

SABBATH SCHOOL LESSON QUARTERLY

No. 117

MOUNTAIN VIEW, CAL., JULY, 1924

20c a year

SENIOR DIVISION
THIRD QUARTER
1924

The Victorious Life



Thirteenth Sabbath Offering
MALAYSIA

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, 1918.

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

THE VICTORIOUS LIFE

Lesson 1 — The Word of God

JULY 5, 1924

Daily Study Suggestions

1. Study Questions 1-4. What information is given in Note 1? Into what general divisions are the Scriptures classified? Note 2. Memorize John 5: 39 and 2 Tim. 3: 16, 17.
2. Study Questions 5-9. What very definite thought is given in Note 3? Review the memory texts.
3. Study Questions 10-13. What comparison is made in Note 4, par. 1? What is the result of faith as stated in Note 4, par. 2? State the thought in the third paragraph of Note 4 in your own words. What definite results come from feeding upon the Word of God? Note 5.
4. Review Questions 1-9. Study Questions 14-16. What is said concerning the Word in Note 6?
5. Review Questions 10-16. Study Questions 17-19. Why does Satan endeavor to keep us from prayer and Bible study? Note 7. Study Note 8 until you can state the thought in your own words.
6. Review the first half of the lesson, giving answers without turning to the texts. Connect Notes 1-3 with the study. Review all memory work.
7. Review the last half of the lesson. What special points are developed in Notes 4-8? Review all memory work.

Questions

1. What does Jesus say concerning the Scriptures? Of whom do they testify? John 5: 39.
2. How is the Scripture given? How much of the Scripture is given in this way? For what is it profitable? 2 Tim. 3: 16. Note 1.
3. What will it do for the man of God? Verse 17.
4. By what agency were holy men of God, or prophets, moved to speak? 2 Peter 1: 21. Note 2.
5. Who spoke to the fathers in times past? Through whom did He speak? Heb. 1: 1.
6. Who speaks to us in the last days? Through whom? Verse 2.
7. Whose were the words spoken by the prophet Ezekiel? Eze. 3: 10, 11. Note 3.
8. What care was demanded of Jeremiah in delivering his God-given messages? Jer. 26: 2.
9. What responsibility rested upon Ezekiel concerning the message given him? Eze. 33: 7-9.
10. How much higher are God's thoughts than man's thoughts? Isa. 55: 8, 9.
11. What assurance is given us concerning God's Word? Verses 10, 11. Note 4.
12. What do the words of the Lord contain? John 6: 63, 68. Note 5.

13. What does the apostle call these words? Phil. 2: 16.
14. What is the place of the Word in the Christian's armor? Eph. 6: 17. (Compare Rev. 1: 16.)
15. What is Christ called? Why is He so called? *Answer:* Christ is called the Word, because He is the perfect revelation of the Father. John 1: 1-4; Rev. 19: 11-13. Note 6.
16. How are we cleansed from sin? John 15: 3; Ps. 17: 4.
17. How may we be kept from sin? Ps. 119: 9, 11. Note 7.
18. What should be our attitude toward the words of God? What will the words of the Lord be to us? Jer. 15: 16.
19. By what do we grow? 1 Peter 2: 1, 2. Note 8.

Notes

1. The Scriptures here mentioned, and which Timothy had known from a child (2 Tim. 3: 15), were no doubt those writings now collected under the general name of the Old Testament. Peter spoke of those who wrested not only the writing of Paul, but "the other Scriptures," to their own destruction. (See 2 Peter 3: 16.)

"The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (2 Tim. 3: 16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language.

"The ten commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ; who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us.' John 1: 14."—*The Great Controversy*, Introduction, pp. v, vi.

2. The Revised Version of 2 Peter 1: 21 reads: "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." What was called "the Scriptures" was known under three general divisions: (a) the "law," (b) the "prophets," (c) the "psalms." Luke 24: 44. Moses was a prophet (Deut. 34: 10); David was a prophet (Acts 2: 29, 30). Men are the instruments; but when they speak for God, they are moved by the Holy Spirit.

3. The words of the Holy Spirit are not only the words of man, but are the words of God.

4. God's words contain a depth of meaning which only His Spirit can fully reveal to us. 1 Cor. 2: 11, 12. As rain and snow are sent upon the earth to accomplish definite results, so God's Word is sent to bring salvation, and it will accomplish this for all who receive it.

"Receive into the soul by faith the incorruptible seed of the Word, and it will bring forth a character and a life after the similitude of the character and the life of God."—"*Christ's Object Lessons*," p. 38.

The union of the divine and the human which exists in Christ is found also in His Word. As Christ is given to each one personally, so His Word is to be regarded by each one as though he were the only one to whom God had thus spoken. "The relations between God and each soul are as distinct and full as though there were not another soul for whom He gave His beloved Son."—"*Steps to Christ*," p. 105.

5. "God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His Word, they find that it is spirit and life. The Word destroys the natural, earthly nature, and imparts a new life in Christ Jesus."—"*The Desire of Ages*," p. 391.

6. A word has been defined as the expression of an idea. Christ is the Word because He is the full and perfect revelation of the thought of God. It is through Him and Him alone that we know anything of the divine; hence He is the divine Word, the perfect revelation, "the image of the invisible God," the One by whom "were all things created," and by whom "all things consist," or hold together, He in whom "all fullness" dwells, and who was with the Father in the beginning.

7. "Satan well knows that all whom he can lead to neglect prayer and the searching of the Scriptures will be overcome by his attacks. Therefore he invents every possible device to engross the mind."—"*The Great Controversy*," p. 519.

8. "The Word of God is the seed. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. So there is life in God's Word."—"*Christ's Object Lessons*," p. 38.

Have you formed the daily study habit? "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—"*The Great Controversy*," p. 593.

Lesson 2 — Power of God's Word in Overcoming

JULY 12, 1924

Daily Study Suggestions

1. Study Questions 1-3. Describe the controversy which once took place in heaven. Note 1. Why do we need to understand how God's word wrought in the work of creation? Note 2. What practical lesson is taught in Note 3?
2. Review Questions 1-3. Study Questions 4-6. What two important truths are set forth in Note 4?
3. Tell the lesson story in connected form through Questions 1-6. Study Questions 7-9. Memorize Ps. 107: 19, 20.
4. Review Questions 7-9. Study Questions 10-13. Read the full account of the healing of the centurion's servant, in Matt. 8: 5-13. Read the story of Jesus stilling the storm. Mark 4: 35-41. Give the substance of Note 5 in your own words. Review the memory text.
5. Review Questions 10-13. Study Questions 14-16. What makes temptations difficult to resist? How are we spiritually nourished? Note 6. Memorize Ps. 119: 11.
6. Review the first eight questions, without referring to the texts, if possible, and connect with the study Notes 1-4, in the proper places. Review the memory texts.
7. Review Questions 9-16. Connect with them Notes 5, 6. Review the memory texts.

Questions

1. What is said of God's word in heaven? Ps. 119: 89. Note 1.
2. How were the heavens made? How was the power of the Lord manifested? Ps. 33: 6, 9. Note 2.
3. How were the worlds framed? Out of what were the things which are seen not made? Heb. 11: 3. Note 3.
4. Of what are men willingly ignorant? How are the present heavens and earth kept? 2 Peter 3: 5-7. Note 4.
5. By what forceful figures is the power of God's Word set forth? Jer. 23: 29.
6. What is the regenerating agency in the new birth? 1 Peter 1: 23; James 1: 18.
7. What are some of the characteristics of God's Word? Heb. 4: 12; 1 Peter 1: 23.
8. How should this Word be received? What will the Word of God do? 1 Thess. 2: 13.
9. When God's people in distress cry to Him, what is sent to heal their troubles? Ps. 107: 19, 20.
10. When the centurion's servant was sick, what did he ask that Jesus might do to heal him? Matt. 8: 5-8.
11. What reply did Jesus make? What was the result? Verse 13.
12. What effect did the word of Jesus have upon the stormy sea? Mark 4: 37-39.

13. What did this cause them to say? Verse 41. Note 5.
14. What will be the effect of the Word when hidden in the heart? Ps. 119: 11. Note 6.
15. By what is the heart cleansed? John 15: 3.
16. What great weapon does the Holy Spirit use? Eph. 6: 17.

Notes

1. There was once a controversy in heaven concerning the authority of God's word. "Michael [Christ] and His angels fought against the dragon [Satan]; and the dragon fought and his angels." Rev. 12: 7. The integrity and power of God's word were sustained, and it was forever settled in heaven among the angelic host and unfallen worlds that God's word is true, and must stand forever.

2. In the salvation of sinners, we see the power of God exercised to redeem. Redemption is re-creation, or creating anew. Any teaching that denies Christ's creative power denies equally His power to save from sin.

3. It is only by faith that we can understand the work of creation. The things which are made, bear testimony to "His eternal power and Godhead" (Rom. 1: 20), and encourage us to trust in God to supply all our needs, and to create us anew in Christ Jesus.

4. While scientists may speculate and guess concerning the origin of the world, the one who believes God's Word, knows how it came into existence. It is only because men "willfully forget" (2 Peter 3: 5, A. R. V.), that they are ignorant concerning creation.

