does pure and undefiled religion consist? James 1: 27.
11. What kind of fast is acceptable to the Lord? Isa. 58: 6, 7.
12. What is an evidence of genuine repentance? Dan. 4: 27.
13. Relate the parable dealing with practical Christian help work. Luke 10: 30-37.
14. Besides teaching and preaching, what other work did Christ do? Matt. 4: 23. Note 5.
15. What did Jesus send His disciples to do? Luke 9: 2; Matt. 10: 7, 8.
16. What is the privilege of any who are sick? James 5: 14, 15.
17. For what will Christ commend some? Matt. 25: 35, 36.
18. Whom are we specially to help? James 2: 15, 16; Gal. 6: 10.
19. What promise is given the liberal soul? Prov. 11: 25.

### Notes

1. Of all the signs given by Christ, this is perhaps the most important. There are but very few countries now where the gospel has not been preached. We are nearing the end of all things.

2. Not all have the same work to do, but all have some work for which they are responsible. The work is distributed "to every man according to his several ability." Not all can preach, but all can do something. "To His servants Christ commits 'His goods,'—something to be put to use for Him. He gives 'to every man his work.' Each has his place in the eternal plan of heaven. Each is to work in coöperation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*"Christ's Object Lessons," pp. 326, 327.*

3. "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."—*Id., p. 328.*

Among the gifts may be mentioned the mental faculties, speech, influence, time, health, strength, money, kindly influences, and affections. "The man who received the one talent 'went and digged in the earth, and hid his lord's money.' 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."—*Id.*, p. 355.

4. We may help to answer this prayer by going into the vineyard ourselves, encouraging others to go, helping to support them, and praying for them.

5. "During His ministry, Jesus devoted more time to healing the sick than to preaching. . . . The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace."—*"The Ministry of Healing," pp. 19, 20.*

## LESSON 8 — UNITY OF BELIEVERS

NOVEMBER 22, 1924

### Daily Study Suggestions

1. Study Questions 1-3. Study Note 1 until you can give the substance in your own words. Memorize John 17: 21.
2. Tell the points developed in the first three questions. Study Questions 4-6. Review the memory text. What does Note 3 point out as our greatest danger?
3. Review briefly the first six questions. Study Questions 7-10. Memorize Isa. 52: 8. What does Note 4 say is greatly lacking in the church to-day?
4. Read the lesson notes. Study Questions 11-14. Look up and read carefully the marginal references. Memorize Song of Solomon 8: 6.
5. Study Questions 15-17. What particular points are developed in these questions? Memorize 1 Cor. 1: 10.
6. Select two characters, one from the Old Testament, in whose lives the spirit of selfishness predominated, and tell briefly the story of each.
7. Read the lesson notes carefully, and review the memory texts.

### Questions

1. What petition occurs several times in Christ's prayer? John 17: 11, 21-23. Note 1.
2. How close was this union to be? John 17: 22.
3. In what respect are the Father and the Son one? John 5: 30. Note 2.

THIRTEENTH SABBATH OFFERING

December 27, 1924

AFRICAN MISSIONS

4. Why did Christ desire unity to exist among believers? John 17: 21. Note 3.
5. By what are Christ's true disciples known? John 13: 35.
6. What figure is used to denote the unity of the church? 1 Cor. 12: 27.
7. What does God say must not exist in the church? 1 Cor. 12: 25. Note 4.
8. What are we to endeavor to keep? Eph. 4: 1-3.
9. Before the Lord comes, how great will be the unity among God's watchmen? Isa. 52: 8. Note 5.
10. How will unity of faith be obtained? Eph. 4: 11-13.
11. What is often a cause of division in the church? Lev. 19: 16; Prov. 26: 20, 22.
12. What is an appropriate prayer for all? Ps. 141: 3.
13. How are envy and jealousy spoken of? Prov. 27: 4; Song of Solomon 8: 6.
14. What exists where envy and strife are? James 3: 16.
15. How are we admonished with regard to selfishness? 1 Cor. 10: 24, 33; Phil. 2: 4; Rom. 15: 2.
16. What was one cause for division in the early church? Acts 20: 29, 30.
17. What are all enjoined to do? 1 Cor. 1: 10.

