

SABBATH SCHOOL LESSON
QUARTERLY

No. 114 MOUNTAIN VIEW, CAL., OCTOBER, 1923 20c a year

SENIOR DIVISION
FOURTH QUARTER
1923

The Gifts and Fruits
of the Spirit



Thirteenth Sabbath Offering
ESSENTIALS IN SOUTH AMERICA
December 29, 1923

Entered as second-class matter October 13, 1904, at the Post Office in Mountain View, Cal., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, and authorized September 13, 1918.

PACIFIC PRESS PUB. ASSN. (A Corporation of S. D. A.)

THE GIFTS AND FRUITS OF THE SPIRIT

Lesson 1—The Gifts of the Spirit

OCTOBER 6, 1923

LESSON SCRIPTURES: 1 Cor. 12: 1-12; Eph. 4: 1-13.

Daily Study Suggestions

1. Read the Lesson Scriptures.
2. Study Questions 1-5. Study the revised reading of texts as given in Note 1. Memorize Eph. 4: 11, 12.
3. What points are developed in the first five questions? Study Questions 6-8. What is the practical thought in Note 2? What additional thought is given in Note 3? Repeat the memory text.
4. State the principal points in Questions 1-8. Study further the parable of the talents by reading "Christ's Object Lessons," pp. 327, 328. Study Questions 9-11. What special points are emphasized in Note 4?
5. State the principal points in Questions 1-11. Review the memory text. Study Questions 12, 13. What point is emphasized in Note 5?
6. Review the first half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Choose a second memory text.
7. Review the last half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Repeat the memory texts.

Questions

1. With what did Christ enrich His followers after His ascension into heaven? Eph. 4: 8.
2. For what purposes were these gifts bestowed? 1 Cor. 12: 7.
3. What division is made of the purpose of these gifts? Eph. 4: 12. Note 1.
4. How long were these gifts to remain in the church? Verse 13; 1 Cor. 13: 8-10.
5. Out of what condition will the proper use of the gifts guide us? Eph. 4: 14.
6. Upon how many of God's children are the gifts of the Spirit bestowed? Matt. 25: 14; 1 Cor. 12: 11, 12. Note 2.
7. What is each man's duty as to his gifts? 1 Peter 4: 10. Note 3.
8. What is the result to him who uses his gift? Luke 19: 17; 16: 10.
9. Who governs the distribution of the gifts to each? 1 Cor. 12: 11. Note 4.
10. What unity is there in the diversity of these gifts? Verses 4-6.
11. To what is the church possessing all these gifts compared? Verses 22-27.
12. What shows that the Bible recognizes a difference in these gifts? Verse 31. Note 5.
13. What gift is mentioned as especially desirable? 1 Cor. 14: 1, 39.

Notes

1. The American Revised Version reads, "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." The whole idea is the fitting of the church for united service. The "perfecting" is not of individual characters; that is implied in the term "saints." Rather it is the blending of all these individual units into one working body for Christ; Spirit-filled, Spirit-endowed, Spirit-guided, for the service or ministry of Christ in soul-saving, and so building up the body, or church, of Christ. The Greek word has the thought of fitting up as a ship is fitted. Peter's wife's mother "ministered" to Jesus, gave loving heart and hand service. Matt. 8: 15. Ministering is the rendering of any service, from preaching to the smallest act, sometimes only a helpful smile. The acceptance of the gifts of God's Spirit may demolish worldly plans and policies, but results in building up the church of God. "Knowledge puffeth up, but love buildeth up." 1 Cor. 8: 1, R. V., margin.

2. "Every one," "each one." Both expressions are used. There is not one soldier in Christ's army, not one child in His family, not one member in His body, who is to be an idler. Each and every one has a work to do for the Master which will use every power of his being. He needs that work for the formation of character; he owes that work to Him who released him from the bondage of sin; he must share in it as a privilege if he is to be a partaker in the eternal joy. The great need of the world now demands our consecration to God's service.

3. "A gift," according to the Revised Version. Every soul has received at least a gift, one gift; and as he has so received, let him use it in blessing others.

4. It is through the Holy Spirit, which is freely given to those who believe, that these spiritual gifts are bestowed upon the followers of Christ. These gifts are given, not as the believer may choose, but as the Spirit wills. They can not be acquired by education, or obtained by exercise, and no school can bestow them.

There are many different and distinct gifts of the Holy Spirit, such as "gifts of healing, helps, governments," etc. Many make a mistake in emphasizing one gift of the Spirit to the exclusion of other important and helpful gifts which have been placed in the church for the edification of the body. While one gift may be more important and helpful than the others, all are necessary.

5. There is no difference in the origin of these gifts, for all of them come from a perfect God. The office they fill in the church is measured by the extent of the service they are designed to render.

Lesson 2 — Apostles and Prophets

OCTOBER 13, 1923

LESSON SCRIPTURES: 1 Cor. 12: 27-31; 14.

Daily Study Suggestions

1. Read the Lesson Scriptures.
2. Study Questions 1-4. Study Note 1, turning to references; also read Rev. 21: 14. What is the practical point in Note 2? In addition to Note 3, read "Desire of Ages," pp. 291, 292.
3. What points are developed in the first four questions? Study Questions 5-8. What point is made emphatic in Note 4? Memorize Isa. 8: 20.
4. State the principal points in Questions 1-8. Study Questions 9-12. Read of the fulfillment of the prophecy of Acts 2: 17-21 in "Great Controversy," pp. 611, 612. Review the memory text.
5. State the principal points in Questions 1-12. Study Questions 13-17. What point is emphasized in Note 5? Memorize Eph. 5: 27.
6. Review the first half of the lesson, giving answers, if possible; without referring to the texts. Arrange points in logical order. Repeat the memory texts.
7. Review the last half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Repeat the memory texts.

Questions

1. Name some of the important gifts to the church. What is the first gift mentioned? Eph. 4: 11.
2. What does the Bible teach concerning the number of apostles in the early church? Note 1.
3. From what company were the first apostles chosen? Luke 6: 13. Note 2.
4. What important relationship did these first apostles bear to the work given them? Matt. 10: 40. Note 3.
5. What is the second gift mentioned among those set in the church? 1 Cor. 12: 28; Eph. 4: 11.
6. What is the gift of prophecy? 1 Cor. 14: 3, 22. Note 4.
7. For what purpose is this gift placed in the church? Eph. 4: 12; Amos 3: 7; 2 Peter 1: 19.
8. By what is every prophet and messenger to be tested? Isa. 8: 20; Matt. 7: 20-23.
9. Taking the illustration of the human body, to what may the offices of the prophet be likened? — *Answer:* To the organs of sight and speech. 1 Sam. 9: 9; Eze. 40: 4; Rev. 1: 1, 2; Ex. 4: 10-16.
10. What predictions has God given of the renewal of the gift of prophecy in the last days? Acts 2: 17; 18; Rev. 12: 17.
11. What is the testimony of Jesus? Rev. 19: 10.
12. What, therefore, should we not do? 1 Thess. 5: 20.
13. What is our duty with reference to all gifts? Verse 21; Isa. 8: 20.
14. What experience of the early church does God desire His remnant church to possess? 1 Cor. 1: 4-8.

15. What will follow the confirmation of the testimony of Jesus in us? Verses 6, 7. Note 5.
16. What will this confirmation do for us? Verse 8.
17. How then will the church stand? Eph. 5: 26, 27.

Notes

1. Jesus personally called the first twelve apostles. (Luke 6: 13.) The names of these apostles will be inscribed on the twelve foundations of the wall of the New Jerusalem. But there were other apostles chosen, in addition to the first twelve. Note the following: Matthias, to take the place of Judas Iscariot (Acts 1: 26); Paul and Barnabas (Acts 13: 2, 3; 14: 14); James, the Lord's brother (Gal. 1: 19).

2. Disciples — followers, learners — come first. We must first be taught of the Great Teacher before we can be sent with a message. Jesus chose apostles from among those whom He had instructed. Mark 3: 14.

3. "Jesus had called His disciples that He might send them forth as His witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ Himself. They were to be workers together with God for the saving of the world. As in the Old Testament the twelve patriarchs stand as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel church."—"*Desire of Ages*," p. 291.

