

# SABBATH SCHOOL LESSON QUARTERLY

No. 116

MOUNTAIN VIEW, CAL., APRIL, 1924

20c a year

SENIOR DIVISION  
SECOND QUARTER  
1924

Love to God and Love to Man



"Supreme love to God and impartial love to man are the principles to be wrought out in the life."—*"The Desire of Ages,"* p. 498.

Thirteenth Sabbath Offering  
JAPAN and KOREA

*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 18, 1913.*

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# LOVE TO GOD AND LOVE TO MAN

## Lesson 1 — The Unfathomable Love of God

APRIL 5, 1924

### Daily Study Suggestions

1. Study Questions 1-3. What additional idea is given in Note 1? Relate the points in the questions, supplying details, as you would tell a story. Memorize 1 John 4: 19.
2. Read "Patriarchs and Prophets," pages 46 and 47; topic, "The Creation." Study Questions 4-7. Describe the first home of man.— Note 2. Why did not God make man so that he could not sin? — Note 3. Review the memory text.
3. Tell the story of the lesson as set forth in Questions 1-7. Study Questions 8-11. Study Note 4 until you can give the thought in your own words. Read "Patriarchs and Prophets," page 64. Memorize John 3: 16.
4. Tell the story of the lesson as set forth in Questions 1-11. Study Questions 12-14. Study Note 5 until you can state the points in order in your own words. Memorize Rom. 6: 16.
5. Study Questions 15-17, noting carefully the points made in each of the texts. Tell the substance of Note 6 in your own words. What is the practical thought in Note 7? Review the last memory text.
6. Review the first half of the lesson, giving Bible answers from memory, if possible. Give the substance of Notes 1-4. Review the memory texts.
7. Review the last half of the lesson, giving Bible answers without referring to texts, if possible. Give the substance of Notes 5-7. Review the memory texts.

### Questions

1. What is God said to be? 1 John 4: 16; Ex. 34: 5-7.
2. Why are we drawn to love Him? 1 John 4: 19.
3. How has the Lord given expression to His love? Jer. 31: 3; 29: 11. Note 1.
4. In whose image was man created? Gen. 1: 26-28.
5. What kind of home was given to him? Gen. 2: 8, 9; Ps. 115: 16. Note 2.
6. Of what did God not deprive man? *Answer:* The power of choice. Deut. 30: 19, 20. Note 3.
7. In the wisdom of God, what provision did He make against a failure on man's part? 2 Tim. 1: 9.
8. Through what experience was it necessary for man to pass before God could confer the gift of immortality upon him? Gen. 2: 16, 17; 1 Chron. 29: 17, first part. Note 4.
9. What was the direct consequence to Adam of his failure to stand the test? Gen. 3: 17-19, 22-24.
10. What was the awful consequence to all men of this failure? Rom. 5: 12.
11. When Adam, by disobedience, brought ruin and death to the human race, what did God's love lead Him to do? John 3: 16; Isa. 52: 3.

12. When did Christ's sacrifice in man's behalf become available for his salvation? Gen. 2: 17; 3: 15. Note 5.
13. How is it shown that redemption embraces all that man lost in life, character, and estate? Luke 19: 10; Eph. 1: 13, 14.
14. Who overcame man and so laid claim to his service and original possessions? Rom. 6: 16; Luke 4: 5-7.
15. How did Christ show His great love in the infinite price He paid to redeem man and his lost home? 1 Cor. 6: 19, 20; 1 Peter 1: 18, 19.
16. What was involved in Christ's taking man's place as the second Adam? Rom. 8: 32; Heb. 2: 16; 4: 15. Note 6.
17. What gift of all the graces God has given to man is of the most value and service to the church and to the world? 1 Peter 4: 8; 1 Cor. 13: 4-8, 13; John 13: 35. Note 7.

### Notes

1. Isaac Leeser's Jewish translation of Jer. 29: 11 reads, "For I alone know the thoughts that I entertain respecting you, saith the Lord; thoughts of peace, and not of evil, to give you a happy future and hope."

From all eternity God's plan and thought toward man has been to make man infinitely happy. Every act and purpose of the Creator has been with this end in view. Prov. 5: 21.

2. The first beautiful home of man came fresh from the hand of the Creator, with "every tree that is pleasant to the sight, and good for food." The beautiful flowers, fruits, and trees were without a taint of decay. There was no note of discord in the songs of praise that went up to God in that happy home. It is far beyond the power of man to describe, for not until Eden is restored, and the curse of sin removed, will we know its glory.

3. "God might have created man without the power to transgress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule."—*"Patriarchs and Prophets," p. 49.*

4. "Our first parents, though created innocent and holy, were not placed beyond the possibility of wrong-doing. God made them free moral agents. . . . They were to enjoy communion with God and with holy angels; but before they could

be rendered eternally secure, their loyalty must be tested. . . . God placed man under law, as an indispensable condition of his very existence. . . . He endowed him with high intellectual powers, and presented before him the strongest possible inducements to be true to his allegiance. Obedience, perfect and perpetual, was the condition of eternal happiness."—*Id.*, pp. 48, 49.

5. The gospel of Christ is based upon principles as enduring as the plan for the continuance of the universe of God. No sooner had our first parents transgressed than Christ made known to Adam that He would die in his stead. The unmerited grace was provided in Christ before man existed (2 Tim. 1:9). The penalty for disobedience was the forfeiture of life (Gen. 2:17), but Christ stepped into the place of the condemned. In doing this the Substitute assumed all that was imposed upon the transgressor by the royal mandate.

6. "Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured."—*"The Desire of Ages,"* p. 117.

7. "Those who believe the truth should remember that they are God's little children,—that they are under His training. Let them be thankful to God for His manifold mercies, and be kind to one another. They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks."—*"Testimonies,"* vol. 9, p. 189.

## Lesson 2—God's Ownership and Man's Stewardship

APRIL 12, 1924

### Daily Study Suggestions

1. Study Questions 1-4. After careful study of the texts, relate the facts as you would tell a story. Memorize 1 Tim. 6:7.
2. Study Questions 5-7. Study Note 1, getting clearly in mind what man's dominion was, the test given him, what was involved in his disloyalty to God, and how the human race was affected by it.
3. Review Questions 1-7. Study Questions 8-10. Study Note 2, noting the following points: definition of steward; of what believers are stewards; the purpose of blessings. Memorize 1 Cor. 4:2. Read "Christ's Object Lessons," pp. 325 and 326.

4. Study Questions 11-14. What portrayal of the work of Satan is given in Note 3? What statement does the note make concerning the effect of our faithfulness? Review the memory texts.
5. Tell the story of the lesson as set forth in Questions 1-14. Study Questions 15-17. What is the practical thought in Note 4, paragraph 1? How may we cause thanksgiving to be rendered to God? — Note 4, paragraph 2.
6. Review the first half of the lesson, giving Bible answers from memory, if possible. In the proper order give the substance of Notes 1 and 2. Review the memory texts.
7. Review the last half of the lesson, only referring to texts when the memory fails. Connect the notes with the lesson in the proper setting. Review the memory texts.

### Questions

1. Who is the owner of this world? Ps. 24: 1.
2. What does this ownership include? 1 Cor. 6: 19, 20; Ps. 50: 10-12; Haggai 2: 8.
3. How did the Lord seek to teach the king of Egypt and his people the truth concerning the ownership of the earth? Ex. 9: 29.
4. What is said of the possessions of man? 1 Tim. 6: 7.
5. How did King David acknowledge the Lord as the proprietor and owner of all the substance of Israel? 1 Chron. 29: 14, 16.
6. What test was given to our first parents on the principle of ownership? Gen. 2: 16, 17. Note 1.
7. Since the fall of Adam, what relation does man sustain to his former possessions? 1 Peter 4: 9, 10.
8. What is required of stewards? 1 Cor. 4: 2. Note 2.
9. What illustration is given which shows that the great God holds the steward to a strict account for all that has been entrusted to him in ability and means? Luke 16: 1, 2.
10. What parable emphasizes our individual responsibility? Matt. 25: 14-30.
11. Why has no man reason to boast of his possessions? Deut. 8: 17, 18.
12. What commendations will be given to the faithful steward? Matt. 25: 21.
13. What experience shows that Satan claims to be the rightful owner of this world? Luke 4: 5-7. Note 3.
14. What is the final condemnation of the steward who proves unfaithful? Matt. 25: 30.
15. On what basis does the Lord require His stewards to minister to others? 1 Peter 4: 10; 2 Cor. 8: 12-14.
16. What blessings are bestowed upon one who can be trusted as a steward of Jesus Christ? Deut. 28: 2-6, 8.
17. What precious promises are given to those who are faithful stewards? 2 Cor. 9: 8-11. Note 4.

## Notes

1. When God created the earth, He gave man dominion over all except one tree, which He reserved to Himself. In reserving to Himself this tree, the Lord made it a test of man's loyalty to God. So long as Adam and Eve heeded the command, "Thou shalt not eat of it," God's ownership remained unchallenged, and man showed his loyalty to his Creator. Upon man's fidelity to this divine principle of ownership, or his disregard of the same, depended the weal or woe of the human race; therefore God tested our first parents in Eden upon this fundamental principle of God's government.

2. A steward is one placed in charge of another's property, and he is held strictly responsible to the owner as to its use in every particular. The responsibility placed upon Christ's stewards embraces the numerous gifts or blessings bestowed upon His servants, to be accounted for at the final day of judgment. The Lord blesses man in a thousand ways, that he may be a blessing to others. See Gen. 12:2. Often the Lord withholds His blessings because man will not use them in harmony with the mind of the Giver.

