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Senior Division, October to December, 1919



"Render . . . unto God the things that are God's."

THIRTEENTH SABBATH OFFERING

December 27, 1919

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SUBJECT—Epistle to the Philippians

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PACIFIC PRESS PUBLISHING ASSOCIATION
Mountain View, California

Studies on the Church; Its Work and Financial Support

Lesson 1—The Church

OCTOBER 4, 1919

Daily Study Outline

SEED THOUGHT: "A fuller sense of God's relationship to those whom He has purchased with the gift of His Son, a greater faith in the onward progress of His cause in the earth,—this is the great need of the church to-day."—*"Prophets and Kings," page 248.*

1. Early existence of the church, questions 1-4.
2. The name, foundation, and head of the church, questions 5-10.
3. How man becomes a part of the church, questions 11-14.
4. What the redemption of the church cost, questions 15-17.
5. Responsibility of members, questions 18, 19.
6. Study the notes.
7. Review the lesson.

Questions

1. What admonition does the apostle Paul give to believers? 2 Cor. 6: 14-18.
2. What is this body of believers called? Heb. 12: 23. Note 1.
3. In his address to the Sanhedrin, at what early period did Stephen say the church existed? Acts 7: 38.
4. What are some of the names used to distinguish this body of believers?
 - a. "The children of God." Matt. 5: 9.
 - b. "The family" or household of God. Eph. 3: 15.
 - c. "My people." Rev. 18: 4.
 - d. "My brother and sister." Mark 3: 33-35.
5. By what other term is the universal church known? Eph. 5: 29, 30.
6. Who is the head of the church? Col. 1: 15-18. Note 2.
7. Upon what is the church founded? Matt. 16: 18; 1 Cor. 3: 11. Note 3.
8. Into what are the believers built up? 1 Peter 2: 5.
9. Who is the chief corner stone in this spiritual temple? Eph. 2: 19, 20.
10. How is the close and living connection of this spiritual body expressed? Col. 2: 1, 2. Note 4.
11. How enduring is the church? Matt. 16: 18.
12. What authority is given to the church? Verse 19. Note 5.
13. How do sinners become a part of the body of Christ? John 1: 12, 13; 3: 3.

14. At what infinite cost was the church purchased? Acts 20: 28.
15. For what was Christ given? Eph. 1: 22, 23.
16. What moved Christ to give Himself for the church? Eph. 5: 25. Note 6.
17. What sacred responsibility rests upon the church as the body of Christ? Matt. 5: 13-16. Note 7.
18. As members of the church, whom are we to represent? John 17: 18.
19. Of what great family are we a part? Eph. 3: 14, 15. Note 8.

Notes

1. Church—"A body of Christian believers holding the same creed, observing the same rites, and acknowledging the same ecclesiastical authority."—*Webster*.

In the New Testament, the word "church" has two meanings:

- a. The whole body of believers. Eph. 1: 22.
 - b. A particular, or local organization. Acts 8: 1.
2. "The church is built upon Christ as its foundation; it is to obey Christ as its head. It is not to depend upon man, or be controlled by man."—*The Desire of Ages*, page 414.
 3. The word "Peter" means a *fragment of rock, a movable stone*—not a fitting symbol for the foundation of a building. The word "rock" in the same verse means *solid mass of rock*, in its native state, immovable as a whole—fit symbol for a stable, permanent foundation of the church. That "rock" refers to Christ, Son of man, and Son of God, not to Peter, cannot be doubted. Peter or any other believer may become by faith a "living stone" built into a spiritual house (1 Peter 2: 3-5), but "other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11.
 4. Study the words "knit together." Bones that are broken will knit together when they have life in them. The Spirit of life in the church will cause the members to hold together, to be knit together, to grow together. It is through Christ that all things hold together.
 5. "The keys of the kingdom of heaven' are the words of Christ. All the words of Holy Scripture are His, and are here included. These words have power to open and to shut heaven. They declare the conditions upon which men are received or rejected. Thus the work of those who preach God's Word is a savor of life unto life or of death unto death. There is a mission weighted with eternal results."—*Id.*, page 414.
 6. "The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary, that one might be saved in His kingdom. He will never abandon one

for whom He has died. Unless His followers choose to leave Him, He will hold them fast."—*Id.*, page 480.

"The church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard."—*Mrs. E. G. White, in General Conference Bulletin, 1893, page 408.*

7. "The church, endowed with the righteousness of Christ, is His depository, in which the riches of His mercy, His grace, and His love, are to appear in full and final display."—*"The Desire of Ages," page 680.*

8. "In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother."—*Id.*, pages 25, 26.

Lesson 2—The Organization of the Church

OCTOBER 11, 1919

Daily Study Outline

SEED THOUGHT: "The church, endowed with the righteousness of Christ, is His depository, in which the riches of His mercy, His grace, and His love, are to appear in full and final display."—*"The Desire of Ages," page 680.*

1. God the author of order, questions 1-3.
2. Qualification of elders, questions 4-8.
3. Qualification of deacons, questions 9, 10.
4. Coöperation with others, questions 11, 12.
5. Relation of the church to the world, questions 13, 14.
Read "Christ's Object Lessons," pages 284-291.
6. Read "The Desire of Ages," pages 20-26.
7. Review the lesson.

Questions

1. Of what is God not the author? Of what is He the author? 1 Cor. 14: 33.
2. What is the Lord's admonition to the church? Verse 40. Note 1.
3. Why did the apostle Paul leave Titus at Crete? Titus 1: 5. Note 2.
4. What organization was effected by Paul and Barnabas in every church? Acts 14: 21-23. Note 3.
5. What are the qualifications of an elder, or bishop? Titus 1: 7-9; 1 Tim. 3: 2-7. Note 4.
6. What exhortation is given by the apostle Peter to elders? What reward for faithfulness is promised? 1 Peter 5: 1-4.
7. What instruction did the apostle Paul give to the Ephesian elders? Acts 20: 28. Note 5.

8. What will sound doctrine enable the elder to do? Titus 1: 9, 13. Note 6.
9. What are the qualifications of a deacon? 1 Tim. 3: 8-13. Note 7.
10. What reasons are given for their appointment? What high qualification is mentioned? Acts 6: 1-4. Note 8.
11. What should be the attitude of the church toward their officers, and toward each other? 1 Thess. 5: 12, 13; Rom. 12: 10.
12. What example of thorough organization was anciently established among God's people? Deut. 1: 10-15.
13. What charge was given to these leaders? Verses 16, 17. Note 9.
14. Why was this written? 1 Cor. 10: 11.

Notes

1. "As the angel from heaven rolled away the stone, the other entered the tomb, and unbound the wrappings from the body of Jesus. But it was the Saviour's hand that folded each, and laid it in its place. In His sight who guides alike the star and the atom, there is nothing unimportant. Order and perfection are seen in all His work."—*"The Desire of Ages," page 789.*

2. In a comment on this verse, "Conybeare and Howson" say, "Not simply 'set in order,' but set in order farther." Evidently the great apostle believed fully in the most perfect order and organization in the church under his care; and desiring that this work should be more fully perfected than he was able to do while with them, he left his faithful and tried helper to complete the work.

3. "As an important factor in the spiritual growth of the new converts, the apostles were careful to surround them with the safeguards of gospel order. Churches were duly organized in all places in Lycaonia and Pisidia, where there were believers. Officers were appointed in each church, and proper order and system was established for the conduct of all the affairs pertaining to the spiritual welfare of the believers."—*"The Acts of the Apostles," page 185.*

4. It is evident, from the high qualifications set forth, that the apostle regarded the work of an elder as of great importance, and the office as one that carried with it great responsibility.