4. "Prophecy" does not primarily mean to foretell, but to speak forth, to announce, to declare. The prophet spoke for God as Aaron spoke for Moses. Ex. 7: 1, 2. He was God's messenger to speak God's message. He reproved, rebuked, warned of present and coming danger, instructed in righteousness and present duty. Foretelling was only a small part of his work, which frequently was only practical instruction in righteousness.

5. We are not to understand that the church, even when blind to God's law, has not had teachers and evangelists and pastors and other persons called of God; for the history of the past down to the present shows that she has had, but he who receives God's law in truth will accept of all the gifts of God. 1 Cor. 1: 6, 7 shows that these gifts will come to the church when the testimony of Christ is confirmed in the church. There is a difference between "confirmed in you" and having God's message merely "confirmed unto us." Compare 1 Cor. 1: 7 and Heb. 2: 3. A thing that is confirmed in us becomes a part of us. A thing may be confirmed to us and still be rejected.

Lesson 3 — Evangelists, Pastors

OCTOBER 20, 1923

LESSON SCRIPTURES: Acts 8:25-40; John 10:11-18; 1 Peter 5:1-4; 1 Tim. 3:1-7.

Daily Study Suggestions

1. Read the Lesson Scriptures.
2. Repeat all former memory texts. Study Questions 1-4. What explanation is made in Note 1? What additional information on the work of an evangelist is given in Note 2?
3. What points are developed in the first four questions? Study Questions 5-10. Study the references in Note 3. Memorize the twenty-third psalm.
4. State the principal points in Questions 1-10. Study Question 11. Read all references in Note 4. Review the memory psalm.
5. State the principal points in Questions 1-11. Study Questions 12-14. On the work of the shepherd, read "Patriarchs and Prophets," pp. 190, 191.
6. Review the first half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Repeat the memory psalm.
7. Review the last half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Repeat the memory psalm.

Questions

1. What is the third gift mentioned by Paul in his letter to the Ephesians? Eph. 4:11. Note 1.
2. How did the apostle Paul outline the work of Timothy? 2 Tim. 4:5.
3. What is the work of an evangelist? Acts 8:25. Note 2.
4. In receiving these evangelists of the Lord, whom do we receive? Matt. 10:40.
5. What gift does Paul next mention? Eph. 4:11. Note 3.
6. What exhortation did Paul give to the elders of Ephesus? Acts 20:28, first part.
7. What were they admonished to do? Verse 28, last part.
8. How should the elder, or pastor, exercise the duties of his office? 1 Peter 5:2.
9. How should he not manifest his authority? Verse 3, first part.
10. What should the pastor be to his flock? Verse 3, last part.
11. How does the true shepherd, or pastor, regard the welfare of his flock? John 10:11, 15. Note 4.
12. How does the hireling regard the flock? Why? Verses 12, 13.
13. What does the prophet Jeremiah say will be visited upon false shepherds? Jer. 23:1, 2.
14. What glorious reward is promised to the true pastor, or shepherd? 1 Peter 5:4.

Notes

1. It will be noted that Paul does not follow the same order each time in naming the gifts to the church; and in one record, he names more than in the other. Compare 1 Cor. 12: 28-30 with Eph. 4: 11. That some of these gifts are more prominent than others, there can be no question (1 Cor. 12: 31); but this prominence does not necessarily depend upon the order in which they are named.

2. An evangelist is one who heralds or preaches the evangel, the gospel. Eusebius, writing in the third century concerning evangelists, says, "Men do the work of evangelists, leaving their homes to preach Christ, and deliver the written Gospels to those who were ignorant of the faith."

The work of the itinerant evangelist prepared the way for the permanent pastor. Philip was at first set apart as one of seven deacons (Acts 6: 1-7); but when persecution arose, and they were scattered abroad, they took up the work of evangelists. Compare Acts 8: 4-6 with 21: 8. The evangelist was not necessarily an apostle, bishop, elder, or deacon, although he might be any of these.

3. The words "pastor" and "shepherd" are generally translations of the same word. The intimate relation of the Eastern shepherd to his flock, and its entire dependence upon him, are often used to illustrate God's relation to His people. Ps. 23; 74: 1; 79: 13; Eze. 34: 8; John 10: 11-18. In the church of God, the pastor's work is essentially the same as that of the elders. See 1 Peter 5: 1-4.

4. A glimpse of the life of the Eastern shepherd will help us to understand better the figure as applied to the Christian pastor. (1) He is exposed to the extremes of heat and cold. Gen. 31: 40. (2) His food is frequently simple and sometimes insufficient. Amos 7: 14, margin. (3) He is often attacked by wild beasts. 1 Sam. 17: 34-36; Isa. 31: 4; Amos 3: 12. (4) Sometimes he is attacked by robbers. Gen. 31: 39. (5) His equipment is very simple, consisting of a sheepskin mantle with the fleece on, a wallet containing a small amount of food, a sling (1 Sam. 17: 40), and a staff (Ps. 23: 4). (6) When at a distance from home, he is supplied with a light tent (Song of Solomon 1: 8), which can easily be moved (Isa. 38: 12). (7) Some of the shepherd's duties are to lead forth his flock in the morning (John 10: 4), to find the lost and straying ones (Eze. 34: 12; Luke 15: 4), to supply the sheep with pasturage and water (Gen. 29: 7; Ps. 23: 2), to count them as they enter the fold at night (Luke 15: 4). The shepherd's office requires great watchfulness by night (Luke 2: 8; compare with Nahum 3: 18), tenderness toward the young and the feeble (Isa. 40: 11), particularly in driving them (Gen. 33: 13).

Lesson 4—Teachers

OCTOBER 27, 1923

LESSON HELP: "Education," pp. 73-83.

Daily Study Suggestions

1. Read the Lesson Help. If this is not at hand, trace the word "teacher" through the Scriptures by aid of a concordance or marginal references.
2. Study Questions 1-5. Notice what is taught in Notes 1 and 2, concerning teachers in Christ's day. What point is especially emphasized in Note 3?
3. What points are developed in the first five questions? Study Questions 6-9. Memorize Matt. 28: 19, 20. In connection with the texts in Timothy, it will be interesting to read Acts 16: 1, 2, and "Acts of the Apostles," pp. 203-205.
4. State the principal points in Questions 1-9. Study Questions 10-13. Review some of the experiences of the apostles as they taught the people. (Acts 5.) Review some of the experiences of the apostle Paul. (2 Cor. 6: 3-10.) Repeat the memory text.
5. State the principal points in Questions 1-13. Study Questions 14-18. Repeat the memory text.
6. Review the first half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Memorize 2 Tim. 3: 16.
7. Review the last half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Repeat the memory texts.

Questions

1. What gift to the church does Paul name following the gift of pastors? Eph. 4: 11.
2. What formed a part of the personal ministry of Jesus? Matt. 4: 23. Note 1.
3. What form of address did Nicodemus use in speaking to Jesus? John 3: 2. Note 2.
4. What distinguishing characteristic was there about the teachings of Jesus? Matt. 7: 28, 29. Note 3.
5. How extensively was this work of teaching carried on by Jesus? Matt. 9: 35; Luke 23: 5.
6. What commission did Jesus give to His followers just before His ascension? Matt. 28: 19, 20.
7. Who was to be their instructor as they should go forth to fulfill this commission? John 14: 26.
8. What kind of men were chosen to carry forward this line of work? 2 Tim. 2: 2.
9. What previous instruction to Timothy regarding elders is equally applicable to teachers? 1 Tim. 3: 2-4.
10. What is said of the teaching of the apostles after the departure of Jesus? Acts 5: 42.
11. How earnestly did the apostle Paul strive to carry out the great commission? Col. 1: 28.
12. How did he regard the work committed to him? 1 Tim. 2: 7.
13. How were his teachings associated with those of Jesus? Acts 11: 25, 26.

14. How can the church be best served by the gift of teaching? Deut. 6: 4-9.
15. What should constitute the textbook of every Christian teacher? 2 Tim. 3: 16.
16. To what extent were the followers of Christ to teach the gospel? Matt. 28: 19.
17. What is said of those who do and teach the commandments of God? Matt. 5: 19.
18. To what are those teachers compared who turn many to righteousness? Dan. 12: 3, margin.