3. Speaking of the last mighty struggle which Satan makes for supremacy when the city of God descends from heaven, the servant of the Lord says:

"The wicked are Satan's captives. In rejecting Christ they have accepted the rule of the rebel leader. They are ready to receive his suggestions and to do his bidding. Yet, true to his early cunning, he does not acknowledge himself to be Satan. He claims to be the Prince who is the rightful owner of the world, and whose inheritance has been unlawfully wrested from him."—*The Great Controversy*, p. 663.

Our faithfulness as stewards of Christ's goods will determine whether we acknowledge Christ as supreme owner of this world, or whether we yield to Satan's claims of ownership.

4. "Every Christian is a steward of God, entrusted with His goods. . . . A steward identifies himself with his master. He accepts the responsibilities of a steward, and he must act in his master's stead, doing as his master would do were he presiding. His master's interests become his. The position of a steward is one of dignity, because his master trusts him."—*Testimonies*, vol. 9, p. 246.

The faithful steward through whom God disperses abroad His gifts to those in darkness will cause thanksgiving to be rendered to God from redeemed lips throughout the ceaseless ages of eternity.

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The Thirteenth Sabbath overflow will go to Japan and Korea in addition to the appropriation voted to these fields. Shall not the overflow be a liberal one? The fields are needy.

## Lesson 3—God's Memorials and Ordinances

APRIL 19, 1924

### Daily Study Suggestions

1. Study Questions 1 and 2. Read "Patriarchs and Prophets," pp. 47 and 48. Study Note 1, getting in mind the use of a memorial, and the different kinds which men have made. Memorize Ex. 20: 8-11.
2. Review Questions 1 and 2. Study Questions 3-5. Review the memory text.
3. Tell the story of the lesson as set forth in Questions 1-5. Study Questions 6, 7. What special point is made clear in the first paragraph of Note 2? What practical lesson is set forth in the second paragraph of Note 2? Why are blessings sometimes limited?—Third paragraph, Note 2.
4. Review Questions 6, 7. Study Questions 8, 9. What lessons may we learn from the experience of Jacob?—Note 3. Of what should our tithe remind us?—Note 4. Memorize Mal. 3: 10.
5. Tell the story of the lesson as set forth in Questions 6-9. Study Questions 10, 11. What is the practical lesson set forth in Note 5? Review the memory texts.
6. Review Questions 1-7, giving Bible answers from memory, if possible. In the proper connection state the substance of Notes 1 and 2. Review the memory texts.
7. Review the last half of the lesson, without turning to the texts, if possible. Give the substance of Notes 3-5 in their proper places.

### Questions

1. Why does God establish memorials of His greatest works? Ps. 111: 4. Note 1.
2. What memorial did the Lord establish in honor of the work of creation? Ex. 20: 8-11.
3. What ordinance did Christ establish to keep in memory His death on Calvary? 1 Cor. 11: 23-26.
4. What ordinance has Christ given His people as a memorial of His burial and resurrection? Rom. 6: 4, 5.
5. What did Christ give the church to keep in mind His humility and willingness to serve? John 13: 12-15; Luke 22: 27.
6. What ordinance fittingly keeps in mind God's ownership and man's stewardship? Lev. 27: 30; Heb. 7: 1-5, 8, 9.
7. In connection with what circumstances is the first mention in the Bible of tithe-paying? Gen. 14: 14-20. Note 2.
8. What covenant did Jacob make at Bethel concerning tithe-paying? Gen. 28: 19-22. Note 3.
9. What great spiritual blessing is promised to those who are faithful in rendering to God His own? Mal. 3: 10. Note 4.
10. What promises of temporal blessings are given? Verses 6-12.
11. In what manner do we become "laborers together with God" in returning to Him the tithe? Num. 18: 21, 26; 1 Cor. 3: 9. Note 5.



## Notes

1. Isaac Leaser's Jewish translation reads (Ps. 111:4), "He hath made a *memorial* of His wonderful works." Rotherham's translation reads the same as Leaser's. The Lord has established memorials to keep His greatest acts ever in mind. This is a method common to many nations and people. Sometimes a city or state erects a monument of stone in memory of a great man. The George Washington Monument at Washington, D. C., is an example of this kind of memorial. The setting apart of a day of remembrance is an impressive memorial of some great accomplishment; for example, the annual celebration of July 4, in the United States, commemorates the signing of the Declaration of Independence; and now nearly all the leading nations celebrate November 11 as Armistice Day in memory of the signing of the armistice which ended the greatest war known in history.

2. "The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes before the definite system was given to Moses, even as far back as the days of Adam. In complying with God's requirements, they were to manifest in offerings their appreciation of His mercies and blessings to them. This was continued through successive generations, and was carried out by Abraham, who gave tithes to Melchisedec, the priest of the most high God."—*"Testimonies," vol. 3, p. 393.*

"As to the amount required, God has specified one tenth of the increase. This is left to the conscience and benevolence of men, whose judgment in this tithing system should have free play. And while it is left free to the conscience, a plan has been laid out definite enough for all. No compulsion is required. . . . He says, I give you nine tenths, while I require one tenth; that is Mine. When men withhold the one tenth, they rob God."—*Id., p. 394.*

"Whenever God's people, in any period of the world, have cheerfully and willingly carried out His plan in systematic benevolence and in gifts and offerings, they have realized the standing promise that prosperity should attend all their labors just in proportion as they obeyed His requirements. . . . But when they robbed God in tithes and in offerings, they were made to realize that they were not only robbing Him but themselves; for He limited His blessings to them, just in proportion as they limited their offerings to Him."—*Id., p. 395.*

3. "Jacob set up a memorial of God's mercy, that whenever he should pass that way, he might tarry at this sacred spot to worship the Lord. And he called the place Bethel, or 'the house of God.' With deep gratitude he repeated the

promise that God's presence would be with him; and then he made the solemn vow. . . .

"Jacob was not here seeking to make terms with God. The Lord had already promised him prosperity, and this vow was the outflow of a heart filled with gratitude for the assurance of God's love and mercy. . . . The Christian should often review his past life, and recall with gratitude the precious deliverances that God has wrought for him, supporting him in trial, opening ways before him when all seemed dark and forbidding, refreshing him when ready to faint. He should recognize all of them as evidences of the watchcare of heavenly angels. In view of these innumerable blessings he should often ask, with subdued and grateful heart, 'What shall I render unto the Lord for all His benefits toward me?' [Ps. 116: 12.]

"Our time, our talents, our property, should be sacredly devoted to Him who has given us these blessings in trust. . . . As we are continually receiving the blessings of God, so we are to be continually giving.

"Of all that Thou shalt give me,' said Jacob, 'I will surely give the tenth unto Thee.' Shall we who enjoy the full light and privileges of the gospel, be content to give less to God than was given by those who lived in the former, less favored dispensation? Nay, as the blessings we enjoy are greater, are not our obligations correspondingly increased? But how small the estimate; how vain the endeavor to measure with mathematical rules, time, money, and love, against a love so immeasurable and a gift of such inconceivable worth. Tithes for Christ! O, meager pittance, shameful recompense for that which cost so much!"—"*Patriarchs and Prophets*," pp. 187, 188.

4. When we pay our tithes in grateful recognition of God's ownership and our stewardship, we find that the very act of paying tithes quickens our love and devotion to our blessed Lord. See Eph. 1: 13, 14; 1 Cor. 15: 49.

"True Christian benevolence springs from the principle of grateful love. . . . Redeeming love should awaken all the tender affection and self-sacrificing devotion that can possibly exist in the heart of man."—"*Testimonies*," vol. 3, p. 396.

"The system of tithes and offerings was intended to impress the minds of men with a great truth,—that God is the source of every blessing to His creatures, and that to Him man's gratitude is due for the good gifts of His providence. . . .

"Thus the people were constantly reminded that God was the true proprietor of their fields, their flocks and herds; that He sent them sunshine and rain for their seedtime and harvest, and that everything they possessed was of His creation, and

He had made them stewards of His goods.”—*Mrs. E. G. White, in “Review and Herald,” Sept. 10, 1889.*

5. In returning to God that portion of all their income which the Lord has reserved for the support of His ambassadors, each individual is brought into very close partnership with Christ in the work of carrying the gospel to a perishing world. Christ commissions men to preach the gospel. In the tithe He has provided the means to support His chosen messengers.

## Lesson 4—The Tithe—a Test: the Use of the Tithe

APRIL 26, 1924

### Daily Study Suggestions

1. Study Questions 1-4. What is the full significance of the words “even so” in 1 Cor. 9: 13, 14? — See Note 1. Read “Testimonies,” vol. 9, pp. 51-53.
2. Review Questions 1-4. Study Questions 5-7. Memorize 1 Tim. 4: 12. Read “Testimonies,” vol. 9, pp. 245-247.
3. Review Questions 1-7. Study Questions 8-11. Describe the work of the true shepherd.— Note 2. What important point is made in Note 3? Review the memory text. Read “Testimonies,” vol. 9, pp. 249-251.
4. Tell the story of the lesson as set forth in Questions 1-11. Study Questions 12-14. Study Note 4 until you can give the substance in your own words. Study carefully the important points in each paragraph of Note 5. Memorize Matt. 23: 23.
5. Study Questions 15 and 16. Memorize Matt. 28: 18-20.
6. Review the first ten questions of the lesson. In the proper order give the substance of Notes 1 and 2. Review the memory texts.
7. Review the last half of the lesson. In the proper order give the substance of Notes 3-5. Review the memory texts.