5. The difference between God's Word and man's word is just as great as the difference between God and man, which is infinite. God's Word contains a depth of meaning which only His Spirit can reveal to us. When spoken faithfully, it will have effect, and produce righteousness in the heart of those who believe.

6. "Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one can not readily remember God's promises and meet Satan with the Scripture weapons."—*"The Great Controversy,"* p. 600.

"As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the Word for ourselves."—*"The Desire of Ages,"* p. 390.

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Lesson 3—The Mission of Jesus

JULY 19, 1924

Daily Study Suggestions

1. Study Questions 1-4. Memorize the first sentence of Note 1. For what did God make provision from the beginning? Note 1. What is the supremely precious thought stated in Note 2? Study Note 3 until you can state the substance in your own words.
2. Review Questions 1-4. Study Questions 5-7. What precious thought is set forth in Note 4? What lesson are we to learn from the story of the brazen serpent? Note 5. Review the memory sentence.
3. Tell the story of the lesson in logical order through the first seven questions. Study Questions 8-10. How is the work of Christ in our behalf set forth in Note 6? Memorize Heb. 7: 25.
4. Review Questions 8-10. Study Questions 11-13. What assurance is given us in Note 7? Review the memory work. Memorize Ps. 40: 17.
5. Review Questions 11-13. Study Questions 14-16. Study Note 8 until you can give the illustration and its meaning in your own words. Review the memory work.
6. Review Questions 1-8, connecting with the study Notes 1-5. Review the memory work.
7. Review Questions 8-16, and Notes 6-8. Try to answer the questions from memory. Review the memory work.

Questions

1. What was the mission of Jesus to this world? Matt. 1: 21; Luke 19: 10. Note 1.
2. By what name did a prophet say the infant Saviour should be called? Matt. 1: 23.
3. Whose nature did Jesus take upon Himself? Why did He do this? Heb. 2: 14-18. Note 2.
4. What testimony is borne concerning His life? 1 Peter 2: 22; John 19: 4. Note 3.
5. For whom did Jesus die? Rom. 5: 6-8. Note 4.
6. To whom are we to look for salvation? Isa. 45: 22-25; Heb. 12: 1, 2. (Compare 2 Cor. 3: 18.)
7. How did Jesus illustrate this in His night talk with Nicodemus? John 3: 14, 15. (Compare Num. 21: 5-9.) Note 5.
8. Upon whom has help for salvation been laid? Ps. 89: 18, 19. (Compare Isa. 63: 1-3.)
9. To what extent is Jesus able to save? Heb. 7: 25. Note 6.
10. How many are within the reach of this great salvation? John 3: 16; Isa. 1: 18.
11. Through whom are we washed from our sins? Rev. 1: 5.
12. What assurance have we that the Lord remembers His people? Ps. 40: 17; Ex. 28: 29. Note 7.
13. What is Christ made to every believer? 1 Cor. 1: 30; 2 Cor. 5: 21.
14. How is man's helplessness to save himself expressed? John 15: 5; Jer. 13: 23.

15. By what illustration does the Saviour show wherein the strength of the believer lies? John 15: 2-4, 7. Note 8.
16. To whom will the redeemed through all eternity ascribe praise? Rev. 5: 9, 10; 19: 1, 5-7.

Notes

1. Jesus saves His people not *in* sin, but *from* sin. "From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency."—*"The Desire of Ages,"* p. 22.

2. "It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. 'God so loved the world, that He gave His only-begotten Son.' He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature."—*Id.*, p. 25.

3. Pilate was the trial judge. After he had heard all the evidence which His enemies could bring against Him who, when reviled, reviled not, when suffering, threatened not, he was unable to find in Him any fault at all. And no one since Pilate's day has been able to find any fault in Him. We have a Sinless One for our Saviour.

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

5. "To the cross of Calvary, bearing a dying Saviour, we must look. Our eternal interests demand that we show faith in Christ."—*"The Desire of Ages,"* p. 660.

"The lifting up of the brazen serpent was to teach Israel an important lesson. They could not save themselves from the fatal effect of the poison in their wounds. God alone was able to heal them. Yet they were required to show their faith in the provision which He had made. They must look, in order to live. It was their faith that was acceptable with God, and by looking upon the serpent their faith was shown. . . . So the sinner may look to Christ, and live. He receives pardon through faith in the atoning sacrifice. Unlike the inert and lifeless symbol, Christ has power and virtue in Himself to heal the repenting sinner."—*"Patriarchs and Prophets,"* pp. 430, 431.

6. "Those whose course has been most offensive to Him He freely accepts; when they repent, He imparts to them His divine Spirit, places them in the highest positions of trust, and sends them forth into the camp of the disloyal to proclaim His boundless mercy."—*"The Desire of Ages,"* p. 826.

"When Satan seeks to cover the people of God with blackness, and ruin them, Christ interposes. Although they have sinned, Christ has taken the guilt of their sins upon His own soul. He has snatched the race as a brand from the fire. By His human nature He is linked with man, while through His divine nature He is one with the infinite God. Help is brought within the reach of perishing souls. The adversary is rebuked."—*"Christ's Object Lessons,"* p. 169.

7. "So Christ, the great high priest, pleading His blood before the Father in the sinner's behalf, bears upon His heart the name of every repentant, believing soul."—*"Patriarchs and Prophets,"* p. 351.

8. "The life of the vine becomes the life of the branch. So the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fullness, his frailty to Christ's enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched divinity. Thus through the agency of the Holy Spirit man becomes a partaker of the divine nature. He is accepted in the Beloved."—*"The Desire of Ages,"* pp. 675, 676.

Lesson 4—Promises of Victory

JULY 26, 1924

Daily Study Suggestions

1. Study Questions 1-4. What is the teaching of Note 1, concerning one sin? Memorize 2 Peter 3:14.
2. Review Questions 1-4. Study Questions 5, 6. Study Note 2 until you can state in your own words the thought in each paragraph. What are the leading thoughts in Note 3?
3. Study Questions 7-9. What is taught in Note 4, concerning an excuse for sin? How is the same thought further developed? Note 5. Study Note 6 until you can give the substance of it in your own words. Review the memory text.
4. Review Questions 5-9. Study Questions 10-13. What does Satan study? Note 7. What practical thought is set forth in Note 8? How is Satan's power limited? Note 9. Memorize James 4:7.
5. Review Questions 10-13. Study Questions 14-16. Review the memory texts.
6. Review Questions 1-8 and Notes 1-5. Try to answer the questions without turning to the texts. Review the memory texts.
7. Review Questions 9-16, connecting the notes with the study. Review the memory texts.

Questions

1. What is sin? 1 John 3: 4; 5: 17.
2. What examples are given by the wise man of what sin is? Prov. 24: 9; 10: 19.
3. When the Saviour magnified the law, what did He say it covered? *Answer:* Our thoughts, purposes, and motives, as well as our deeds. (See Matt. 5: 21-28.)
4. What standard of moral perfection is to characterize those waiting for the coming of the Lord? 2 Peter 3: 14; 1 Thess. 5: 23. Note 1.
5. Through whom is victory over sin gained? 1 Cor. 15: 57. Note 2.
6. What will the armor of God enable us to do? Eph. 6: 13. Note 3.
7. How continuous may be our victory through Jesus? Where is this victory manifest? 2 Cor. 2: 14. Note 4.
8. What further assurance of victory is given us through Him who loves us? Rom. 8: 35-37. Note 5.
9. To what state of character must we attain in order to see God in peace when He comes? Heb. 12: 14. (Compare Ex. 3: 2-5; Joshua 5: 13-15.) Note 6.
10. From what does the psalmist say the Lord will preserve us? Ps. 121: 7. (Compare Isa. 56: 2.) Note 7.
11. What standard of life did Jesus set before the man healed of an infirmity? John 5: 14. Note 8.
12. How will submission to God affect the enemy? James 4: 7.
13. What power is promised to the believer? Eph. 1: 18-22. Note 9.
14. What assurance of power was given to the disciples? Luke 9: 1.
15. How did the seventy testify concerning the power given to them? What additional assurance was given? What was a greater cause of rejoicing? Luke 10: 17-20.
16. In whom are we complete? Col. 1: 19; 2: 9, 10.

Notes.

1. "If one sin is cherished in the soul, or one wrong practice retained in the life, the whole being is contaminated. The man becomes an instrument of unrighteousness."—*The Desire of Ages*, p. 313.

2. This promise of victory is received through Christ. He is the "Victory of Israel" (1 Sam. 15: 29, margin). Victory is a gift, received by faith. We are saved, not by what we do for God, but by what God does for us.

"Let him who is struggling against the power of appetite, look to the Saviour in the wilderness of temptation. See Him in His agony upon the cross, as He exclaimed, 'I thirst.' He

has endured all that it is possible for us to bear. His victory is ours."—*Id.*, p. 123.

3. We are to stand, not flee from the enemy. There is no armor for the back. Victory has been defined as the abandonment of every known sin, and obedience to every known duty.

"We can overcome. Yes; fully, entirely. Jesus died to make a way of escape for us, that we might overcome every evil temper, every sin, every temptation, and sit down at last with Him."—"*Testimonies*," vol. 1, p. 144.