#### Notes

1. "That they may be one" was the burden of Christ's prayer for His disciples. "In order successfully to carry forward the work to which they had been called, these disciples, differing so widely in natural characteristics, in training, and in habits of life, needed to come into unity of feeling, thought, and action. This unity it was Christ's object to secure. To this end He sought to bring them into unity with Himself. The burden of His labor for them is expressed in His prayer to the Father, 'that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; . . . that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.'"—*"Education," p. 86.*

It is fundamental that in striving for unity with each other, we should first seek unity with God. Any unity so called, without God, is not real unity. There would always come unity between brethren if, when they are separated, each sought unity with God. In the prayer of Jesus for us, we have the thought expressed, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." Leave out unity with God, and unity with our brethren can not follow.

2. "Wonderful statement! The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but

not in person. It is thus that God and Christ are one."—*"Testimonies," vol. 8, p. 269.*

3. "It is not the opposition of the world that endangers us the most; it is the evil cherished in the hearts of professed believers that works our most grievous disaster, and most retards the progress of God's cause. There is no surer way of weakening our spirituality than by being envious, suspicious of one another, full of faultfinding and evil-surmising. 'This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.' James 3:15-18."—*Id., pp. 242, 243.*

"Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners. It is our privilege to bear this witness. But in order to do this, we must place ourselves under Christ's command. Our characters must be molded in harmony with His character, our wills must be surrendered to His will. Then we shall work together without a thought of collision."—*Id., p. 243.*

"Strive earnestly for unity. Pray for it, work for it. It will bring spiritual health, elevation of thought, nobility of character, heavenly-mindedness, enabling you to overcome selfishness and evil-surmisings, and to be more than conquerors through Him that loved you, and gave Himself for you. Crucify self; esteem others better than yourselves. Thus you will be brought into oneness with Christ. Before the heavenly universe, and before the church and the world, you will bear unmistakable evidence that you are God's sons and daughters. God will be glorified in the example that you set. The world needs to see worked out before it the miracle that binds the hearts of God's people together in Christian love."—*Id., vol. 9, p. 188.*

4. "In the church of God to-day brotherly love is greatly lacking. Many of those who profess to love the Saviour neglect to love those who are united with them in Christian fellowship. We are of the same faith, members of one family, all children of the same heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie that binds us together. The people of the world are watching us to see if our faith is exerting a sanctifying influence upon our hearts. They are quick to discern every defect in our lives, every inconsistency in our actions.

Let us give them no occasion to reproach our faith."—*Id.*, vol. 8, p. 242.

5. To see eye to eye means to have the same opinion, to look at matters in the same light. This is possible only when all are guided by the Holy Spirit. When we reach that point, we have reached the acme in Christian experience.

## LESSON 9—MINISTRY OF TRIALS

NOVEMBER 29, 1924

### Daily Study Suggestions

1. Study Questions 1-4. Memorize 1 Peter 1: 7. What purpose is mentioned in Note 1, in God's permitting trials to come?
2. What points are developed in the first four questions? Study Questions 5-7. Memorize 1 Peter 4: 12, 13. Study Notes 2 and 3.
3. Review the chief points in Questions 1-7, giving the substance of each reference, if possible, without turning to your Bible. Study Questions 8-11.
4. Study Questions 12-14. Memorize Isa. 43: 2, and look up the marginal references.
5. Study Questions 15-17. Give the substance of Note 4, in your own words.
6. Review the memory work. Select three Bible characters whose lives showed that they shared largely in the ministry of trials.
7. Read over carefully the lesson notes, looking up all Bible texts, with their marginal references. Make a list of the points which have impressed you most in this lesson.