### Questions

1. Who reserved the tithe for the support of those who ministered in the days of Israel? Num. 18: 21, 26.
2. What provision has the Lord made for the support of His ministers in the present dispensation? 1 Cor. 9: 13, 14.
3. What is the meaning of “Even so hath the Lord ordained that they which preach the gospel should live,” or be supported, by the gospel? Note 1.
4. What does the Lord require of those who receive the tithe? Num. 18: 26, 27.
5. What shows that the Lord holds His ambassadors to a strict account for their manner of labor, and consequently the use of the Lord’s means? Heb. 13: 17; Eze. 33: 6-8.
6. To whom should the minister set an example? 1 Tim. 4: 12.

7. What solemn charge is given to the minister, in the words of Jesus to Peter? John 21: 15-17.
8. What responsibility is placed upon the under shepherds? Acts 20: 28.
9. What reward is promised to faithful leaders of the flock? 1 Peter 5: 1-4.
10. What awful charge is brought against some who claimed to be shepherds of the flock? Eze. 34: 2-4. Note 2.
11. How did Christ teach the obligation of tithe-paying? Matt. 23: 23. Note 3.
12. What commandment concerning the tithe is given the minister? Heb. 7: 5, 8.
13. What responsibilities and offices are to be borne by Christ's ministry who are supported by the tithe? 1 Peter 5: 1-4; 2 Cor. 5: 20. Note 4.
14. What indicates that Satan seeks to beguile men into a disregard of God's ownership by withholding the tithe, just as he led man to disregard God's ownership by partaking of the forbidden tree in Eden? 2 Cor. 11: 3, 4, 7, 8; 12: 13. Note 5.
15. What message is committed to the servants of God to give to a dying world? Matt. 28: 18-20.
16. What earnest charge is given them? 2 Tim. 4: 1, 2.

### Notes

1. Note the very forceful questions which the apostle asks in 1 Cor. 9: 7-11. These can be answered only in one way. The apostle refers to the ministers of the temple and how they received their support from the holy things of the temple, then makes the emphatic statement, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Even so, in like manner, God has ordained, appointed, decreed, that the gospel minister should be supported by the tithe. Christ has thus set apart the tithe for the support of His ambassadors.

2. The true shepherd will not only feed the sheep and lambs with the precious things of God, but he will help the lame and tender of the flock, putting forth extra efforts for any who are wandering away from the fold. He will be untiring and unselfish in his labors. He will be an example to the flock. He will guard the treasury of the Lord, and will be unwilling to draw from it the tithe for his support, unless he has demonstrated that he is entitled to such support by bringing many precious souls to Christ. 1 Cor. 9: 1, 2. The slothful, ease-loving, unfruitful shepherd will have an awful account to give in the day of final reckoning. The blood of precious souls will be required at his hand. Eze. 33: 6.

3. The Pharisees were very particular in the matter of tithing. They had been faithful in this, but had utterly neglected to exercise the virtues of justice, mercy, and faith. Jesus said to them in effect, You "ought" to have cherished these precious virtues, but you ought "not to leave the other [tithe-paying] undone." "Ought" is a strong word, carrying the meaning of moral obligation.

4. The position and offices given by the inspired Word to the ministry as a whole, carry the gravest responsibilities, and show the confidence Christ placed in these servants who labor under His great commission. Some of these names or titles are: elders, bishops, ministers, ambassadors; priests, Levites, messengers, apostles, pastors, evangelists, teachers, shepherds, servants, overseers, watchmen, and prophets. Who can conceive of a nation sending a messenger, or appointing an ambassador to represent it, and not providing for the support of this representative? Much more does Christ, by reserving the tithe, provide the means to sustain His own servants. When we withhold our tithe, we not only rob Christ, but we rob the dying people of this world of the message of life, for this is heaven's appointed way of sending the gospel to a perishing world.

5. The apostle acknowledges to the Corinthian church that he did them a wrong in not impressing upon them the duty of supporting the Lord's ambassadors and acknowledging God's ownership; and he asks them to forgive him this wrong.

"Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of His ownership of all. . . .

"So it is with God's claims upon us. He places His treasures in the hands of humanity, but requires that one tenth shall be faithfully laid aside for His work. He teaches us the lesson that He requires this portion to be placed in His treasury. It is to be rendered to Him as His own; it is sacred, and is to be used for sacred purposes, for the support of those who carry the message of salvation to all parts of the world. He reserves this portion, that means may ever be flowing into His treasure house, and that the light of truth may be carried to those who are nigh and those who are afar off. By faithfully obeying this requirement, we prove that we realize that all belongs to God. . . .

"And shall not our gratitude offerings flow into the Lord's treasury, to be drawn therefrom to advance His kingdom in the earth? God is the owner of all our goods, and shall not gratitude to Him prompt us to make freewill offerings and thank offerings, thus acknowledging His ownership of soul, body, spirit, and property?"—"*Special Testimonies for Ministers*," No. 9, pp. 69, 70.

# Lesson 5—The Heart Deceitful and Covetous

MAY 3, 1924

## Daily Study Suggestions

1. Study Questions 1-3. Memorize Jer. 17: 9, 10.
2. Review Questions 1-3. Study Questions 4, 5. Study Note 1 until you can give the substance of it in your own words. Review the memory text.
3. Tell the story of the lesson as set forth in Questions 1-5. Study Questions 6 and 7. In what way is the tenth commandment a protection? — Note 2. Study Note 3 until you can give the substance of it in your own words. Helpful lessons may be learned from the account given of the fall of Lucifer. See "The Great Controversy," chapter 29. Review the memory text.
4. Review Questions 6 and 7. Study Questions 8 and 9. Memorize Luke 12: 15. Read "Testimonies," vol. 1, pp. 477, 478.
5. Tell the story of the lesson as set forth in Questions 1-9. Study Questions 10 and 11.
6. Review the first half of the lesson, from memory, if possible. In their proper connection give the substance of Notes 1 and 2. Review the memory texts.
7. Review the last half of the lesson, only referring to the texts when memory fails. Connect Note 3 with the lesson in its proper order. Review the memory texts.

## Questions

1. What shows that the natural heart is selfish and covetous? Rom. 8: 7; Eze. 33: 31.
2. What does man of himself not realize? Jer. 17: 9, 10.
3. What does a covetous man do? Ps. 10: 3, margin.
4. With whom are the covetous classed? What can they not enter? 1 Cor. 6: 9, 10.
5. With whom did the sin of covetousness originate? Isa. 14: 12-14. Note 1.
6. What leads Satan to work with great diligence to plant the seed of covetousness in the heart of those whom he seeks to destroy? Matt. 13: 22. Note 2.
7. What warning did the Saviour give against the sin of covetousness? Luke 12: 15. Note 3.
8. What is said of those who are determined to be rich? 1 Tim. 6: 9, 10.
9. What is the end of those who get riches by unfair dealing? Jer. 17: 11.
10. In contrast to the mad rush of the world for wealth, what should the man of God seek? 1 Tim. 6: 11, 12.
11. What class of men can God safely trust as faithful stewards and overseers of His work? Ex. 18: 21.

## Notes

1. "Sin originated with him who, next to Christ, had been most honored of God, and who stood highest in power and

glory among the inhabitants of heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled. . . . Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer's endeavor to win their service and homage to himself. And, coveting the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield."—*The Great Controversy*," pp. 493, 494. In view of the cost of sin which originated in the heart through coveting, it is no wonder that God abhors this sin.

2. "Thou shalt not covet" is a law that relates to the condition of the mind, and precedes the act of outward transgression of the other nine commandments. The violation of this commandment can not be detected by man, except as it leads to the outward violation of some one of the other commandments. The tenth commandment, if kept, is a protection against breaking the other nine commandments or the committing of sin.

3. "I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing." To his angels he said: "Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep in our ranks all the means of which we can gain control. The more means the followers of Christ devote to His service, the more will they injure our kingdom by getting our subjects. As they appoint meetings in different places, we are in danger. Be very vigilant then. Cause disturbance and confusion if possible. Destroy love for one another. Discourage and dishearten their ministers; for we hate them. Present every plausible excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back. Crowd every attraction around them and they will be surely ours. And not only are we sure of them, but their hateful influence will not be exercised to lead others to heaven. When any shall attempt to give, put within them a grudging disposition, that it may be sparingly."—*Early Writings*," pp. 266, 267.

## Lesson 6—Reformation and Restoration

MAY 10, 1924

### Daily Study Suggestions

1. Review past lessons by referring to the titles and recalling prominent points in each lesson. Regard each lesson as a link in the chain of study. Study Questions 1 and 2.
2. Review Questions 1 and 2. Study Questions 3 and 4. Memorize Isa. 58: 12, 13.
3. Review Questions 1-4. Study Questions 5-7. Review the memory text.
4. Review Questions 5-7. Study Questions 8-11. What point is made prominent in Note 1? Study Note 2 until you can give the substance in your own words.
5. Review Questions 8-11. Study Questions 12 and 13. What is the leading thought in each paragraph of Note 3? What point is emphasized in Note 4?
6. Review Questions 1-9, only turning to texts when necessary. Give the substance of Note 1 in connection with Question 9. Repeat the memory text.
7. Review Questions 10-13, answering from memory, if possible. Give the substance of Notes 2-4 in proper order. Review the memory text.