That the office of "elder" is the same as that of "bishop" may be seen by comparing 1 Tim. 3: 1-7 with Titus 1: 7-9. The correct meaning of the term "bishop" may be seen by reference to the marginal reading of these passages as given in the Revised Version, where the word "overseer" is substituted for "bishop." That the elder is an overseer is shown by 1 Peter 5: 1, 2, where it is stated that he is to take the

oversight of the flock, or church. The terms "overseer" and "bishop" are derived from the same word.

5. The work of feeding the flock over which one is placed by the Holy Spirit as an "overseer" is a weighty responsibility. It calls for study, the deepest piety, and the most godly life.

6. The importance of this counsel cannot be overestimated. Unless those who lead and instruct the church are in harmony with the Word of God and the message for the time, they will bewilder the flock, and confusion and error will result. Especially at this time, when every wind of doctrine is blowing, the church overseers should be "sound in the faith."

7. The position of a deacon is a responsible one. He stands next to the elder, and in a very special way should share the burdens of the church.

8. There are other important offices in the church, such as treasurer, clerk, deaconess, etc., which require capable, consecrated persons to carry on the work properly.

9. "Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from Heaven's arrangement as he can; therefore he deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united, and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say so. They are amenable to no man. I was shown that it is Satan's special work to lead men to feel that it is God's order for them to strike out for themselves, and choose their own course, independent of their brethren.

"I was pointed back to the children of Israel. Very soon after leaving Egypt they were organized and most thoroughly disciplined. . . .

"The travels of the children of Israel are faithfully described; the deliverance which the Lord wrought for them, their perfect organization and special order, their sin in murmuring against Moses and thus against God, their transgressions, their rebellions, their punishments, their carcasses strewn in the wilderness, because of their unwillingness to submit to God's wise arrangements,—this faithful picture is hung up before us, as a warning lest we follow their example of disobedience, and fall like them. . . .

"Has God changed from a God of order? No; He is the same in the present dispensation as in the former. Paul says, 'God is not the author of confusion, but of peace.' He is as particular now as then. And He designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses, for the benefit of the children of Israel."—"*Testimonies for the Church*," volume 1, pages 650, 652, 653.

Lesson 3—The Unity of the Church

OCTOBER 18, 1919

Daily Study Outline

SEED THOUGHT: "The glory which Thou gavest Me I have given them; that they may be one, even as We are one." John 17: 22.

1. Read "*Testimonies for the Church*," volume 5, pages 613-621.
2. The new commandment, questions 1-4.
3. The church at Corinth, questions 5-7.
4. Result of an unforgiving spirit, questions 8-10.
5. Danger of judging, questions 11-14.
6. Reconciling a brother, questions 15-19.
7. Review the lesson.

Questions

1. For what degree of unity in His church did the Saviour pray? John 17: 20, 21. Note 1.
2. What are we to keep? Eph. 4: 3, 4.
3. What new commandment did Christ give to His disciples? John 13: 34; 15: 12.
4. How did the evangelist write of this at another time? 1 John 2: 7-11. Note 2.
5. What report of the church at Corinth was given the apostle Paul? 1 Cor. 1: 11.
6. What did he exhort the church to do? Verses 10, 12, 13. Note 3.
7. What was Paul's farewell exhortation to this church? 2 Cor. 13: 11.
8. How may we know that we have passed from death unto life? 1 John 3: 14, 15.
9. What solemn warning did Jesus give those who cherish an unforgiving spirit? Mark 11: 25, 26.
10. How does God regard the matter of judging the motives of our brethren? James 4: 11; 1 Cor. 4: 4, 5. Note 4.
11. What warning and instruction is given concerning judging others? Matt. 7: 1-5. Note 5.

12. What is the spiritual condition of those who judge others? Rom. 2: 1-3. Note 6.
13. Who only shall dwell in God's holy hill? Ps. 15: 1-3.
14. What spirit should be manifested toward those who offend us? Col. 3: 12, 13. Note 7.
15. If a brother trespass against us, what is our duty? Matt. 18: 15. Note 8.
16. If the offending brother will not hear us, what are we to do? Verse 16.
17. If he still refuse to hear, what should be our next step? Verse 17.
18. How should we treat those from whom the church has withdrawn the hand of fellowship? 2 Thess. 3: 14, 15. Note 9.
19. What does the apostle say we ought to be willing to do for the brethren? 1 John 3: 16.

Notes

1. "If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church trials dishonor our Redeemer."—*Testimonies for the Church,* volume 4, page 19.

2. This commandment to love one another, though known from ancient times (Lev. 19: 18), is new to those who have never learned to do it.

3. "Satan is constantly seeking to introduce distrust, alienation, and malice among God's people. We shall often be tempted to feel that our rights are invaded, even when there is no real cause for such feelings. Those whose love for self is stronger than their love for Christ and His cause, will place their own interests first, and will resort to almost any expedient to guard and maintain them. Even many who appear to be conscientious Christians are hindered by pride and self-esteem from going privately to those whom they think in error, that they may talk with them in the spirit of Christ, and pray together for one another. When they think themselves injured by their brethren, some will even go to law instead of following the Saviour's rule."—*The Acts of the Apostles,* page 305.

4. "Ourselves faulty, we are not qualified to sit in judgment upon others. Finite men can judge only from outward appearance. To Him alone who knows the secret springs of action, and who deals tenderly and compassionately, is it given to decide the case of every soul."—*Thoughts from the Mount of Blessing,* page 179.

5. "Do not make your opinions, your views of duty, your interpretations of Scripture, a criterion for others, and in

your heart condemn them if they do not come up to your ideal. Do not criticize others, conjecturing as to their motives, and passing judgment upon them."—*Id.*, page 178.

6. "Those who condemn or criticize others, proclaim themselves guilty; for they do the same things. In condemning others, they are passing sentence upon themselves, and God declares that this sentence is just. He accepts their own verdict against themselves."—*Id.*, page 179.

7. "I saw that some are withering spiritually. They have lived some time watching to keep their brethren straight,—watching for every fault, to make trouble with them. And while doing this, their minds are not on God, nor on heaven, nor on the truth; but just where Satan wants them,—on some one else. Their souls are neglected; they seldom see or feel their own faults, for they have had enough to do to watch the faults of others without so much as looking to their own souls, or searching their own hearts. A person's dress, bonnet, or apron takes their attention. They must talk to this one or that one, and it is sufficient to dwell upon for weeks. I saw that all the religion a few poor souls have, consists in watching the garments and acts of others, and finding fault with them. Unless they reform, there will be no place in heaven for them, for they would find fault with the Lord Himself."—"*Testimonies for the Church*," volume 1, page 145.

8. "Ministers and lay members of the church displease God when they allow individuals to tell them the errors and faults of their brethren. They should not listen to these reports, but should inquire, 'Have you strictly followed the injunctions of your Saviour? Have you gone to the offender, and told him his faults between you and him alone? And has he refused to hear you? Have you carefully and prayerfully taken two or three others, and labored with him in tenderness, humility, and meekness, your heart throbbing with love for his soul?' If the Captain's orders, in the rules given for the erring, have been strictly followed, then an advance step is to be taken,—tell it to the church, and let action be taken in the case according to the Scriptures. Then it is that heaven will ratify the decision made by the church in cutting off the offending member if he does not repent. If these steps have not been taken, close the ear to complaints, and thus refuse to take up a reproach against your neighbor. If there were no brethren and sisters to do this, evil tongues would soon cease; for they would not find so favorable a field in which to work in biting and devouring one another."—*Id.*, volume 5, pages 616, 617.

