

W. E. Howell

Sabbath School Lesson Quarterly

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Life and Teach- ings of Jesus

SENIOR DIVISION

Second Quarter, 1915

APRIL TO JUNE

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SABBATH SCHOOL LESSONS

ON THE

Life and Teachings of Jesus

As Recorded in the Book of Matthew

SENIOR DIVISION
SECOND QUARTER

1915

Lesson 1 — Judging; Asking; Walking

APRIL 3, 4915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture		
Monday	Judge not—"Mount of Blessing," pages 177-180	.....	Ques. 1-4
Tuesday	Not a hypocrite; pearls before swine—"Mount of Blessing," pages 181-186	.....	Ques. 5-7
Wednesday	Asking and receiving—"Mount of Blessing," pages 187-191	.....	Ques. 8-10
Thursday	The Father's gifts; the Golden Rule—"Mount of Blessing," pages 192-196	.....	Ques. 11, 12
Friday	The narrow way—"Mount of Blessing," pages 197-207	.....	Ques. 13-17
	Review the lesson	.....

LESSON SCRIPTURE: Matt. 7: 1-14.

Questions

1. Why are we not to judge? Matt. 7: 1.
2. On what basis shall we be judged? Verse 2.
3. What pointed question on judging is asked? Verse 3.
4. What inconsistent course do we often take toward a brother? Verse 4.

5. How are we counseled to correct this course? Verse 5, first part.

6. What can we then do? Verse 5, last part.

7. What are we further urged not to do? Verse 6. What reason is given?

8. What promise is made to those who ask? Verse 7. To those who seek? Who knock?

9. Who is said to receive? Verse 8. To find? To whom shall the door be opened?

10. What human experience is cited for illustration? Verses 9, 10. Note 1.

11. What conclusion is drawn from this parallel? Verse 11.

12. What golden rule is then laid down for us to follow? Verse 12.

13. Under what figure is the Christian walk presented? Verse 13.

14. Why are we counseled to enter in at the strait gate? Verse 13.

15. What is said of the number who go in at the wide gate? Verse 13, last part.

16. Where does the narrow way lead? Verse 14, first part.

17. What is said of the number who find the narrow way? Verse 14, last part. Note 2.

Notes

1. It is characteristic of Jesus' teaching to draw upon the things of common experience to illustrate spiritual truth. Here He chooses the tenderest of human relations—that of parent and child; and selects a touching incident in this relation—a hungry child asking for something to eat. Parents will and must refuse some things asked by children, but they do not refuse food to children when they are hungry. So our heavenly Father responds to the cry of him who hungers and thirsts after righteousness.

2. We perhaps oftenest, in our thought of this illustration of

the broad way and the narrow way, apply the lesson to the doctrinal side of religious confession. Certainly it is important to follow true doctrine; and the many are prone to go the broad road of popularity, disregarding the claims of God's law and the message of truth for these last days. But our Saviour uses the illustration in this connection to teach those who are in the right way doctrinally to be thoroughly in earnest to walk the way of genuine Christian experience, not judging one another, but loving and serving, and seeking the Lord for the life of Christ to be revealed in them day by day. Thus only can we keep in the narrow way that leads to life eternal.

Lesson 2 — Fruit Bearing; Doing; Building

APRIL 10, 1915

DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture	.....
Sunday	.....	Beware of false prophets — "Mount of Blessing," pages 208-210	.....
		
Monday	.....	Know them by their fruits	.....
Tuesday	.....	Doing the Father's will	.....
Wednesday	.....	Building on a rock	.....
Thursday	.....	The teaching of Jesus — "Mount of Blessing," pages 211-218	.....
Friday	.....	Review the lesson	.....

LESSON SCRIPTURE: Matt. 7: 15-29.

Questions

1. Of what are we to beware? Matt. 7: 15. In what guise do false prophets come to us? What is their true nature?
2. How are we to know them? Verse 16, first part.
3. What illustration is given to enforce this principle? Verse 16.
4. What kind of fruit does a good tree bring forth? Verse 17. A corrupt tree?
5. What can a good tree not bring forth? Verse 18. A corrupt tree?

6. What is done to a tree that does not bring forth good fruit? Verse 19.

7. How, then, are we to know trees? Verse 20. How may we discern the spirit of religious teachers? Note 1.

8. Who are not sure of entrance into the kingdom of heaven? Verse 21. Who are sure?

9. What pleas will many make in the day of the Lord? Verse 22.

10. How will the Lord respond to such a plea? Verse 23.

11. To what does Jesus liken one who hears and does His sayings? Verse 24.

12. What tests will such a house stand? Verse 25. Why?

13. To what does Jesus liken one who hears His sayings, but does not do them? Verse 26.

14. What test will such a house not stand? Verse 27. What is said of its fall? Note 2.

15. How did the teachings of Jesus affect His hearers? Verse 28.

16. What reason is given for this effect? Verse 29.

Notes

1. With every wind of doctrine blowing, we are to know whether influences and teachings are drawing souls to the divine standard of the commandments of God and the faith of Jesus, and building up God's cause. See Isa. 8:20 for the Bible rule. And we must not omit applying to our own personal habits of life this principle of deciding the nature of a thing by its fruits. We shall get no good fruit out of wrong habits of talking, or thinking, or reading, etc. Let us bring every practice to the test: "Does it minister to my spiritual growth, and yield fruit to holiness of life and earnestness in God's service?"

2. This wonderful sermon on the mount, so called, is really many sermons condensed into one, so full of meaning is every passage. Jesus may have given it more fully than is recorded here; but as it has come down to us, it is a compendium of gospel principles to live by. There could hardly be a more

fitting close, or climax, to this sermon than the parable of the two houses. The mere hearing of truth does not edify nor build strength into character. It is only when the truth takes hold upon the heart and works itself out in the deeds of life, that it brings salvation to the hearer.