### Questions

1. From what had Israel strayed in Jeremiah's day? Jer. 18: 15.
2. To what does the Lord ask His people to return? What do those reject who refuse to return to the old paths? Jer. 6: 16, 19.
3. What great memorial of creation have men disregarded for many generations? What are those called who exalt this memorial? Isa. 58: 12, 13.
4. What great blessing is promised to those who take part in this restoration? Isa. 58: 14; 56: 1, 2.
5. What is said of some who oppose this reformation? Eze. 22: 26, 28, 30.
6. What other ordinance has been neglected? For what reformation does the prophet Malachi call? Mal. 3: 7, 8.
7. What blessing is promised to those who take part in this reformation? Verses 10, 11.
8. What will follow those who refuse to return to God the tithe? Verse 9.
9. Of what does Solomon assure us? Prov. 26: 2. Note 1.
10. How is this illustrated in the experience of Israel? Haggai 1: 5-11.
11. Why does Satan especially hate the Sabbath and the tithing ordinance? Note 2.
12. What was the plan of the Lord concerning the payment of the tithe? Neh. 13: 10-13; Mal. 3: 10. Note 3.
13. What warning has been given that Satan will make fierce attacks upon those who seek to restore these divine memorials of God's love? Rev. 12: 17. Note 4.



## Notes

1. From the very nature of God's laws, happiness can exist and endure only as God's created intelligences comply with righteous principles which are inseparable from the great underlying principles of God's government. Hence the curse is in disobedience and not merely an arbitrary judgment of God.

2. In every transaction in which we engage, with everything coming into our possession from any source, we are to keep in mind the Giver by setting apart one tenth of all our income in memory of the price that has been paid for us by our Redeemer. Like the Sabbath, the tithe is holy (Isa. 58: 13; Lev. 27: 30), and it is reserved by Christ for a holy purpose. Neither belongs to man. We may expect that as God calls for a return of His people to keep these ordinances in mind, there will be opposition and persecution.

3. The tithe is reserved by Christ to support His ambassadors. The Lord's arrangement for the distribution of the tithe to His servants is in harmony with equity and justice to all. Anciently they had "storehouses" to which the tithe was brought, and distributed by those chosen for that purpose. We learn from the text that they had "treasurers over the treasuries," who were responsible for the proper distribution of the tithe. This corresponds to the plan of the conference treasurer receiving the tithe from the church treasurer, and distributing it to the laborers by action of an auditing committee. This safeguards these sacred funds and provides for a just distribution. All should pay their tithe to their church treasurer, and he in turn should send it to the conference treasurer each month.

"The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed because there are those who do not realize that the tithe is God's reserved portion.

"Some have been dissatisfied, and have said, 'I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work.' But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful, because others are not doing right.

"Read carefully the third chapter of Malachi and see what God says about the tithe. If our churches will take their stand upon the Lord's word, and be faithful in paying their tithe into His treasury, more laborers will be encouraged to

take up ministerial work. More men would give themselves to the ministry were they not told of the depleted treasury. There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not withheld the tithes, or made use of them to support other lines of work."—*"Testimonies," vol. 9, p. 249.*

4. Satan has always sought to turn man away from the observance of the divine ordinances of Sabbath-keeping and tithe-paying. The reformation in Moses' time called especial attention to the Sabbath and the tithe. In Nehemiah's time we see the same departure. Neh. 13: 15-19; 5: 10-14. Again in the last days Sabbath-keeping and tithe-paying are generally disregarded. Isa. 56: 1, 2; 58: 12, 13; Rev. 12: 17; 14: 6-12; Mal. 3: 6-12. By these great ordinances we keep in mind the Creator, and our blessed Redeemer; hence Satan's opposition to them.

## Lesson 7—Our Inheritance: Christ's Inheritance

MAY 17, 1924

### Daily Study Suggestions

1. Review the lesson titles for the quarter. Study Questions 1-5. Memorize Gen. 13: 14, 15 and Gal. 3: 29.
2. Tell the lesson story as set forth in the first five questions. Study Questions 6 and 7. What is the leading thought in Note 1? Give the substance of Note 2 in your own words. Review the memory texts.
3. Review Questions 1-7. Study Questions 8, 9. Review the memory texts.
4. Review Questions 8, 9. Study Questions 10, 11. Tell the story of the lesson as set forth in Questions 1-11. Memorize Gal. 2: 20. Review the memory texts.
5. Review Questions 8-11. Study Questions 12-15. What warning is given in Note 3? Study Note 4 until you can give the substance in your own words.
6. Review Questions 1-8, from memory, if possible, bringing in Notes 1 and 2 in order. Review the memory texts.
7. Review the last half of the lesson, turning to the texts only when necessary. Give the substance of Notes 3 and 4 in their right connection. Review the memory texts.

### Questions

1. What assurance is given the saints, of the inheritance of the new earth? Matt. 5: 5; Dan. 7: 27.
2. To whom were similar promises made? Gen. 13: 14, 15; Gal. 3: 29.
3. What incident shows that Abraham as a steward of Christ's goods was faithful in the payment of the tithe? Heb. 7: 1, 2.
4. How do we know that Abraham did not receive the promised inheritance during his lifetime? Acts 7: 2-5; Heb. 11: 8-10.

5. Why did not the patriarchs to whom the promise was made, receive the inheritance? Heb. 11: 39; 40.
6. What do the Scriptures teach concerning the inheritance that Christ will have in the saints as a reward for His infinite investment in them? Deut. 32: 9; Isa. 19: 25; Eph. 1: 18. Note 1.
7. How is sinful man described? Isa. 1: 4-6; Rom. 1: 28-32. Note 2.
8. What will the gospel do for a sinner who accepts Christ? Rom. 6: 20-22.
9. What shows that this new life is to be lived here in this world of sin? Col. 1: 20-22.
10. How is it possible to live this unblamable life? Gal. 2: 20; Jude 24.
11. What shows that this moral image of Christ is to be fully restored in those prepared to meet Christ at His second coming? 1 John 3: 1-3.
12. In what work will those coöperate with Christ who are ready to meet their Redeemer in peace and joy? What is the relationship of tithes and offerings to this text? Matt. 24: 14.
13. What is said of those who share in this work? Rev. 14: 12-15.
14. What shows that covetousness, with every other sin, will be removed from those waiting for Christ's return? 1 Thess. 5: 23. Note 3.
15. What experience in heart-searching and putting away of sin will be theirs who will be ready to meet Christ in joy? Zeph. 2: 1-3; Jer. 50: 20. Note 4.

### Notes

1. We talk about the new earth, with its restored Edenic glory, as an inheritance promised the saints. We picture our homes in the beautiful renewed earth, but we say little about the inheritance Christ is to have in the saints. The law of just recompense gives to Christ an inheritance which He will exhibit through all eternity to unfallen worlds, as a reward of the travail of His soul. He says, "Israel Mine inheritance," "the Lord's portion is His people; Jacob is the lot of His inheritance." This inheritance will far exceed all other glory and honor bestowed upon Christ by a united and grateful universe.

2. Sinful man, pictured with no soundness in him, and as corrupt and vile, was once in the likeness of God,— pure, innocent, noble. He was made "a little lower than the angels;" and though fallen so low, he is to be redeemed in soul, mind, character, and person, lifted out of the mire of sin, and exalted above the angels in glory.

3. "The Lord is testing and proving His people. If any have no heart in the work, and fail to bring their offerings to God, He will visit them; and if they continue to cling to their covetousness, He will separate them from His people."—*"Testimonies," vol. 1, p. 238.*

4. "Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. . . . I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. . . . Let all remember that God is holy, and that none but holy beings can ever dwell in His presence."—*"Early Writings," p. 71.*

## Lesson 8—Our Inheritance: Christ's Inheritance (Concluded)

MAY 24, 1924

### Daily Study Suggestions

1. Study Questions 1-3. Try to find direct answers to the questions, in the texts cited. Memorize 1 John 3: 2, 3.
2. Review Questions 1-3. Study Questions 4 and 5. What special point is set forth in Note 1? Review the memory text.
3. Tell the lesson as a story through Questions 1-5. Study Questions 6 and 7. Give the substance of Note 2 in your own words. Memorize Ps. 17: 15.
4. Review Questions 4-7. Study Questions 8-10. Study Note 3. What is the special point emphasized in Note 4? Review the memory texts.
5. Review Questions 8-10. Study Questions 11-13. Describe the view given in Note 5. What thought is suggested in the first paragraph of Note 6? Study the texts cited in the note. What glorious experience is portrayed in Note 6, last paragraph?
6. Review the first eight questions of the lesson, giving Bible answers from memory, if possible. Give the substance of Notes 1-3 in the proper order. Review the memory texts.
7. Review the last part of the lesson. In the proper order give the substance of Notes 4-6. Review the memory texts.

### Questions

1. What does the complete redemption of man include? 1 John 3: 2, 3; Luke 19: 10; 1 Thess. 5: 23.
2. In whose image and likeness was man created? Gen. 1: 26, 27.
3. What assurance is given that the moral image of God will be restored in man? Matt. 5: 48; Jude 24, 25.

4. What transformation is to be made in the body? Phil. 3: 20, 21. Note 1.
5. When will this part of the restoration of man take place? 1 Cor. 15: 49, 51-53.
6. What hope of complete satisfaction did David cherish? Ps. 17: 15.
7. When Christ shall review the history of sin and the price He paid to redeem man, with what feeling will He regard His investment in man? Isa. 53: 11; Eph. 1: 18. Note 2.
8. When Christ comes in great glory, accompanied by all the holy angels, what peculiar "possession" will be His own? Mal. 3: 16, 17; Titus 2: 13, 14. Note 3.
9. In whom is Christ glorified at His coming? 2 Thess. 1: 10. Note 4.
10. How will we then regard the sufferings of this life? Rom. 8: 17, 18.
11. How does the redemption of this world bring us into harmony with the unfallen worlds? Eph. 1: 9, 10; 3: 14, 15. Note 5.
12. What privilege of being with Christ will be given to His redeemed and glorified saints? Rev. 14: 4, 5. Note 6.
13. What shows that man's experience in sin, with its cost of suffering, is such that rebellion and affliction will never rise again? Nahum 1: 9; Ps. 9: 6, 7; Rev. 22: 3.