9. The work of the church is to win souls. If one has taken a course which makes it the duty of the church to withdraw the hand of fellowship, it is our duty to labor as untiringly for the salvation of this person as for others who have never been members of the church.

Lesson 4—Baptism

OCTOBER 25, 1919

Daily Study Outline

SEED THOUGHT: "Baptism is a most solemn renunciation of the world."—*"Testimonies for the Church,"* volume 6, page 91.

1. Read "Testimonies for the Church," volume 6, pages 91-99.
2. Belonging to Christ, questions 1, 2.
3. Baptized into His name, questions 3-5.
4. Putting off sin; putting on Christ, questions 6, 7.
5. Prerequisites of baptism, questions 8-17.
6. Power promised to the baptized believer, questions 18, 19.
7. Review the lesson.

Questions

1. As children of God, what are we instructed to do? Rom. 6: 11. Note 1.
2. If we belong to Christ, what is our condition? Col. 3: 3. Note 2.
3. How is this condition of death to sin symbolized? Rom. 6: 3-5. Note 3.
4. Of what family do we thus become a part? Gal. 3: 26, 27.
5. Whose name do we bear? Matt. 28: 19. Note 4.
6. When we are born again, what do we put off? Eph. 4: 22; Col. 3: 8, 9.
7. What do we put on? Eph. 4: 23-25; Col. 3: 9, 10.
8. What instruction did Jesus give in regard to the rite of baptism? Matt. 28: 19, 20.
9. What example did He leave us? Matt. 3: 13-17.
10. What should precede baptism? Mark 16: 16; Acts 2: 38. Note 5.
11. What followed the preaching of Paul to the jailer at Philippi? Acts 16: 32, 33. Note 6.
12. What question did those ask who were convicted by the Spirit, under Peter's preaching on the Day of Pentecost? Acts 2: 37. Note 7.
13. What was Peter's reply? Verse 38.
14. How many believed and were baptized? Verse 41.
15. When the Ethiopian eunuch believed on Jesus from the instruction of Philip, what request did he make? Acts 8: 36. Note 8.
16. What reply did Philip make? Verse 37.
17. What command was given? What did Philip do? Verses 38, 39.
18. What was manifested in Christ's resurrection? 2 Cor. 13: 4.

19. What power is it the privilege of the baptized believer to know? Phil. 3:10; Eph. 1:18-20. Note 9.

Notes

1. We are to "reckon," or count, that we are "dead indeed" to sin. Here is the secret of a victorious Christian life. When temptation even in its most enticing forms comes to us, we are to say, No, I cannot do this wicked thing. I am dead to such things. On the other hand, we are to reckon that we are "alive unto God." When Christian duties come to us, though they may involve a sacrifice, we are to say, Yes, I am alive to these things through Christ.

2. "The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit."—*The Desire of Ages*, page 172.

3. Buried with Christ by baptism. As we bury our loved ones who are taken from us by death, so those who die to sin are to be buried in the watery grave. Incidentally, by this figure we are taught how baptism should be administered. The sprinkling or pouring of water is not symbolical of a burial.

4. Baptism is the ceremony that publicly unites us to Christ, and admits us into His household, the church, to a place among the "holy brethren." (Heb. 3:1.) We are then sons of God (Gal. 4:6), and Christ is our brother (Heb. 2:12). A woman may accept the love of a man, and devotedly give her heart to him, but she has no right to bear his name until after the marriage ceremony has been performed. No more have we the right to bear the name of Christ, until we have been baptized into the name of the Father, the Son, and the Holy Ghost.

5. Genuine faith in Christ and repentance of sin precede baptism. Baptism is the outward expression of an inward work. This precludes the baptism of infants not having attained to the years of accountability, as they cannot exercise faith in Christ, or repent of sin.

6. Paul and Silas went to Philippi in response to the vision which appeared to Paul of a man saying, "Come over into Macedonia, and help us." All the circumstances after their arrival seemed to be working to hinder the progress of the gospel; yet the Lord worked in a very marvelous way, and a company of baptized believers was developed.

7. "It is not at all improbable that some, perhaps many, among the multitude had joined in the cry of 'Crucify Him.'"—*Sadler*.

8. "The eunuch had never heard before of Christian baptism, and could not have asked for it unless Philip had laid great stress upon its reception."—*Id.*

9. "When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan."—*"The Desire of Ages,"* pages 323, 324.

Lesson 5—The Ordinances of the Church

NOVEMBER 1, 1919

Daily Study Outline

SEED THOUGHT: "When believers assemble to celebrate the ordinances, there are present messengers unseen by human eyes."—*"The Desire of Ages,"* page 656.

1. Read chapter 71 in "The Desire of Ages."
2. Read chapter 72 in "The Desire of Ages."
3. Humility, questions 1-4.
4. True greatness, questions 5, 6.
5. The ordinance of humility, questions 7-10.
6. The Lord's Supper, questions 11-17.
7. Review the lesson.

Questions

1. With whom does God dwell? Isa. 57:15.
2. What promise is made to those who are humble? 1 Peter 5:6.
3. What position did the Son of God voluntarily choose when He came into the world? Phil. 2:6, 7.
4. What statement of this principle did Jesus make? How was this exemplified in His life? Matt. 20:28. Note 1.
5. As viewed by heaven, who is regarded the greater, one that ministers, or the one ministered unto? Matt. 20:25-27.
6. Instead of recognizing the true greatness of unselfish ministry for others, for what were the disciples striving the night before the crucifixion? Mark 9:33, 34; Luke 22:24. Note 2.
7. What ordinance did Jesus institute the night before the crucifixion, to keep before His followers this principle of unselfish sacrifice? John 13:3-5. Note 3.
8. What did Peter say as Jesus was preparing to wash his feet? What did Jesus reply? Verses 6-11.

9. When He had sat down, what lesson did He press home upon the disciples? Verses 12-15. Note 4.
10. What did Jesus say should be our attitude toward this ordinance? Verses 16, 17.
11. After washing His disciples' feet, what did He do? John 13: 12; Matt. 26: 26.
12. As He gave them the cup, what did He say? Verses 27, 28. Note 5.
13. In partaking of these emblems, what event do we keep in mind? How long will this memorial be observed? 1 Cor. 11: 26.
14. By what are we reconciled to God? By what saved? Rom. 5: 10.
15. What is the result when one partakes of this bread and wine not discerning the body of Christ? 1 Cor. 11: 27-29. Note 6.
16. When will Jesus drink again of the fruit of the vine? Matt. 26: 29. Note 7.
17. How was this sacred service closed? Where did Jesus and His disciples go? Verse 30.

Notes

1. "In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others."—*"The Desire of Ages,"* page 649.

2. The spirit of self-exaltation finds its origin in Satan. It was this desire for supremacy which caused the fall of Lucifer. See Isa. 14: 12-17.

Referring to the disciples, this statement is made: "Many of their contentions for supremacy, much of their dissatisfaction with Christ's methods, originated with Judas."—*"Education,"* page 92.

"Before honor is humility. To fill a high place before men, Heaven chooses the worker who, like John the Baptist, takes a lowly place before God."—*"The Desire of Ages,"* page 436.