Lesson 3 — The Touch and Word of Jesus

APRIL 17, 1915

DAILY STUDY OUTLINE

Sabbath	.....Read the lesson scripture	.....
Sunday	.....The touch of Jesus	..... Ques. 1-4
Monday	.....Offer the gift—"Desire of Ages,"	.....
	pages 262-266	..... Ques. 5, 6
Tuesday	....."Speak the word only"	..... Ques. 7-10
Wednesday	....."As thou hast believed"—"De-	.....
	sire of Ages," pages 315-320	..... Ques. 11-14
Thursday	....."Himself took our infirmities"	..... Ques. 15-18
Friday	.....Review the lesson	.....

LESSON SCRIPTURE: Matt. 8: 1-17.

Questions

1. When Jesus came down from the "mount of blessing," who followed Him? Matt. 8: 1.
2. What one in particular came to Jesus for help? Verse 2, first part. In what spirit did he come?
3. What did the leper say to Jesus? Verse 2, last part. Note 1.
4. What response did Jesus first make? Verse 3. Note 2.
5. What did Jesus say? Verse 3. With what result? Note 3.
6. What direction did Jesus give the leper? Verse 4. Note 4.
7. Who came to Jesus in Capernaum? Verse 5.
8. What did he say to Jesus? Verse 6.
9. What answer did Jesus make? Verse 7.

10. What remarkable faith in Jesus did the centurion show in his reply? Verse 8. Note 5.

11. What reason did he give for confidence in Jesus' word? Verse 9. Note 6.

12. What comment did Jesus make on the centurion's faith? Verse 10.

13. What solemn statement did Jesus make about who should have a place in the kingdom of heaven? Verses 11, 12. Note 7.

14. What did Jesus now say to the centurion? Verse 13. With what result?

15. Where did Jesus next go? Verse 14. What situation did He find there?

16. What did He do for the sick woman? Verse 15. What did she then do?

17. How did Jesus spend the evening? Verse 16.

18. What precious scripture was thus fulfilled? Verse 17.

Notes

1. The leper showed his faith in Jesus' power in two ways: by breaking over the restraints of the law of isolation in case of leprosy, and coming near enough to be touched by Him; and by saying, "Thou canst make me clean." The only question in the leper's mind was whether it was the will of the Lord that he be healed, or if Jesus would shun him, as others had done. In this same way we may consult the will of God when we ask for healing power.

2. In touching the leper, Jesus disregarded the common sentiment toward a leper, "Touch not the unclean thing." The same power that creates living tissue, can also restore diseased or dead tissue. So may the leprosy of sin be healed by the divine touch of grace.

3. The leprosy was cleansed *immediately* because the words, "Be thou clean," carried in them the active power of cleansing.

4. According to the Mosaic law, it was the duty of the priest to examine and pronounce upon a case of leprosy. Now that the leper was healed, Jesus directed him to comply with the law in giving the priest evidence of his being cured, and conforming to ceremonial requirements. He was probably a well-known case of leprosy, and would gain advantage from the

priest's indorsement of his cure, while the priest and the people would have evidence of Christ's power to save.

5. The noble character of the centurion is indicated by his deep concern for a servant, by his sense of his own unworthiness, and by his unbounded confidence in Jesus' word.

6. Observe that the centurion said he was "under" authority as well as *in* authority. He knew both how to obey and how to command. So he knew the palsy would obey the command of the Master.

7. Verse 11 suggests the world-wide scope of the message for our times, and ought greatly to encourage us to expect fruit of our labors.

Lesson 4 — Mighty to Save.

APRIL 24, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	.....
Sunday	"I will follow Thee"—"Desire of Ages," page 294	..... Ques. 1-4
Monday	"Follow Me"	..... Ques. 5-7
Tuesday	"Lord, save us"—"Desire of Ages," pages 333-336	..... Ques. 8-12
Wednesday	"The devils besought Him"	..... Ques. 13-18
Thursday	"The whole city besought Him"—"Desire of Ages," pages 337-341	..... Ques. 19, 20
Friday	Review the lesson	.....

LESSON SCRIPTURE: Matt. 8: 18-34.

Questions

1. How did Jesus now seek to withdraw from the multitude? Matt. 8: 18. Where would the "other side" of the sea from Capernaum be?

2. As Jesus was about to depart, what did a certain scribe say to Him? Verse 19.

3. What testing answer did Jesus give? Verse 20. Note 1.

4. What did Jesus here call Himself, apparently for the first time? Verse 20, last part.

5. What did He say to another of His disciples? Luke 9: 59, first part.

6. What request did the disciple make? Matt. 8: 21.
7. How did Jesus answer him? Verse 22. See also Luke 9: 60.
8. Where did Jesus now go? Matt. 8: 23. What did His disciples do?
9. What did the boat encounter on the sea? Verse 24. What was Jesus doing at the time?
10. What did the disciples do? Verse 25. Note 2.
11. How did Jesus answer them? Verse 26. What did He then do? What was the result?
12. How did the men feel, and what did they say? Verse 27.
13. Where did Jesus and the disciples come? Verse 28, first part.
14. Who met them? Verse 28, last part. How bad were they?
15. What did the two demoniacs cry? Verse 29. Note 3.
16. What animals were feeding a good way off? Verse 30.
17. What did the demons request? Verse 31.
18. What answer did Jesus make? Verse 32. With what result? Note 4.
19. What did the keepers of the swine do? Verse 33.
20. Relate what the whole city did. Verse 34.

Notes

1. Jesus was a reader of men. No spirit or motive escaped His discernment. We may judge, from Jesus' answer, that the scribe was prompted by a desire to gain some personal advantage from following Jesus. That he was one of the disciples seems apparent from the expression, "another of His disciples," in verse 21. We are told in "Desire of Ages," page 293, that this scribe was Judas Iscariot. "Judas believed Jesus to be the Messiah; and by joining the apostles, he hoped to secure a high position in the new kingdom. This hope Jesus designed to cut off by the statement of His poverty."