"I would not dishonor my Master so much as to admit that a careless, trifling, prayerless person is a Christian. No; a Christian has victory over his besetments, over his passions. There is a remedy for the sin-sick soul. That remedy is in Jesus. Precious Saviour! His grace is sufficient for the weakest; and the strongest must also have His grace or perish."—*Id.*, p. 158.

4. "The love of God does not lead Him to excuse sin. He did not excuse it in Satan; He did not excuse it in Adam or in Cain; nor will He excuse it in any other of the children of men. He will not connive at our sins or overlook our defects of character. He expects us to overcome in His name."—"*Christ's Object Lessons*," p. 316.

5. "The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God."—"*The Desire of Ages*," p. 311.

6. It is the presence of Jesus through the Spirit in the heart that makes one holy.

"The ideal of Christian character is Christlikeness. As the Son of man was perfect in His life, so His followers are to be perfect in their life. Jesus was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of man; yet He was the blameless Son of God. He was God in the flesh. His character is to be ours."—*Ibid.*

7. "Satan carefully studies the constitutional sins of men, and then he begins his work of alluring and ensnaring them. We are in the thickest of temptations, but there is victory for us if we fight manfully the battles of the Lord."—"*Testimonies*," vol. 5, p. 97.

8. "How many, when they are made well, forget the hand that healed them, and instead of gratitude and obedience to God, use their renewed health and strength in the service of

sin. Those who make this use of God's mercies may consider their restoration as a respite only from perdition."—*Clarke*.

9. "Satan can not hold the dead in his grasp when the Son of God bids them live. He can not hold in spiritual death one soul who in faith receives Christ's word of power."—*The Desire of Ages*, p. 320.

Lesson 5—Victory Through Surrender

AUGUST 2, 1924

Daily Study Suggestions

1. Study Questions 1-4. Note carefully the additional thought given where more than one text is cited in answer to a question. Bring to mind past lessons by a review of lesson titles. Memorize 1 Cor. 6: 19, 20.
2. Review Questions 1-4. Study Questions 5-7. What does living faith bring to the soul? Note 1. Review the memory text.
3. Review Questions 5-7. Study Questions 8-10. Study Note 2 until you can give the leading thought in each paragraph. What thought in Note 3 should be made very emphatic? Describe the change that takes place in the heart when the Spirit of God enters. Note 4.
4. Study Questions 11-13. Study Note 5 until you can state the thought in your own words. What solution to the great problem of securing money for missions is suggested in Note 6? Review the memory text.
5. Review Questions 11-13. Study Questions 14-17. Study Note 8 until you can give in your own words a complete answer to Question 17. Memorize that part of 1 Chron. 28: 9 beginning, "For the Lord searcheth all hearts."
6. Review the first half of the lesson and notes. Try to answer the questions without turning to the texts. Review the memory work.
7. Review the last half of the lesson, arranging answers to questions and the notes in logical order. Review the memory texts.

Questions

1. Whose children are we by nature? Eph. 2: 1-3.
2. Who is responsible for this sad condition? Isa. 52: 3.
3. Who redeemed us? What price was paid for our redemption? 1 Peter 1: 18-20; Acts 20: 28.
4. To whom then do we belong? 1 Cor. 6: 19, 20; Rom. 14: 8.
5. What did Jesus do for the lost? Eph. 5: 2; John 3: 16.
6. How do we become children of God? Gal. 3: 26. Note 1.
7. What is our reasonable service? Rom. 12: 1.
8. What surrender does the Lord ask us to make? Prov. 23: 26. Note 2.
9. To whom are we to yield ourselves? Rom. 6: 13. Note 3.
10. What assurance of victory is given to those who thus yield themselves? Verse 14. Note 4.
11. What power is promised to the believer? Jude 24; 1 Peter 1: 3-5; Isa. 26: 3. Note 5.
12. What example of a surrendered life is left us by the church of Macedonia? 2 Cor. 8: 5. Note 6.
13. How fully did all Judah once seek the Lord? With what result? 2 Chron. 15: 12, 15.

14. How fully does the Lord search the heart? 1 Chron. 28:9. Note 7.
15. What solemn exhortation applies to the church at this time? Zeph. 2:1-3.
16. What encouraging promise is given to those who seek the Lord with all their heart? 2 Chron. 7:14.
17. How is this surrender to God made? Note 8.

Notes

1. "The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*"The Desire of Ages,"* p. 347.

2. "No man who makes any reserve can be the disciple of Christ, much less can he be His colaborer."—*Id.,* p. 273.

"We do not belong to Christ unless we are His wholly. It is by half-heartedness in the Christian life that men become feeble in purpose and changeable in desire."—*"Christ's Object Lessons,"* p. 50.

"Many who profess to be His followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender, they can not find peace."—*"The Desire of Ages,"* p. 330.

3. It is *ourselves* for which the Lord calls. We may render service, money; stock, farms, even our own bodies, yet withhold ourselves. "I seek not yours, but you" (2 Cor. 12:14), wrote the apostle. There is no substitute for an unconditional surrender of the heart.

4. "When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God."—*"The Desire of Ages,"* pp. 172, 173.

5. "When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human

nature. The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan."—*Id.*, pp. 323, 324.

6. "First gave their own selves." This points the way to the solution of all our financial difficulties, and the finishing of the work in all the earth. When we consecrate ourselves first to God, then we will lay all we have on the altar. There will then be plenty of workers and funds to finish the work in all the world.

"The greatest sin which now exists in the church is covetousness. God frowns upon His professed people for their selfishness."—*Testimonies*, vol. 1, p. 194.

7. "The righteousness of Christ will not cover one cherished sin."—*Christ's Object Lessons*, p. 316.

8. "Many are inquiring, 'How am I to make the surrender of myself to God?' You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You can not control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God can not accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You can not change your heart, you can not of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him."—*Steps to Christ*, pp. 51, 52.

THIRTEENTH SABBATH OFFERING

September 27, 1924

MALAYSIA

Lesson 6—Victory Through an Indwelling Christ

AUGUST 9, 1924

Daily Study Suggestions

1. Study Questions 1-4. What thought is emphasized in Note 1? What is the most impressive statement in Note 2? Memorize the words of Jesus in John 14: 23.
2. Review Questions 1-4. Study Questions 5-9. What must we believe in order to drive the enemy from the heart? Note 3.
3. Review Questions 5-9. Study Questions 10-14. What means has been provided that enables us to resist every temptation? Note 4. What is the beginning of eternal life? Note 5.
4. Study Questions 15, 16. Study the three paragraphs of Note 6, sentence by sentence. Name the things that are mentioned in the note as "rubbish" before the door of the heart. Review the memory text.
5. Review Questions 10-16. Study Questions 17-19. What encouragement is given us in Note 7? What thought is made clearer in Note 8? Memorize that part of 1 John 4: 4 beginning, "Greater is He."
6. Review the first half of the lesson, striving to answer the questions without turning to the texts. Connect Notes 1-3 with the study. Review the memory work.
7. Review Questions 10-19, without turning to the texts, if possible. Study Notes 4-8 in the proper connection. Review the memory texts.

Questions

1. How is the close relationship between the Father, the Son, and the believer expressed? John 14: 20.
2. What promise did Jesus make to those who love Him? Verse 23.
3. What is our hope of glory? Col. 1: 27. Note 1.
4. Whose life is to be manifest in the believer? 2 Cor. 4: 10, 11. Note 2.
5. Who was revealed in the life of the apostle Paul? For what purpose? What did the apostle not do? Gal. 1: 15, 16.
6. What was the apostle's condition? Who lived in him? What did he say further relative to the life he was living? Gal. 2: 20.
7. What is the condition of those in whom Christ does not dwell? 2 Cor. 13: 5, 6. (Compare Luke 11: 24-26.) Note 3.
8. What is said of those in whom Christ dwells? Rom. 8: 10.
9. For what did Paul have great travail of soul? Gal. 4: 19.
10. How is Christ brought into the heart? Eph. 3: 16, 17. Note 4.
11. What was Jesus' prayer for all believers? John 17: 23.
12. Through what agency does Jesus come into the heart? John 14: 16, 17. Note 5.
13. How willing is Jesus to come into the heart? Rev. 3: 20, first part.

14. If we desire Him to dwell in our heart, what must we do? If we open the door, what will He do? Verse 20, last part.
15. What must we do to open the door? Note 6.
16. What has Christ already done to the powers of darkness? Col. 2: 14, 15.
17. What assurance have we that Christ's dwelling in the heart gives victory? 1 John 4: 4. Note 7.
18. What is Christ called? 1 Sam. 15: 29, margin; Ps. 20: 5. Note 8.
19. Having Christ abiding in the heart, what is our blessed condition? Col. 2: 9, 10.

Notes

1. "The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end."—*"The Desire of Ages,"* p. 324.

2. It is only through an abiding Christ within the heart, that His life can be manifest in our lives. To dwell there, He must have all the heart. Christ will not share the throne of the heart with an idol.

3. It is not enough to believe that Christ has cleansed the temple of the soul from sin. We must believe that Jesus takes possession of the cleansed heart, so when the enemy returns, he will find Jesus enthroned in the heart, and there is no place for the evil one.