"The strife probably began when the disciples were assembled in the upper room, and were about to take their places at the table."—*Peloubet.*

3. "At length all were reclining at the tables, and the Passover supper was begun. Jesus wisely waited until time had been given for the excitement to be quieted, and the disciples to come to a better frame of mind. Then, by a symbolic action, He taught them a lesson which has been needed all down the ages. He who had all power, who came from God, and was going to God, arose from the supper, poured

water into a basin, and washed His disciples' feet, including the feet of Judas, into whose heart the devil had put the plan to betray Him."—*Id.*

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

5. "Gave thanks." "From the Greek word *eucharistesas*, thus translated, comes *The Eucharist, i. e., The Thanksgiving*, as the name of the Lord's Supper."—*Peloubet.*

"Drink it new with you in My Father's kingdom." "The thought of the meeting again is brought in to brighten the gloom of the leave-taking." Neither here nor in eternity will Jesus again meet all His disciples around the table. Judas will be missing.

6. If through faith the believer discerns by these emblems His Lord dying on Calvary to atone for his sins, having confessed them, he is not eating and drinking "unworthily."

7. The Saviour bears His people upon His heart, and looks forward with joy to that time when He will be surrounded in His kingdom with the whole family of the redeemed.

Lesson 6—The Mission of the Church

NOVEMBER 8, 1919

Daily Study Outline

SEED THOUGHT: "If there had been but one lost soul, Christ would have died for that one."—*"Christ's Object Lessons," page 187.*

"For one sinner Christ would have laid down His life."—*Id., page 196.*

1. Read "Christ's Object Lessons," pages 284-306.
2. Mission of the church, questions 1-3.
3. Individual responsibility, questions 4-11.
4. Fields ready for harvest, questions 12, 13.
5. The reward, questions 14-17.
6. Power promised, question 18.
7. Review the lesson.

Questions

1. What was Christ's object in placing His church in the world? Matt. 5: 14-16; John 17: 18.
2. What was the mission of Christ to the world? Luke 19: 10; John 10: 10, 11. Note 1.
3. By whose authority did He work? John 8: 42; 12: 44-46.
4. For how many did Jesus die? 1 Tim. 2: 3-6; Heb. 2: 9. Note 2.
5. What has He given to every man? Mark 13: 34. Note 3.

6. With whom do we labor? 1 Cor. 3:9; Deut. 31:8.
7. How will even small acts of labor, if done for Jesus, be rewarded? Mark 9:41. Note 4.
8. How extensively is the gospel to be preached? Rev. 14:6, 7; Mark 16:15.
9. What assurance is given by the Lord that His word will accomplish its purpose? Isa. 55:10, 11.
10. How are we to labor? Ps. 126:5, 6; Acts 20:31. Note 5.
11. With what confidence may we labor? 1 Cor. 15:58.
12. What fact should now invite us to earnest labor? John 9:4.
13. What may be truly said of the field at the present time? John 4:35, 36; compare Rev. 14:14, 15.
14. How much zeal should we manifest in our labor? Eccl. 9:10. Note 6.
15. What will be the crown of rejoicing of the redeemed? Phil. 4:1; 1 Thess. 2:19, 20.
16. What will be the reward of those who bring sheaves to God? Dan. 12:3.
17. What is said of those who win souls? Prov. 11:30.
18. What power is promised to those who labor for the lost? Matt. 28:18-20.

Notes

1. "In the parable the shepherd goes out to search for one sheep,—the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one."—*Christ's Object Lessons*, page 187.

2. "He [Christ] left His home of security and peace, left the glory that He had with the Father before the world was, left His position upon the throne of the universe. He went forth, a suffering, tempted man; went forth in solitude, to sow in tears, to water with His blood, the seed of life for a world lost."—*Id.*, page 36.

3. "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."—*Id.*, page 327.

4. "The smallest duty done in sincerity and self-forgetfulness, is more pleasing to God than the greatest work when marred with self-seeking."—*Id.*, page 402.

5. It is our part to sow the seed (Eccl. 11:6); it is God's part to give the increase (1 Cor. 3:6).

6. "As the will of man coöperates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings."—*Id.*, page 333.

Lesson 7 — The Anointing of the Church for Service

NOVEMBER 15, 1919

Daily Study Outline

SEED THOUGHT: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4: 6.

"This promised blessing [the Spirit], claimed by faith, brings all other blessings in its train."—*"The Desire of Ages,"* page 672.

1. Read "Testimonies for the Church," volume 8, pages 19-23.
2. Christ anointed, questions 1-3.
3. Preparation for Pentecost, questions 4-7.
4. The Spirit to abide with the church, questions 8-10.
5. Work of the Spirit in the life, questions 11-13.
6. Prayer for the Spirit, questions 14-16.
7. Review the lesson.

Questions

1. What came upon Jesus at His baptism? Luke 3: 21, 22; Matt. 3: 16, 17.
2. For what purpose was this heavenly anointing given Him? Luke 4: 18.
3. What is the result of this anointing? Acts 10: 38. Note 1.
4. Before His ascension, what did Jesus instruct His disciples to do? Luke 24: 49; Acts 1: 4. Note 2.
5. What preparation did they make for receiving the Spirit? Acts 1: 14. Note 3.
6. When the Holy Spirit came upon them, what was the result? Acts 2: 1-8.
7. What power accompanied the word spoken? Acts 2: 41; 5: 14, 28, 42; 6: 7, 8. Note 4.
8. To what extent was the gospel to be proclaimed? Acts 1: 8.
9. In the early history of the church, what was each believer expected to receive? Acts 8: 14-17; 9: 17.
10. How long is the Holy Spirit to abide with the church? John 14: 16, 17. Note 5.
11. What is the work of the Spirit for the world? John 16: 7, 8.
12. What fruit does it cause to appear in the life? Gal. 5: 22-26.
13. What does it bring into the heart of one who receives it? Rom. 5: 5.
14. How willing is Jesus to give the Holy Spirit to His children? Luke 11: 13.

15. What great outpouring of the Spirit is promised for the last days? Joel 2: 28, 29.
16. At this time, what are we instructed to pray for especially? Zech. 10: 1.

Notes

1. The baptism of the Holy Spirit was given to Jesus for service. In like manner, it will be given to His followers who will use it in going about doing good. "To take His yoke is one of the first conditions of receiving His power. The very life of the church depends upon her faithfulness in fulfilling the Lord's commission. To neglect this work is surely to invite spiritual feebleness and decay."—*The Desire of Ages*, page 825.

2. The disciples had been with Jesus and listened to His instruction; they had witnessed the miracles He performed in stilling the sea, healing the sick, and raising the dead; but this did not qualify them for the great work before them. They must have a personal experience in the things of God, and a baptism of the Spirit for service. It is the same with us. No theory of truth, however correct it may be, is sufficient. It is the Spirit that imparts life for service.

3. "These disciples prepared themselves for their work. Before the Day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

"So it may be now. Instead of man's speculations, let the Word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant."—*The Desire of Ages*, page 827.

4. "Filled can mean nothing less than that the whole capacity of each man was occupied, and all his being under the influence. The degree of receptivity varied, no doubt, but the lesser and the greater vessels were all full. The whole nature was influenced; for that divine Spirit can enter into every part of a soul, and will prove Himself the Spirit of truth to the understanding, the Spirit of power and of love and of self-control to the will and the affections and the governing reason, the Spirit of sound understanding to the practical man; and the whole nature, filled with Him, will

flame with new brilliance, like a bit of black carbon in a stream of electricity. The Spirit of God has all humanity for its sphere of action."—*Maclaren*.