### Notes

1. The American Revised Version of Phil. 3: 20, 21 reads, "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself."

2. When Christ shall look upon the redeemed multitudes that have been lifted out of sin, degradation, and death, and transformed into the likeness of God, and when it is said that they "have washed their robes, and made them white in the blood of the Lamb," He will then come into possession of the riches of the glory of His inheritance in the saints. He will feel that the sacrifice on His part has not been too great, and He will then be satisfied.

3. In the Revised Version, Titus 2: 14 reads, "who [Christ] gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession." Christ says of those who have been faithful in all Christian duties, "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." These are His people — His glorious possession, purified and glorified, and

possessing the moral and visible image of their Redeemer. This inheritance will far exceed all other glory and honor that can be bestowed upon Christ.

4. The adoration of the entire universe is drawn to Christ as they behold Him glorified in His saints, and see that Christ in His character and person is duplicated in all who have believed. In other words, they see and admire Christ in character and in person in every redeemed saint. This is the greatest glory possible for Christ to receive. This is Christ's inheritance in His saints.

5. "The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the city to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was, 'We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth.' Then I saw two trees, one looked much like the tree of life in the city. The fruit of both looked beautiful, but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me, 'None in this place have tasted of the forbidden tree; but if they should eat, they would fall.' Then I was taken to a world which had seven moons. There I saw good old Enoch, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written 'Victory.' . . . I asked him if this was the place he was taken to from the earth. He said, 'It is not; the city is my home, and I have come to visit this place.'"—*Early Writings*, pp. 39, 40.

6. If Enoch and those who have been translated or resurrected from the dead (Matt. 27:52; Eph. 4:8, margin; Rev. 4:4; 5:8-10), such as the four and twenty elders associated with Christ's priesthood, are permitted to visit other worlds, that have not fallen, certainly the saints in the ages to come will have that privilege and behold the wonderful works of God. Eph. 2:6, 7.

"All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in con-

templation of God's handiwork. With undimmed vision they gaze upon the glory of creation,—suns and stars and systems, all in their appointed order circling the throne of Deity.”—*“The Great Controversy,”* pp. 677, 678.

## Lesson 9—God Remembers and Rewards Sacrifices

MAY 31, 1924

### Daily Study Suggestions

1. Review the lesson titles, as links in the chain of study. Study Questions 1-4. Memorize Col. 1: 21, 22.
2. Review Questions 1-4. Study Questions 5-9. Review the memory text. Memorize Luke 9: 23-25.
3. Tell the story of the lesson as set forth in Questions 1-9. Study Questions 10-12. Give the substance of Note 1 in your own words. Review the memory texts.
4. Review Questions 7-12. Study Questions 13, 14. Study Note 2 until you can state the points in each paragraph. Describe the experience of Jesus in connection with the Mount of Olives.—Note 3.
5. Review Questions 10-14. Study Questions 15, 16. Study Note 4 until you can state the points in order.
6. Review the first half of the lesson. Review the memory texts.
7. Review the last half of the lesson. In the proper order give the substance of the notes. Review the memory texts.

### Questions

1. What kind of character will be accepted into the kingdom of Christ? *Answer:* The character of Christ. Col. 1: 21, 22; Ps. 50: 5.
2. For what did Nehemiah pray? Neh. 13: 14, 10-13, margin.
3. What is recorded of Dorcas? Acts 9: 36-41.
4. What testimony did the angel bear to Cornelius? Acts 10: 4.
5. What great lesson and example in self-denial and sacrifice is set before us by Christ? John 3: 16.
6. How did Jesus admonish those who followed Him? Luke 9: 23-25.
7. What great sacrifice did God call upon Abraham to make? Gen. 22: 1, 2.
8. What place was pointed out for Abraham to offer his only son as a sacrifice? Verses 2, 9-14.
9. What special promise did God make to Abraham because he was obedient in this trying test? Verses 15-18.
10. When David desired a sanctified place to offer a great sacrifice, what place did he choose? 2 Sam. 24: 16-20.
11. What easy proposition did Araunah make to King David concerning his offering to God? Verses 21-23.

12. What answer did David give to Araunah? What were the results? Verse 24; 1 Chron. 21: 24-28. Note 1.
13. What site was chosen by the Lord for the erection of the temple, where were slain tens of thousands of sacrifices typical of the death of Christ? 2 Chron. 3: 1. Note 2.
14. What places are mentioned in connection with the closing experiences of the life of Christ on earth? Luke 22: 39-44; John 19: 16-20; Mark 13: 2, 3. Note 3.
15. How will God yet honor this sacred spot above all other places? Zech. 14: 4, 11; Rev. 21: 2-5.
16. What did the psalmist say of the situation and location of the eternal city of God? Ps. 48: 1, 2. Note 4.

### Notes

1. "It is a maxim from heaven, 'Honor the Lord with thy substance.' He who has a religion that costs him nothing, has a religion that is worth nothing. . . . Had Araunah's noble offer been accepted, it would have been Araunah's sacrifice, not David's; nor would it have answered the end of turning away the displeasure of the Most High. It was David that sinned, not Araunah; therefore, David must offer sacrifice, and at his own expense too."—*Dr. Adam Clarke*. God showed His approval by answering David's prayer by fire from heaven.

2. *Mount Moriah*: Supposed to be the same place where Abraham was about to offer his son Isaac. It is said that "Solomon began to build the house of the sanctuary of the Lord at Jerusalem, in the place where Abraham had prayed and worshiped in the name of the Lord. This is the place of the earth where all generations shall worship the Lord. Here Abraham was about to offer his son Isaac for a burnt offering; but he was snatched away by the word of the Lord, and a ram placed in his stead. . . . Here the angel of the Lord appeared to David, at which time David built an altar unto the Lord in the threshing-floor which he bought from Araunah, the Jebusite."—*Id.*

"The destroying angel had stayed his course outside Jerusalem. He stood upon Mount Moriah, 'in the threshing floor of Ornan [Araunah] the Jebusite.' . . .

"The spot upon which the altar was erected, henceforth ever to be regarded as holy ground, was tendered to the king by Ornan [Araunah] as a gift. But the king declined thus to receive it. 'I will verily buy it for the full price,' he said; 'for I will not take that which is thine for the Lord, nor offer burnt offerings without cost. So David gave to Ornan for the place six hundred shekels of gold by weight.' This spot, memorable as the place where Abraham had built the altar to



offer up his son, and now hallowed by this great deliverance, was afterward chosen as the site of the temple erected by Solomon."—*"Patriarchs and Prophets,"* pp. 748, 749.

3. "As the place of His ascension, Jesus chose the spot so often hallowed by His presence while He dwelt among men. Not Mount Zion, the place of David's city, not Mount Moriah, the temple site, was to be thus honored. There Christ had been mocked and rejected. There the waves of mercy, still returning in a stronger tide of love, had been beaten back by hearts as hard as rock. Thence Jesus, weary and heart-burdened, had gone forth to find rest in the Mount of Olives. The holy shekinah, in departing from the first temple, had stood upon the eastern mountain, as if loth to forsake the chosen city; so Christ stood upon Olivet, with yearning heart overlooking Jerusalem. The groves and glens of the mountain had been consecrated by His prayers and tears. Its steeps had echoed the triumphant shouts of the multitude that proclaimed Him king. On its sloping descent He had found a home with Lazarus at Bethany. In the garden of Gethsemane at its foot He had prayed and agonized alone. From this mountain He was to ascend to heaven. Upon its summit His feet will rest when He shall come again."—*"The Desire of Ages,"* pp. 829, 830.

4. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." Let us review some of the great events that have taken place on the mountains in and near Jerusalem. It is clear from Mark 13:1-3, that the place where the temple was built, Mount Moriah, was near the wall inside of old Jerusalem, while Mount Olivet was outside the city, not far away. See 2 Chron. 3:1. On Mount Moriah Abraham offered up Isaac. Here David made his great offering to God. Here the temple was built. Here great numbers of animals were offered in sacrifice, typical of the death of Christ. Near to this place Christ suffered in the garden of Gethsemane, at the foot of Mount Olivet, and near this place Christ died. From Mount Olivet Christ ascended to heaven and gave His parting blessing and promise of the Holy Ghost to His church. At the end of the millennium, Christ will descend, "and His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Zech. 14:4. Here the throne of universal dominion will be with men forever and ever. How appropriate is the place and the call, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50:5.

## Lesson 10—Liberal Offerings a Part of Acceptable Worship

JUNE 7, 1924

### Daily Study Suggestions

1. Study Questions 1-4. What information is given in Note 1? Memorize Ps. 96: 8, 9 and Deut. 16: 17.
2. Review Questions 1-4. Study Questions 5-8. What points are emphasized in Note 2, paragraph 1? What important statement is in the quotation in Note 2? What conclusion is drawn in Note 3? Review the memory texts.
3. Review Questions 1-8. Study Questions 9-13. Review the memory texts. Memorize Dan. 12: 3.
4. Review Questions 9-13. Study Questions 14 and 15. Study Note 4 until you can give the substance of each paragraph in your own words. Review the memory texts.
5. Tell the lesson as a story through Questions 1-15. Study Questions 16 and 17. Study Notes 5 and 6. Review the memory texts.
6. Review the first half of the lesson, turning to the texts only when necessary. Bring in Notes 1-3 in proper order. Review the memory texts.
7. Review the last half of the lesson, answering questions from memory, if possible. Give the substance of Notes 4-6 in their connection. Review the memory texts.