Notes

1. "Went about . . . teaching." It was customary in Eastern countries for teachers to travel about in their work of teaching, in company with their disciples, or students. Christ followed this custom largely in His work of teaching.

2. "Rabbi" was a term of respect for teachers. Jesus was called "teacher" oftener, perhaps, than by any other title. The word translated "master" in the Bible means teacher, and is generally so rendered in the Revised Version. The office of teacher was an honorable one in Christ's day, and had been for centuries before. Many of the most illustrious leaders in Israel were teachers. The prophetic office was essentially a teaching office, and Solomon was as much teacher and preacher as king. So Christ came into an atmosphere of inherited respect for the calling of teacher, and He gladly availed Himself of it.

"In the Teacher sent from God, heaven gave to men its best and greatest. He who had stood in the councils of the Most High, who had dwelt in the innermost sanctuary of the Eternal, was the One chosen to reveal in person to humanity the knowledge of God."—*"Education,"* p. 73.

3. "What He taught, He lived. 'I have given you an example,' He said to His disciples; 'that ye should do as I have done.' 'I have kept My Father's commandments.' Thus in His life, Christ's words had perfect illustration and support. And more than this; what He taught, He was. His words were the expression, not only of His own life-experience; but of His own character. Not only did He teach the truth, but He was the truth. It was this that gave His teaching power."—*Id.,* pp. 78, 79.

"Those who will put on the whole armor of God, and devote some time every day to meditation and prayer, and to the study of the Scriptures, will be connected with Heaven, and will have a saving, transforming influence upon those around them."—*"Testimonies,"* vol. 5, p. 112.

Lesson 5 — Love

NOVEMBER 3, 1923

LESSON HELP: "Steps to Christ," chapter "God's Love to Man."

Daily Study Suggestions

1. Read the Lesson Help. Memorize Gal. 5: 22, 23.
2. Study Questions 1-5. What three important points are set forth in Note 1? What striking comparison is made in Note 2? What does the note teach concerning our understanding of the theme? Memorize John 3: 16.
3. What points are developed in the first five questions? Study Questions 6-9. What caused the angelic host great wonder? Note 3, first paragraph. What should we study? Note 3, second paragraph. Review the memory texts.
4. State the principal points in Questions 1-9. Study Questions 10-13. What are the main points in Note 4? Memorize 1 John 2: 15.
5. State the principal points in Questions 1-13. Study Questions 14-18. Review the three memory texts.
6. Review the first half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order.
7. Review the last half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Repeat the three memory texts.

Questions

1. What Christian graces will be manifested in the church as a result of the gifts of the Spirit? Gal. 5: 22, 23.
2. What single word describes the character of God? 1 John 4: 8. Note 1.
3. How was this love revealed to us? John 3: 16.
4. Wherein does the Lord especially commend His love toward us? Rom. 5: 8. Note 2.
5. How is this love further manifested? 1 John 3: 1.
6. How long has God loved us? Jer. 31: 3.
7. How fully does God, the Father, love us? John 17: 23.
8. How enduring is Jesus' love? John 13: 1. Note 3.
9. What comforting assurance does the apostle Paul give concerning the love of Jesus? Rom. 8: 35-39.
10. How should we respond to God's great love? Matt. 22: 37, 38.
11. What will genuine love lead us to do? John 14: 15.
12. Of what are we in danger because of the iniquity of the last days? Matt. 24: 12.
13. What are those counseled to do whose love has waxed cold? Rev. 2: 4, 5. Note 4.
14. What should we seek to comprehend? Eph. 3: 17-19.
15. What influence will such love have upon us? 2 Cor. 5: 14, first part.
16. Is it possible to love God and the world at the same time? 1 John 2: 15.

17. What assurance is given to those who love Jesus? John 14: 21.
18. What is said concerning the things God is preparing for those who love Him? 1 Cor. 2: 9, 10.

Notes

1. "‘God is love.’ His nature, His law, is love. It ever has been; it ever will be. ‘The high and lofty One that inhabiteth eternity,’ ‘whose ways are everlasting,’ changeth not. With Him ‘is no variableness, neither shadow of turning.’

“Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings. . . .

“The history of the great conflict between good and evil, from the time it first began in heaven to the final overthrow of rebellion and the total eradication of sin, is also a demonstration of God’s unchanging love.”—“*Patriarchs and Prophets,*” p. 33.

2. “All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue can not utter it; pen can not portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible, and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more. And it will be ours to realize the blessing which Paul desired for the Ephesian church, when he prayed ‘that the God of our Lord Jesus Christ, the Father of glory, may give unto you *the spirit of wisdom and revelation in the knowledge of Him*; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what *the riches of the glory of His inheritance in the saints*, and what is *the exceeding greatness of His power to us-ward who believe.*’”—“*Testimonies,*” vol. 5, p. 740.

3. “Who can comprehend the love here displayed! The angelic host beheld with wonder and with grief Him who had been the Majesty of Heaven, and who had worn the crown of glory, now wearing the crown of thorns, a bleeding victim to

the rage of an infuriated mob, fired to insane madness by the wrath of Satan. Behold the patient sufferer! Upon His head is the thorny crown. His lifeblood flows from every lacerated vein. All this in consequence of sin! Nothing could have induced Christ to leave His honor and majesty in heaven, and come to a sinful world, to be neglected, despised, and rejected, by those He came to save, and finally to suffer upon the cross, but eternal, redeeming love, which will ever remain a mystery."—*Id.*, vol. 2, p. 207.

"In the gracious blessings which our heavenly Father has bestowed upon us, we may discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning sympathy for her wayward child. When we study the divine character in the light of the cross, we see mercy, tenderness, and forgiveness blended with equity and justice."—*Id.*, vol. 4, p. 461.

4. "Talk, Pharisaism, and self-praise are abundant; but these will never win souls to Christ. Pure, sanctified love, such love as was expressed in Christ's life-work, is as a sacred perfume. . . . Eloquence, knowledge of truth, rare talents, mingled with love, are all precious endowments. But ability alone, the choicest talents alone, can not take the place of love.

"This love must be manifested by God's workers. Love for God and for those for whom Christ has died, will do a work that we can scarcely comprehend. Those who do not cherish and cultivate this love can not be successful missionaries."—*Id.*, vol. 6, p. 84.

Lesson 6—Love (Continued)

NOVEMBER 10, 1923

LESSON SCRIPTURE: Col. 3: 12-17.

Daily Study Suggestions

1. Read the Lesson Scripture. Read comment on the Lesson Scripture, in "Testimonies," vol. 5, pp. 169, 170.
2. Study Questions 1-5. What is our duty as set forth in Note 1? Memorize Rom. 13: 10.
3. What points are developed in the first five questions? Study Questions 6-10. Study Note 2 until you can give its substance in your own words. What is the practical lesson taught in Note 3? Review the memory text.
4. State the principal points in Questions 1-10. Study Questions 11-13. What special forms of selfishness are reproved in Note 4?
5. State the principal points in Questions 1-13. Study Questions 14-16. Describe a Christian home as set forth in Note 5. Memorize Prov. 15: 16, 17.
6. Review the first half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Read a portion of the section entitled "Love and Sympathy at Home," "Testimonies," vol. 3, pp. 527-534.

7. Review the last half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Complete the reading suggested. Review the memory texts.

Questions

1. Besides fulfilling the first four commandments, what is our duty? Matt. 22: 39.
2. How much is comprehended in this command? John 15: 12. Note 1.
3. How may we know that we have eternal life abiding in us? 1 John 3: 14.
4. What is the great proof of discipleship? John 13: 35.
5. What does love not do? Of what is love a fulfillment? Rom. 13: 10.
6. How should we, as followers of Christ, serve one another? Gal. 5: 13. Note 2.
7. How great should be this love for one another? 1 Thess. 3: 12.
8. In what only should we be debtors to one another? Rom. 13: 8.
9. Should our love be restricted to friends and to the believers in the faith? Matt. 5: 44.
10. Can we truly love God and hold ill feelings against others? 1 John 4: 20; Prov. 16: 7. Note 3.
11. What should be our attitude toward strangers? Deut. 10: 19.
12. What admonition is given to husbands? Eph. 5: 25. Note 4.
13. By what is this love to be measured? Verse 28.
14. What exhortation is given to wives? Titus 2: 4.
15. What characterizes a Christian home? Note 5.
16. What comment does Solomon make upon the value of love in the home? Prov. 15: 16, 17.