4. "It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong."—*"The Desire of Ages,"* p. 428.

5. "It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal."—*Id.*, p. 388.

6. "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." I saw that many have so much rubbish piled up at the door of their heart that they can

not get the door open. Some have difficulties between themselves and their brethren to remove. Others have evil tempers, selfish covetousness, to remove before they can open the door. Others have rolled the world before the door of their heart, which bars the door. All this rubbish must be taken away, and then they can open the door and welcome the Saviour in.

"Oh, how precious was this promise, as it was shown to me in vision! 'I will come in to him, and will sup with him, and he with Me.' Oh, the love, the wondrous love of God! After all our lukewarmness and sins He says, 'Return unto Me, and I will return unto thee, and will heal all thy backslidings.' This was repeated by the angel a number of times. 'Return unto Me, and I will return unto thee, and will heal all thy backslidings.'"—*"Testimonies," vol. 1, p. 143.*

"Marvelous will be the transformation wrought in him who by faith opens the door of the heart to the Saviour."—*"Ministry of Healing," p. 93.*

7. "Henceforward Christ's followers were to look upon Satan as a conquered foe. Upon the cross, Jesus was to gain the victory for them; that victory He desired them to accept as their own."—*"The Desire of Ages," p. 490.*

It is encouraging to the struggling child of God to know that he is contending against a foe who has been conquered, whose kingdom has been spoiled, and triumphed over. "When Jesus was laid in the grave, Satan triumphed. He dared to hope that the Saviour would not take up His life again. He claimed the Lord's body, and set his guard about the tomb, seeking to hold Christ a prisoner. He was bitterly angry when his angels fled at the approach of the heavenly messenger. When he saw Christ come forth in triumph, he knew that his kingdom would have an end, and that he must finally die."—*Id., p. 782.*

8. Psalm 20:5, the Revised Version, margin, reads, "We will triumph in Thy victory." Christ met the enemy upon every point where we must meet him (Heb. 4:15), and won the victory. This victory was not for Himself, but for us. When we open our heart and Jesus comes in, He brings to us the victory which He Himself won over all the powers of darkness.

The Thirteenth Sabbath overflow will go to Malaysia in addition to the appropriation voted to that field. Shall we not sacrifice especially for this, that we may give Malaysia an overflow which will be a great blessing?

Lesson 7—Victory in Word and Thought

AUGUST 16, 1924

Daily Study Suggestions

1. Memorizing the lesson titles in their order will help keep the plan of the series clearly in mind. Study Questions 1-4. What is said of the gift of speech? Note 1. How closely will one who is following Christ watch his words? Note 2. Memorize James 3: 2.
2. Review Questions 1-4. Study Questions 5-7. What high standard is placed before us? Note 3, par. 1. What should be our experience? Note 3, par. 2. How may we keep from talking against others? Note 4. How should the mind be trained? Note 5. Review the memory text.
3. Review Questions 5-7. Study Questions 8-11. How is it easily possible to condemn ourselves in the eyes of the Lord? Note 6. What is the practical thought emphasized in Note 7? Memorize Matt. 7: 1, 2.
4. Study Questions 12-14. Study Note 8, noting the leading thought in each paragraph. What awful parallel is drawn in Note 9, par. 1? How does God regard His church? Note 9, par. 2. What is the direct result of our acts toward others? Note 10.
5. Review Questions 12-14. Study Questions 15-17. Review the memory texts.
6. Review Questions 1-9, arranging the points in logical order, and giving answers, if possible, without referring to the texts. Review the memory texts.
7. Review Questions 10-17, without turning to the texts, and connecting the notes with the study. Review the memory texts.

Questions

1. What is the greatest victory we can achieve? Prov. 16: 32.
2. What is one able to do who can control his words? James 3: 2. Note 1.
3. What evil is in the power of an unruly tongue? Verses 4-6.
4. How did Christ emphasize the importance of our words? Matt. 12: 34-37. Note 2.
5. What promise of victory over our thoughts is given us? 2 Cor. 10: 4, 5. Note 3.
6. Upon what should we think? Phil. 4: 8. Note 4.
7. What instruction does the apostle Peter give concerning the control of the mind? 1 Peter 1: 13. Note 5.
8. How is the difficulty of controlling the tongue illustrated? James 3: 7, 8.
9. What power is promised to help us on this point? Col. 1: 9-11.
10. Against what are we especially warned by the Saviour? Matt. 7: 1, 2. Note 6.
11. Instead of judging and condemning others, what should we rather do? Verses 3-5. Note 7.
12. What similar admonition is given by the apostle Paul? What does he say those who condemn others are themselves doing? Rom. 2: 1. Note 8.

13. What should we remember, and what would it lead us not to do? Rom. 14: 12, 13. Note 9.
14. What comprehensive rule of life does the Lord lay down? Luke 6: 37, 38. Note 10.
15. What new commandment is given us from the Lord? John 13: 34, 35.
16. What kind of words are commended? Prov. 15: 1, 2; 16: 24; 25: 11.
17. What victory is recorded concerning the hundred and forty-four thousand? Rev. 14: 5.

Notes

1. "The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade; with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important, then, that it be so trained as to be most effective for good."—*Christ's Object Lessons*, p. 335.

2. "Not one word is to be spoken unadvisedly. No evil-speaking, no frivolous talk, no fretful repining or impure suggestion, will escape the lips of him who is following Christ. The apostle Paul, writing by the Holy Spirit, says, 'Let no corrupt communication proceed out of your mouth.' A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure and undefiled religion. It includes impure hints and covert insinuations of evil. Unless instantly resisted, these lead to great sin."—*Id.*, p. 337.

"Closely connected with Christ's warning in regard to the sin against the Holy Spirit is a warning against idle and evil words."—*The Desire of Ages*, p. 323.

3. "There was in Him [Jesus] nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us."—*Id.*, p. 123.

"The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself."—*Id.*, p. 176.

4. "Dwell upon the good qualities of those with whom you associate, and see as little as possible of their errors and failings. . . . Let nothing but kind, loving words fall from

your lips concerning the members of your family or of the church."—*Testimonies*, vol. 2, pp. 437, 438.

5. "I was shown that love of the world has to a great extent shut Jesus from the church. God calls for a change—a surrender of all to Him. Unless the mind is educated to dwell upon religious themes, it will be weak and feeble in this direction. But while dwelling upon worldly enterprises it will be strong, for in this direction it has been cultivated, and has strengthened with exercise. The reason it is so difficult for men and women to live religious lives is because they do not exercise the mind unto godliness. It is trained to run in an opposite direction. Unless the mind is constantly exercised in obtaining spiritual knowledge, and in seeking to understand the mystery of godliness, it is incapable of appreciating eternal things, because it has no experience in that direction. This is the reason why nearly all consider it uphill business to serve the Lord."—*Id.*, p. 189.

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

7. "He who is guilty of wrong, is the first to suspect wrong. By condemning another he is trying to conceal or excuse the evil of his own heart. It was through sin that men gained the knowledge of evil; no sooner had the first pair sinned than they began to accuse each other; and this is what human nature will inevitably do, when uncontrolled by the grace of Christ."—*Id.*, pp. 181, 182.

8. "If Christ is in you 'the hope of glory,' you will have no disposition to watch others, to expose their errors. Instead of seeking to accuse and condemn, it will be your object to help, to bless, and to save. In dealing with those who are in error, you will heed the injunction, Consider 'thyself, lest thou also be tempted.' . . .

"He who looks often upon the cross of Calvary, remembering that his sins placed the Saviour there, will never try to estimate the degree of his guilt in comparison with that of others. He will not climb upon the judgment seat to bring accusation against another. There can be no spirit of criticism or self-exaltation on the part of those who walk in the shadow of Calvary's cross.

"Not until you feel that you could sacrifice your own self-dignity, and even lay down your life, in order to save an erring brother, have you cast the beam out of your own eye, so that you are prepared to help your brother. Then you can ap-

proach him, and touch his heart. No one has ever been reclaimed from a wrong position by censure and reproach; but many have thus been driven from Christ, and led to seal their hearts against conviction."—*Id.*, pp. 183-185.

9. "The habit of backbiting, gossip, ungenerous criticism . . . reveals a lack of culture and refinement and of true goodness of heart; it unfits one both for the society of the truly cultured and refined in this world and for association with the holy ones of heaven. We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practice more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character? Let the children, and the youth as well, learn what God says about these things."—*"Education,"* p. 235.

"Nothing else in this world is so dear to God as His church. Nothing is guarded by Him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing His service. He will call to account all who aid Satan in his work of criticizing and discouraging."—*"Testimonies,"* vol. 6, p. 42.

10. "That which we do to others, whether it be good or evil, will surely react upon ourselves, in blessing or in cursing. Whatever we give, we shall receive again. The earthly blessings which we impart to others, may be, and often are, repaid in kind. What we give does, in times of need, often come back to us in fourfold measure in the coin of the realm. But, besides this, all gifts are repaid, even in this life, in the fuller inflowing of His love, which is the sum of all heaven's glory and its treasure. And evil imparted, also returns again. Every one who has been free to condemn or discourage, will in his own experience be brought over the ground where he has caused others to pass; he will feel what they have suffered because of his want of sympathy and tenderness."—*"Thoughts from the Mount of Blessing,"* p. 194, new edition.