2. How often has this cry for help in distress been echoed

by the follower of Jesus since that stormy night on the sea! One of His followers was passing the night in San Francisco at the time of the great earthquake there. On being waked from a sound sleep by the falling of plaster and débris upon his bed, and seeing the strong brick walls swaying to and fro, he cried out, "Lord, save me; I perish." And in the din of that hour, as in the tempest on the sea, the Lord hearkened. In the hour of temptation also, when the powers of darkness press sorely upon him, the follower of Jesus cries for deliverance, and the Master hears.

3. The demoniacs recognized what even the "children of the kingdom" failed to discern, that Jesus was the Son of God—the first time He had been so called since His baptism, as far as Matthew's record is concerned.

4. "He allowed the evil spirits to destroy the herd of swine as a rebuke to those Jews who were raising these unclean beasts for the sake of gain. Had not Christ restrained the demons, they would have plunged into the sea not only the swine, but also their keepers and owners. The preservation of both the keepers and the owners was due alone to His power, mercifully exercised for their deliverance. Furthermore, this event was permitted to take place that the disciples might witness the cruel power of Satan upon both man and beast. The Saviour desired His followers to have a knowledge of the foe whom they were to meet, that they might not be deceived and overcome by his devices. It was also His will that the people of that region should behold His power to break the bondage of Satan and release his captives. And though Jesus Himself departed, the men so marvelously delivered, remained to declare the mercy of their Benefactor."—"Great Controversy," page 515.

Lesson 5 — The Great Physician

MAY 1, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	"Be of good cheer"	Ques. 1-4
Monday	"Arise, and walk"—"Desire of Ages," pages 267-271	Ques. 5-8
Tuesday	"Glorified God"; call of Matthew — "Desire of Ages," pages 272, 273	Ques. 9-12
Wednesday	With publicans and sinners — "Desire of Ages," pages 274-276	Ques. 13-17
Thursday	"New wine into new bottles"— "Desire of Ages," pages 276-280	Ques. 18-21
Friday	Review the lesson	

LESSON SCRIPTURE: Matt. 9: 1-17.

Questions

1. Where did Jesus now return? Matt. 9:1.
2. Who was brought to Him to be healed? Verse 2, first part.
3. What did Jesus say to the sick man? Verse 2, last part. What ground for good cheer was given?
4. What is implied in the expression, "Be of good cheer"? Note 1.
5. What did certain scribes say? Verse 3.
6. What question did Jesus ask about their thoughts? Verse 4. Note 2.
7. What twofold question did He then ask? Verse 5.
8. What did He then say to the palsied man? Verse 6, last part.
9. How did the man respond? Verse 7; Luke 5:25.
10. Of what ought this manifestation of power by Jesus convince the scribes? Matt. 9:6, first part. Note 3.
11. How did this miracle affect the multitudes? Verse 8.
12. Relate the calling of Matthew. Verse 9. Note 4.
13. Who sat at meat with Jesus in the house of Matthew? Verse 10.
14. What criticism did the Pharisees make to the disciples? Verse 11.
15. How did Jesus answer for His disciples? Verse 12.
16. What did He urge the Pharisees to do? Verse 13, first part.
17. In what words did Jesus define the purpose of His coming to earth? Verse 13, last part.
18. What question did the disciples of John the Baptist ask Jesus? Verse 14. Note 5.
19. In what figurative language did Jesus answer their question? Verse 15. Compare John the Baptist's own words in John 3:29.

20. By what parable did Jesus seek to win His hearers from the Jewish traditions to His teachings? Verse 16. Note 6.

21. Relate His second parable to the same end. Verse 17.

Notes

1. "Be of good cheer." These words imply that the palsied man was in distress of mind. The cause of this distress is seen in the words which follow: "Thy sins be forgiven thee." This man was under conviction of sin. While he wanted to be healed of palsy, he feared that his sins would bar him from such a blessing. The reason for bidding him be of good cheer was to assure him that his sins were forgiven. It was the natural step, too, toward healing him of physical disease brought on by sins. Sorrow for sin draws forgiveness and restoring power from Jesus.

2. Their charge of blasphemy was based on the truth that no one but God can forgive sins. Luke 5:21. The evil in this charge was that it virtually denied that Jesus was divine.

3. The Pharisees might as well have asked, Who can heal but God alone? They could actually see that the effects of sin in this man's body were removed instantly by the power of Jesus' word. Has not He who can remove the results of sin the power to forgive the sin itself? If He can forgive sin, is He not God? So were the Pharisees answered; and so ought they to have been convinced on their own ground, that no one but God can forgive sin.

4. This is the Matthew who was numbered among the twelve, and who became the author of the Gospel we are studying. Marvelous power in Jesus' bidding, "Follow Me"! The soil in Matthew's heart had been prepared by the previous teaching of Jesus, as was that of thousands who responded to the preaching of Pentecost. "In the morning sow thy seed, and in the evening withhold not thy hand."

5. The fact that John's disciples included the Pharisees with themselves in asking the question about fasting, indicates that the Pharisees had been seeking to create doubt and disaffection among John's disciples as well as those of Jesus. Thus do blind leaders, by secret and indirect means, seek to draw away disciples after themselves.

6. The traditions and ceremonies of the Jews were like an old garment, threadbare and unsightly, bringing neither comfort nor grace to the wearer. Jesus offered them a new robe of righteousness, like cloth of gold and fine twined linen. But

before they could wear the new garment, they must put off the old entirely. The old could not be patched up with parts of the new. Jesus, the true antitypical Lamb, was about to be slain for the sins of the world. The typical sacrifices would no longer have virtue. We must receive Jesus as a whole sacrifice, making no reserve to consume upon our selfishness.