### Questions

1. How precious is the trial of our faith said to be? 1 Peter 1: 7.
2. What purpose did God have in permitting some in the Smyrna church to be cast into prison? Rev. 2: 10. Note 1.
3. Who will suffer persecution? 2 Tim. 3: 12.
4. When God permits chastisement to come on us, for whose benefit is it? Heb. 12: 10.
5. What reason is given for rejoicing when we pass through fiery trials? 1 Peter 4: 12, 13. Note 2.
6. For what purpose are Christians sometimes called upon to pass through affliction? 2 Cor. 1: 4-6. Note 3.
7. What will the Lord do when we are afflicted? Ps. 34: 19.
8. What does God say concerning His willingness to afflict? Lam. 3: 31-33.
9. What may those know who are chastened? Heb. 12: 6.
10. What may affliction work for us? 2 Cor. 4: 17; Rom. 8: 28.
11. What precious promise is given to them that are afflicted? Isa. 43: 2.
12. How did David regard his affliction? Ps. 119: 67, 71.
13. What peaceable fruit does chastening yield? Heb. 12: 11.

14. What may Christ's followers expect in this world? John 16: 20, 33.
15. What harvest will those reap who sow in tears? Ps. 126: 5, 6.
16. How are we to show sympathy with others? Rom. 12: 15; Job 6: 14.
17. What is said of the sympathy of our High Priest? Heb. 4: 15. Note 4.

### Notes

1. Some in the Smyrna church were cast into prison that they might be tried. It is not stated that they had done something wrong, yet Satan would cast some of them into prison. God knew of this beforehand, and could have hindered it if He had seen fit to do so; but they needed the experience, and God permitted it to come to them. This should give us courage. Satan will cast some into prison, but it is all a part of God's plan. He knows of it beforehand, and as a result of the experience, some will receive a crown of life.

2. Peter gives as a reason for rejoicing, that we are made partakers of Christ's sufferings, and that thus we will also have a share in the "exceeding joy" "when His glory shall be revealed."

3. It is only when we ourselves have passed through a great sorrow and have been comforted and sustained by God, that we are able to be of any great comfort to them that are passing through a similar experience. Hence it is necessary for us to pass through affliction, that we may have an understanding sympathy for those who sorrow and are distressed, and be able to comfort and console them. It is in proportion as we ourselves have suffered, that we are able to give comfort. Christ became the prince of sufferers, that He might become the prince of comforters. Heb. 2: 18. Paul desired to suffer, and he rejoiced in his suffering, because he knew that it would better fit him to minister to the church. Col. 1: 24.

4. "Those who accept Christ as their personal Saviour are not left as orphans, to bear the trials of life alone. He receives them as members of the heavenly family; He bids them call His Father their Father. They are His 'little ones,' dear to the heart of God, bound to Him by the most tender and abiding ties. He has toward them an exceeding tenderness, as far surpassing what our father or mother has felt toward us in our helplessness, as the divine is above the human.

"Of Christ's relation to His people, there is a beautiful illustration in the laws given to Israel. When through poverty a Hebrew had been forced to part with his patrimony, and to sell himself as a bondservant, the duty of redeeming him and his inheritance fell to the one who was nearest of kin. So

the work of redeeming us and our inheritance, lost through sin, fell upon Him who is 'near of kin' unto us. It was to redeem us that He became our kinsman. Closer than father, mother, brother, friend, or lover, is the Lord our Saviour. 'Fear not,' He says, 'for I have redeemed thee. I have called thee by thy name; thou art Mine.' 'Since thou wast precious in My sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life.'"  
 —"The Desire of Ages," p. 327.

## LESSON 10—PATIENCE

DECEMBER 6, 1924

### Daily Study Suggestions

1. Give the lesson topics in order from the beginning of the quarter, and the principal thought of each lesson, giving a Bible reference if possible.
2. Study Questions 1-3. Read Notes 1-3. Memorize Heb. 12: 1, 2. What definition is given for patience, in Note 1?
3. Study Questions 4-7. Memorize James 1: 4. What does the apostle James say will make us perfect, if allowed to work in us? Tell briefly the story of patience as illustrated in some Bible character.
4. Study Questions 8-12. Give in your own words the substance of Notes 4, 5.
5. Review Questions 1-12. Look up the marginal references for the texts in Questions 1, 4, and 7.
6. Study Questions 13-15. Memorize James 5: 7, 8. Review all memory texts.
7. Study Questions 16-18. What is the thought in Note 6? Read all the notes.