Notes

1. "Those truly love their neighbor as themselves who realize their responsibilities and the claims that suffering humanity has upon them, and carry out the principles of God's law in their daily lives."—*Testimonies*, vol. 4, p. 57.

"The fact that we are under so great obligation to Christ, places us under the most sacred obligation to those whom He died to redeem. We are to manifest toward them the same sympathy, the same tender compassion and unselfish love, which Christ has manifested toward us. Selfish ambition, desire for supremacy, will die when Christ takes possession of the affections."—*Id.*, vol. 5, p. 170.

2. "In order for the church to prosper, there must be a studious effort on the part of its members to cherish the precious plant of love. Let it have every advantage that it

may flourish in the heart. Every true Christian will develop in his life the characteristics of this divine love, he will reveal a spirit of forbearance, of beneficence, and a freedom from envy and jealousy. This character developed in word and act will not repulse, and will not be unapproachable, cold, and indifferent to the interests of others. The person who cultivates the precious plant of love will be self-denying in spirit, and will not yield self-control even under provocation. He will not impute wrong motives and evil intentions to others, but will feel deeply over sin when discovered in any of the disciples of Christ."—*Id.*, p. 123.

3. "God's love for us is proved daily; yet we are thoughtless of His favors and indifferent to His entreaties. He seeks to impress us with His spirit of tenderness, His love and forbearance; but we scarcely recognize the marks of His kindness, and have little sense of the lesson of love He desires us to learn. Some, like Haman, forget all God's favors, because Mordecai is before them and is not disgraced; because their hearts are filled with enmity and hatred, rather than love, the spirit of our dear Redeemer, who gave His precious life for His enemies. We profess to have the same Father, to be bound to the same immortal home, to enjoy the same solemn faith, and to believe the same testing message; and yet many are at strife with one another like quarrelsome children. Some who are engaged in the same branch of the work are at variance with one another, and therefore at variance with the spirit of Christ."—*Id.*, vol. 4, pp. 222, 223.

4. "There are many in our world who are starving for the love and sympathy which should be given them. Many men love their wives, but are too selfish to manifest it. They have a false dignity and pride, and will not show their love by words and deeds. There are many men who never know how starved is the heart of the wife for words of tender appreciation and affection. They bury their loved ones from their sight, and murmur at the providence of God that has deprived them of their companions, when, could they look into the inner life of those companions, they would see that their own course was the cause of their premature death. The religion of Christ will lead us to be kind and courteous, and not so tenacious of our opinions. We should die to self, and esteem others better than ourselves."—*Id.*, vol. 3, pp. 527, 528.

5. "We must let Christ into our hearts and homes if we would walk in the light. Home should be made all that the word implies. It should be a little heaven upon earth, a place where the affections are cultivated instead of being studiously repressed. Our happiness depends upon this cultivation of love, sympathy, and true courtesy to one another."—*Id.*, p. 539.

"Hearts that are filled with the love of Christ can never get very far apart. Religion is love; and a Christian home is one where love reigns, and finds expression in words and acts of thoughtful kindness and gentle courtesy."—*Id.*, vol. 5, p. 335.

"Home is the holy of holies of a man's life. There he withdraws from all the world, and, shutting his door, is alone with those who are his own. It is the reservoir of his strength, the restorer of his energies, the resting place from his toil, the brooding place for his spirit, the inspiration for all his activities and battles.

"Home is where love lives. Not where it boards, nor pays occasional visits, even long visits, nor even where it may be a sort of permanent guest, with familiar access to certain rooms and cozy corners. But where it owns the front-door key, sits by the glow of a hearth-fire of its own kindling, and pervades the whole house with its presence. It may be a king's spacious, luxurious palace. It may be the poor man's narrow-walled cottage, or anywhere in between these two extremes."—"*Quiet Talks on Home Ideals*," Gordon, p. 81.

Lesson 7 — Joy

NOVEMBER 17, 1923

LESSON HELP: "Christ's Object Lessons," pp. 103-114.

Daily Study Suggestions

1. Read the Lesson Help. Memorize Luke 15:7.
2. Study Questions 1-4. Notice the contrast between the sayings of the rabbis and the words of Jesus, as set forth in Note 1. What thought is emphasized in Note 2? What precious promise is given in Note 3?
3. What points are developed in the first four questions? Study Questions 5-9. What points are emphasized in Note 4? Note the prominent points of each paragraph of Note 5.
4. State the principal points in Questions 1-9. Study Questions 10-14. Review the memory text. Memorize Ps. 126: 5, 6.
5. State the principal points in Questions 1-14. Study Questions 15-19. Review the memory texts.
6. Review the first half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order.
7. Review the last half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Repeat the memory texts.

Questions

1. What is a great cause of joy in heaven? Luke 15:7. Note 1.
2. What was the apostle Paul's chief cause for joy? 1 Thess. 2: 19, 20.
3. What enabled Jesus to endure the humiliation of the cross? Heb. 12:2. Note 2.
4. What will our final presentation in holiness to the Father by Jesus mean to Him? Jude 24, 25. Note 3.

5. Where is true joy to be found? Ps. 16: 11. Note 4.
6. How does the psalmist refer to God? Ps. 43: 4.
7. What should God's word be to us? Jer. 15: 16.
8. Why does Jesus wish us to bear fruit to His glory and honor? John 15: 8, 11. Note 5.
9. Of what can no man deprive us? John 16: 22.
10. If we put our full trust in God, with what spirit will we accept of His salvation? Isa. 12: 3.
11. As we sense the value of eternal things, with what spirit will we surrender all that we have for the kingdom of heaven? Matt. 13: 44.
12. What comforting hope is held out to those who sow in tears? Ps. 126: 5, 6.
13. How should we meet temptation? James 1: 2.
14. How did Paul accept tribulation? 2 Cor. 7: 4; Phil. 2: 17.
15. How will sincere Christians take even the spoiling of all earthly possessions? What do they know? Heb. 10: 34.
16. What gracious words will finally be spoken to the faithful? Matt. 25: 21.
17. With what feelings will the redeemed view the glories of the new earth? Isa. 35: 2, 10.
18. What exchanges will bring this great joy? Isa. 61: 3, 7.
19. What words of the psalmist will then be literally fulfilled? Ps. 16: 11.

Notes

1. "When the straying sheep is at last brought home, the shepherd's gratitude finds expression in melodious songs of rejoicing. He calls upon his friends and neighbors, saying unto them, 'Rejoice with me; for I have found my sheep which was lost.' So when a wanderer is found by the great Shepherd of the sheep, heaven and earth unite in thanksgiving and rejoicing."—*Christ's Object Lessons*, p. 189.

"The rabbis had a saying that there is rejoicing in heaven when one who has sinned against God is destroyed; but Jesus taught that to God the work of destruction is a strange work. That in which all heaven delights is the restoration of God's own image in the souls whom He has made."—*Id.*, p. 190.

2. "Ever before Him He [Jesus] saw the result of His mission. His earthly life, so full of toil and self-sacrifice, was cheered by the prospect that He would not have all this travail for naught. By giving His life for the life of men, He would win back the world to its loyalty to God. Although the baptism of blood must first be received; although the sins of the world were to weigh upon His innocent soul; although the shadow of an unspeakable woe was upon Him; yet for the joy that was set before Him, He chose to endure the cross, and despised the shame."—*Desire of Ages*, p. 410.

3. "All who have borne with Jesus the cross of sacrifice, will be sharers with Him of His glory. It was the joy of Christ in His humiliation and pain, that His disciples should be glorified with Him. They are the fruit of His self-sacrifice. The outworking in them of His own character and spirit, is His reward, and will be His joy throughout eternity."—*Id.*, p. 624.

4. "The life in which the fear of the Lord is cherished will not be a life of sadness and gloom. It is the absence of Christ that makes the countenance sad, and the life a pilgrimage of sighs. Those who are filled with self-esteem and self-love do not feel the need of a living, personal union with Christ. The heart that has not fallen on the Rock is proud of its wholeness. Men want a dignified religion. They desire to walk in a path wide enough to take in their own attributes. Their self-love, their love of popularity and love of praise, exclude the Saviour from their hearts, and without Him there is gloom and sadness. But Christ dwelling in the soul is a wellspring of joy."—*Christ's Object Lessons*, p. 162.