Lesson 6 — Healing and Teaching

MAY 8, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	"The hem of His garment"	Ques. 1-5
Monday	"Be of good comfort"—"Desire of Ages," pages 343-348	Ques. 6-8
Tuesday	"Not dead, but sleepeth"—"Desire of Ages," pages 342, 343	Ques. 9-11
Wednesday	"According to your faith"	Ques. 12-15
Thursday	Teaching and healing; pray for laborers—"Desire of Ages," pages 321, 322	Ques. 16-22
Friday	Review the lesson	

LESSON SCRIPTURE: Matt. 9: 18-38.

Questions

1. What statement and request did a certain ruler make? Matt. 9: 18.
2. How did Jesus respond? Verse 19.
3. While Jesus was on His way to the ruler's house, who approached Him from behind? Verse 20. What did the woman do?
4. What was her thought as she did so? Verse 21.
5. What was the effect of this touch? Luke 8: 44.
6. Relate the conversation of Jesus with His disciples about the woman's act. Verses 45, 46.
7. What public testimony did the woman immediately bear? Verse 47.
8. In what comforting way did Jesus speak to her? Matt. 9: 22. Note 1.

9. On arriving at the ruler's house, what did Jesus find? Verse 23.

10. What did He say to the people? Verse 24. How did they receive it? Note 2.

11. What was then done, and with what result? Verses 25, 26.

12. Who followed Jesus when He left the ruler's house? Verse 27. What did they cry?

13. What question did Jesus ask them? Verse 28. How did they answer?

14. What did Jesus then do and say? Verse 29. With what result? Verse 30, first part.

15. What charge did Jesus give them? Verse 30, last part. How did they regard it? Verse 31.

16. As they went out of the house, who was brought to Jesus? Verse 32.

17. What led the multitude to marvel? Verse 33. What did they say?

18. What self-contradictory thing did the Pharisees say? Verse 34.

19. What threefold work did Jesus continue to do in the cities and villages? Verse 35. Compare Matt. 4: 23.

20. What moved Jesus with compassion? Matt. 9: 36.

21. What did He say to His disciples? Verse 37. Note 3.

22. What did He bid the disciples and us pray for? Verse 38.

Notes

1. The tender and fatherly way in which Jesus addressed those who were in distress, is particularly noticeable. As He had called the palsied man "son," so He called this suffering woman "daughter." How closely He identified Himself with needy humanity, frequently calling Himself "Son of man"!

2. "The maid is not dead, but sleepeth." So simple and temporary a thing does death seem to the great Life-giver! The

Scriptures often speak of death as a sleep—a most fitting term for the state of those who sleep in Jesus, implying, as it does, rest, temporary ceasing of activity, a final awakening to newness of life. The laugh of scorn must have been turned into shame and surprise when the maiden arose.

3. There would seem to have been no time in the history of the world when laborers were fewer in comparison with the greatness of the harvest, than is the case to-day. With a deep sense of its necessity, we can pray the prayer commended by our Lord to His disciples.

Lesson 7 — Sending Out of the Twelve

MAY 15, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	"He gave them power"—"Desire of Ages," page 349	Ques. 1-3
Monday	Names of the twelve; to the lost sheep	Ques. 4-6
Tuesday	Kingdom of heaven at hand — "Desire of Ages," pages 350, 351	Ques. 7-9
Wednesday	"The workman is worthy"	Ques. 10-12
Thursday	From house to house—"Desire of Ages," pages 351, 352	Ques. 13-16
Friday	Review the lesson	

LESSON SCRIPTURE: Matt. 10: 1-15.

Questions

1. How many disciples did Jesus have? Matt. 10: 1, first part.
2. What power did He give them? Verse 1, last part.
3. What change in the designation of the disciples indicates their entrance upon a new experience? Verse 2, first part. Note 1.
4. Give the names of the twelve apostles. Verses 2-4.
5. In sending forth the twelve, where did Jesus tell them not to go? Verse 5.
6. To whom was their mission to be? Verse 6. Note 2.
7. What message were they to preach? Verse 7. Note 3.

8. What work were they to do in connection with their preaching? Verse 8, first part.

9. In what way were they to give? Verse 8, last part. Why? Note 4.

10. What provision were they not to make for their temporal needs? Verses 9, 10.

11. Why were they not to make such provision? Verse 10, last part. Note 5.

12. How were they to obtain lodging? Verse 11.

13. What should they do on entering a house? Verse 12.

14. On what conditions were they to impart peace to a house? Verse 13.

15. What were they to do in case they or their words should not be received? Verse 14.

16. What solemn declaration did Jesus make about any city that should reject the apostles or their message? Verse 15.

Notes

1. The primary meaning of "disciple" is *learner*, passing-over into the meaning of one who follows another in order to learn. Up to this time, the twelve had been learners in the school of Christ. Jesus had chosen them to be intimately associated with Him daily, that they might learn from the wonderful words which fell from His lips; witness the exercise of His power to comfort the sorrowing, heal the sick, and raise the dead; and observe how to meet the accusations of critical and hostile men under all sorts of conditions. Now Jesus was to send them forth to do a similar work, and they were now called apostles — *sent ones*.

2. As Jesus had come to earth to seek and to save the lost of His Father's universal house, so the apostles were first to go to seek and to save the lost sheep of the house of Israel. Jews themselves won to Christ, their first mission was to their Jewish brethren.

3. The first message preached by John the Baptist, the first by Jesus Himself, was to be the first preached by the apostles also — "The kingdom of heaven is at hand." Heaven was truly come down to earth. The principles of the kingdom were

taught and lived. Earth was becoming lightened with its glory.