### Questions

1. What shows that the giving of offerings is a part of religious worship? Ps. 96: 8, 9.
2. What special use of offerings is suggested in this connection? Verse 10. Note 1.
3. What motive should prompt us to give to the cause of God? 2 Cor. 5: 14, first part.
4. What should be the measure of our gifts? Deut. 16: 17.
5. In what spirit should we give? 2 Cor. 9: 7.
6. What shows that the Lord requires His work to be done in a systematic manner? Num. 28: 2. Note 2.
7. How many lambs were required each day for the continual burnt offering? Verses 3, 4.
8. What was the number of lambs offered on the Sabbath day for a burnt offering besides the continual burnt offering? Verses 9, 10. Note 3.
9. What shows that liberal giving is a benefit to the giver as well as for the good of others? Matt. 6: 19-21.
10. According to what is every man rewarded? Rev. 22: 12.
11. Who did Paul say was his joy and crown of rejoicing? 1 Thess. 2: 19, 20.
12. Who are called "wise"? Prov. 11: 30.
13. What seems to indicate that some crowns will be decked with more jewels than others? Dan. 12: 3.
14. In what other way do men rob God besides withholding the tithe? Mal. 3: 7, 8. Note 4.
15. Who are rich in the sight of God? James 2: 5; 2 Cor. 6: 10.

16. How may we make secure in the kingdom of God the earthly treasures over which we are now stewards? Luke 12: 33-37; 18: 22. Note 5.
17. With whom are we coöperating in making investments in saving the lost? Rom. 8: 32, 17. Note 6.

### Notes

1. For many years the Sabbath school offerings have been given for mission work, and these gifts have helped materially in establishing our work in all parts of the world. At the present time the Sabbath schools alone support about one half the mission work carried on by our Mission Board.

2. Order is one of the first laws of heaven. This is seen in all of God's works and requirements. There should be system in giving, as well as in all our habits of life. On the matter of regular, systematic giving, very clear instruction has been given:

"The spiritual health and prosperity of the church is dependent in a great degree upon her systematic benevolence. It is like the lifeblood which must flow through the whole being, vitalizing every member of the body."—*"Testimonies,"* vol. 3, p. 405.

3. Each day of the week the continual burnt offering was one lamb offered in the morning and one lamb in the evening. On the Sabbath there were two lambs for a burnt offering, besides the continual burnt offering, making four lambs, or twice the offering on the Sabbath that was given on other days of the week. Eze. 46: 4 shows that the prince was to offer six lambs on the Sabbath, or three times the number offered any other day. This shows that the Sabbath day was a day for large offerings to God.

4. "The work of God, which should be going forward with tenfold its present strength and efficiency, is kept back, like a spring season held by the chilling blast of winter, because some of God's professed people are appropriating to themselves the means that should be dedicated to His service. Because Christ's self-sacrificing love is not interwoven in the life practices, the church is weak where it should be strong. By its own course it has put out its light, and robbed millions [of souls] of the gospel of Christ. . . .

"To defraud God is the greatest crime of which man can be guilty; and yet this sin is deep and widespread. Through the prophet Malachi, God says: 'Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and-pour you

out a blessing, that there shall not be room enough to receive it.' These are the words of God, who speaks, and it is. Shall we not hear His voice? Shall we not change the order of things, and coöperate with Christ?"—*Mrs. E. G. White, in "Review and Herald," Oct. 13, 1896.*

5. One has said, "All I give away to help some soul, I keep; and all I keep, I lose." When we behold the ineffable glory of God resting upon those we have had some part in leading to Christ by the sacrifices we have made, our joy will be complete and eternal.

6. We are laborers together with God, and not only are given the privilege of laboring with Him for the lost, but will be sharers in the final joy and reward. *Matt. 25: 21.*

## Lesson 11 — The Gospel of the Kingdom to All the World

JUNE 14, 1924

### Daily Study Suggestions

1. Study Questions 1-4. Memorize *Matt. 24: 14* and *Rev. 14: 6*.
2. Review Questions 1-4. Study Questions 5-8. How is the Bible exalted in Note 1, first paragraph? Give the substance of the second paragraph of Note 1 in your own words. Memorize *Matt. 28: 19, 20*.
3. Tell the story of the lesson as set forth in Questions 1-8. Study Questions 9-11. Review the memory texts.
4. Review Questions 5-11. Study Questions 12-14. Study carefully each paragraph of Note 2, until you can give the various points in proper order. Review the memory texts.
5. Review Questions 9-14. Study Questions 15-17. What is the practical lesson for us in Note 3?
6. Review the first half of the lesson, answering questions from memory, if possible. Connect Note 1 with the study in its proper place. Review the memory texts.
7. Review the last half of the lesson, referring to texts only when necessary. Give the substance of Notes 2 and 3 in their proper connection.

### Questions

1. What must be given to all the world before the end comes? *Matt. 24: 14.*
2. How much is included in the expression "all the world"? *Rev. 14: 6.*
3. What are God's servants commanded to teach the world to observe? *Matt. 28: 19, 20.*
4. What is the individual responsibility of the watchmen and of the people? *Eze. 33: 1-8.*
5. How effective is the word of God in accomplishing His purpose? *Isa. 55: 10, 11.*
6. For what was the apostle Paul continually thankful? *1 Thess. 2: 13.* Note 1.

7. What command does Christ give to His church at this time? What advantage do His workers now have? John 4: 35, 38.
8. What shows that the harvest includes the finishing of Christ's gospel for sinners? Verse 34; Rev. 14: 14, 15.
9. What is the harvest of the world? Matt. 13: 37-40.
10. As the word of God is preached and the harvest ripens, what class of believers is developed? Rev. 14: 12.
11. What is said of the remnant of God's people? Rev. 12: 17, last part.
12. How is the finishing of the work described? Rom. 9: 28.
13. In symbolic prophecy how is the closing of the work described? Rev. 18: 1. Note 2.
14. What experience must precede the baptism of the Spirit for service? Acts 3: 19.
15. How does the prophet describe the experience of God's people in the last days? Joel 2: 15-19, 21, 23.
16. What will the experiences of this second Pentecost lead men to do with their means? Acts 4: 32-37; Mal. 3: 10.
17. What spirit will be manifested by believers toward neighbors and brethren? Isa. 41: 6, 7; 1 Peter 4: 7, 8. Note 3.

### Notes

1. "In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience. . . . The Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested."—*The Great Controversy*, Introduction, p. vii.

"The disciples were to teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. 'The law and the prophets,' with the record of His own words and deeds, are the treasure committed to the disciples to be given to the world. Christ's name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear His superscription is to be recognized in His kingdom."—*The Desire of Ages*, p. 826.

2. "The angel who unites in the proclamation of the third angel's message, is to lighten the whole earth with his glory.

A work of world-wide extent and unwonted power is here foretold. . . .

"The work will be similar to that of the day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close, for the ripening of the harvest. . . . The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said, 'Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative judgment], when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.'

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand. . . .

"Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*"The Great Controversy,"* pp. 610-612.

3. "I have graven thee upon the palms of My hands," Christ says, in Isa. 49: 16. "It cost something to engrave them there. It cost untold agony. If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one. But, though professing to be converted, we carry around with us a bundle of self that we regard as altogether too precious to be given up. It is our privilege to lay this burden at the feet of Christ, and in its place take the character and similitude of Christ. The Saviour is waiting for us to do this."—*"Testimonies,"* vol. 9, pp. 189, 190.

This must be done before God can trust us with a large outpouring of His Spirit. As individuals and as a people, we should seek God to this end, and we shall receive the baptism of the Holy Spirit for service.

## Lesson 12 — A Survey of the Rise and Progress of the Last Gospel Message

JUNE 21, 1924

LESSON HELP: "Our Story of Missions," by W. A. Spicer.

Lessons 12 and 13 of this series are a departure from the plan of each lesson being purely a study of Holy Scripture. This line of thought logically follows the lesson of last week. Since ours is a missionary movement as expansive as the world, and a fulfillment of prophecy, the real value of these missionary lessons will be recognized by all. It must be remembered, however, that statistics of a growing work are more or less out of date when they reach the reader. Those used in these lessons are the latest obtainable at the time the lessons were written.

### Daily Study Suggestions

- |                            |                      |
|----------------------------|----------------------|
| 1. Memorize Rev. 14: 6-12. | 4. Study Question 3. |
| 2. Study Question 1.       | 5. Study Question 4. |
| 3. Study Question 2.       | 6. Study Question 5. |
| 7. Review the lesson.      |                      |

### Questions

1. In what country and at what time did the prophecy of Rev. 14: 6-12 begin to be fulfilled? Note 1.
2. Describe our first denominational endeavor in mission work. Who was our first missionary? Note 2.
3. Under what circumstances was our mission work opened in Australia? Who were among the first laborers to go to that field? Note 3.
4. How was the message first started in Africa? Who were among the first of our workers to enter the "dark continent"? Note 4.
5. How was the message introduced into South America? What results have been accomplished among the native Indians in the Inca Union Mission? Note 5.