5. "They will enter into the joy of the Lord as they see in His kingdom those who have been redeemed through their instrumentality. And they are privileged to participate in His work there, because they have gained a fitness for it by participation in His work here. What we shall be in heaven is the reflection of what we are now in character and holy service. Christ said of Himself, 'The Son of man came not to be ministered unto, but to minister.' This, His work on earth, is His work in heaven. And our reward for working with Christ in this world is the greater power and wider privilege of working with Him in the world to come."—*Id.*, p. 361.

"However trying their labor, the true workers do not regard it as drudgery. They are ready to spend and to be spent; but it is a cheerful work, done with a glad heart. Joy in God is expressed through Jesus Christ. Their joy is the joy set before Christ,—'to do the will of Him that sent Me, and to finish His work.' They are in coöperation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing His sympathies, and coöperating with Him in His labor, they help to swell the tide of His joy, and bring honor and praise to His exalted name."—*Id.*, pp. 402, 403.

"All who commune with God will find abundance of work to do for Him. Those who go forth in the spirit of the Master, seeking to reach souls with the truth, will not find the work of drawing souls to Christ a dull, uninteresting drudgery. They are charged with a work as God's husbandmen, and they will become more and more vitalized as they give themselves to the service of God. It is a joyous work to open the Scriptures to others."—*Testimonies*, vol. 9, p. 118.

Lesson 8—Peace

NOVEMBER 24, 1923

LESSON HELP: "The Mount of Blessing," pp. 42-48.

Daily Study Suggestions

1. Read the Lesson Help, or John 14. Memorize John 14: 27.
2. Study Questions 1-3. What do we learn concerning peace in Note 1? Review the memory text.
3. What points are developed in the first three questions? Study Questions 4-7. What do we learn concerning the way in which we can have the peace of Christ? Note 2.
4. What points are developed in the first seven questions? Study Questions 8-13. Memorize Ps. 119: 165. Become familiar with the various parts of "the armor of God" and the significance of each part. Eph. 6: 13-17.
5. State the principal points in Questions 1-13. Study Questions 14-19. What is the practical lesson set forth in Note 3? Review the memory texts.
6. Review the first half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order.
7. Review the last half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Repeat the memory texts.

Questions

1. What is one of the names which God bears? Rom. 15: 33; 1 Thess. 5: 23; Heb. 13: 20.
2. What similar name does the prophet apply to Christ? Isa. 9: 6.
3. Who is declared to be our peace? Eph. 2: 14. Note 1.
4. What was declared by the angelic hosts when Jesus came to this earth? Luke 2: 14.
5. What did Jesus say concerning the source of peace? John 16: 33.
6. What promise did Jesus make to His disciples just before His crucifixion? John 14: 27. Note 2.
7. With what words did He greet them after His resurrection? Luke 24: 36.
8. After what experience do we obtain peace in this present world? Rom. 5: 1.
9. What comes to those who love God's law? Ps. 119: 165.
10. What is the work and effect of righteousness? Isa. 32: 17.
11. In what pathetic plaint does the Lord Himself reveal the relation of peace to obedience to the law? Isa. 48: 18.
12. What is the gospel declared to be? Eph. 6: 15.
13. In declaring the gospel, what, therefore, did Christ preach? Eph. 2: 17.
14. What are we exhorted to do? Col. 3: 15.
15. What are we commanded to seek? Ps. 34: 14; 1 Peter 3: 11.
16. What is the kingdom of God declared to be? Rom. 14: 17.

17. To what are we called? 1 Cor. 7: 15, last part.
 18. In whom will we find this peace? Eph. 2: 14. Note 3.
 19. How would Christ have us to be found at His coming?
 2 Peter 3: 14.

Notes

1. "Peace with God through our Lord Jesus Christ' is the state and the experience of those who have been 'reconciled' to the Father through the sacrifice offered by the Son of His love, whose 'trespasses' are 'forgiven' and in whose heart 'the spirit of adoption' dwells. Reconciled to God, men are reconciled to life and the world; by His cross Christ 'has slain' at a blow 'the enmity' between God and man and between race and race. 'Peace on earth' is to flow from 'the peace of Christ.'—G. G. Findlay, in "*Hastings' Bible Dictionary*," art. "Peace."

"The only power that can create or perpetuate true peace is the grace of Christ. When this is implanted in the heart, it will cast out the evil passions that cause strife and dissension."—"*Desire of Ages*," p. 305.

2. "In His discourse to the disciples, Jesus made no mournful allusion to His own sufferings and death. His last legacy to them was a legacy of peace. He said, 'Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.'"—*Id.*, p. 672.

"Shortly before His crucifixion, Christ had bequeathed to His disciples a legacy of peace. . . . This peace is not the peace that comes through conformity to the world. Christ never purchased peace by compromise with evil. The peace that Christ left His disciples is internal rather than external, and was ever to remain with His witnesses through strife and contention."—"*Acts of the Apostles*," p. 84.

3. It is only the peace we make on earth that we can confidently look forward to in heaven. If we lose it here, we shall not overtake it there. And this peace is to be found in Christ, of whom it is said: "In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, He was still of good courage. But many who profess to be His followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender, they can not find peace."—"*Desire of Ages*," p. 330.

Make the Thirteenth Sabbath Dollar Day in your school by giving as many dollars as you have church members.

Lesson 9 — Long-Suffering and Patience

DECEMBER 1, 1923

LESSON HELP: "The Mount of Blessing," pp. 49-54.

Daily Study Suggestions

1. Read the Lesson Help: If this is not at hand, trace the word "patience" through the Scriptures by aid of a concordance, or marginal references.
2. Study Questions 1-5. Memorize 2 Peter 3: 9.
3. What points are developed in the first five questions? Study Questions 6-10. Review the memory text.
4. State the principal points in Questions 1-10. Study Questions 11-13. What is the meaning of the word "patience"? Note 1, first paragraph. What example of patience is given us? Note 1, third paragraph. What is the practical thought in Note 1? Paragraphs 4 and 5.
5. State the principal points in Questions 1-13. Study Questions 14-20. What practical points are set forth in Notes 2 and 3? Review the memory text.
6. Review the first half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order.
7. Review the last half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Repeat the memory text.

Questions

1. What is an outstanding feature of God's character? Num. 14: 18, first clause.
2. What other word is used to denote this same characteristic? Rom. 15: 5, first clause.
3. How was this characteristic of God manifested toward the antediluvian world? 1 Peter 3: 20.
4. Why did He bear so long with the Jewish nation? Rom. 9: 22, 23.
5. How is this same spirit manifest in His dealing with the world to-day? What will it accomplish for all who are not indifferent to it? 2 Peter 3: 7-9, 14, 15.
6. How are we to prove ourselves acceptable ministers of the gospel? 2 Cor. 6: 6.
7. What virtue will God's ministers possess? Verse 4.
8. How are they to bear themselves under tribulation? Rom. 12: 12.
9. What spirit are they to manifest in the giving of this message? 2 Tim. 4: 2.
10. With what are Christians admonished to clothe themselves? Col. 3: 12.
11. How are we asked to deal with one another? 1 Thess. 5: 14.
12. What should be our attitude to one another? Eph. 4: 2.
13. How are we to run the race of life? Heb. 12: 1. Note 1.
14. Why is patience necessary? Heb. 10: 36.
15. For what are we counseled to strive? 1 Tim. 6: 11.
16. For what was the early church commended? Rev. 2: 3.
17. How should the grace of patience be exercised in the family? Eph. 4: 32. Note 2.

18. What is promised to those who keep the word of God's patience? Rev. 3: 10.
19. What will characterize the remnant church? Rev. 14: 12. Note 3.
20. How is patience developed? Who are cited as examples of patience and long-suffering? James 5: 7, 8, 10.

