

W. P. McLennan
SABBATH SCHOOL LESSON
QUARTERLY



FOURTH QUARTER
1938 . . . No. 174

THE PLAN OF SALVATION

Sabbath School Lesson Quarterly

THE PLAN OF SALVATION

Lesson 1 for October 1, 1938

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Condemnation

MEMORY VERSE: "Not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5:11.

STUDY HELP: "Steps to Christ," pp. 19-25, 53.

SEED THOUGHT: "The science of redemption is the science of all sciences; the science that is the study of the angels and of all the intelligences of the unfallen worlds; the science that engages the attention of our Lord and Saviour; the science that enters into the purpose brooded in the mind of the Infinite,—'kept in silence through times eternal;' the science that will be the study of God's redeemed throughout endless ages. This is the highest study in which it is possible for man to engage. As no other study can, it will quicken the mind and uplift the soul."—"Education," p. 126.

GUILTY BEFORE GOD

1. For what should we ever pray? Ps. 119:18.

NOTE.—"It is the office of heavenly angels to prepare the heart so to comprehend God's word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own. 'Open Thou mine eyes, that I may behold wondrous things out of Thy law.' Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus 'when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.'" —"*The Great Controversy*," p. 600.

2. How many have sinned? Rom. 3:23.

NOTE.—The fact that "all have sinned, and come short of the glory of God," is not only taught in the Scriptures, but is also attested to by human experience. What individual could truthfully say that he had never thought, said, or done anything that was wrong? There may be degrees of guilt, but there are none who are free from sin.

Sabbath School Lesson Quarterly, No. 174, October, 1938. 20 cents a year. Published in the U. S. A. by Pacific Press Publishing Association (a corporation of S. D. A.), Mountain View, California. Entered as second-class matter Oct. 13, 1904, at the post office in Mountain View, California, under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, and authorized Sept. 18, 1918.

3. What did Paul say that he had proved? Rom. 3:9.

NOTE.—Both Jew and Gentile are transgressors and are under the condemnation of the law. Neither race nor language, place nor position, church affiliation nor lack of affiliation, can either excuse or save one from the condemnation of the law. "All have sinned;" all are under sin. Yet God has provided a way of escape for all. None are excluded from the provisions of God's grace, just as none are exempt from the condemnation for transgression.

4. To what testimony concerning equal guilt of Jew and Gentile did the apostle Paul refer the Jews in proof of the fact of condemnation? Rom. 3:10-18.

5. How did Paul conclude his argument on condemnation? Rom. 3:19.

NOTE.—How solemn are the words, "all the world . . . guilty before God!" An evangelist once impressed upon his audience in a unique way the need of salvation. He had a card printed, on one side of which was the question, "What must I do to be saved?" and on the other side, "What must I do to be lost?" He answered the first question by quoting several passages of Scripture. The answer to the second was a big "Nothing." How true it is that we do not have to do anything to be lost, for that is our condition already! We are members of a lost race.

THE RECOGNITION OF GUILT

6. Why is it necessary that we recognize the fact of our guilt? Matt. 9:10-13.

NOTE.—If a man has no sense of sin, he will have no desire to seek a Saviour from sin. The sinner must confess his wrong and must admit that the law is right. His cry for mercy is the acknowledgment of guilt. Luke 18:13, 14.

7. What definition is given of sin? 1 John 3:4.

NOTE.—"The first step in reconciliation to God, is the conviction of sin. 'Sin is the transgression of the law.' 'By the law is the knowledge of sin.' In order to see his guilt, the sinner must test his character by God's great standard of righteousness. It is a mirror which shows the perfection of a righteous character, and enables him to discern the defects in his own."—"The Great Controversy," p. 467.

There is a vast difference between sin and sins. *Sin* is the name of the nature of the unregenerate life, while *sins* are the outward tokens of the inward nature. "Beneath all our acts of transgression is the principle of sin from which they spring. Though all our evil deeds were pardoned, we would still go on sinning. Something more must be done for us than simply to pardon our sins."—"His Cross and Mine," p. 125.

SIN'S PENALTY AND PARDON

8. What penalty has God attached to the violation of His law? Rom. 6:23.

NOTE.—A law without a penalty would be merely good advice. The reason God attaches such a severe penalty to the transgression of His law is that sin unfits a person for eternal life. For God to allow sinners to live eternally would mean that He had immortalized sin, which He hates so much.

9. Since all have sinned, upon whom has God laid help lest the human family should be exterminated? Ps. 89:19.

NOTE.—“The wages of sin is death,” but God has “laid help upon One that is mighty.” He has devised means whereby His banished shall not be expelled from Him.