### Questions

1. What exhortation to Christians is given in Heb. 12: 1, 2? Note 1.
2. Whom are we to take for an example of suffering and patience? James 5: 10. Note 2.
3. Who are said to be happy? James 5: 11. Note 3.
4. What does tribulation work? Rom. 5: 3.
5. What will patience do for us? James 1: 4.
6. How are ministers admonished to patience? 2 Cor. 6: 4-6.
7. How are Christians to conduct themselves in tribulation? Rom. 12: 12; 1 Peter 2: 20; 2 Thess. 1: 4.
8. What grace is to be added to temperance? 2 Peter 1: 6. Note 4.
9. For what event are we to wait patiently? 2 Thess. 3: 5; James 5: 7, 8.
10. How is patience obtained? James 1: 3; Rom. 5: 3.
11. For what is the remnant church noted? Rev. 14: 12.
12. What connection, therefore, may be seen between Rev. 13: 15-17 and Rev. 14: 12? Note 5.
13. In view of this, what may Christians expect? 2 Tim. 3: 12.

14. What are we exhorted to do when we come into temptation? Why? James 1: 2, 3.
15. Of what do those who wait for the Lord have need? Heb. 10: 36, 37.
16. How does Paul express his wish that Christians might be strengthened? Col. 1: 11.
17. How were the signs of an apostle manifest in the case of Paul? 2 Cor. 12: 12. Note 6.
18. How are Christians to possess their souls? Luke 21: 19.

### Notes

1. Patience means more than merely accepting without complaint whatever comes to us. Patience is a positive virtue, not a negative one. Its real meaning is to endure, to continue to the end, to keep on. Many give up before the race is finished. It is "he that endureth to the end" who "shall be saved." Matt. 10: 22.

This meaning of endurance does not exclude the other meaning,—of keeping sweet under provocation, of not losing the temper under insult. Christians should always be able to control both their tongue and their spirit under the greatest trials. Christ supplies the strength needed for all emergencies.

2. We are told to take the prophets for an example of suffering and patience. Almost all the prophets furnish examples of this. Moses had many afflictions and hardships. But he did not become discouraged or faint-hearted. He endured to the end. Jeremiah had trials innumerable. He felt keenly every insult and mockery. But he did not give up. He persevered. So did Isaiah, and Ezekiel, and Hosea, and Amos, and all the rest. Against great odds and sometimes under fierce persecution, they continued steadfast.

3. Those who endure are counted happy. It is not enough to begin — we must also finish. Christ is not only the author, but also the finisher, of our faith. Heb. 12: 2. He is the Omega as well as the Alpha. Rev. 1: 8. Christ finished His work, and He wants us to finish ours: John 17: 4. Paul had the same wish. Acts 20: 24; 2 Cor. 8: 6.

James 5: 11 gives a good example of the meaning of the word "patience." It means more than merely being sweet under provocation. It means to endure. Job was not always sweet. He was sorely tried, and sometimes gave vent to his feeling in rather sharp words. In the narrow meaning of the word, Job may perhaps have failed; but in the larger meaning, that of enduring, of steadfastness, of courage, he was eminently successful. In the darkest hour, he could say, "I know that my Redeemer liveth." Job 19: 25.



Some of God's dear saints, worn and weary, may at times give way to words of impatience. Let such know that "the Lord is very pitiful, and of tender mercy." While God can not excuse sin in any way, He knows our frame, that we are dust. Ps. 103: 14. He looks in tenderness upon all, and longs to give the power and help needed. And if we continue steadfast, if we endure, if we possess that patience included in the larger meaning of the word, we will be counted happy.

4. "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.

Patience naturally follows temperance. Hence the importance of gaining control over the appetites and passions.