Notes

1. The Greek word means more than patience, means more than an equable demeanor and sweetness under provocation. It means endurance. Some versions render it "endurance," some "patient endurance." Our moods, our feelings, are not always the same, but endurance presses on to the end. The great thought is illuminated in the Revised Version of James 5: 11, 12, "Behold, we call them blessed that endured: ye have heard of the patience [endurance] of Job." Job was often what we call impatient, in its little meaning, toward his friends and toward God, but he endured. God wants those who are sweet and pleasant always, of course; but above all things else, He wants those who endure.

"In patient forbearance we shall conquer. It is patience in service that brings rest to the soul. It is through humble, diligent, faithful toilers that the welfare of Israel is promoted. A word of love and encouragement will do more to subdue the hasty temper and willful disposition than all the faultfinding and censure that you can heap upon the erring one."—*Gospel Workers*, p. 497.

"The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.' So the Christian is to wait with patience for the fruition, in his life, of the word of God. Often when we pray for the graces of the Spirit, God works to answer our prayers by placing us in circumstances to develop these fruits; but we do not understand His purpose, and wonder, and are dismayed. Yet none can develop these graces except through the process of growth and fruit-bearing. Our part is to receive God's word and to hold it fast, yielding ourselves fully to its control, and its purpose in us will be accomplished."—*Christ's Object Lessons*, p. 61.

"There is a high standard to which we are to attain if we would be children of God, noble, pure, holy, and undefiled; and a pruning process is necessary if we would reach this standard. How would this pruning be accomplished if there were no difficulties to meet, no obstacles to surmount, nothing to call out patience and endurance? These trials are not the smallest blessings in our experience. They are designed to nerve us to determination to succeed. We are to use them as God's means to gain decided victories over self, instead of allowing them to hinder, oppress, and destroy us.

"Character will be tested. Christ will be revealed in us if we are indeed branches of the Living Vine. We shall be patient, kind, and forbearing, cheerful amid frets and irritations. Day by day and year by year we shall conquer self and grow into a noble heroism. This is our allotted task; but it can not be accomplished without continual help from Jesus, resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer. Each one has a personal battle to fight. Each must win his own way through struggles and discouragements. Those who decline the struggle lose the strength and joy of victory. No one, not even God, can carry us to heaven unless we make the necessary effort on our part. We must put features of beauty into our lives. We must expel the unlovely natural traits that make us unlike Jesus. While God works in us to will and to do of His own good pleasure, we must work in harmony with Him. The religion of Christ transforms the heart. It makes the worldly-minded man heavenly-minded. Under its influence the selfish man becomes unselfish, because this is the character of Christ. The dishonest, scheming man becomes upright, so that it is second nature to him to do unto others as he would have others do unto him. The profligate is changed from impurity to purity. He forms correct habits; for the gospel of Christ has become to him a savor of life unto life."—*Testimonies*, vol. 5, pp. 344, 345.

2. "The first great business of your life is to be a missionary at home. Clothe yourself with humility and patience, forbearance and love, and go about the work that God has ordained you should do, which no other one can do for you. It is a work for which you will be held responsible in the day of retribution. God's blessing can not rest upon an ill-disciplined household. Kindness and patience must rule in the home to make it happy."—*Id.*, vol. 4, p. 138.

3. "Cultivate a disposition to esteem others better than yourself. Be less self-sufficient, less confident; cherish patience, forbearance, and brotherly love. Be ready to help the erring, and have pity and tender sympathy toward those who are weak. You need not leave your business in order to glorify the Lord; but you may, from day to day, in every deed and word, while pursuing your usual avocations, honor Him whom you serve, thereby influencing for the right those with whom you are brought in contact."—*Id.*, p. 133. It is this admonition, adhered to, that will make the remnant church one of which it can be said, "Here is the patience of the saints."

The Thirteenth Sabbath overflow will go to India in addition to the appropriation voted to that field. Shall we not have a large overflow? India needs it.

Lesson 10 — Gentleness and Kindness

DECEMBER 8, 1923

Daily Study Suggestions

1. Study Questions 1-4. What explanation is made in Note 1, paragraph 1? What thought is especially emphasized in Note 1, paragraph 2? Memorize Ps. 103: 4.
2. What points are developed in the first four questions? Study Questions 5-7. What has grace done for us? Note 2, first paragraph. Upon what thought is the emphasis placed in Note 2, second paragraph? What was the beloved disciple's experience? Note 2, third paragraph.
3. State the principal points in Questions 1-7. Study Questions 8-10. How are the little things of life magnified in importance? Note 3. Review the memory text. Memorize Ps. 92: 1, 2.
4. State the principal points in Questions 1-10. Study Questions 11-13. Review the memory texts.
5. State the principal points in Questions 1-13. Study Questions 14-18. Review the memory texts.
6. Review the first half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order.
7. Review the last half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Repeat the memory texts.

Questions

1. What beautiful traits of God's character are emphasized in the Scriptures? Ps. 103: 4, last part; Isa. 63: 7. Note 1.
2. In what gracious words does Nehemiah exalt the name of God? Neh. 9: 17, last part.
3. What does the psalmist say of the kindness of the Lord? Ps. 117: 2.
4. To what did David attribute his own greatness? 2 Sam. 22: 36; Ps. 18: 35.
5. How enduring is the kindness of the Lord toward His people? Isa. 54: 10.
6. Through what personal quality of character does the Lord draw sinners to Himself? Jer. 31: 3. Note 2.
7. When only shall we be able to understand God's abundant kindness? Eph. 2: 7.
8. How constantly should we respond to the Lord's loving-kindness? Ps. 92: 1, 2.
9. How are we admonished to deal with one another? Rom. 12: 10. Note 3.
10. With what are the followers of Christ to clothe themselves? Col. 3: 12.
11. What admonition is given to the servants of the Lord? 2 Tim. 2: 24.
12. How are they to prove themselves? 2 Cor. 6: 4, 6.
13. What will gentleness lead one to do? Titus 3: 2.
14. What kind of words only should the wise utter? Eccl. 10: 12.
15. What shows that the foregoing statement was exemplified in the life of Jesus? Luke 4: 22.

16. What is said of a gracious woman? Prov. 11: 16, first part.
17. What is one of the good traits of a virtuous woman? Prov. 31: 10, 26.
18. How does the prophet Micah summarize Christian graces and duties? Micah 6: 8.

Notes

1. Most versions render "kindness" in Gal. 5: 22 instead of "gentleness," and that seems to be the sense. "Mercy" in Ex. 34: 7 means loving-kindness, and is so rendered in Ps. 103: 4 and elsewhere.

"The pattern of all kindness is set before us in the Bible in the behavior of God to our race. He gives the sunshine and the rain, and fruitful seasons and glad hearts, food and all the good we have, to the just and the unjust alike. But the exceeding wealth of His grace is shown unto us in kindness toward us in Christ Jesus. God's glory no man can look upon and live. It is a light that no man can approach unto. It is inconceivably great, incomprehensibly grand, unimaginably exalted above the grasp of man's mind. But the kindness of God is God's glory stooping to man's need. It is God's power brought within man's reach. It is God's mercy and God's love and God's grace flowing through time and through eternity, as broad as the race, as deep as man's need. . . . The Bible reveals it. Jesus incarnated it."—*Hayes, in "Hastings' Bible Dictionary," p. 515, art. "Kindness."*

2. "We ourselves owe everything to God's free grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our exaltation to heirship with Christ. Let this grace be revealed to others."—*"Christ's Object Lessons," p. 250.*

"Man can not transform himself by the exercise of his will. He possesses no power by which this change can be effected. The heaven—something wholly from without—must be put into the meal before the desired change can be wrought in it. So the grace of God must be received by the sinner before he can be fitted for the kingdom of glory. All the culture and education which the world can give, will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power."—*Id., pp. 96, 97.*

"The power and tenderness, the majesty and meekness, the strength and patience, that he [John] saw in the daily life of the Son of God, filled his soul with admiration. He yielded his resentful, ambitious temper to the molding power of

Christ, and divine love wrought in him a transformation of character."—*Acts of the Apostles*, p. 557.

3. "Those who are fighting the battle of life at great odds may be refreshed and strengthened by little attentions which cost nothing. Kindly words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation and doubt that gather over the soul. The true heart-expression of Christlike sympathy, given in simplicity, has power to open the door of hearts that need the simple, delicate touch of the spirit of Christ."—*Testimonies*, vol. 9, p. 30.