4. "Freely." The meaning of this word is not *liberally, in large measure, without restraint*, as we generally use it now. It is rather *free, without pay, without desert*. The free gift of grace, of righteousness, of life, is not merited in any sense by the recipient. What Christ brought to the world and had bestowed upon the disciples was given *freely*—without price, and without merit. So were they in turn to pass it on to others. So it was said prophetically of Christ, "They have hated Me *freely*," that is, without a cause, without His deserving it. So also, "Whosoever will, let him take the water of life *freely*."

5. In this first missionary effort, Jesus established the gospel principle that "the laborer is worthy of his hire." The apostles had great gifts to bestow, and these were to be given not as a "reward of merit," but as an outright gift. In comparison with this, the supplying of their temporal needs by those who received the gospel, was but a trifle; and the laborer was worthy of it.

Lesson 8 — As Sheep among Wolves

MAY 22, 1915

DAILY STUDY OUTLINE

Sabbath	..... Read the lesson scripture	.....
	"As sheep among wolves"—"De-	
Sunday	..... sire of Ages," pages 353, 354	..... Ques. 1-4
Monday	..... "Be not anxious;" enduring to	
	the end—"Desire of Ages,"	
	pages 354, 355	..... Ques. 5-9
Tuesday	..... Disciple not above his master	..... Ques. 10-12
Wednesday	..... Fear them not—"Desire of	
	Ages," pages 355, 356	..... Ques. 13-15
Thursday	..... The Father's care; "Confess Me	
	before men"—"Desire of	
	Ages," page 357	..... Ques. 16-19
Friday	..... Review the lesson	.....

LESSON SCRIPTURE: Matt. 10: 16-33.

Questions

1. How did Jesus send His disciples forth? Matt. 10: 16, first part.
2. What did He tell them to be? Verse 16, last part.
3. Of what were they to beware? Verse 17. For what reason? Note 1.

4. Why are workers brought before civil rulers? Verse 18. Note 2.

5. Under such circumstances, about what are we not to be anxious? Verse 19. Why? Note 3.

6. How does the Father help His children in the hour of trial? Verse 20.

7. How bitter will persecution for Jesus' sake become? Verse 21.

8. What must the Christian endure for the name of Christ? Verse 22, first part.

9. What comforting assurance is added? Verse 22, last part.

10. How is the worker to relate himself to his persecutors? Verse 23. Note 4.

11. How is the disciple related to his master? Verse 24.

12. What is it enough for the disciple to be? Verse

25. How is this illustrated?

13. Why is the gospel worker not to fear? Verse 26.

14. How is this reason explained? Verse 27. Note 5.

15. What kind of fear may the disciple cherish? Verse 28. Note 6.

16. How is our Father's care illustrated and impressed? Verses 29, 30.

17. Why are we therefore not to fear? Verse 31.

18. What is the basis of acceptance with the Father? Verse 32.

19. Whom can the Father not receive? Verse 33.

Notes

1. The mission of the worker for Christ is, to save men. For this reason, he must go out among them, and mingle with them, searching out those whom he can lead to the Saviour. In this work, he will encounter those here called "wolves," ready to intimidate and devour and destroy. Of this class, says Jesus, "beware," that is, be wary, be watchful, be ready to meet them,

not in the spirit of fight, as wolf meets wolf, but as explained in the following verses.

2. Jesus says that the faithful worker will be called before civil authorities "for My sake," or more exactly, "because of Me." The teaching and preaching of Jesus stirs up the wolfish nature in unrepentant or bigoted hearts. The purpose in allowing His servants to be persecuted is here made clear: "for a testimony to them and to the Gentiles." The gospel must reach men in authority, and often the only way to get their ear is through civil process. The worker, then, is to recognize such an occasion as his opportunity to bear witness for Jesus.

3. "Take no thought"—the same expression as in Matt. 6: 25-31, rendered in the Revised Version, "Be not anxious." Its root idea is, to divide or distract the mind; in short: Do not worry. Be calm and self-possessed. Be not anxious over the *how* or *what* you shall speak. Depend upon the help of the Holy Spirit.

4. Fleeing, though apparently an act of cowardice, is often the better part of wisdom. There is such a thing as a masterly retreat in time of battle, to save the lives of men, and conserve fighting strength. In gospel work, the seeds of truth must be scattered. Persecution scattered the early Christians away from Jerusalem, throughout Judea and Samaria, and they "went everywhere preaching the Word." The worker is not to "tarry at all hazards," but to go where he can do the most good.

5. What the disciples had learned from Jesus in quiet retreats, in the still hours of the night, they were to teach openly and boldly, keeping back nothing; and this in the face of the hardships they should endure.

6. "I will not fear what man shall do unto me," but I may well fear the tempter and destroyer of souls, and find refuge in the tender care and protection of the Father.

Lesson 9 — Bearing the Cross

MAY 29, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	Not peace, but a sword	Ques. 1-3
Monday	"Not worthy of Me"	Ques. 4, 5
Tuesday	Bearing the cross; finding life	Ques. 6-8
Wednesday	"He that receiveth"	Ques. 9-11
Thursday	Surety of the reward	Ques. 12, 13
Friday	Review the lesson	

LESSON SCRIPTURE: Matt. 10: 34-42.

Questions

1. What misapprehension of His mission to earth does Jesus guard against? Matt. 10:34, first part. Note 1.

2. For what did He come? Verse 34, last part. Note 2.

3. What family differences arise from His coming? Verse 35.

4. Who shall a man's foes be? Verse 36.

5. Who in the family is not worthy of Jesus? Verse 37.

6. Who in general is not worthy of Him? Verse 38. Note 3.

7. Who shall lose his life? Verse 39, first part.

8. Who shall find his life? Verse 39, last part.

9. What is said of one who receives a worker for Jesus? Verse 40, first part.

10. What is said of one who receives Jesus? Verse 40, last part.

11. What reward is promised him who receives a prophet in the name of a prophet? Verse 41, first part.

12. What reward is promised him who receives a righteous man in the name of a righteous man? Verse 41, last part.

13. Who is assured of not losing his reward? Verse 42. Note 4.

Notes

1. All through this lesson, as well as the two preceding lessons, it should be kept in mind that Jesus is "commanding His twelve disciples" (see Matt. 11:1), on the eve of sending them out to labor for Him. This will help toward a better understanding of the instruction given. Jesus would have the disciples understand clearly His mission, that they might not misapprehend their own as they go forth.