SABBATH SCHOOL LESSONS

Next Quarter

"The Christian Life"

Lesson 8—Victory Through Prayer

AUGUST 23, 1924

Daily Study Suggestions

1. Study Questions 1-4. What caused the disciples to ask Jesus to teach them to pray? Note 1. What was the custom of Jesus concerning prayer? Note 2. For what did Jesus pray at His baptism? Note 3, par. 1. What comment is given on that prayer? Note 3, par. 2. What thought is emphasized in Note 4?
2. Review Questions 1-4. Study Questions 5-7. What was the purpose of the transfiguration? Note 5. Study Note 6 until you can give the substance in your own words.
3. Tell the lesson as a story through Questions 1-7. Study Questions 8-10. Memorize Ps. 84: 2.
4. Review Questions 8-10. Study Questions 11-14. Relate the experience of the apostles. Note 7. Memorize Phil. 4: 6, 7.
5. Review Questions 11-14. Study Questions 15-17. Study Note 8 until you can give the substance in your own words. Review the memory texts.
6. Review Questions 1-9. Give the substance of Notes 1-6 each in its proper place. Review the memory texts.
7. Review the last half of the lesson, without turning to the texts, if possible. Connect Notes 7 and 8 with the study in regular order. Review the memory texts.

Questions

1. What request did the disciples make of Jesus upon a certain occasion? Luke 11: 1. Note 1.
2. What example of prayer has our Saviour left us? Mark 1: 35; Luke 5: 15, 16; 6: 12. Note 2.
3. On what occasion did the Saviour hear His Father's words of approval? Matt. 3: 16, 17. Note 3.
4. What was the Saviour doing when He received the baptism of the Holy Spirit? Luke 3: 21, 22. Note 4.
5. What occurred as Jesus and three of His disciples were praying in a mountain? Luke 9: 28-31. Note 5.
6. What example of secret prayer is left us by the Saviour? Verse 18. Note 6.
7. What special instruction is given concerning prayer? Eph. 6: 18; 1 Tim. 2: 8; 1 Thess. 5: 17.
8. What spirit characterized the psalmist's prayers? Ps. 42: 1, 2; 84: 2.
9. In what does the Lord delight? Prov. 15: 8.
10. What promises are given to those who pray? Matt. 21: 22; Luke 11: 9, 10.
11. How only can victory be gained over the power of the enemy? Mark 9: 29.
12. How earnestly were the disciples seeking the Lord just before Pentecost? Acts 1: 14.
13. What response to earnest prayer was given after Pentecost? Acts 4: 31. Note 7.

14. With what should our requests to God be made known?
Phil. 4: 6, 7.
15. When we call upon the Lord in time of trouble, what has He promised to do? Ps. 107: 6; 50: 14, 15.
16. Upon what condition has the Lord promised to hear prayer? 2 Chron. 7: 14.
17. What admonition should we earnestly heed at this time?
Col. 4: 2; Rom. 12: 12. Note 8.

Notes

1. "It was from hours spent with God that He came forth, morning by morning, to bring the light of heaven to men. The disciples had come to connect His hours of prayer with the power of His words and works. Now, as they listened to His supplication, their hearts were awed and humbled. As He ceased praying, it was with a conviction of their own deep need that they exclaimed, 'Lord, teach us to pray.'"—*"Thoughts from the Mount of Blessing," p. 152, new edition.*

2. "The early morning often found Him [Jesus] in some secluded place, meditating, searching the Scriptures, or in prayer."—*"Ministry of Healing," p. 52.*

3. "Upon coming up out of the water, Jesus bowed in prayer on the river bank. . . . The Saviour's glance seems to penetrate heaven as He pours out His soul in prayer. Well He knows how sin has hardened the hearts of men, and how difficult it will be for them to discern His mission, and accept the gift of salvation. He pleads with the Father for power to overcome their unbelief, to break the fetters with which Satan has enthralled them, and in their behalf to conquer the destroyer. He asks for the witness that God accepts humanity in the person of His Son.

"Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory. The heavens are opened, and upon the Saviour's head descends a dovelike form of purest light,—fit emblem of Him, the meek and lowly One."—*"The Desire of Ages," pp. 111, 112.*

4. Prayer and the reception of the Spirit go together. The Lord will never pour out His Spirit in an abundant measure upon a prayerless soul.

5. "The Saviour's promise to the disciples was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature,—Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones."—*"The Desire of Ages," p. 422.*

6. "We should pray in the family circle; and above all we must not neglect secret prayer; for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. Sweet and abiding will be the influence emanating from Him who seeth in secret, whose ear is open to hear the prayer arising from the heart."—*"Steps to Christ," pp. 102, 103.*

7. "The disciples prayed that greater strength might be imparted to them in the work of the ministry; for they saw that they would meet the same determined opposition that Christ had encountered when upon the earth. While their united prayers were ascending in faith to heaven, the answer came. The place where they were assembled was shaken, and they were endowed anew with the Holy Spirit. Their hearts filled with courage, they again went forth to proclaim the Word of God in Jerusalem. 'With great power gave the apostles witness of the resurrection of the Lord Jesus,' and God marvelously blessed their efforts."—*"The Acts of the Apostles," pp. 67, 68.*

8. "The darkness of the evil one incloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching, we are in danger of growing careless and of deviating from the right path."—*"Steps to Christ," pp. 98, 99.*

"The victory is not won without much earnest prayer, without the humbling of self at every step."—*"Thoughts from the Mount of Blessing," p. 204, new edition.*

"It is impossible to estimate the good results of one hour or even half an hour each day devoted in a cheerful, social manner to the Word of God."—*Mrs. E. G. White, in "Testimonies on Sabbath School Work."*

Lesson 9—Examples of Victory Through Prayer

AUGUST 30, 1924

Daily Study Suggestions

1. Study Questions 1-6. What encouragement to pray is given us? Note 1, par. 1. What does praying in the name of Jesus mean? Note 1, par. 2. What feature of prayer is emphasized in Note 2? What light is given on the experience of Moses in praying? Notes 3 and 4.
2. Review the experiences of the psalmist, Daniel, and Moses in Questions 2-6. Study Questions 7-10. What practical thought is set forth in Note 5? Memorize Ps. 55: 17.
3. Review Questions 7-10. Study Questions 11-13. What is needed to-day? Note 6. Review the memory text.
4. Review the experience of Elijah. Study Questions 14-17. What practical thought is suggested in Note 7? What information is given concerning the experience of Peter? Note 8, par. 1. What is said concerning the mission of the angels? Note 8, par. 2.
5. Review Questions 14-17. Study Questions 18-20. Note each additional point brought out by the references in answer to Question 20. What practical thought is brought out in Note 9? Memorize Ps. 66: 18.
6. Review the experiences of Daniel, Moses, and Hezekiah, as set forth in this lesson. Connect Notes 1-5 with the study. Review the memory texts.
7. Review the experiences of Elijah, Peter, Paul, and Silas as set forth in this lesson. Connect Notes 6-8 with the study. Review the memory texts.

Questions

1. What cheering promise did Jesus leave as an incentive to prayer? John 14: 13. Note 1.
2. At what set times did the psalmist call upon God? Ps. 55: 17.
3. What was the custom of Daniel in this matter? Dan. 6: 10, 13. Note 2.
4. When Israel sinned in making the golden calf, what did the Lord say to Moses? Ex. 32: 9, 10. Note 3.
5. What did Moses do? Verses 11-13.
6. What answer was given? Verse 14. Note 4.
7. What insolent message did the king of Assyria once send to Hezekiah through Rabshakeh concerning Jerusalem? Isa. 37: 8-13.
8. What did Hezekiah do? Verses 14-20.
9. What encouraging message came to him through Isaiah the prophet? Verses 33-35.
10. What deliverance came from the hand of the Lord in answer to prayer? Verse 36; 2 Chron. 32: 20, 21. Note 5.
11. When Elijah was urged by the widow to restore her son to life, what did he do? 1 Kings 17: 17-21.
12. What answer was given to his earnest prayer? Verse 22.

13. For what did Elijah pray on another occasion during a time of great apostasy? James 5: 17, 18. (Compare 1 Kings 17: 1; 18: 41-45.) Note 6.
14. When Dorcas died, for whom did the believers send? What scene did Peter behold on his arrival? Acts 9: 36-39. Note 7.
15. What wonderful victory over death came through the prayer of faith? Verses 40, 41.
16. When Peter was in prison, what was the church doing? Acts 12: 5.
17. What wonderful deliverance came to the Lord's servant in answer to the prayers of the church? Verses 6-10. Note 8.
18. When Paul and Silas were in prison, what did they do? Acts 16: 25.
19. What victory over earthly power and bondage came in response to their earnest prayers? Verses 26-31.
20. What will hinder the answering of prayer? Ps. 66: 18; 1 Peter 3: 7; James 4: 3. Note 9.

Notes

1. "Then press your petition to the Father in the name of Jesus. God will honor that name. . . . When we come to Him confessing our unworthiness and sin, He has pledged Himself to give heed to our cry. The honor of His throne is staked for the fulfillment of His word unto us."—*Christ's Object Lessons*, p. 148.