5. As tribulation works patience, and as the remnant church is noted for its patience, it follows naturally that the remnant church will have special trials and tribulations.

6. Paul says that "the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." Read 2 Cor. 11: 23-27 to see how Paul endured and bore with patience the ill treatment accorded him.

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"If all who profess to be followers of Christ were truly sanctified, their means, instead of being spent for needless and even hurtful indulgences, would be turned into the Lord's treasury, and Christians would set an example of temperance, self-denial, and self-sacrifice."—*The Great Controversy*, p. 475.

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"Professed Christians yearly expend an immense sum upon useless and pernicious indulgences, while souls are perishing for the word of life."—*Id.*, p. 475.

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"The Sabbath school work is important, and all who are interested in the truth should endeavor to make it prosperous."—*Testimonies*, vol. 5, p. 127.

## LESSON 11—CONTENTMENT AND CHEERFULNESS

DECEMBER 13, 1924

### Daily Study Suggestions

1. Study Questions 1-4. Memorize 1 Tim. 6: 10. What points are developed in the first four questions? What is the counsel given us in Note 1? Repeat as fully as possible in your own words.
2. Study Questions 5-8. Repeat as fully as possible in your own words the illustration used in Luke 12: 24-28. Memorize Phil. 4: 11.
3. Give the principal points brought out in Questions 1-8. Study Questions 9-12, and review Notes 1-3.
4. Review Questions 1-12. Repeat the memory texts.
5. Study Questions 13-16. Look up the marginal references to each text.
6. Study Questions 17-20. Memorize Phil. 4: 6. Name in order the points developed in Questions 13-20.
7. Review the lesson. Read the lesson helps, and repeat the memory texts.

### Questions

1. What does the apostle say is great gain? 1 Tim. 6: 6, 7.
2. Concerning what are we not to show anxiety? Matt. 6: 31, 32.
3. If we do not always have all we want, how are we to feel? Heb. 13: 5; 1 Tim. 6: 8. Note 1.
4. What dangers come to them who wish to be rich? 1 Tim. 6: 9, 10.
5. What illustrations did Christ use to teach contentment? Luke 12: 24-28.
6. What lesson had Paul learned? Phil. 4: 11.
7. In view of God's precious promise, what may we do? 1 Peter 5: 7.
8. What command did Jesus give His disciples before leaving them? John 16: 33.
9. How are we to serve the Lord? Ps. 100: 2. Note 2.
10. Against what are Christians warned? 1 Cor. 10: 10. Note 3.
11. How are Christians to accept persecution? Luke 6: 22, 23.
12. What illustration of this is given in the experience of Paul and Silas? Acts 16: 25.
13. How constant is to be our rejoicing? Phil. 4: 4.
14. What is the reason for this joy and cheerfulness? Isa. 61: 10.
15. What other assurance is a cause for cheerfulness? Rom. 8: 28.
16. What reason has the remnant church specially for being cheerful? John 14: 1-3.
17. What other reason may be given? Luke 21: 28.
18. How may we be of help to others? Prov. 12: 25.
19. What should be added to our prayers and supplications? Phil. 4: 6.
20. What will be the result? Phil. 4: 7.

## Notes

1. "While we review, not the dark chapters in our experience, but the manifestations of God's great mercy and un-failing love, we shall praise far more than complain. We shall talk of the loving faithfulness of God, as the true, tender, compassionate shepherd of His flock, which He has declared that none shall pluck out of His hand. The language of the heart will not be selfish murmuring and repining. Praise, like clear-flowing streams, will come from God's truly believing ones. 'Goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.' 'Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee.' Ps. 23: 6; 73: 24, 25."—*Testimonies*, vol. 6, pp. 367, 368.