2. "I came not to cast peace," Revised Version, margin. The peace mentioned here is evidently social or political peace, for it was the supreme purpose of Jesus to bring spiritual peace. The disciples were looking for Jesus to set up a temporal kingdom, free them from the Roman yoke, and give them rest and peace

from their enemies; in short, to usher in a temporal millennium. This was not the purpose of His coming. Those who advocate peace on any other than a spiritual basis, are doomed to final disappointment.

3. Jesus never held out the idea that there is no cross-bearing in His service. The cross comes before the crown. He who accepts Jesus as his Saviour, not only obtains "remission of sins that are past," but he enters upon a new experience, the work of being transformed by His grace in meeting and overcoming in the daily conflicts of life. The follower of Jesus must follow Him in bearing the cross day by day, as well as in participating in "the glory that should follow."

4. In the service of Christ, nothing is too small to be taken into account for reward, so long as it is done "in His name" and for His sake. "Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto Me." So the giving of even a cup of water "in the name of a disciple" of Jesus, is reckoned as done in the name of Jesus.

Lesson 10 — Pressing into the Kingdom

JUNE 5, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	.....
Sunday	"To teach and to preach"	..... Ques. 1-3
Monday	The blessing of belief—"Desire of Ages," pages 214-218	..... Ques. 4-8
Tuesday	"More than a prophet"—"Desire of Ages," pages 218, 219	..... Ques. 9-12
Wednesday	The least in the kingdom of heaven—"Desire of Ages," pages 219, 220	..... Ques. 13, 14
Thursday	Pressing into the kingdom—"Desire of Ages," page 135	..... Ques. 15-18
Friday	Review the lesson	.....

LESSON SCRIPTURE: Matt. II: 1-15.

Questions

1. To whom was the instruction in Matthew 10 given? Matt. II: 1, first part.
2. What did the disciples then do? Luke 9:6.
3. What did Jesus next do? Matt. II: 1, last part.

4. Where was John the Baptist at this time? Verse 2. Of what had he heard? What did he do?
5. What question did John's disciples ask Jesus? Verse 3.
6. How did Jesus answer them? Verse 4.
7. To what things did Jesus refer? Verse 5.
8. Upon whom did He pronounce a blessing? Verse 6.
9. What question did Jesus ask the people concerning John? Verse 7.
10. How did He press the question? Verse 8, first part. Note 1.
11. What answer did He suggest and refute? Verse 8, last part.
12. What answer to His question did He approve? Verse 9.
13. What reason does Jesus give for calling John more than a prophet? Verse 10. Note 2.
14. How did John compare with other men? Verse 11. How did he compare with the "least in the kingdom of heaven"?
15. What does Jesus say of the kingdom of heaven? Verse 12. Note 3.
16. What had the prophets and the law done? Verse 13.
17. What was John's relation to the prophecy? Verse 14. Note 4.
18. What earnest admonition does Jesus then give? Verse 15.

Notes

1. After His first question, Jesus suggested an answer: "A reed shaken with the wind." In this He doubtless anticipated a question in their own minds after hearing the doubtful question of John's disciples about the identity of Jesus as the Messiah. Was John wavering? Did it sound that way when you heard his preaching, and his announcement, "Behold the

Lamb of God"? Their answer seems to have been No; for Jesus proceeds, "But what," etc.

2. John had prophesied of Christ: "One mightier than I cometh. . . . He shall baptize you with the Holy Ghost." But John was more than a prophet. Like Jesus, he was the fulfillment of prophecy. Of himself he said, "I am the voice of one crying in the wilderness, . . . as said the prophet Esaias." He it was, too, who first publicly proclaimed and pointed out Jesus as the Messiah. He also baptized Jesus, when the voice from heaven declared His sonship.

3. The meaning of this passage is made clearer in Luke 16:16: "The kingdom of God is preached, and every man *presseth into it*." John's preaching of repentance and of the nearness of the kingdom of heaven had stirred the people, and many were pressing into the kingdom as if compelled by some unseen force. He had begun a movement that was continuing and increasing through the ministry of Jesus. Thus Jesus gave John credit for his share in the work that Jesus Himself was following up.

4. The prophets had foretold an Elias, a kingdom, and a Messiah, *to come*. John was the Elias, "if ye will receive it;" and he proclaimed a kingdom *at hand*, and a Messiah *come*. In this work, he was more than a prophet.

Lesson 11 — Come unto Me

JUNE 12, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	"A friend of publicans and sinners"	Ques. 1-4
Monday	"Because they repented not"	Ques. 5-7
Tuesday	"In the day of Judgment"	Ques. 8, 9
Wednesday	"Knowing the Father"	Ques. 10-13
Thursday	"Come unto Me"—"Desire of Ages," pages 328-332	Ques. 14-18
Friday	Review the lesson	

LESSON SCRIPTURE: Matt. 11:16-30.