10. What plan did Infinite Wisdom devise whereby a sinner may be saved and justice be maintained? Isa. 53:10, 11.

NOTE.—There is no principle known in legal jurisprudence by which mercy can be extended to the guilty, except at the expense of justice. But in the plan of salvation, justice and mercy are met together.

11. How did Paul emphasize this fact? Rom. 3:25, 26.

NOTE.—“While the law of God is maintained, and its justice vindicated, the sinner can be pardoned. The dearest gift that Heaven itself had to bestow has been poured out, that God ‘might be just, and the justifier of him which believeth in Jesus.’ By that gift, men are uplifted from the ruin and degradation of sin, to become children of God.”—“*Testimonies*,” vol. 5, p. 739.

Lesson 2 for October 8, 1938

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Salvation

MEMORY VERSE: “Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption.” Ps. 130:7.

STUDY HELPS: “Prophets and Kings,” pp. 681-702.

SEED THOUGHT: “As we near the close of time . . . we should devote ourselves to the study of the plan of salvation, that we may have an appreciation of how highly Jehovah has valued the salvation of man.”—Mrs. E. G. White, in “The Review and Herald,” October 7, 1890.

CHRIST THE CENTER OF THE GOSPEL

1. What provision has God made to save the guilty? Rom. 1:16.

NOTE.—The gospel is God’s message of good news to the sinner, telling him of the provisions of God’s grace. It informs him of God’s mercy. Justice would have treated him as he deserved. But mercy bore his penalty and treated him better than he deserved.

2. Who is the center of this gospel message? John 1:29.

3. Through whom alone is salvation possible? Acts 4:12; John 14:6.

4. How fully can Jesus save the transgressor? Heb. 7:25.

5. What pertinent question does Paul ask concerning the plan of salvation? Heb. 2:2, 3.

6. Into what did both the prophets and the angels make diligent inquiry? 1 Peter 1:10-12.

NOTE.—“Salvation is the most important word in human speech, the biggest word in all the Bible, and the sweetest word that ever fell on mortal ear.”

THE GREAT DELIVERER

7. From what penalty did Christ come to save us?

ANSWER.—He came to save us from the penalty, power, and presence of sin. He delivers us from the *penalty* of sin by His death; from its power, by His life; and from its presence, by His second coming.

8. In what three phases is salvation mentioned by the apostle Paul? 2 Tim. 1:9; Phil. 2:12; Rom. 13:11.

NOTE.—In the first of these texts, salvation is mentioned as a past experience; in the second, as a present process; and in the third, as a future prospect.

9. How does Paul express all three phases of salvation? 2 Cor. 1:10.

CHRIST MANIFEST IN US

10. Knowing these facts, in whom should we hope? Ps. 130:7, 8.

11. If we render to God wholehearted love and obedience, how shall we stand in the judgment? 1 John 4:17, last part.

NOTE.—“When Christ abides in the heart, the whole nature is transformed. Christ’s Spirit, His love, softens the heart, subdues the soul, and raises the thoughts and desires toward God and heaven.”

“Christ was to abide continually in the hearts of His children. Their union with Him was closer than when He was personally with them. The light, and love, and power of the indwelling Christ shone out through them, so that men, beholding, ‘marveled; and they took knowledge of them, that they had been with Jesus.’”—“Steps to Christ,” pp. 78, 80.

12. How is the plan of salvation briefly given by the apostle John? John 3:16; 1:12.

NOTE.—In the first text we learn that God gave; in the second, what we receive.

Lesson 3 for October 15, 1938

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

What Must I Do to Be Saved?

MEMORY VERSE: “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Rom. 5:8.

STUDY HELP: “Christ’s Object Lessons,” pp. 116, 117.

SEED THOUGHT: “Those who are seeking the righteousness of Christ will be dwelling upon the themes of the great salvation. The Bible is the storehouse that supplies their souls with nourishing food. They meditate upon the incarnation of Christ, they contemplate the great sacrifice made to save them from perdition, to bring in pardon, peace, and everlasting righteousness. The soul is aglow with these grand and elevating themes. Holiness and truth, grace and righteousness, occupy the thoughts. Self dies, and Christ lives in His servants. In contemplation of the word, their hearts

burn within them, as did the hearts of the two disciples while they went to Emmaus, and Christ walked with them by the way, and opened to them the Scriptures concerning Himself."—"Special Testimony to Battle Creek Church," p. 31.