"To pray in the name of Jesus is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works."—*Steps to Christ*, p. 105.

2. "Both in public and in private worship, it is our privilege to bow on our knees before God when we offer our petitions to Him."—*Prophets and Kings*, p. 48.

3. "Moses discerned ground for hope where there appeared only discouragement and wrath. The words of God, 'Let Me alone,' he understood not to forbid but to encourage intercession, implying that nothing but the prayers of Moses could save Israel; but that if thus entreated, God would spare His people."—*Patriarchs and Prophets*, p. 318.

4. "As Moses interceded for Israel, his timidity was lost in his deep interest and love for those for whom he had, in the hands of God, been the means of doing so much. The Lord listened to his pleadings, and granted his unselfish prayer."—*Id.*, p. 319.

5. We should not fail to note that when Israel was involved in a terrible crisis, Hezekiah sent to the prophet of

God to inquire if he had any instruction for them. And the Lord had not forgotten His people; He sent them a message of hope. What a worthy example is here presented before us by Hezekiah! He took the threatening letter of the king, and "spread it before the Lord." When in trouble and almost overwhelmed with difficulty, we too can obtain help by bringing it to the Lord, and earnestly seeking Him for help.

6. "Faith such as this is needed in the world to-day,—faith that will lay hold on the promises of God's Word, and refuse to let go until Heaven hears. Faith such as this connects us closely with Heaven, and brings us strength for coping with the powers of darkness."—"*Prophets and Kings*," p. 157.

7. Though we may fall under the dominion of death, be poverty-stricken and comparatively unknown; though there may be no flowers upon the bier, if there are those mourning our death whom, while living, we helped when in need, those who can tell of our unselfish almsgiving and deeds of kindness, the obsequies will be grander than those of the potentates of earth.

8. "The same angel who had come from the royal courts to rescue Peter, had been the messenger of wrath and judgment to Herod. The angel smote Peter to arouse him from slumber: it was with a different stroke that he smote the wicked king, laying low his pride, and bringing upon him the punishment of the Almighty. Herod died in great agony of mind and body, under the retributive judgment of God. . . .

"We need to understand better than we do the mission of the angels. It would be well to remember that every true child of God has the coöperation of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim, and angels that excel in strength, stand at God's right hand, 'all ministering spirits, sent forth to minister for them who shall be heirs of salvation.'"—"*The Acts of the Apostles*," pp. 152, 154.

9. 1 Peter 3: 7 seems to indicate that unkindness and lack of love and affection in the home will hinder our prayers from being answered. Kind words will lighten the cares of the day. A Christian home where kindness and sympathy reign is indeed a haven of rest. "It may be humble, unpretentious, exhibiting no signs of material wealth; but there is the wealth of mutual affection which fire can not consume, and no commercial disaster lessen or destroy, and this is home—the home of the heart, the home of childhood, the elysium of riper years, the refuge of age." God will hear the prayers which ascend from such a home.

Lesson 10—Victory Through Believing

SEPTEMBER 6, 1924

Daily Study Suggestions

1. Study Questions 1-4. Memorize the first paragraph of Note 1. Give the substance of the second paragraph of Note 1, in your own words. Study Note 2 until you have made the thoughts your very own. What danger is pointed out in Note 3?
2. Review Questions 1-4. Study Questions 5-8. What is genuine faith? Note 4. Review the memory quotation. Memorize 1 John 5: 4.
3. Review Questions 5-8. Study Questions 9-11. State in your own words the thought in each paragraph of Note 5. Toward whom is the Saviour most drawn? Note 6, par. 1. What does Jesus desire, and what is He ready to do? Note 6, par. 2. Describe the attitude of Satan and that of the angels of God as they look upon the people of God at this time. Note 7.
4. Review the lesson through Questions 1-11, by relating it as a story, connecting with it Notes 1-7. Study Questions 12-14. How fully has the way to Christ been opened to sinners? Note 8.
5. Review Questions 12-14. Study Questions 15-18. Study Note 9, carefully noting the distinction made between the "surrendered" life and the "victorious" life. Memorize 1 Cor. 15: 57.
6. Review Questions 1-9, endeavoring to answer the questions without turning to the texts. Connect Notes 1-5 with the study. Review the memory work.
7. Review Questions 10-18, as suggested above. Connect Notes 6-9 with the study. Review the memory work.

Questions

1. What things are possible to the believer? Mark 9: 23; Matt. 21: 22. Note 1.
2. What must we have to please God? What must those who come to God believe? Heb. 11: 6. Note 2.
3. How worthless is our righteousness, or our own works, in saving the soul? Isa. 64: 6.
4. What mistake did the Pharisees make? Rom. 10: 3. Note 3.
5. What alone gives victory to the struggling soul? 1 John 5: 4. Note 4.
6. What explanation is given of what is to be overcome in the world? 1 John 2: 16.
7. How does Christ dwell in our hearts? Eph. 3: 17.
8. What shield is given to the believer? What will this shield do? Eph. 6: 16.
9. What hinders the fulfillment of God's promises to us? James 1: 6, 7; Mark 11: 24. Note 5.
10. What proclamation of deliverance is made to those in the bondage of sin? Isa. 61: 1-3. Note 6.
11. What further assurance of deliverance is given the captives? Isa. 49: 24, 25. Note 7.
12. From how many things in the life may we be delivered? Heb. 2: 18. (Compare Heb. 4: 15.) Note 8.

13. What should deliverance lead men to do? Ps. 107: 15, 16.
14. What declaration of faith did Paul once make under trying circumstances? Acts 27: 22-25.
15. How did Abraham lay hold of a wonderful promise of God? Rom. 4: 19, 20.
16. Of what was he fully persuaded? For what was his faith imputed? Verses 21, 22.
17. For whom was this written? Verses 23-25.
18. What is the source of victory? 1 Cor. 15: 57. Note 9.

Notes

1. "Where anxiety begins faith ends, where faith begins anxiety ends."—*Müller*.

"It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong."—*The Desire of Ages*, p. 428.

2. "As you come to Him, believe that He accepts you, because He has promised. You can never perish while you do this—never."—*Ministry of Healing*, p. 66.

"Faith can endure trial, resist temptation, bear up under disappointment."—*Id.*, p. 488.

3. "In the estimation of the rabbis, it was the sum of religion to be always in a bustle of activity. They depended upon some outward performance to show their superior piety. Thus they separated their souls from God, and built themselves up in self-sufficiency. The same dangers still exist. As activity increases, and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith."—*The Desire of Ages*, p. 362.

4. "Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*Id.*, p. 347.

5. "God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character."—*Id.*, p. 123.

"As Jesus was in human nature, so God means His followers to be. In His strength we are to live the life of purity and nobility which the Saviour lived."—*Ministry of Healing*, p. 426.

6. "Jesus knows the circumstances of every soul. The greater the sinner's guilt, the more he needs the Saviour. His heart of divine love and sympathy is drawn out most of all for the one who is the most hopelessly entangled in the snares

of the enemy. With His own blood He has signed the emancipation papers of the race.

"Jesus does not desire those who have been purchased at such a cost to become the sport of the enemy's temptations. He does not desire us to be overcome and perish. He who curbed the lions in their den, and walked with His faithful witnesses amid the fiery flames, is just as ready to work in our behalf, to subdue every evil in our nature. To-day He is standing at the altar of mercy, presenting before God the prayers of those who desire His help. He turns no weeping, contrite one away. Freely will He pardon all who come to Him for forgiveness and restoration."—*Id.*, pp. 89, 90.

7. "The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven."—*Mrs. E. G. White*, in "*General Conference Bulletin*," 1893, p. 409.

8. "Our Redeemer has opened the way, so that the most sinful, the most needy, the most oppressed and despised, may find access to the Father."—"*The Desire of Ages*," p. 113.

9. Victory is, not received "by works of righteousness which we have done," but is wholly the gift of God, received by faith. Till we believe that God will give us the victory personally, we can never receive it. There can be no victory without faith.

"Only surrendered persons are victorious; but not all surrendered persons are victorious. 'Surrender' means turning ourselves wholly, utterly over to God, to let Him do anything and everything that He pleases with us. To be victorious is to have Christ supreme in our life; and of course He can not be supreme there while we continue to hold on to anything ourselves. Therefore it is that so much emphasis is properly put upon the 'surrendered' life, the 'yielded' life. But some make the mistake of thinking that this surrender, this yielding, is all there is to it; and they find that they are not victorious, and wonder why. The answer is simple: surrender or yielding is only our part; the victory is Christ's part; and until we believe that He is doing His part in us in perfect

completeness, victory can not be ours. So, after letting go of our own lives that Christ may be supreme in us, we must then say that we *know* that He is now working the whole miracle of our victory. And we *must* know it or else say, consciously or unconsciously, that Christ is false; for He pledges to us His word, 'My grace is sufficient for thee.' So this is the last secret of victory: . . . that Christ is now our complete victory. That is why the victorious life is better than merely the yielded life; for yielding is our part, but victory is God's part; and His part is always bigger and better than ours."
— *Trumbull*.