Questions

1. To what did Jesus liken the generation that heard His teaching? Matt. 11:16.

2. What are these children represented as saying? Verse 17.

3. What was the basis for this parable? Verses 18, 19.
4. What general principle does Jesus state? Verse 19.
last part. Note 1.
5. What did Jesus now begin to do? Verse 20. Why?
6. How did He upbraid Chorazin and Bethsaida?
Verse 21.
7. How will they compare with Tyre and Sidon in
the Judgment? Verse 22.
8. How did He upbraid Capernaum? Verse 23.
9. How will that city compare with Sodom in the
Judgment? Verse 24.
10. For what did Jesus now thank the Father? Verse
25. Note 2.
11. How did He show His accord with the Father?
Verse 26.
12. How does He describe His relation with the
Father? Verse 27.
13. How may we know the Father? Verse 27, last
part.
14. What gracious invitation does Jesus give to those
who labor and are heavy laden? Verse 28.
15. What does He promise to all such? Same verse.
16. What further does He bid us do? Verse 29. Why?
17. What promise is repeated? Verse 29, last part.
18. Why can we find rest in this way? Verse 30.

Notes

1. As on other occasions, Jesus here gives the principle of testing a man's practices. "By their fruits ye shall know them." It is not necessary that every one live and do exactly as others about him do, nor even as others may think he ought to do. One may have certain ways of eating or dressing or working which are an advantage to him, while his neighbor may have very different ways, but of equal advantage to him. It is the *result* of living and doing that justifies or condemns a certain course. It is the motive or principle governing a course of action that determines its character and its wisdom.

2. The expression "At that time" seems to connect this passage with the upbraiding of the cities. If this is so, its application is probably to the prosperous merchants of these cities, with their worldly wisdom, in contrast with the poor fisher folk who had received Christ as the revelation of the Father, and become the "light of the world." Luke, however, with his stronger introduction, "In that hour," connects the passage with the return of the seventy. These had brought a very encouraging report, telling "with joy" how the devils had been subject to them through the name of Jesus. Then Jesus had exhorted them to rejoice rather that their names were written in heaven. Following this comes His praise to the Father for revealing these things to those who were poor in this world but rich in simple faith and trust in God.

Lesson 12 — Sabbath Keeping

JUNE 19, 1915

DAILY STUDY OUTLINE

Sabbath	.....	Read the lesson scripture	.....
Sunday	.....	"Not lawful to do"—"Desire of Ages," pages 283-285	..... Ques. 1-5
Monday	.....	"I will have mercy"—"Desire of Ages," pages 285, 286	..... Ques. 6-11
Tuesday	.....	"Lawful to do well"—"Desire of Ages," pages 286-289	..... Ques. 12-17
Wednesday	.....	"He healed them all"	..... Ques. 18-21
Thursday	.....	"Behold My servant"—"Desire of Ages," page 489	..... Ques. 22, 23
Friday	.....	Review the lesson	.....

LESSON SCRIPTURE: Matt. 12: 1-21.

Questions

1. Where did Jesus go on the Sabbath day? Matt. 12: 1, first part.
2. What did His disciples do? Verse 1, last part.
3. What fault did the Pharisees find? Verse 2. Note 1.
4. To whose example did Jesus cite them? Verse 3.
5. What did David do in the case cited? Verse 4.
6. What practice of the priests did Jesus then mention? Verse 5.

7. What comparison did He make? Verse 6.
8. What scripture did the Pharisees ignore in practice? Verse 7, first part.
9. Into what error did this ignorance cause them to fall? Verse 7, last part.
10. What important truth did Jesus declare? Verse 8.
11. Was man made for the Sabbath, or the Sabbath for man? Mark 2:27. Note 2.
12. Where did Jesus next go? Matt. 12:9.
13. Whom did He find there? Verse 10, first part.
14. What question was asked Jesus? Verse 10, last part. Why?
15. What question did Jesus ask in reply? Verse 11.
16. What further question did He ask? Verse 12, first part.
17. What conclusion did Jesus draw? Verse 12, last part.
18. What did Jesus then do? Verse 13. With what result?
19. What did the Pharisees do? Verse 14.
20. How did Jesus thwart their purpose? Verse 15, first part.
21. What did Jesus do for the multitudes? Verse 15, last part.
22. What did He charge them, and why? Verses 16, 17.
23. Study Isaiah's prophecy of Christ. Verses 18-21.

Notes

1. The Pharisees were always great sticklers for the law and the letter. Here, however, the word "lawful" really contains no reference to the law, but may be rendered "permitted." What the law of God requires or forbids in spirit, often differs widely from what the traditions of the Jews permitted, or what man-made regulations now may allow. It was by a rule of their own the Pharisees were measuring the conduct of Jesus and His disciples. By tradition, the Sabbath had been made a yoke of

bondage. The Author of the Sabbath swept away their traditions, and taught the people true Sabbath keeping. The following from Edersheim gives a few of the many traditions with which the Pharisees had surrounded the Sabbath, till its true object was lost:

"Next, certain regulations are laid down to guide the Jew when dressing on the Sabbath morning, so as to prevent his breaking its rest. Hence he must be careful not to put on any dress which might become burdensome, nor to wear any ornament which he might put off and carry in his hand, for this would be a 'burden.' A woman must not wear such headgear as would require unloosing before taking a bath, nor go out with such ornaments as could be taken off in the street, such as a frontlet, unless it is attached to the cap, nor with a gold crown, nor with a necklace or nose ring, nor with rings, nor have a pin in her dress. The reason for this prohibition of ornaments was, that in their vanity women might take them off to show them to their companions, and then, forgetful of the day, carry them, which would be a 'burden.' Women are also forbidden to look in the glass on the Sabbath, because they might discover a white hair and attempt to pull it out, which would be a grievous sin; but men ought not to use looking-glasses even on week days, because this was undignified. A woman may walk about her own court, but not in the street, with false hair."

"A plaster might be worn, provided its object was to prevent the wound getting worse, not to heal it, for that would have been a work. Ornaments which could not easily be taken off might be worn in one's courtyard. Similarly, a person might go about with wadding in his ear, but not with false teeth, nor with a gold plug in the tooth. If the wadding fell out of the ear, it could not be replaced."