"We know that an unseen power exists by what it does. The sound, the flame, the speaking with tongues, were proofs of the unseen power of the Spirit. The apostles could not know and realize the presence of the Holy Spirit without some manifestations that made it known to the senses. No one ever saw the greatest forces in the world. No one ever saw electricity, or gravitation, or chemical forces. We know them only by what they do. We know the Holy Spirit by what He did and is still doing, especially in His transformation of people. From this time on, there was a marvelous change in the apostles. It was almost a transfiguration experience. So the dead wire is thrilled with electricity, and bursts out into light and power. They were common men no longer. As Mosheim says, 'Their ignorance was turned into light, their doubts into certainty, their fears into a firm and invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal.' Note especially the change in Peter from the man who, two months before, had forsaken his Lord, and fled, and thrice denied Him."—*Peloubet*.

5. "Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples."—"*The Desire of Ages*," page 672.

Lesson 8 — Covetousness

NOVEMBER 22, 1919

Daily Study Outline

SEED THOUGHT: "Every selfish, covetous person will fall out by the way."—"*Early Writings*," page 269.

1. Read "Early Writings," pages 266-269.
2. Covetousness defined, questions 1-3.
3. Warning against covetousness, questions 4-6.
4. The sins of Achan and Judas, questions 7-10.
5. Last-day disposition of wealth, questions 11, 12.
6. Charge of the apostle Paul, questions 13, 14.
7. Review the lesson.

Questions

1. Repeat the tenth commandment. Ex. 20:17. Note 1.
2. What is covetousness defined to be? Col. 3:5. Note 2.
3. What is the attitude of the covetous toward the Lord? Ps. 10:3, margin. Note 3.
4. What warning against this sin did the Saviour utter? Luke 12:15. Note 4.

5. By what parable did the Saviour illustrate the danger of covetousness? Verses 16-21.
6. What leads some to err from the faith? From what should the Christian flee? 1 Tim. 6:9-11. Note 5.
7. What caused Achan to sin? Joshua 7:21. Note 6.
8. What led Judas to betray his Lord? Mark 14:10, 11. Note 7.
9. What was the testimony of the apostle Paul in this matter? Acts 20:33.
10. What is one of the special sins of the last days? 2 Tim. 3:1, 2.
11. With whom are the covetous classed? 1 Cor. 5:9-11; 6:9, 10. Note 8.
12. When "the day of the Lord" comes, what disposition will many make of their wealth? Isa. 2:20, 21.
13. What charge is given against placing our affections on money? 1 Tim. 6:17-19.
14. Where should our affections be centered? Col. 3:2. Note 9.

Notes

1. "The tenth commandment strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful act."—*Patriarchs and Prophets*, page 309.

2. "Covetousness is the root of all evil: [1] Crimes, selfishness, oppressions, wrongs of all kinds, grow from this root. It stands in the way of all progress, all elevation of man. [2] It is the source of all evils to the covetous person; it is selfish, hard-hearted; it smothers every noble feeling and aspiration; it quenches every hope of religion; it sears the conscience; it asphyxiates and starves the intellect. It is full of wretchedness, stops up every avenue of real joy, drowning all the music of delight in the chink of gold."—*Peloubet*.

3. The Revised Version renders this text, "For the wicked boasteth of his heart's desire, and the covetous renounceth, yea, contemneth Jehovah." No deep-seated love for God can dwell in a covetous heart.

4. "God cannot approve of the least degree of covetousness or selfishness, and He abhors the prayers and exhortations of those who indulge these evil traits. As Satan sees that his time is short, he leads men on to be more and more selfish and covetous, and then exults as he sees them wrapped up in themselves, close, penurious, and selfish. If the eyes of such could be opened, they would see Satan in hellish triumph, exulting over them, and laughing at the folly of those who accept his suggestions and enter his snares."—*Early Writings*, page 268.

5. "Every selfish, covetous person will fall out by the way. Like Judas, who sold his Lord, they will sell good principles and a noble, generous disposition for a little of earth's gain."—*Early Writings,* page 269.

6. "Instead of giving all for Christ, many have taken the golden wedge and a goodly Babylonish garment, and hid them in the camp. If the presence of one Achan was sufficient to weaken the whole camp of Israel, can we be surprised at the little success which attends our efforts when every church and almost every family has its Achan? Let us individually go to work to stimulate others by our example of disinterested benevolence."—*Testimonies for the Church,* volume 5, page 157.

7. "The practice of the truths that Christ taught was at variance with his [Judas's] desires and purposes, and he could not bring himself to yield his ideas in order to receive wisdom from heaven. Instead of walking in the light, he chose to walk in darkness. Evil desires, covetousness, revengeful passions, dark and sullen thoughts, were cherished until Satan gained full control of him."—*The Acts of the Apostles,* page 558.

8. "If the reservoir be poisoned or polluted, then all the water drawn from the various faucets in the house will be poisoned or polluted. If the heart is polluted with covetousness, the deeds from the hands and the words from the mouth will be evil."—*Peloubet.*

9. "When the steamer Central America, with nearly six hundred passengers aboard, was wrecked off Cape Hatteras, September 12, 1857, in a fearful storm, many of the passengers, who were returning miners from the gold mines of California, divested themselves of their treasure belts and scattered the gold upon the cabin floors, telling those to take it who would, lest its weight about their persons should carry them to their death. Full purses, containing in some instances thousands of dollars, lay around untouched. Carpet-bags were opened, and the shining metal was poured out on the floor with the prodigality of death's despair. One of the passengers opened a bag and dashed about the cabin twenty thousand dollars in gold dust, and told him who wanted to gratify his greed for gold to take it. But it was passed by untouched, as the veriest dross."—*Our First Century,* pages 642, 643.

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Lesson 9 — The Blessing of Giving

NOVEMBER 29, 1919

Daily Study Outline

SEED THOUGHT: "Covetousness, the desire of benefit for self's sake, cuts the soul off from life."—"*Christ's Object Lessons*," page 259.

1. Read "Christ's Object Lessons," pages 103-114.
2. Read "Christ's Object Lessons," pages 115-121.
3. Promise to those who give, questions 1-3.
4. Liberal giving, questions 4-7.
5. How much we must forsake, questions 8-13.
6. The Lord remembers, question 14.
7. Review the lesson.

Questions

1. What words of our Lord are we exhorted especially to remember? Acts 20: 35.
2. What gracious promise is made to those who give? Luke 6: 38.
3. How is the principle illustrated in the experience of the widow of Zarephath? 1 Kings 17: 10-16.
4. What law in the natural world applies in giving? 2 Cor. 9: 6; compare Prov. 11: 24. Note 1.
5. How are we exhorted to give? Rom. 12: 8, margin.
6. What promise is made to those who give liberally? Prov. 11: 25; Isa. 32: 8.
7. According to what are we to give? 2 Cor. 8: 12; Deut. 16: 17. Note 2.
8. What kind of giver does the Lord love? 2 Cor. 9: 7. Note 3.
9. How much did Jesus give to save us? 2 Cor. 8: 9. Note 4.
10. How much must we forsake to be His disciples? Luke 14: 26-33. Note 5.
11. What indicates the place where our affections are centered? Luke 12: 33, 34.
12. How much did the poor widow put into the treasury? Mark 12: 41-44. Note 6.
13. What example of liberal giving was manifested in the churches of Macedonia? 2 Cor. 8: 1-5. Note 7.
14. What will the Lord not forget? Heb. 6: 10.