Lesson 11—Victory Through the Spirit

SEPTEMBER 13, 1924

Daily Study Suggestions

1. Study Questions 1-4. What is the effect of trying to earn salvation by works? Note 1, par. 1. How did the Pharisees illustrate this truth? Note 1, par. 2. What encouragement is given in Note 2? Study the paragraphs of Note 3 until you can give the leading thought in each. Memorize John 15: 5.
2. Review Questions 1-4. Study Questions 5-10. What practical thought is expressed in Note 4? What hinders the Spirit from filling the hearts of men? Note 5, par. 1. What is the effect upon those who submit themselves to the Holy Spirit? Note 5, par. 2.
3. Review Questions 5-10. Study Questions 11-13. Study Note 6 until you can give the substance in your own words. Memorize Luke 11: 13.
4. Review the lesson by relating it as a story from the beginning through Question 13. Study Questions 14-16. What is the lesson in Christ's cursing the fig tree, as set forth in Note 7? Review the memory texts.
5. Review Questions 14-16. Study Questions 17-19. Describe the effect of the latter rain as portrayed in Note 8. What cry is now going forth? Note 9.
6. Review Questions 1-9, answering, as far as possible, without turning to the texts. Review Notes 1-4. Review the memory texts.
7. Review Questions 10-19, and Notes 5-9, turning to texts only when necessary. Review the memory texts.

Questions

1. How much can we do in our own strength to attain to a life of victory? John 15: 5; 2 Cor. 12: 9. Note 1.
2. Through Christ what are we able to do? Phil. 4: 13; Col. 1: 11. Note 2.
3. In what is the power of a victorious life? Zech. 4: 6. Note 3.
4. What promise did Jesus make to His disciples concerning the Holy Spirit? John 14: 16-18.
5. What did the Saviour say the Holy Spirit would do when He came? Verse 26.
6. Of whom would He testify? John 15: 26.
7. What effect did He say He would have in the world? John 16: 7-11.

8. What will He do for the believer? Verse 13. Note 4.
9. Of what did Jesus assure His disciples on the day of His ascension? Acts 1: 4, 5.
10. What will the Spirit impart to those who receive Him? Verse 8. Note 5.
11. By what means is victory wrought in the life? Rom. 8: 11-14; John 3: 3-8.
12. How is the willingness of the Lord to give us the Holy Spirit expressed? Luke 11: 13.
13. What is the fruit of the Spirit? Gal. 5: 22, 23. Note 6.
14. By what is a tree known? Matt. 7: 17-20.
15. What application is made of this principle to our Christian experience? Luke 6: 43-45.
16. What sentence did the Saviour pronounce upon the fruitless fig tree? Mark 11: 12-14, 20, 21. Note 7.
17. For what spiritual refreshing are we urged to pray at this time? Zech. 10: 1.
18. What promise of the latter rain is given? Joel 2: 23. Note 8.
19. What blessed invitation is given to all? Rev. 22: 17; John 7: 37, 38. Note 9.

Notes

1. "The effort to earn salvation by one's own works, inevitably leads men to pile up human exactions as a barrier against sin. For, seeing that they fail to keep the law, they will devise rules and regulations of their own to force themselves to obey. All this turns the mind away from God to self. His love dies out of the heart, and with it perishes love for their fellow men. A system of human invention, with its multitudinous exactions, will lead its advocates to judge all who come short of the prescribed human standard. The atmosphere of selfish and narrow criticism stifles the noble and generous emotions, and causes men to become self-centered judges and petty spies.

"The Pharisees were of this class. They came forth from their religious services, not humbled with a sense of their own weakness, not grateful for the great privileges that God had given them. They came forth filled with spiritual pride, and their theme was, 'Myself, my feelings, my knowledge, my ways.' Their own attainments became the standard by which they judged others. Putting on the robes of self-dignity, they mounted the judgment seat, to criticize and condemn."—*Thoughts from the Mount of Blessing*, pp. 177, 178, new edition.

2. "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy

Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, p. 250.

3. "The omnipotent power of the Holy Spirit is the defense of every contrite soul. Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. The Saviour is by the side of His tempted and tried ones."—*Id.*, p. 490.

"Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God,—a patient, protracted process."—*Id.*, p. 172.

4. "There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit."—*Ibid.*

5. "In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit."—*Christ's Object Lessons*, p. 419.

"In all who will submit themselves to the Holy Spirit a new principle of life is to be implanted; the lost image of God is to be restored in humanity."—*Id.*, p. 96.

6. "Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit. In the depths of heathenism, men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to His servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education. The 'Light which lighteth every man that cometh into the world,' is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God."—*Id.*, p. 385.

7. "Christ's act in cursing the tree which His own power had created, stands as a warning to all churches and to all Christians. No one can live the law of God without ministering to others. But there are many who do not live out Christ's merciful, unselfish life. Some who think themselves excellent Christians do not understand what constitutes service for God. They plan and study to please themselves. They act only in reference to self. Time is of value to them only

as they can gather for themselves. In all the affairs of life this is their object. Not for others but for themselves do they minister. God created them to live in a world where unselfish service must be performed. He designed them to help their fellow men in every possible way. But self is so large that they can not see anything else. They are not in touch with humanity. Those who thus live for self are like the fig tree, which made every pretension, but was fruitless. They observe the forms of worship, but without repentance or faith. In profession they honor the law of God, but obedience is lacking. They say, but do not. In the sentence pronounced on the fig tree Christ demonstrates how hateful in His eyes is this vain pretense. He declares that the open sinner is less guilty than is he who professes to serve God, but who bears no fruit to His glory."—*"The Desire of Ages,"* p. 584.

8. "I heard those clothed with the armor speak forth the truth in great power. It had effect. I saw those who had been bound; some wives had been bound by their husbands, and some children had been bound by their parents. The honest who had been held or prevented from hearing the truth, now eagerly laid hold of it. All fear of their relatives was gone. The truth alone was exalted to them. It was dearer and more precious than life. They had been hungering and thirsting for truth. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*"Testimonies,"* vol. 1, pp. 182, 183.

9. "The cry of Christ to the thirsty soul is still going forth, and it appeals to us with even greater power than to those who heard it in the temple on that last day of the feast. The fountain is open for all. The weary and exhausted ones are offered the refreshing draught of eternal life."—*"The Desire of Ages,"* p. 454.

Lesson 12—Repentance and Confession

SEPTEMBER 20, 1924

Daily Study Suggestions

1. Study Questions 1-4. What is the test for genuine repentance? Note 1. Study Note 2 until you can give the substance of the comment following each subhead. Study the four different definitions of "repentance" given in Note 3.
2. Review Questions 1-4. Study Questions 5-8. What decides our standing before God? Note 4, par. 1. What characteristics are to be seen in the lives of Christ's servants? Note 4, par. 2. What made the words of the apostles effective? Note 5.
3. Review Questions 5-8. Study Questions 9-11. Describe the manner in which the people of Nineveh were warned. Note 6. What duty is pointed out in Note 7? Memorize Prov. 28: 13.

4. Study Questions 12-15. What very definite instruction is given in Note 8? Study Note 9 until you can give the substance in your own words. Memorize 1 John 1: 9.
5. Review Questions 9-15. Study Questions 16-18. What instruction is given in Note 10? Review the memory texts. Memorize Isa. 1: 18.
6. Review Questions 1-9, turning to texts only when necessary. Review Notes 1-5. Review the memory texts.
7. Review Questions 10-18, as above suggested. Connect with the review Notes 6-10. Review the memory texts.

Questions

1. What was the mission of Jesus to this world? Luke 5: 32; Matt. 9: 13.
2. What did Jesus say should be preached among all nations? Luke 24: 45-47. Note 1.
3. What exhortation to repent is given through an ancient prophet? Eze. 18: 30. Note 2.
4. How is this exhortation repeated by another prophet of olden times? Jer. 3: 12-14. Note 3.
5. What warning concerning repentance is given by John on Patmos? Rev. 2: 5; 3: 3.
6. What message did John the Baptist bear? Matt. 3: 1, 2, 7, 8.
7. What message did the apostles give? Mark 6: 12. Note 4.
8. When Peter, on the day of Pentecost, was asked by the people what they must do to be saved, what did he answer? Acts 2: 38. Note 5.
9. What precedes true conversion? Acts 3: 18-20.
10. To what example of repentance did the Saviour direct attention on a certain occasion? Matt. 12: 40, 41. (Compare Jonah 3: 4-10.) Note 6.
11. What promise is given to those who confess their sins? Prov. 28: 13; Lev. 26: 39-44. Note 7.
12. To whom is salvation promised? Rom. 10: 9, 10.
13. What example of confession was seen in the life of Daniel? Dan. 9: 4, 5. Note 8.
14. How is pardon for sin received? 1 John 1: 9.
15. What leads the sinner to repentance? Rom. 2: 4, last part. Note 9.
16. From whom do we receive repentance? Acts 5: 31; 2 Tim. 2: 25. Note 10.
17. How many are called upon to repent? Acts 17: 30.
18. What cheering promises are made to those who come to God by repentance and forsaking of sin? John 6: 37; Isa. 1: 18; Jer. 3: 22, 23.

Notes

1. "No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that

transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven."—*"The Desire of Ages,"* p. 555.