2. "Those professed Christians who are constantly whining and complaining, and who seem to think happiness and a cheerful countenance a sin, have not the genuine article of religion. Those who look upon nature's beautiful scenery as they would upon a dead picture, who choose to look upon dead leaves rather than to gather the beautiful living flowers, who take a mournful pleasure in all that is melancholy in the language spoken to them by the natural world, who see no beauty in valleys clothed with living green and grand mountain heights clothed with verdure, who close their senses to the joyful voice which speaks to them in nature, and which is sweet and musical to the listening ear,—these are not in Christ. They are not walking in the light, but are gathering to themselves darkness and gloom, when they could just as well have brightness, and the blessing of the Sun of Righteousness arising in their hearts with healing in His beams."—*Id.*, vol. 3, pp. 334, 335.

3. "You have imagined that cheerfulness was not in accordance with the religion of Christ. This is a mistake. We may have true Christian dignity, and at the same time be cheerful and pleasant in our deportment. Cheerfulness without levity is one of the Christian graces. You should guard against taking narrow views of religion, or you will limit your influence and become an unfaithful steward of God."—*Id.*, vol. 4, p. 62.

"There are those who take to gloom as a bat to darkness or as a vulture to carrion. They would rather nurse a misery than cherish a joy. They always find the dark side of everything, if there is a dark side to be found. They appear to be conscientious grumblers, as if it were their duty to extract some essence of misery from every circumstance. . . . On the other hand, there are rare spirits who always take cheer-

ful views of life. They look at the bright side. They find some joy and beauty everywhere. . . . In the most faulty picture, they see some bit of beauty which charms them. In the most disagreeable person, they discover some kindly trait or some bud of promise. In the most disheartening circumstances, they find something for which to be thankful, some gleam of cheer breaking through the thick gloom. . . . When a ray of sunlight streamed through a crack in the shutter and made a bright patch on the floor in the darkened room, the little dog rose from his dark corner and went and lay down in the one sunny spot; and these people live in the same philosophical way. If there is one beam of cheer or hope anywhere in their lot, they will find it. . . . We have no right to project the gloom of our discontent over any other life. Our ministry is to be ever toward joy. There is nothing so depressing in its effects upon others as morbidness. . . . Discontent helps nothing. . . . One never feels better for complaining."—*Week-Day Religion*, by J. R. Miller, pp. 236-241.

"How many people," says Jeremy Taylor, "are busy in the world gathering together a handful of thorns to sit upon."

## LESSON 12 — BLESSEDNESS OF GIVING

DECEMBER 20, 1924

### Daily Study Suggestions

1. Study Questions 1-4. In what does Note 1 say the plan of salvation was laid? What effect upon the treasury does Note 2 say would be brought about by systematic benevolence?
2. Study Questions 5-8. Memorize Prov. 11: 24, 25. Look up the marginal references to the texts. What two things are associated in these references?
3. State the points developed in Questions 1-8, without referring to texts in your Bible. Study Questions 9-12. What does Note 3 teach regarding liberality in giving?
4. Review questions 1-12, giving the substance of each reference without looking at your Bible.
5. Study Questions 13-16. Memorize 2 Cor. 9: 6, 7. By what motive does Note 4 say our giving should be prompted?
6. Study Questions 17-20. Memorize Luke 12: 15. What important lesson is taught in Note 5?
7. Review the lesson notes, and give the substance of each in your own words. Repeat the memory texts.

### Questions

1. How has God manifested His love for the world? John 3: 16. Note 1.
2. What does God require of man? Luke 10: 27.
3. How do we show our love to God? 1 John 5: 2.
4. What command of the Lord is given in Prov. 3: 9? Note 2.

5. How will this giving affect a person's temporal possessions? Prov. 3: 10.
6. How will giving affect the soul? Prov. 11: 24, 25.
7. How does the Lord speak of prayer and liberality? Acts 10: 4.
8. How may earthly treasures be transferred to heaven? —  
*Answer:* By investing them in God's cause on earth.  
Luke 12: 33, 34.
9. How may the rich lay hold on eternal life? 1 Tim. 6: 17-19.
10. What provision did God make, in the Old Testament, for the support of His work? Num. 18: 21; Lev. 27: 30.
11. What like provision has been made in the New Testament? 1 Cor. 9: 11-14. Note 3.
12. In what words did Christ approve of tithe paying? Matt. 23: 23.
13. How did He regard giving? Acts 20: 35.
14. What spirit should actuate the giver? 2 Cor. 9: 7.
15. Aside from tithe paying, what does God expect? Mal. 3: 8.
16. Upon what basis should offerings be given? Deut. 16: 17.  
Note 4.
17. Of what are we to beware? Luke 12: 15.
18. How did God, in the parable, regard the selfish rich man?  
Luke 12: 20.
19. Give an example of God's care for a liberal soul. 1 Kings 17: 8-16.
20. How are the gifts of the poor and of the children regarded by God? Note 5.