Notes

1. "A man that sows little must expect to reap little. If he sows a small piece of land, he will reap a small harvest; or if he is niggardly in sowing, and wishes to save his seed.

and will not commit it to the earth, he must expect to reap little. So it is in giving."—*Barnes*.

2. "Systematic giving is not enough; ten cents a month for a millionaire would be systematic. Proportionate giving is not enough; a cent for every hundred dollars of income would be proportionate. What is needed is a systematic, generous proportion."—*Peloubet*.

We are not to give to the Lord according to our own fancy, or as other people are giving, or according to other people's ability, but "every man according to *his* ability."

3. "'God loveth a cheerful giver,' Paul wrote to the Corinthians, using a word [*hilaron*] which has been translated into our 'hilarious.' God loveth such a giver. What an inheritance! What a baptism! Such a man lives in the love of the Almighty."—*J. H. Jowett*.

"I am so impressed with the importance that God attaches to sweet voluntariness that I am often tempted to resolve never to beg a cent for God again, but rather spend my energy in getting Christians spiritualized, assured that they will certainly become liberalized."—*A. J. Gordon*.

4. "The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift."—"*Steps to Christ*," page 24.

"All things Christ received from God, but *He* took to give."—"*The Desire of Ages*," page 21.

5. To hate is defined to mean "to regard with less affection, love less, esteem less."

"To love God with *all* the heart means not to love at all those things that would destroy our love for God. This is termed hate. But he who loves God with all his heart, will love father, mother, and all others, as no one outside of Christ can love them; but his love is for their eternal good, that they may be saved. To love them supremely is not to love God. Such love is worldly, carnal. It will end with this life. To love God supremely means oftentimes to forsake the dearest ties of earth; and this the world would call hatred."

6. "The measure of a gift lies not in the largeness of the gift, but in the largeness of the love and sacrifice it expresses; not the size of the gift, but the cost to the giver; not the number of the sheaves, or of the measures of fruit, but the love and gratitude and faith that fills them. And in that great day when we present our fruits at the judgment seat, some large sheaves will grow larger by that measure, and some will shrink into a handful of half-grown stalks; and pebbles which the gatherer blushes to present as the only fruit from barren fields, will grow into gems and gold; and homely plants will be transformed into blossoms of Paradise; and the widow's mite will become a harp of gold."—*Peloubet*.

7. "Nearly all the Macedonian believers were poor in this world's goods, but their hearts were overflowing with love for God and His truth, and they gladly gave for the support of the gospel. When general collections were taken up in the gentile churches for the relief of the Jewish believers, the liberality of the converts in Macedonia was held up as an example to other churches. . . . The willingness to sacrifice on the part of the Macedonian believers came as a result of whole-hearted consecration. . . . It was not necessary to urge them to give; rather, they rejoiced in the privilege of denying themselves even of necessary things in order to supply the needs of others. When the apostle would have restrained them, they importuned him to accept their offering. In their simplicity and integrity, and in their love for the brethren, they gladly denied self, and thus abounded in the fruit of benevolence."—"The Acts of the Apostles," pages 343, 344.

Lesson 10—Offerings

DECEMBER 6, 1919

Daily Study Outline

SEED THOUGHT: "No offering is small that is given with true-heartedness and gladness of soul."—"Christ's Object Lessons," page 359.

1. Read "Christ's Object Lessons," pages 252-259.
2. Bringing an offering, questions 1, 2.
3. Building the tabernacle, questions 3-5.
4. Offering for the temple, questions 6-9.
5. What eternal life costs us, questions 10-12.
6. The blessing promised, questions 13-16.
7. Review the lesson.

Questions

1. What are we instructed to bring when we come into the courts of the Lord? Ps. 96:8.
2. How was Israel bidden not to appear before the Lord at the time of the annual feasts? Ex. 23:14, 15. Note 1.
3. When the tabernacle was to be built in the wilderness, what were the people instructed to do? Ex. 25:2, 3; 35:5.
4. Who had a part in this offering? Ex. 35:21-29.
5. How abundant were the gifts? Ex. 36:5, 6. Note 2.
6. How much material did David say he had collected for the building of the temple? 1 Chron. 22:14. Note 3.
7. What did David say concerning his personal gifts? 1 Chron. 29:3, 4. Note 4.

8. What did he say concerning the liberality of the leaders in the work? Verses 6, 7. Note 5.
9. How did the giving of such large offerings cause David to feel? Verse 17.
10. How great an offering did man's redemption require? 1 Peter 1: 18, 19. Note 6.
11. How perfect was this offering? Heb. 9: 14; compare Lev. 22: 19, 20.
12. What will it cost us to receive the pearl of eternal life? Matt. 13: 44-46. Note 7.
13. What charge does God bring against His people? Mal. 3: 8.
14. As a result, what rests upon them? Verse 9.
15. What blessing is promised for faithfulness in this matter? Verses 10, 11.
16. Of what are we bidden to make friends? Luke 16: 9. Note 8.

Notes

1. "God requires no less of His people in these last days, in sacrifices and offerings, than He did of the Jewish nation. Those whom He has blessed with a competency, and even the widow and the fatherless, should not be unmindful of His blessings. Especially should those whom God has prospered render to Him the things that are His."—*Testimonies for the Church,* volume 2, page 574.

2. "Each one gave of what the Lord had given him. The people brought so willingly and so freely, that there was more than enough, and Moses had to issue a proclamation restraining them from giving any more. It is the free giving from a willing heart for a worthy object that brings the largest gifts. According to the best estimates, the amount of gold was about a ton and a fifth (a ton of gold is now worth about a million dollars); of the silver, about four tons and a fifth; and of bronze or copper (the Biblical brass), nearly three tons. This shows that the people gave very liberally. It is impossible to compute the exact amount per head, but it could not have been less than three dollars for each man. This would be a large average in our country; but they were a nation just escaped from slavery. Money was also worth much more among them than among us now. This, moreover, does not include the gifts of other materials, as precious stones, oil, spices, wood, wool, linen, and dyestuffs, all of which were costly, nor does it make any account of the work contributed."—*Sunday School Times.*

3. A talent of gold, according to Webster's Dictionary, was worth \$32,640. Authorities differ, some giving a higher value, some a lower; but on this basis of computation, a hundred thousand talents of gold, expressed in our currency,

would be \$3,264,000,000. A talent of silver, according to the same authority, was worth \$2,176. The value of a thousand thousand, or a million, talents of silver, therefore, would be \$2,176,000,000. In these two items, we have the sum of \$5,440,000,000. When we add to this "brass and iron without weight," "timber also and stone," also "onyx stones, and stones to be set, glistening stones, and of divers colors, and all manner of precious stones" (1 Chron. 29: 2), together with the value of the labor performed, we gain some faint idea of the cost of building the temple.

4. Three thousand talents of gold, according to the above basis of value, would be \$97,920,000. Seven thousand talents of silver would be \$15,232,000, or a total sum of \$113,152,000. Quite a liberal personal gift!

5. Five thousand talents, as reckoned above, would be equal to \$163,200,000; ten thousand talents of silver, to \$21,760,000. Some authorities reckon a dram of gold at \$5.50. On this basis, ten thousand drams would be equal to \$55,000. Reckoning a talent of brass at about \$800, as given by some authorities, 18,000 talents would be \$14,400,000, or a total of gold, silver, and brass alone of \$199,360,000.

In addition to this, "one hundred thousand talents of iron" is mentioned as having been given by "the chief of the fathers," "princes of the tribes," etc. It would seem "the leaders took the lead" in giving as well as in other things.