### Notes

1. The second coming of Christ had been preached by William Miller and by thousands of believers in America and other parts of the world prior to 1844. That year brought also the rise of a people keeping the commandments of God and the faith of Jesus, who soon began to go to the world with the message of the prophecy. How the Sabbath truth came to the knowledge of believers in the approaching second advent is told in the "History of the Sabbath":

"A faithful Seventh-day Baptist sister, Mrs. Rachel D. Preston, moved from New York State to Washington, N. H. Here she became interested in the doctrine of the glorious advent of Christ near at hand. Being instructed in this subject by the Adventist people, she in turn taught them of the claims of the law of God, so that as early as 1844 nearly the entire church at Washington, N. H., which consisted of about forty persons, became observers of the Sabbath of the Lord, and then and there the first Seventh-day Adventist church in the world was organized. This church exists to this day. Wonderful to say, also in 1844 some Adventists in Southern Germany, convinced from studying the Bible, began to keep the true Sabbath."—*P. 773.*

Captain Joseph Bates received the Sabbath truth from this church in Washington, N. H., and began to proclaim the new-found light on Rev. 14: 6-14, both by preaching and by printing a tract on the true Sabbath. In 1846 a publication was circulated on the sanctuary, showing that Christ's work as high priest in the second apartment of the sanctuary in heaven began in the autumn of 1844, and that the cleansing of this sanctuary was the work of the investigative judgment (Rev. 14: 6) in heaven. James White and Miss Ellen Harmon (later Mrs. E. G. White), J. N. Andrews, J. N. Loughborough, Uriah Smith, and J. H. Waggoner were among the pioneers to accept the Sabbath and the new light on the sanctuary.

Elder James White led in the work of organization and in the publishing work. Mrs. E. G. White gave valuable counsel, especially in the establishment of publishing, educational, and medical institutions. North America has been the source of the greatest number of our laborers, and the means to support the advancing work all over the world.

Number of church members in 1921 in North America, 98,715. Amount of tithe and offerings in North America in 1921, \$6,686,054.62. Per capita, \$67.73.

### *Europe*

2. After nearly twenty-five years of steady advancement of the message in North America, the spirit to lengthen our cords and strengthen our stakes (Isa. 54: 2, 3) in more active missionary effort in lands across the sea, took new form and shape. On Sept. 14, 1874, Elder J. N. Andrews, our first missionary sent across the sea, sailed for Europe. In a letter written soon after he landed, and printed in the *Review and Herald*, Nov. 17, 1874, he writes:

"I have sought the blessing of God continually in coming hither, that I might be prepared to work for God. And since our arrival I have cried to Him to fit me to labor here with acceptance and success. . . . But I did not come to please myself, and I trust, with God's help, that I shall be able to



be faithful to the work even though it shall be, as in America, attended with pain. I firmly believe that God has much people in Europe who are ready to obey His holy law, and to reverence His Sabbath, and to wait for His Son from heaven. I came here to give my life to the proclamation of these sacred truths concerning the near advent of Christ and the observance of God's commandments. I hope to walk circumspectly, and not to count my life dear to myself."

This letter is a typical one, and breathes the spirit of thousands of our beloved laborers who have gone abroad since 1874. Other pioneers in that field were J. N. Loughborough, William Ings, A. A. John, Jennie Thayer, J. H. Durland, M. C. Wilcox, J. G. Matteson, B. L. Whitney, L. R. Conradi, H. P. Holser, O. A. Olsen, J. H. Waggoner, J. T. Boettcher, and many others have followed in later years.

The number of members in the European Division in 1921 was 58,635. The amount of tithe and offerings contributed in 1921 represents \$653,838.65. Per capita, \$11.15.

The scourge of the World War affected the growing work in Europe, especially in matters of finance. With the almost prostrated condition of finances in large portions of Europe, it is a source of great encouragement that the work is moving forward, and that the entire division of the European field could average \$11.15 per capita. Surely the spirit of sacrifice is among this people.

#### *Australia*

3. In 1874 Sister E. G. White said that she had been shown that a work should be done in Australia similar to that which had been accomplished in America. But not till 1885 were steps taken to send missionaries to Australia. In that year Elders S. N. Haskell, J. O. Corliss, M. C. Israel, H. L. Scott (a printer), and William Arnold (a colporteur), sailed for Sydney, Australia.

In 1886 Elder A. G. Daniells and wife entered New Zealand, and the work there was permanently established. Mrs. E. G. White and her son, W. C. White, spent nearly ten years in the Australian field, assisting in establishing institutions and in general labor.

In 1886 John I. Tay, a godly layman, worked his way as ship carpenter to Tahiti, Society Islands, and from there he went to Pitcairn Island. In a short time he was enabled to see the entire population of the island accept the Sabbath and kindred truths of the third angel's message.

In 1888 the Sabbath schools raised the money to build a ship or sailing boat, which was named "The Pitcairn." This vessel sailed through the Golden Gate Oct. 20, 1890, for Pitcairn Island, and for use in the South Sea Islands. On board, besides the captain, were Elders E. H. Gates, A. J. Read, John I. Tay, and their wives.

A large work has been done among the Pacific islands, the following islands having been entered:

*Eastern Polynesia:* Pitcairn Island, Society group, Cook group, Paumotus, Marquesas.

*Central Polynesia:* Fiji Islands, Samoa, Tonga, Niue.

*Melanesia:* Solomon Islands, New Hebrides.

The large island of New Guinea, Norfolk Island, Lord Howe Island.

Many faithful laborers have gone to that field to give their service, and many of the native-born people of Australia and New Zealand have shown great ability in the work.

In 1921 the membership of the Australasian Division was 8,436. Every department of the cause has been strongly developed in the division. Their total contributions to the work, tithes and offerings, were \$553,762.83. This was \$65.64 per capita, being almost as much for each member as was given in North America.

#### *Africa*

4. In 1886 G. J. Van Druten and Peter Wessels, of the diamond fields of South Africa, had, through the study of the Scriptures, begun the observance of the Sabbath. Learning, by means of a paper that had fallen into their hands, that there were Christian Adventist Sabbath keepers in America, they sent to the General Conference \$250 to help bear the traveling expenses of a minister to South Africa. The General Conference responded by sending Elders D. A. Robinson and C. L. Boyd. Later F. L. Mead, R. C. Porter, I. J. Hankins, W. H. Anderson, W. S. Hyatt, W. B. White, and others from North America, have labored in South Africa.

In 1921 the membership in Africa was 3,411. The total tithes and offerings were \$109,582.67. The amount per capita was \$32.13. A large number of native students are in our mission schools. The work is moving forward, and a gain is made each year.

#### *South America*

5. Our work began in South America with the coming of some Seventh-day Adventist farmers from Kansas in 1888. George Riffel, the leader of this party of Russian-German brethren, had lived in Argentina before receiving this message in Kansas.

"Happy in his new-found faith, he desired to take the glad news to his former neighbors. The Lord had a surprise in store for these brethren as they came to Argentina. A Russian-German who had heard the truth in Russia, and been convinced of it, but who had not obeyed, had recently settled in Argentina. Apparently by accident, he met the brethren from Kansas at the river port of Diamante, and though they were strangers, he offered them the hospitality of his humble

home. This was on a Friday. The next day he kept the Sabbath with the brethren. For many years Brother Hetze served as one of our most earnest and efficient elders."—*Abbreviated from "Review and Herald," Aug. 12, 1920, p. 6.*

In 1894 Elder F. H. Westphal went out to Argentina to begin the proclamation of the message in that great continent. Elder J. Vuilleumier, J. A. Leland, N. Z. Town, E. W. Snyder, J. W. Westphal, Dr. R. H. Habenicht, H. F. Graf, W. H. Thurston, F. W. Spies, F. L. Perry, and many others have labored in this field. In recent years a strong work has grown up among the Inca Indians, near Lake Titicaca. This had its origin in some magazines given to Chief Manuel Camacho by persons in Puno, Peru, who previously received the truth through literature distributed by Elder Edward Thomann and another brother in 1903. Chief Camacho taught the message to pupils of a school he conducted at that time at his home about twenty miles from Puno. As reports reached Lima, the headquarters of the Peru Mission, different workers visited Puno and Chief Camacho's home in 1908 and 1909. Later Elder F. A. Stahl began visiting the chief's district from La Paz, Bolivia, and in 1911 moved there. As the interest grew, he established our first central mission station at Plateria, near the chief's home.

From that beginning we have many central stations, and more than 3,500 baptized members, who show their love to God by paying tithes and offerings in increasing amounts each year. The membership of South America in 1921 was 10,169. Offerings in tithes and donations, \$198,409.92. Per capita, \$19.51.

Sabbath School Quarterlies are now printed by the Pacific Press at Brookfield, Ill., for lesson study in the following languages: German, Bohemian, Hungarian, Italian, Polish, Roumanian, Ruthenian, Russian, Serbian, Slovakian. The French quarterly is supplied by the Canadian Watchman Press, Oshawa, Ont., Canada, and the Spanish quarterly by the Buenos Aires Publishing House, Florida, F. C. C. A., Buenos Aires, Argentina, South America.

## THIRTEENTH SABBATH OFFERING

June 28, 1924

JAPAN AND KOREA

## Lesson 13 — A Survey of the Rise and Progress of the Last Gospel Message (Concluded)

JUNE 28, 1924

LESSON HELP: "Our Story of Missions," by W. A. Spicer.