#### Notes

1. "The foundation of the plan of salvation was laid in *sacrifice*. Jesus left the royal courts, and became poor, that we through His poverty might be made rich. All who share this salvation, purchased for them at such an infinite sacrifice by the Son of God, will follow the example of the True Pattern. Christ was the chief corner stone, and we must build upon this foundation. Each must have a spirit of self-denial and self-sacrifice."—"*Testimonies*," vol. 3, p. 387.

2. "If the plan of systematic benevolence were adopted by every individual, and fully carried out, there would be a constant supply in the treasury. The income would flow in like a steady stream constantly supplied by overflowing springs of benevolence. Almsgiving is a part of gospel religion. Does not the consideration of the infinite price paid for our redemption leave upon us solemn obligations pecuniarily, as well as lay claim upon all our powers to be devoted to the work of the Master?"—*Id.*, pp. 389, 390.

3. "Christians are required by the Scriptures to enter upon a plan of active benevolence which will keep in constant ex-

ercise an interest in the salvation of their fellow men. The moral law enjoined the observance of the Sabbath, which was not a burden, except when that law was transgressed and they were bound by the penalties involved in breaking it. The tithing system was no burden to those who did not depart from the plan. The system enjoined upon the Hebrews has not been repealed or relaxed by the One who originated it. Instead of being of no force now, it was to be more fully carried out and more extended, as salvation through Christ alone should be more fully brought to light in the Christian age."—*Id.*, pp. 391, 392.

"As to the amount required, God has specified one tenth of the increase. This is left to the conscience and benevolence of men, whose judgment in this tithing system should have free play. And while it is left free to the conscience, a plan has been laid out definite enough for all. No compulsion is required."—*Id.*, p. 394.

4. "Systematic benevolence should not be made systematic compulsion. It is freewill offerings that are acceptable to God. True Christian benevolence springs from the principle of grateful love. Love to Christ can not exist without corresponding love to those whom He came into the world to redeem. Love to Christ must be the ruling principle of the being, controlling all the emotions and directing all the energies."—*Id.*, p. 396.

5. "In the balances of the sanctuary, the gifts of the poor, made from love to Christ, are not estimated according to the amount given, but according to the love which prompts the sacrifice. The promises of Jesus will as surely be realized by the liberal poor man, who has but little to offer, but who gives that little freely, as by the wealthy man who gives of his abundance."—*Id.*, pp. 398, 399.

"The offerings of little children may be acceptable and pleasing to God. In accordance with the spirit that prompts the gifts will be the value of the offering."—*Id.*, p. 412.

## LESSON 13 — SABBATH OBSERVANCE

DECEMBER 27, 1924

### Daily Study Suggestions

1. Review the titles of the lessons for the quarter, and give the leading thought of each lesson.
2. Study Questions 1-4. Memorize Ex. 20: 8-11.
3. Study Questions 5-7. Give three texts which show the custom of religious worship on the Sabbath. Memorize 1 John 2: 6.
4. Review Questions 1-7, giving Scripture references without referring to your Bible, if possible.
5. Study Questions 8-10. What instruction concerning proper Sabbath keeping is given in Note 1? Memorize Isa. 58: 13, 14.

6. Study Questions 11-13. Give in your own words the substance of Note 2. Memorize Eze. 20: 12.  
 7. Study Questions 14-16. Review Questions 8-16. Study Note 3, and review Notes 1 and 2.