6. "Angels were so interested for man's salvation that there could be found among them those who would yield their glory and give their life for perishing man. 'But,' said my accompanying angel, 'that would avail nothing.' The transgression was so great that an angel's life would not pay the debt. Nothing but the death and intercession of God's Son would pay the debt, and save lost man from hopeless sorrow and misery."—*Early Writings,* page 127.

7. "In the parable, the pearl is not represented as a gift. The merchantman bought it at the price of all that he had. Many question the meaning of this, since Christ is represented in the Scriptures as a gift. He is a gift, but only to those who give themselves, soul, body, and spirit, to Him without reserve."—*Christ's Object Lessons,* page 116.

8. "How many surprises there will be in the age to come, when all the lines of spiritual influence are revealed, that have contributed to the elevation of a man into the eternal life! Men from India, China, and Africa will say to you: 'You are my friend. Welcome here! You do not know me, but I have learned that it is due to sacrifices that you made, and money that you gave, that I ever heard the gospel. We are friends.'"—*Bosworth.*

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Lesson 11—The Lord's Ownership

DECEMBER 13, 1919

Daily Study Outline

SEED THOUGHT: "The greatest sin which now exists in the church is covetousness."—*Testimonies for the Church,* volume 1, page 194.

1. Read "Testimonies for the Church," volume 2, pages 678-686.
2. God's ownership, questions 1-5.
3. Source of ability to get wealth, questions 6, 7.
4. The lost dominion, questions 8, 9.
5. The dominion restored, questions 10-12.
6. Our stewardship, questions 13-15.
7. Review the lesson.

Questions

1. Who created all things? John 1: 1-3, 10; Col. 1: 14-18.
2. What announcement of God's ownership did Moses make to Pharaoh? Ex. 9: 29.
3. Over how much does God's ownership extend? Ps. 24: 1; Job 41: 11.
4. What does this ownership include? Ps. 50: 9-12. Note 1.
5. To whom do the gold and silver treasures of the earth belong? Hag. 2: 8.
6. When we make offerings, of whose treasures do we give? Deut. 10: 14; 1 Chron. 29: 14.
7. Who gives to man the ability to get wealth? Deut. 8: 17, 18.
8. What dominion was given to man in the beginning? Ps. 8: 4-8.
9. When man sinned, into whose hands did this dominion pass? Luke 4: 5-7.
10. How much will be restored through the sacrifice of Christ? Luke 19: 10; Micah 4: 8.
11. Was the earth included in the redemption? Eph. 1: 13, 14. Note 2.
12. What is man's relationship to all things in the world? Luke 19: 11-13. Note 3.
13. What test was placed before man in Eden? Gen. 2: 15-17. Note 4.
14. While the Lord has made man a steward, or overseer, of all His goods, how much has He reserved to Himself? Lev. 27: 30-33. Note 5.
15. What experience of God's people anciently is recorded for our encouragement? 2 Chron. 31: 4-10.

Notes

1. "Since God is the owner of all our goods, shall not gratitude to Him prompt us to make freewill offerings and

thank offerings, thus acknowledging His ownership of soul, body, spirit, and property? Had God's plan been followed, means would now be flowing into His treasury; and funds to enable ministers to enter new fields, and workers to unite with ministers in lifting up the standard of truth in the dark places of the earth, would be abundant."—*Testimonies for the Church*, volume 6, page 386.

2. Christ's ownership of the earth and all things that are therein, and of man, is His by right, not only by creation, but by redemption as well. Through His death, Christ bought back the lost dominion; and when redemption is finished, man's Eden home will be restored to the redeemed.

3. Man is a steward over the Lord's goods. "The Lord would have every one acknowledge that He is the rightful owner of all the goods which He has lent us to trade upon. He says to us, Render back to Me the tithes and gifts and offerings, as a token of your loyalty to Me, and of your dependence upon Me."—*Mrs. E. G. White, in Home Missionary Extra, December, 1894, page 34.*

4. The Lord withheld from man but one thing. He reserved the tree of the knowledge of good and evil. The test was whether man, to whom was given all else in the garden, would let that alone which the Creator had reserved to Himself.

5. In the reservation of the tithe as holy to Himself, the Lord has in principle placed before man the same test that was before Adam in Eden. The test is whether man will recognize God's right of ownership, by returning to Him that which God has reserved for His own work.

Lesson 12 — Tithing

DECEMBER 20, 1919

Daily Study Outline

READ THOUGHT: "As the giver of every blessing, God claims a certain portion of all we possess,"—*Christ's Object Lessons*, page 144.

1. Read "Testimonies for the Church," volume 5, pages 148-157.
2. Tithe defined, questions 1-3.
3. Tithing anciently, questions 4, 5.
4. The Melchizedek priesthood, questions 6, 7.
5. Result of withholding tithe, questions 8-12.
6. Promise for faithfulness, questions 13, 14.
7. Review the lesson.

Questions

1. What serious indictment does the Lord bring against His people? Mal. 3:8. Note 1.
2. What is a tithe? Gen. 14:20; Heb. 7:2. Note 2.

3. How does the Lord designate the tithe? Lev. 27: 30-33. Note 3.
4. What is the first recorded instance of the paying of tithes? Gen. 14:18-20. Note 4.
5. What vow did Jacob make? Gen. 28: 20-22.
6. Under what priesthood did these instances of tithing occur? Heb. 7: 1-4.
7. Under what priesthood do we now live? Heb. 5: 5, 6; 7: 2, 3.
8. From what portion of our substance should the tithe be taken? 2 Chron. 31: 4, 5. Note 5.
9. What is the result when the church fails to return a tithe to the Lord? Neh. 13: 10.
10. What did Nehemiah do? Verse 11.
11. With what result? Verses 12, 13. Note 6.
12. What is the result of withholding the tithe? Mal. 3: 9.
13. What promise is given to those who are faithful in this matter? Verses 10, 11. Note 7.
14. What can be said of the promises of God? Joshua 21: 45; 23: 14, 15.

Notes

1. "Many who profess to be keeping the commandments of God are appropriating to their own use the means which the Lord has intrusted to them, and which should come into His treasury. They rob God in tithes and in offerings. They dissemble, and withhold from Him to their own hurt. They bring leanness and poverty upon themselves and darkness upon the church, because of their covetousness, their dissembling, and their robbing God in tithes and in offerings." —*Testimonies for the Church*, volume 3, page 269.

2. A tithe is one tenth of our income. The difference between *income* and *increase* is defined by Webster as follows:

"*Income*, that gain which proceeds from labor, business, or property of any kind; the produce of a farm; the rent of houses, the proceeds of professional business; the profits of commerce or of occupation; the interest of money or stock in funds, etc., revenue; receipts, especially the annual receipts of a private person or corporation from property." The total receipts from any branch of business are *gross income*. That portion which remains after paying wages, for material, etc., is *net income*.

"*Increase*, to become greater in size, quantity, number, degree, value, intensity, authority, reputation, etc. To grow; to augment; to advance." One tenth of all that comes in as gain, or net income from all sources, is a tithe.

3. "The special system of tithing was founded upon a principle which is as enduring as the law of God. This

system of tithing was a blessing to the Jews, else God would not have given it them. So also will it be a blessing to those who carry it out to the end of time. Our heavenly Father did not originate the plan of systematic benevolence to enrich Himself, but to be a great blessing to man. He saw that this system of beneficence was just what man needed."—*"Testimonies for the Church,"* volume 3, pages 404, 405.