2. Repentance is not simply:

a. *Fear.* In a storm at sea, when all seems lost, passengers may be filled with fear, yet not repent of sin.

b. *Feeling.* A convict may feel very sorry, not because of the enormity of his sin, but because he has been caught, and must be punished for his crimes.

c. *Bodily Affliction.* We may fast, or punish our bodies, even give ourselves to be burned, yet not repent.

d. *Remorse.* Judas had such remorse that he committed suicide, but he did not truly repent of his sin.

e. *Conviction of Sin.* Many are under continual condemnation and conviction of sin, and feel they should repent of sin by turning away from it; but because they love sin, they refuse to abandon it.

f. *Praying.* We may pray, and yet cling to that which is evil, and refuse to repent.

g. *Stopping Some Sin.* A drunkard may "brace up," and stop drinking or using profane language, and yet not really repent of his sins.

3. True repentance is a turning away from sin, a surrender of that which is wrong, a facing in an opposite direction, a yielding wholly and unreservedly to the dictates of the Holy Spirit. It means a reformation of life.

4. "Not by its name, but by its fruit, is the value of a tree determined. If the fruit is worthless, the name can not save the tree from destruction. John declared to the Jews that their standing before God was to be decided by their character and life. Profession was worthless. If their life and character were not in harmony with God's law, they were not His people. . . .

"All who became the subjects of Christ's kingdom, he said, would give evidence of faith and repentance. Kindness, honesty, and fidelity would be seen in their lives. They would minister to the needy, and bring their offerings to God. They would shield the defenseless, and give an example of virtue and compassion. So the followers of Christ will give evidence of the transforming power of the Holy Spirit. In the daily life, justice, mercy, and the love of God, will be seen. Otherwise they are like the chaff, that is given to the fire."—*"The Desire of Ages,"* p. 107.

5. "The arguments of the apostles alone, though clear and convincing, would not have removed the prejudice that had withstood so much evidence. But the Holy Spirit sent the

arguments home to hearts with divine power. The words of the apostles were as sharp arrows of the Almighty, convicting men of their terrible guilt in rejecting and crucifying the Lord of glory."—*The Acts of the Apostles*, p. 45.

6. "As Jonah entered the city, he began at once to 'cry against' it the message, 'Yet forty days, and Nineveh shall be overthrown.' From street to street he went, sounding the note of warning.

"The message was not in vain. The cry that rang through the streets of the godless city was passed from lip to lip, until all the inhabitants had heard the startling announcement. The Spirit of God pressed the message home to every heart, and caused multitudes to tremble because of their sins, and to repent in deep humiliation."—*Prophets and Kings*, p. 270.

7. "One of Christ's last commands to His disciples was, 'Love one another as I have loved you.' Do we obey this command, or are we indulging sharp, unchristlike traits of character? If we have in any way grieved or wounded others, it is our duty to confess our fault, and seek for reconciliation. This is an essential preparation that we may come before God in faith, to ask His blessing."—*Christ's Object Lessons*, p. 144.

8. "The gospel makes no compromise with evil. It can not excuse sin. Secret sins are to be confessed in secret to God; but for open sin, open confession is required."—*The Desire of Ages*, p. 811.

9. "The love of God still yearns over the one who has chosen to separate from Him, and He sets in operation influences to bring him back to the Father's house. The prodigal son in his wretchedness 'came to himself.' The deceptive power that Satan had exercised over him was broken. He saw that his suffering was the result of his own folly, and he said, 'How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father.' Miserable as he was, the prodigal found hope in the conviction of his father's love. It was that love which was drawing him toward home. So it is the assurance of God's love that constrains the sinner to return to God. 'The goodness of God leadeth thee to repentance.' A golden chain, the mercy and compassion of divine love, is passed around every imperiled soul. The Lord declares, 'I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.'"—*Christ's Object Lessons*, p. 202.

10. "We can not even repent without the aid of the Spirit of God. . . . Repentance comes from Christ as truly as does pardon."—*The Desire of Ages*, p. 175.

Lesson 13 — Preparation for Translation

SEPTEMBER 27, 1924

Daily Study Suggestions

1. Review the lesson titles for the quarter. Study Questions 1-4. When was the plan laid to redeem man if he should fall, and when was the compact fully carried out? Note 1. What is said of the glad hour of the resurrection? Note 2. Describe the view given the servant of God as related in Note 3.
2. Review Questions 1-4. Study Questions 5-8. Study Note 4 until you can give the substance of it in your own words. Memorize Zeph. 2: 3.
3. Review Questions 5-8. Study Questions 9, 10. Memorize Note 5. Of whom was Elijah a type? Note 6. Review the memory work.
4. Review the lesson as you would tell a story, through Questions 1-10. Study Questions 11-13. Describe the entrance of Jesus into the city of God at the time of His ascension. Note 7.
5. Review Questions 11-13. Study Questions 14 and 15. Review the memory work. Memorize Rev. 21: 7.
6. Review Questions 1-8, answering, if possible, without turning to the texts. Connect Notes 1-4 with the study. Review the memory work.
7. Review Questions 9-15 in the manner suggested above. Connect Notes 5-7 with the study. Review the memory work.

Questions

1. What yearning of heart did the Saviour express in prayer the night of His betrayal? John 17: 24. Note 1.
2. Before His ascension, what cheering promise did the Saviour give His people? John 14: 1-3.
3. What assurance did the apostle Paul give of the translation of the righteous when Jesus appears? 1 Thess. 4: 16-18. Note 2.
4. What physical change will those who are translated experience? 1 Cor. 15: 51-54. Note 3.
5. What will be their spiritual condition? 1 John 3: 2; Matt. 5: 8.
6. While the righteous will be "caught up" at the coming of the Lord, what will be the experience of the wicked? 2 Thess. 1: 7-10; Jer. 25: 30-33.
7. As a preparation for translation, what solemn call to a deeper consecration comes to us from the Lord? Amos 4: 12; Joel 2: 11-17.
8. How is the same solemn call voiced by another prophet? Zeph. 2: 1-3. Note 4.
9. What was Enoch's experience before his translation? Heb. 11: 5; Gen. 5: 22-24. Note 5.
10. What is said concerning the translation of Elijah? 2 Kings 2: 9-11. Note 6.
11. Who only will ascend into the hill of the Lord? Ps. 24: 3, 4. (Compare Psalm 15.)
12. What description is given of those who will be redeemed from the earth when the Lord comes? Rev. 14: 1-5.

13. What song of victory was sung by those who were raised from the dead and ascended with our divine Lord? Rev. 5: 9, 10. (Compare Matt. 27: 50-53; Eph. 4: 8.) Note 7.
14. What spiritual change will have been experienced by those who are saved when the Lord comes? Col. 1: 13, 14.
15. What reward awaits the overcomer? 1 Cor. 2: 9; Ps. 17: 15; Rev. 21: 3-7.

Notes

1. "Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, 'It is finished,' He addressed the Father. The compact had been fully carried out. Now He declares, 'Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, "I will that they also, whom Thou hast given Me, be with Me where I am."'—"The Desire of Ages," p. 834.

2. That will indeed be a great hour in the experience of God's people when the dead in Christ and the living righteous are "caught up together." "Angels 'gather together the elect from the four winds, from one end of heaven to the other.' Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God."—"The Great Controversy," p. 645.

3. "Soon I heard the voice of God which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down, and fell on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon this company, who, a short time before, were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked! All weariness and marks of care were gone; health and beauty were seen in every countenance. Their enemies, the heathen around them, fell like dead men. They could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory."—"Testimonies," vol. 1, p. 184.

4. "I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. 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. But there will be no time then to do it and no Mediator to plead their cause before the Father."—*Early Writings,* p. 71.

5. "Pray in your closet; and as you go about your daily labor, let your heart be often uplifted to God. It was thus that Enoch walked with God."—*Steps to Christ,* p. 103.

6. "Elijah was a type of the saints who will be living on the earth at the time of the second advent of Christ, and who will be 'changed, in a moment, in the twinkling of an eye, at the last trump,' without tasting of death. It was as a representative of those who shall be thus translated, that Elijah, near the close of Christ's earthly ministry, was permitted to stand with Moses by the side of the Saviour on the mount of transfiguration. In these glorified ones, the disciples saw in miniature a representation of the kingdom of the redeemed. They beheld Jesus clothed with the light of heaven; they heard the 'voice out of the cloud,' acknowledging Him as the Son of God; they saw Moses, representing those who will be raised from the dead at the time of the second advent; and there also stood Elijah, representing those who at the close of earth's history will be changed from mortal to immortal, and be translated to heaven without seeing death."—*Prophecies and Kings,* p. 227.

7. "All heaven was waiting to welcome the Saviour to the celestial courts. As He ascended, He led the way, and the multitude of captives set free at His resurrection followed. The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train. . . .

"Then the portals of the city of God are opened wide, and the angelic throng sweep through the gates amid a burst of rapturous music.

"There is the throne, and around it the rainbow of promise. There are cherubim and seraphim. The commanders of the angel hosts, the sons of God, the representatives of the un-fallen worlds, are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion,—all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King."—*The Desire of Ages,* pp. 833, 834.