"My brethren and sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts."—*Id.*, p. 34.

Lesson 11 — Goodness and Faith

DECEMBER 15, 1923

LESSON SCRIPTURE: Hebrews 11.

Daily Study Suggestions

1. Read the Lesson Scripture. Note the number of examples given of men and women who had great faith. Note the severity of their trials.
2. Study Questions 1-5. What information is given in Note 1 concerning the word "goodness"? Memorize Ps. 31: 19.
3. What points are developed in the first five questions? Study Questions 6-14. What truths are emphasized in Note 2? Review the memory text.
4. State the principal points in Questions 1-14. Study Questions 15-17. Relate the experience of Martin Luther told in Note 3. After studying Note 4, restate the practical thoughts. Memorize Rom. 1: 16, 17.
5. State the principal points in Questions 1-17. Study Questions 18-21. What part does faith have in the life and experiences of a child of God? Notes 5 and 6. Review the memory texts.
6. Review the first half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order.
7. Review the last half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Repeat the memory texts.

Questions

1. What did the Lord proclaim to Moses concerning His character? Ex. 34: 6. Note 1.
2. Where is this goodness revealed to humanity? Ps. 33: 5.
3. How does this goodness relate itself to the children of God? Ps. 23: 6; 31: 19.
4. What effect does the realization of God's goodness have upon the sinner? Rom. 2: 4.
5. What should the Lord's goodness to men awaken in them? Ps. 107: 8.
6. What is a lamentable fact concerning man's goodness? Hosea 6: 4.
7. How may he obtain enduring goodness? Ps. 107: 9.
8. In what may we then rejoice? 2 Chron. 6: 41.

9. What must we first possess before we can come to God in an acceptable manner? Heb. 11: 6.
10. What is faith? Verse 1. Note 2.
11. Who is the source of faith? Heb. 12: 2.
12. How is faith begotten in the human heart? Rom. 10: 17.
13. What is the fruit of living faith? James 2: 20.
14. How is faith perfected? Verses 21, 22.
15. How are the saints of God to walk? 2 Cor. 5: 7.
16. How is the righteousness of God revealed? How are the just to live? Rom. 1: 16, 17. Note 3.
17. Upon what condition are our prayers answered? James 1: 6. Note 4.
18. What part of the Christian armor is faith? Of what use is it in our warfare with sin? Eph. 6: 16.
19. Through what will we overcome in the battle of life? 1 John 5: 4. Note 5.
20. How are we to be kept true in all life's experiences? 1 Peter 1: 5. Note 6.
21. What is the end of perfect faith? Verses 8, 9.

Notes

1. Goodness is represented in the Bible as a particular attribute of God, the Father. Thus when one came to Jesus calling Him good, He declared that God alone is good. And in the texts referred to in Questions 1 and 2 of this lesson, "goodness" is used as a general term covering the other phases of God's character as revealed to Moses. Nevertheless, in the record of Jesus, it is stated that He went about doing good; thus, even as with God, the appellation must be fitting when applied to Him. Not only so, but as sons of God and followers of Christ, we, in our sphere, are certainly to have our characters illuminated with this godly attribute.

2. "It is not enough to believe *about* Christ; we must believe *in* Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. But saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*Gospel Workers*, p. 261.

3. One can hardly read the words, "The just shall live by faith," without thinking of the experience of Martin Luther, a brief sketch of which is given in "Great Controversy," page 125: "An indulgence had been promised by the pope to all who should ascend upon their knees 'Pilate's staircase,' said to have been descended by our Saviour on leaving the Roman judgment hall, and to have been miraculously conveyed from

Jerusalem to Rome. Luther was one day devoutly climbing these steps, when suddenly a voice like thunder seemed to say to him, 'The just shall live by faith.' He sprung to his feet, and hastened from the place, in shame and horror. That text never lost its power upon his soul. From that time he saw more clearly than ever before the fallacy of trusting to human works for salvation, and the necessity of constant faith in the merits of Christ. His eyes had been opened, and were never again to be closed, to the delusions of the papacy."

4. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Here is faith, naked faith, to believe that we receive the blessing, even before we realize it. When the promised blessing is realized and enjoyed, faith is swallowed up. But many suppose they have much faith when sharing largely of the Holy Spirit, and that they can not have faith unless they feel the power of the Spirit. Such confound faith with the blessing that comes through faith. The very time to exercise faith is when we feel destitute of the Spirit. When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds. True faith rests on the promises contained in the word of God, and those only who obey that Word can claim its glorious promises. 'If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.' John 15:7. ' whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.' 1 John 3:22."—*Early Writings,* pp. 72, 73.

5. "True faith and true prayer—how strong they are! They are as two arms by which the human suppliant lays hold upon the power of Infinite Love. Faith is trusting in God,—believing that He loves us, and knows what is for our best good. Thus, instead of our own way, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership, and accepts its blessing. Truth, uprightness, purity, are pointed out as secrets of life's success. It is faith that puts us in possession of these. Every good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency.

"This is the victory that overcometh the world, even our faith."—*Gospel Workers,* p. 259.

"Let a living faith run like threads of gold through the performance of even the smallest duties. Then all the daily work will promote Christian growth. There will be a continual looking unto Jesus. Love for Him will give vital force to

everything that is undertaken. Thus through the right use of our talents, we may link ourselves by a golden chain to the higher world. This is true sanctification; for sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God."—*Christ's Object Lessons*, p. 360.

6. "When faith is in strong and blessed exercise, there is no limit to its possibilities, because it taps the reservoirs of Omnipotence, and opens the sluice-gates, so that all God's power begins to flow into the soul. Our faith is the means of our receptivity; the straits through which the ocean of divine fullness pours its tides.

"But if our faith be meager and struggling, we can not expect mighty deliverances. Smite but thrice upon the ground, and Syria will still defy you (2 Kings 13:19). If you do not expect that God is able to keep you, do not be surprised if you are not kept. According to your faith, or unbelief, so will it be done to you."—*F. B. Meyer*.

Lesson 12 — Meekness

DECEMBER 22, 1923

LESSON HELP: "The Mount of Blessing," pp. 26-30.

Daily Study Suggestions

1. Read the Lesson Help. If this is not at hand, trace the word "meekness" through the Scriptures by aid of a concordance or marginal references.
2. Study Questions 1-4. What is overwhelming evidence of Jesus' kinship with God? Note 1. What is the practical thought in Note 2? Memorize Matt. 11: 28-30.
3. What points are developed in the first four questions? Study Questions 5-9. In studying Question 6, read "Testimonies," vol. 3, p. 376. Make a list of the points made in Notes 3 and 4.
4. State the principal points in Questions 1-9. Study Questions 10-13. What trait of character is most valuable in the sight of God? Note 6. Memorize Zeph. 2: 3.
5. State the principal points in Questions 1-13. Study Questions 14-16. What is the leading thought in Note 7? Review the memory texts.
6. Review the first half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order.
7. Review the last half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Repeat the memory texts.

Questions

1. What was one prominent trait in the character of Jesus? Matt. 11: 29. Note 1.
2. In connection with what experience is His meekness again mentioned? Matt. 21: 4, 5.
3. How does the apostle Paul refer to this phase of Jesus' character? 2 Cor. 10: 1.
4. What is said of the character of Moses? Num. 12: 3. Note 2.

5. What will the Lord do for the meek? Ps. 25: 9. Note 3.
6. What adornment is pleasing in the sight of the Lord?
1 Peter 3: 3, 4.
7. How are we admonished to bear with one another? Eph.
4: 2. Note 4.
8. How are we to conduct ourselves toward opposers? 2
Tim. 2: 25.
9. Who will be called great in the kingdom of heaven?
Matt. 18: 2-4. Note 5.
10. With whom is the Lord pleased to dwell? Isa. 57: 15.
11. What command comes with special force at this time?
Zeph. 2: 3.
12. How does God respond to the cries of the humble? Ps.
10: 17, see margin.
13. What promise is made to the humble? James 4: 6; 1
Peter 5: 5. Note 6.
14. Who shall finally inherit the earth? Matt. 5: 5. Note 7.
15. What promise is made to the meek concerning salvation?
Ps. 149: 4.
16. What comparison does the psalmist draw between the
wicked and the meek? Ps. 37: 10, 11.