"If a woman were to roll wheat to take away the husks, she would be guilty of sifting with a sieve. If she were rubbing the ends of the stalks, she would be guilty of threshing. If she were cleaning what adheres to the side of a stalk, she would be guilty of sifting. If she were bruising the stalk, she would be guilty of grinding. If she were throwing it up in her hands, she would be guilty of winnowing. Distinctions like the following are made: A radish may be dipped into salt, but not left in it too long, since this would be to make pickle. A new dress might be put on, irrespective of the danger that in so doing it might be torn. Mud on the dress might be crushed in the hand and shaken off, but the dress might not be rubbed (for fear of affecting the material). If a person took a bath, opinions are divided, whether the whole body should be dried at once, or limb after limb. If the water had fallen on the dress, some allowed the dress to be shaken but not wrung; others,

to be wrung but not shaken."—Edersheim, "The Life and Times of Jesus," pages 781-783.

2. Such a statement should not be interpreted loosely. The Sabbath is a sacred institution, not to be regarded lightly. But God's purpose in establishing it was man's uplift and joy. It was not meant for the terrible burden the Jews had made of it with their many petty rules and regulations contrary to its spirit, and observed in form only. The Sabbath is a gift of God to man—one of the gifts of His love. Made for man, every man ought to receive it as a gift from his Creator.

Lesson 13 — Summary and Review

JUNE 26, 1915

DAILY STUDY OUTLINE

Sabbath	Read the lesson scripture	
Sunday	Read Matthew 7, and learn the chapter contents	Ques. 1-4
Monday	Read Matthew 8, and learn the chapter contents	Ques. 1-6
Tuesday	Read Matthew 9, and learn the chapter contents	Ques. 1-5
Wednesday	Read Matthew 10, and learn the chapter contents	Ques. 1-6
Thursday	Read Matthew 11, and learn the chapter contents	Ques. 1-5
Friday	Read Matthew 12: 1-21, and learn the contents	Ques. 1-3

LESSON SCRIPTURE: Matt. 7: 1 to 12: 21.

Questions

CHAPTER 7

1. What instruction did Jesus give on judging?
2. Of what practical value has this instruction been to you since studying it at the beginning of the quarter?
3. What did Jesus teach on asking? and how did He illustrate His teaching?
4. What principles of doing did He give as illustrated (a) by the narrow way, (b) by fruit bearing, and (c) by the building of a house?

CHAPTER 8

Healing of the Leper, the Centurion's Servant, Peter's Mother-in-law, and the Two Demoniacs; The Terms of Discipleship; Stilling the Tempest.

1. How was the leper cleansed?
2. What was remarkable about the healing of the centurion's servant?
3. Of what was Peter's mother-in-law healed, and how?
4. Where and how were the two demoniacs healed?
5. On what conditions may we become disciples of Jesus?
6. Relate the story of stilling the tempest.

CHAPTER 9

Healing of the Palsied Man, Jairus's Daughter, the Two Blind Men, and the Dumb Man; Call of Matthew; Jesus the Bridegroom; Laborers for the Harvest.

1. How was the faith and perseverance of the palsied man rewarded?
2. Tell the story of healing Jairus's daughter, with the healing of the woman on the way.
3. How did the two blind men seek and obtain their eyesight?
4. How did the healing of the dumb man affect the multitude?
5. Relate the call of Matthew, the parable of the bridegroom, and the necessity and call for laborers.

CHAPTER 10

Sending Out of the Twelve; As Sheep among Wolves; Bearing the Cross.

1. What message and work were given to the twelve apostles?

2. What directions were given about their temporal needs? Why?

3. Point out what conditions they would meet, showing that they went as sheep among wolves, and how they should meet these conditions.

4. What were they not to fear? What were they to fear?

5. What experiences would show that the Christian life is not one of outward peace? How may the Christian show himself worthy of the name he bears?

6. How does Jesus give assurance that faithful service, even in very small things, shall be rewarded?

CHAPTER II

Testimony on the Work of John the Baptist; Upbraiding the Cities; Knowing the Father; Call to the Weary.

1. What evidence of His Messiahship did Jesus give to John?

2. What testimony did He bear to John's work?

3. Why and how did Jesus upbraid the cities?

4. How only may we know the Father?

5. Repeat from memory Jesus' loving call to the weary.

CHAPTER 12, VERSES 1-21

Sabbath Keeping; Prophecy Concerning Jesus Fulfilled.

1. How did Jesus answer the criticism of the Pharisees on His Sabbath keeping?

2. How did He define the purpose of the Sabbath, and His relation to it?

3. What prophecy of Isaiah did Jesus fulfill? How?

Important Helps

Every lesson in this QUARTERLY suggests that you read "Desire of Ages" or "Mount of Blessing." And every QUARTERLY for this year, and the one for the first quarter of 1916, will suggest the same thing.

Why?

Because these books offer most excellent helps on the lessons. Don't be without them all these months, or you will miss much.

A cloth bound copy of "Desire of Ages" may be had for \$1.50; the same in flexible leather for \$2.00.

"Thoughts from the Mount of Blessing," cloth, at 75 cents.

Don't overlook the children. "Christ Our Saviour" is just the thing for them. Cloth, 75 cents.

Prices 10% higher in Canada.

Tract societies are able to furnish any of these helps on short notice.

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The Sabbath School Department has arranged with the Review and Herald Publishing Association for supplying our schools with colored Memory Verse Cards to replace the smaller, one-color cards hitherto used.

Large 2 x 3 feet colored Picture Rolls, of 12 sheets, each one an enlarged memory verse illustration, may also be had. These large rolls are securely and neatly mounted on a wood-clasp head, ready to hang up before the class or the division.

Children will be delighted with these rolls and small memory verse cards. Teachers will find them very helpful.

Either of the above may be secured on short notice, from your tract society, the rolls for \$1.00 each, the memory verse cards at old prices,—6c a set for one to four sets, 5c a set for five or more sets, postpaid.