### Daily Study Suggestions

- |                             |                               |
|-----------------------------|-------------------------------|
| 1. Study Question 1.        | 4. Study Questions 5 and 6.   |
| 2. Study Question 2.        | 5. Study Questions 7 to 9.    |
| 3. Study Questions 3 and 4. | 6. Study Questions 10 and 11. |
| 7. Review the lesson.       |                               |

### Questions

1. How was the work started in China? Note 1.
2. Who first entered Japan? How did the work begin in Korea? In the Philippine Islands? Note 2.
3. Describe the entrance of the message into India. Note 3.
4. What facts are given concerning the work in the Inter-American Division? Note 4.
5. What was the total amount of tithes and offerings given by the 198,088 church membership in 1921? Note 5.
6. How many denominational schools, academies, and colleges have been established to train young people for service in this world-wide movement? What is the number in attendance at these schools? Note 6.
7. How many publishing houses have been established? How many persons employ their entire time in preparing denominational literature? Note 7.
8. How many sanitariums and treatment institutions have we throughout the world? What is the number of physicians, nurses, and helpers employed in these institutions? About how many patients are treated annually in these medical institutions? Note 8.
9. How much is invested in our institutions that are giving their best efforts to help humanity and save lost souls? Note 9.
10. How many ministers, Bible workers, and laborers do we have who are giving nearly their entire time and effort to proclaim the gospel of preparation to meet Christ in peace and joy? In how many languages are we publishing this precious message? Note 10.
11. In view of the solemn time in which we live, and the sacred trust committed to this people, are we measuring up to the work whereto we are called as faithful stewards of God's last message to a perishing world? How may we redeem the time? Zeph. 2: 1-3; Eph. 5: 14-16. Note 11.

## Notes

*The Far East*

1. The Far East is the largest in population of any division of the General Conference. It embraces China, Japan, Korea, the Philippine Islands, Manchuria, Malaysia, etc. The entrance of the message into China, the oldest empire, now a republic, and the largest in population of any country in the world, was after this manner: Brother A. La Rue, a ship missionary, had spent years in and around the harbor of Hongkong. He had sold and distributed books and papers that had gone to many lands. Among the believers was William J. Young, who gives the following in the *Review and Herald*, Sept. 14, 1905:

"I first learned of this truth from R. J. Borrowdale, of Plymouth, England. Later, while in African waters, during the Boer War, I was on H. M. S. 'Terrible.' After I became acquainted with the men, I began to talk the truth to some. Soon we had a Bible class. Our meeting place was at the electric switchboard, just over the boilers. It was very hot, yet those men stopped in this place regularly nearly every night to study the Bible. A number took their stand for the Sabbath. Arriving at Hongkong, I looked up Brother La Rue; and when I found him, I turned over to him the church that the Lord had used me to form in the big ship, as I was leaving for a small boat."

Our first pioneer missionaries to China were Elder J. N. Anderson and wife, and Miss Ida Thompson, who began their work in that large field in 1902. Nearly two years later Drs. H. W. Miller and Maude Miller, with Drs. A. C. and Bertha Selmon, Misses Simpson and Erickson, joined the forces in old China. Many, from our colleges mostly, have followed these first workers into this populous country. Elder I. H. Evans has had charge of our work in the Far East for several years.

*Japan, Korea, the Philippines*

2. Japan was first entered by Prof. W. C. Grainger and wife in 1896, accompanied by T. H. Okohira, a Japanese student of the Healdsburg (California) College, who had become a Seventh-day Adventist. The year after the opening of the work in Tokyo, a church of thirteen members was organized.

The work has made good progress in Korea. It was first introduced into that country by a Korean who received the light while visiting Japan, and took it back to Korea. In 1905 W. R. Smith settled in Soonan and Miss Mimi Scharffenberg joined the work, and a school was started. In 1908 Elder C. L. Butterfield and Dr. Riley Russell made the following report:

"We have in Soonan a small Korean house that cost twenty dollars gold, or forty yen; also a small house where women and children wait. This has been our dispensary. In the four years, we have seen over twenty thousand patients. The people know nothing of infection; but in the old heathen idea, disease is wind in the bones or some other part of the anatomy, to be let out by puncturing with needles of all sorts and degrees of uncleanness."—*Review and Herald*, Oct. 9, 1913.

The Thirteenth Sabbath Offering to be taken this Sabbath is to go to Japan and Korea.

The work in the Philippine Islands was first started, as in many other lands, by colporteurs. R. A. Caldwell and J. L. McElhany circulated books and papers. The General Conference in 1908 sent Elder L. V. Finster into that field. In 1913 his partial report was:

"Our first year was devoted to study of the Tagalog language and getting out some tracts. The second year, we began cottage meetings, speaking through an interpreter. Soon there were more calls than I could fill. Later I had a Bible school, attended by many of the native pastors of Manila. In 1911 we organized our first church, with eighteen members. Soon after, we pitched our first tent. The tent was crowded every night for ten weeks at a time. We pitched in three different places, with the same results. One year later our membership had grown to a hundred, with many more keeping the Sabbath."—*Bulletin*, 1913, p. 180 (abridged).

In 1921 the entire membership in the Far East is reported to be 9,740. Amount of funds raised the same year in tithes and offerings, \$111,170.36. This shows the amount per capita to be \$11.40.

### *India*

3. India, with its population of hundreds of millions, was entered first by the faithful colporteur distributing religious books. William Lenker and A. T. Stroup, in 1893, sold the Bible and religious medical books in many of the leading cities in India. Miss Georgia Burrus, a California Bible worker, began the study of the Bengali language, preparing for work among the women of India. Early workers were Elders D. A. Robinson, Ellery Robinson, Dr. O. G. Place; and later, W. A. Spicer, J. L. Shaw, and H. R. Salisbury. Miss May Taylor was associated with the pioneer missionaries. Other workers have followed into this vast field, among whom are Elder H. H. Votaw and wife, G. F. Enoch, E. H. Guilliard, J. M. Comer, G. W. Pettit, W. W. Quantock, and many others.

In 1921 Southern Asia is reported to have 1,438 church members. Funds raised in the field, \$40,226.46, making \$27.97 raised in tithes and offerings per capita.

*Inter-America*

4. One of the latest organized divisions is called the Inter-American Division. It comprises the mission fields of the Bahamas, Cuba, Haiti, Porto Rico, Venezuela, Colombia, Guatemala, Honduras, Mexico, and Salvador, and the Jamaica, South Caribbean, and West Caribbean conferences.

It is interesting to note how the message gained a foothold in the West Indies. A worker in New York City was placing bundles of papers on ships, for distribution in foreign ports. "Not long afterward a woman living near the wharf in Georgetown, saw a copy of a paper called the *Signs of the Times* in a neighbor's house. He told her that a sea captain had stepped ashore, and scattering a bundle of papers on the wharf, remarked, 'There, I have fulfilled my promise.' The neighbor had picked one paper up, and gladly gave it to his visitor. She read it with eagerness, and began at once to keep the Sabbath. Others soon joined in Sabbath observance. After thoroughly studying that treasured paper, it was carefully folded, and sent by mail to her sister living in Barbados. Before it was worn out, several in that place were brought to the light."—*G. F. Enoch, in "Glimpses of the Caribbean" (abridged).*

George A. King and William Arnold were pioneers in colporteur work in various countries in Central America.

The membership in this field in 1921 was 7,369; tithes and offerings, \$130,501.59. This shows \$17.70 per capita. This is an excellent showing, which is seen in all lands; namely, that Christ's treasures are trusted in the hands of believers to supply the needs of the work in all the world.

*Tithes and Offerings*

5. The total amount given in 1921 by the entire church membership of 198,088, in tithes and offerings, embracing all parts of the world as reported by the statistical secretary, is \$8,508,056.19. This is reckoned on the gold basis of United States dollars. It represents an average gift of \$42.95 for every member of the Seventh-day Adventist Church in the world in 1921. Better than the money are the precious jewels won to Christ and His truth during the year.

*Educational Institutions*

6. We have in our primary schools 27,730 students. There are 1,614 teachers in these primary schools. We have 114 colleges and academies, with 15,103 students in attendance, and 1,110 teachers in these higher schools. All together we have 42,833 students in our schools, with 2,724 teachers. The aim is to develop workers and laborers in some branch of the cause for all these students if possible. At least we give them an opportunity to be fitted for service in some branch of this growing work.

*Publishing Houses*

7. We have forty-six publishing houses. They have employees numbering 1,040 persons. We publish 148 periodicals in the leading languages. Our book and periodical sales for 1920 and 1921 were \$10,447,493.41. We are printing and publishing our literature in one hundred languages.

*Sanitariums*

8. We have forty-four sanitariums and treatment rooms, and there are about forty private institutions which are doing the same kind of work. In these institutions more than 200,000 patients are treated annually. There are 175 physicians, with a total of 2,424 employees, connected with these institutions. Charity work done during 1921 amounted to \$112,497.33.

*Total Investment*

9. The amount reported by the statistical secretary as investments in institutions, on a conservative basis, is \$30,699,-461.49.

*Number of Accredited Workers*

10. According to the statistical report of 1921, we have 1,329 ordained ministers and 938 licensed ministers. We have 1,836 who carry missionary license, or we have a total number, licensed by the denomination, of 4,103 persons who are giving all or a large part of their time in the interest of advancing the message. Besides this, there are 2,201 colporteurs in the field. We are preaching, printing, and publishing the message in one hundred languages, and are adding to the list each year. Our ministers preach in seventy-nine languages and dialects in which as yet we are not printing literature. In 1921 we baptized 21,061 believers.

*Value of Money*

11. "Money is the stored-up energy of the man who earns it. The dollar that I earn is so much of my life, my mental and physical powers, myself stored up in a coin. What I do with that dollar is what I do with myself. As I spend it I set free so much of the 'treasured energy which I hold in trust, and I set it free to go on forever in a right or wrong direction.' No man does any better with himself than he does with the money which is the stored potentiality of himself." —*"Stewardship and Missions," p. 80.*

The scriptures referred to in Question 11 of this lesson, are solemn admonitions. The apostle Paul expresses an encouraging thought; namely, that if we have spent time and energy in the past simply to gratify ourselves in accumulating worldly treasures which we can not take with us, we may reclaim time and energy by investing our means in saving lost, perishing men. We can in this way redeem the years of stored energy and life we otherwise would lose.