Notes

1. "Christ's enemies had demanded a miracle as evidence of His divinity. They had evidence far greater than any they had sought. As their cruelty degraded His torturers below humanity into the likeness of Satan, so did His meekness and patience exalt Jesus above humanity, and prove His kinship to God. His abasement was the pledge of His exaltation. The blood-drops of agony that from His wounded temples flowed down His face and beard were the pledge of His anointing with 'the oil of gladness' as our great high priest."—*"Desire of Ages," p. 734.*

2. "Moses 'was very meek, above all the men which were upon the face of the earth,' and this is why he was granted divine wisdom and guidance above all others. Says the Scripture, 'The meek will He guide in judgment, and the meek will He teach His way.' The meek are guided by the Lord, because they are teachable, willing to be instructed."—*"Patriarchs and Prophets," p. 384.*

3. "'Blessed are the meek.' The difficulties we have to encounter may be very much lessened by that meekness which hides itself in Christ. If we possess the humility of our Master, we shall rise above the slights, the rebuffs, the annoyances to which we are daily exposed, and they will cease to cast a gloom over the spirit. The highest evidence of nobility in a Christian is self-control. He who under abuse or cruelty fails to maintain a calm and trustful spirit, robs God of His right to reveal in him His own perfection of char-

acter. Lowliness of heart is the strength that gives victory to the followers of Christ; it is the token of their connection with the courts above.

"Though the Lord be high, yet hath He respect unto the lowly." Those who reveal the meek and lowly spirit of Christ are tenderly regarded by God. They may be looked upon with scorn by the world, but they are of great value in His sight."—*"Desire of Ages,"* p. 301.

4. "Jesus places meekness among the first qualifications for His kingdom. In His own life and character the divine beauty of this precious grace is revealed. . . . Human nature is ever struggling for expression, ready for contest; but he who learns of Christ is emptied of self, of pride, of love of supremacy, and there is silence in the soul. Self is yielded to the disposal of the Holy Spirit. Then we are not anxious to have the highest place. We have no ambition to crowd and elbow ourselves into notice; but we feel that our highest place is at the feet of our Saviour. . . . The meekness of Christ, manifested in the home, will make the inmates happy; it provokes no quarrel, gives back no angry answer, but soothes the irritated temper, and diffuses a gentleness that is felt by all within its charmed circle. Wherever cherished, it makes the families of earth a part of the one great family above."—*"Mount of Blessing,"* pp. 29, 30, 32.

5. The next few questions introduce the word "humbleness," but "humbleness" and "meekness" are often closely allied in meaning.

6. "The meekness and lowliness of Christ is the Christian's power. It is indeed more precious than all things which genius can create, or wealth can buy. Of all things that are sought, cherished, and cultivated, there is nothing so valuable in the sight of God as a pure heart, a disposition imbued with thankfulness and peace."—*"Testimonies,"* vol. 4, p. 559.

7. "We may be sure of this blessed thought, that they who meekly live, knowing and mourning their sin, and who meekly take to their hearts as their only hope the comfort of Christ's pardon and cleansing, who are meekly recipient, meekly enduring, meekly obedient, shall have in their hearts, even here, a quiet fountain of peace which shall make the wilderness rejoice and blossom as the rose, and hereafter shall be crowned with the lordship of all. Meekness overcomes, 'and he that overcometh shall inherit all things.'"—*"Exposition of the Scriptures,"* vol. 6, pp. 134, 135.

Why not make the Thirteenth Sabbath a "squaring up" day for the quarter? The Sabbath schools are expected to raise one half the sixty cents a week. Why not square up?

Lesson 13 — Temperance

DECEMBER 29, 1923

LESSON HELP: "Ministry of Healing," pp. 318-335.

Daily Study Suggestions

1. Read "Ministry of Healing," pp. 318-324. If this is not at hand, read selected portions from the "Testimonies," vol. 9, pp. 153-166.
2. Study Questions 1-5. What is the meaning of "temperance"? Note 1. How is the importance of this subject set forth in Note 2? Against what are we warned in Note 3?
3. What points are developed in the first five questions? Study Questions 6-10. Memorize Luke 21: 34.
4. State the principal points in Questions 1-10. Study Questions 11, 12. What instruction is given in Note 4? Review the memory text.
5. State the principal points in Questions 1-12. Study Questions 13-15. Memorize Rom. 12: 1. What change in wording of this text is given in Note 5?
6. Review the first half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order.
7. Review the last half of the lesson, giving answers, if possible, without referring to the texts. Arrange points in logical order. Repeat the memory texts.

Questions

1. Concerning what did Paul reason before Felix? How was this ruler affected? Acts 24: 25. Note 1.
2. What is said of those who strive for a crown? 1 Cor. 9: 24, 25. Note 2.
3. Over what did Paul exercise self-control? Why did he do this? Verse 27. See also Rom. 8: 13.
4. What admonition regarding temperance, or self-control, is given by Peter? 2 Peter 1: 5-7.
5. If we heed this admonition, what will be our reward? Verse 8. What is the condition of those who are lacking in these graces? Verse 9. Note 3.
6. What intemperate condition will prevail in the last days? Matt. 24: 37-39; Luke 17: 26-30.
7. What warning is given those living in this time? Luke 21: 34.
8. Upon what point did the first Adam fail? Gen. 3: 6.
9. What victory over appetite was gained for man by the second Adam? Matt. 4: 1-4.
10. What should be our purpose in eating? Eccl. 10: 17.
11. What inhibition is placed upon the use of fermented drinks? Prov. 23: 29-32.
12. What motive should characterize every act of life? 1 Cor. 10: 31; Col. 3: 17. Note 4.
13. What precious promises has the Lord made to His people? 2 Cor. 6: 14-18.
14. Because of these promises, what has He bidden them to do? 2 Cor. 7: 1; Titus 2: 11-14.
15. What spiritual service does He require at our hands? Rom. 12: 1; 1 Cor. 6: 19, 20. Note 5.

Notes

1. For the word "temperance" given in the Authorized Version, the Revised Versions have "self-control." See such texts as Gal. 5: 23; Acts 24: 25; 1 Cor. 9: 25; etc. This gives a clearer idea. True temperance means to exercise self-control in all things.

2. "If we can arouse the moral sensibilities of our people on the subject of temperance, a great victory will be gained. Temperance in all things of this life is to be taught and practiced. Temperance in eating, drinking, sleeping, and dressing is one of the grand principles of the religious life. Truth brought into the sanctuary of the soul will guide in the treatment of the body. Nothing that concerns the health of the human agent is to be regarded with indifference. Our eternal welfare depends upon the use we make during this life of our time, strength, and influence."—*Testimonies*, vol. 6, p. 375.

3. "There are many in the world who indulge pernicious habits. Appetite is the law that governs them; and because of their wrong habits, the moral sense is clouded and the power to discern sacred things is to a great extent destroyed. But it is necessary for Christians to be strictly temperate. They should place their standard high. Temperance in eating, drinking, and dressing is essential. Principle should rule instead of appetite or fancy. Those who eat too much, or whose food is of an objectionable quality, are easily led into dissipation, and into other 'foolish and hurtful lusts, which drown men in destruction and perdition.'"—*Id.*, p. 374.

4. "There is real common sense in health reform. People can not all eat the same things. Some articles of food that are wholesome and palatable to one person, may be hurtful to another. Some can not use milk, while others can subsist upon it. For some, dried beans and peas are wholesome, while others can not digest them. Some stomachs have become so sensitive that they can not make use of the coarser kind of Graham flour. So it is impossible to make an unvarying rule by which to regulate every one's dietetic habits. Narrow ideas, an overstraining of small points, have been a great injury to the cause of hygiene."—*Christian Temperance*, p. 57.

Temperance is a fruit of the Holy Spirit, and in its truest sense can be acquired only by the operations of the Spirit of God on the intemperate passions of the natural heart. It is a thing of the heart, a fruit of righteousness, a purification of the soul from unclean passions through faith. Its object is the attainment of a pure and holy life, which is wrought only by the operation of the Spirit of God.

5. The Revised Version of Rom. 12: 1 reads: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."