4. "In the Hebrew economy, one tenth of the income of the people was set apart to support the public worship of God. . . . But the tithing system did not originate with the Hebrews. From the earliest times the Lord claimed a tithe as His; and this claim was recognized and honored. Abraham paid tithes to Melchizedek, the priest of the most high God. Jacob, when at Bethel, an exile and a wanderer, promised the Lord, 'Of all that Thou shalt give me I will surely give the tenth unto Thee.' As the Israelites were about to be established as a nation, the law of tithing was reaffirmed, as one of the divinely ordained statutes upon obedience to which their prosperity depended."—*"Patriarchs and Prophets,"* page 525.

5. Upon the receipt of means, the tithe should be taken out first, and laid aside as sacred to the Lord, and as soon as possible sent on to His treasury. We should always place the Lord first in all our plans.

6. "Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God His own, if they do not see to it that the officers under them are faithful and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried."—*Mrs. E. G. White, in Supplement to Review and Herald, December 1, 1896.*

7. In all the Book of God there is no greater promise of reward for faithfulness than is set forth in these words to those who return to the Lord a faithful tithe. The very windows of heaven will be opened upon them, the devourer rebuked, their barns be filled with plenty, and blessing unmeasured poured out upon them. It is hard to understand how the Lord could place before us any more abundant blessing than He has been pleased to do here by the mouth of His servant. It is indeed sad that man's heart by selfishness and covetousness becomes so hardened as to withhold from the Lord His own. Surely if we fulfill our part, the Lord will make good His promise.

The thirteenth Sabbath offering, December 27, 1919, is for homes for our missionaries wherever needed.

Lesson 13—God's Plan for Support of Workers

DECEMBER 27, 1919

Daily Study Outline

SEED THOUGHT: "I have been shown that many of our people are robbing the Lord in tithes and in offerings, and as a result His work is greatly hindered."—*Testimonies for the Church*, volume 5, page 151.

1. Read "Testimonies for the Church," volume 5, pages 267-272.
2. A great work, questions 1-4.
3. Support of workers, questions 5-8.
4. Carefulness in tithing, questions 9-12.
5. Judgments and promises, questions 13-16.
6. Read "Testimonies for the Church," volume 5, pages 281-285.
7. Review the lesson.

Questions

1. How widely is the gospel to be carried? Mark 16:15; Matt. 28:18-20.
2. When will the end come? Matt. 24:14.
3. What power is promised to those who publish the gospel? Acts 1:8.
4. What reward is promised? Dan. 12:3; Ps. 126:5, 6.
5. What has God ordained concerning those who spend their time in this spiritual warfare? 1 Cor. 9:7, 11-14. Note 1.
6. How dependent are we upon the Lord? Acts 17:24, 25, 28; 1 Cor. 4:7.
7. What portion of all in the earth has the Lord reserved for His work? Lev. 27:30.
8. What was the inheritance of the Levites? Num. 18:20-24. Note 2.
9. What was also required of the Levites? Verse 26. Note 3.
10. In what way did the Saviour endorse the tithing system? Matt. 23:23.
11. What was to be done with the silver and gold found in Jericho? Joshua 6:19.
12. What did Achan do? Joshua 7:20, 21.
13. What was the result of this sin? Verses 10-12, 25, 26. Note 4.
14. What awful judgment was visited upon Ananias and Sapphira for their unfaithfulness and deception? Acts 5:1-10. Note 5.

15. What came up before God with the prayers of Cornelius?
Acts 10: 4. Note 6.
16. What abundant promise is made to those who honor the Lord by giving? Prov. 3: 9, 10.

Notes

1. Just as those who plant a vineyard may rightfully eat of its fruit, or those who feed the flock may properly partake of the milk of the flock, or those who minister about holy things of the temple receive support from the temple, "even so," or in like manner, has the Lord "ordained" (that is, set in order, established, appointed, decreed, enacted) that those who preach the gospel should live of the gospel. The inspired apostle here clearly shows that the Lord has an ordained or established plan for the support of His workers. The Lord pays them for their labor from that which He has reserved as holy, and He has clearly set forth the source from which their support is to come. No earthly government sends out soldiers without making proper provision for their support and care; much less the perfect government of heaven.

2. The portion of the Levites was the tenth. Num. 18: 21. When this was withheld, they went to work in the field. As a result, the service of God was neglected, and His house forsaken. The same result will follow now as then, if we withhold that which belongs to the treasury of God. Many more laborers would be to-day in the field, proclaiming the gospel in home and foreign lands, if an honest tithe were paid by all.

"The magnitude of our work calls for willing liberality on the part of the people of God. In Africa, in China, in India, there are thousands, yes, millions, who have not heard the message of the truth for this time. They must be warned. The islands of the sea are waiting for a knowledge of God. . . . The Lord has made us His stewards. He has placed His means in our hands for faithful distribution. He asks us to render to Him His own. He has reserved the tithe as His sacred portion, to be used in sending the gospel to all parts of the world. My brethren and sisters, confess and forsake your selfishness, and bring to the Lord your gifts and offerings. Bring Him also the tithe that you have withheld. Come confessing your neglect. Prove the Lord, as He has invited you to do."—*Testimonies for the Church,* volume 9, pages 51, 52.

3. The principle of tithing rests on a moral obligation. It is a recognition of God's ownership. It is designed to keep us from setting our hearts upon earthly treasures. Continual giving of that which we receive and which we may need, tends to wither and starve covetousness. Tithing is ordained of God as a blessing to all. Ministers and others laboring in

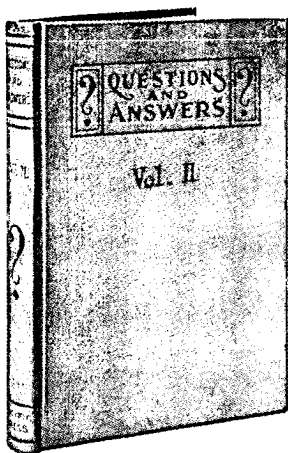
the work of God are in no way exempt from the temptation to selfishness. They need the blessing of the tithing system, and should pay a strict and honest tithe into the Lord's treasury, not only that they may experience the blessing which comes from obeying the Lord, but also as an example to believers.

4. "Instead of giving all for Christ, many have taken the golden wedge and a goodly Babylonish garment, and hid them in the camp. If the presence of one Achan was sufficient to weaken the whole camp of Israel, can we be surprised at the little success which attends our efforts when every church and almost every family has its Achan? Let us individually go to work to stimulate others by our example of disinterested benevolence. The work might have gone forward with far greater power had all done what they could to supply the treasury with means."—*Testimonies for the Church*, volume 5, page 157.

5. "The history of Ananias and Sapphira is given us that we may understand the sin of deception in regard to our gifts and offerings. They had voluntarily promised to give a portion of their property for the promotion of the cause of Christ; but when the means was in their hands they declined to fulfill that obligation, at the same time wishing it to appear to others that they had given all. Their punishment was marked, in order that it might serve as a perpetual warning to Christians of all ages. The same sin is fearfully prevalent at the present time, yet we hear of no such signal punishment. The Lord shows men once with what abhorrence He regards such an offense against His sacred claims and dignity, and then they are left to follow the general principles of the divine administration."—*Id.*, volume 5, pages 148, 149.

6. The prayers of Cornelius were in no way hindered by stinginess. With his prayers he made offerings to God. Both came up for a memorial before God. It is our privilege to have like memorials come up before the Lord.

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