### Questions

1. Which day of the week is the Sabbath according to the commandment? Ex. 20: 8-11; Luke 23: 56.
2. Who spoke the commandments? Ex. 20: 1; Deut. 5: 4, 22.
3. How does Christ deny the charge that He has abrogated or changed the law in any particular? Matt. 5: 17-19; Luke 16: 17.
4. Who is still Lord of the Sabbath? Mark 2: 28.
5. What was it Christ's custom to do on the Sabbath? Luke 4: 16.
6. In view of Heb. 13: 8, what would Christ do in regard to Sabbath keeping, were He now on earth?
7. How should we follow Christ? 1 John 2: 6; 1 Peter 2: 21.
8. What did Christ say about His relation to His Father's commandments? John 15: 10.
9. What should be our relation to them? 1 John 5: 3.
10. What does the Lord say concerning true Sabbath keeping? Isa. 58: 13, 14. Note 1.
11. What does the "psalm for the Sabbath day" suggest as proper acts and themes for thought and meditation on the Sabbath? Ps. 92: 1-5. Note 2.
12. Of what is the Sabbath a sign? Ex. 31: 13; Eze. 20: 12.
13. Of what character should our worship be? John 4: 24.
14. How is the Sabbath to be kept? Ex. 20: 8. Note 3.
15. On what conditions may strangers be accepted by the Lord? Isa. 56: 2-7.
16. How long will the Sabbath and Sabbath keeping continue? Isa. 66: 23.

### Notes

1. "We should in no case allow burdens and business transactions to divert our minds upon the Sabbath of the Lord, which He has sanctified. We should not allow our minds to dwell upon things of a worldly character even."—*Testimonies*, vol. 2, p. 583.

"Some have made a serious mistake in neglecting to attend the public worship of God. The privileges of divine service will be as beneficial to them as to others, and are fully as essential. They may be unable to avail themselves of these privileges as often as do many others. Physicians will frequently be called, upon the Sabbath, to visit the sick, and may be obliged to make it a day of exhausting labor. Such labor to relieve the suffering, was pronounced by our Saviour a work of mercy, and no violation of the Sabbath."—*Id.*, vol. 4, p. 539.

2. "During a portion of the day, all should have an opportunity to be out of doors. How can children receive a more correct knowledge of God, and their minds be better impressed, than in spending a portion of their time out of doors, not in play, but in company with their parents? Let their young minds be associated with God in the beautiful scenery of nature, let their attention be called to the tokens of His love to man in His created works, and they will be attracted and interested. . . . You can direct their minds to the lovely birds making the air musical with their happy songs, to the spires of grass, and the gloriously tinted flowers in their perfection perfuming the air. All these proclaim the love and skill of the heavenly Artist, and show forth the glory of God."—*Id.*, vol. 2, pp. 583, 584.

3. "In establishing new churches, ministers should give careful instruction as to the proper observance of the Sabbath. We must be guarded, lest the lax practices that prevail among Sunday keepers shall be followed by those who profess to observe God's holy rest day. The line of demarcation is to be made clear and distinct between those who bear the mark of God's kingdom and those who bear the sign of the kingdom of rebellion.

"Far more sacredness is attached to the Sabbath than is given it by many professed Sabbath keepers. The Lord has been greatly dishonored by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath."—*Id.*, vol. 6, p. 353.

"In all that pertains to the success of God's work, the very first victories are to be won in the home life. Here the preparation for the Sabbath must begin. Throughout the week let parents remember that their home is to be a school in which their children shall be prepared for the courts above. Let their words be right words. No words which their children should not hear are to escape their lips. Let the spirit be kept free from irritation. Parents, during the week live as in the sight of a holy God, who has given you children to train for Him. Train for Him the little church in your home, that on the Sabbath all may be prepared to worship in the Lord's sanctuary. Each morning and evening present your children to God as His blood-bought heritage. Teach them that it is their highest duty and privilege to love and serve God."—*Id.*, p. 354.

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*Sabbath School Lessons Next Quarter*  
"THE LIFE OF CHRIST"