REPENTANCE AND REGENERATION

1. What question of greatest importance was asked by the Philippian jailer? How was it answered? Acts 16:30, 31.

2. How did Peter on the day of Pentecost answer this same question? Acts 2:37, 38.

3. Upon what is faith in the Lord Jesus founded? John 5:39-47; Luke 24:25-27.

NOTE.—The two disciples, in common with their brethren, while professing to believe on Jesus, were hindered from understanding His mission by their preconceived ideas, formed by the traditions and false hopes of their leaders. Christ had taught them, lived before them, yet they failed to grasp the significance of His life, His death, the promise and fulfillment of His resurrection. He here teaches that to know Him, to find salvation in and through Him, we must know the Scriptures. We must study God's word, accept its instruction, and follow its guidance. To many of us today would He say, as of old, "O foolish men, and slow of heart to believe." R. V. Let us study His word to know Him and follow His leadings.

4. What is true repentance? Ezek. 18:29-32.

NOTE.—Weeping over sin is good so far as it goes; but giving up sin, and turning from it with loathing, is repentance.

"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.

5. How does true repentance manifest itself? Matt. 21:28, 29; Eph. 4:28.

NOTE.—He who changes his mind about the direction of his life will, by the power of God, alter the direction he has previously taken. If to repent of stealing means to steal no more, then likewise to repent of Sabbathbreaking would mean not to break the Sabbath any more. In whatever way man has transgressed God's will, on repenting, he will henceforth be faithful and obedient.

6. What are two foundation principles of the gospel message? Acts 20:21.

NOTE.—The first word uttered by John the Baptist and the blessed Saviour, as they began their public ministry, was "repent." Matt. 3:1, 2; 4:17. More than sixty times in the New Testament alone, we are told to repent. Repentance for sins of the past must be accompanied by faith in Christ's power to cleanse from those sins, to save, and to keep.

7. What leads to repentance? Rom. 2:4; 2 Cor. 7:10.

NOTE.—As we behold God's goodness and love as revealed in the suffering and death of His only-begotten Son, it leads us to repentance. We do not repent that God may love us, but He reveals to us His love in order that we may repent.

CHRIST THE WAY OF LIFE

8. Who made the first advances to bring about our salvation? Rom. 5:8.

NOTE.—God does not hate His child because he has sinned. He loves him as only God can love. John 3:16. Christ “offered Himself.” Heb. 9:14. He “emptied Himself,” and He “humbled Himself.” Phil. 2:7, 8, R. V. This was all for one purpose. As Peter says, “Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.” 1 Peter 3:18.

9. In what way only may man be brought back to God? Isa. 43:11.

NOTE.—If man could have been saved in any other way than by the death of Christ, we may rest assured that the plea that was thrice repeated by Christ, “O My Father, if it be possible, let this cup pass from Me,” would not have gone unanswered. Calvary makes plain the fact that “salvation is of the Lord,” and of no other.

MAN IS OF HIMSELF HELPLESS

10. What makes man helpless to save himself? Isa. 52:3; Rom. 7:14, 23, 24.

11. What is it impossible for good works to do? Gal. 2:16.

NOTE.—The precious blood of Christ alone could meet the claims of God’s violated law, for the simple reason that the wages of sin is death, and good works cannot justify a sinner nor pay his penalty for transgression. The offering of our good works to God could have no other purpose than to try to purchase God’s favor. Such a course repudiates the necessity of having faith in Christ.

12. What is the foundation of all false systems of religion?

ANSWER.—Works form the foundation of all false systems of religion.

NOTE.—Sir Monier Williams, professor of Sanskrit in Oxford University, said: “I have devoted forty-two years of my life, as much as any man living, to the study of the books held sacred by the nations of the East; and I have found the one keynote running through them all is salvation by works. They are certain salvation must be purchased; and that the sole purchase must be one’s works and deservings.”

13. What is declared to be impossible for us to do for each other? Ps. 49:7.

NOTE.—It is impossible for one member of the human race to make atonement for another. We owe all we have to Him who bestowed His blessings upon us. We cannot justly give to pay another’s debts that which has merely been entrusted to our care. Even though one human being should be willing to die for another, it could in nowise meet the other’s need. Christ alone, the Only-begotten of the Father, could meet the demands of a broken law. The Sinless One must bear the weight of man’s transgression. What it is impossible for man to do for himself, Christ “freely offered” to do for the inhabitants of a lost world. Rom. 8:32.

THE ONLY DEATH THAT MEETS MAN’S NEED

14. Besides being Redeemer, what is Jesus said to be? Col. 1:14, 16.

NOTE.—Our Redeemer is also the Creator. After the penalty is met in our behalf, we still need to be regenerated. This requires the exercise of the same

creative power on the part of our Redeemer which He exercised in the original creation.

"There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness."—*Steps to Christ*, p. 20.

15. What does God's plan for our salvation exclude? Rom. 3:27.

NOTE.—Man can do nothing of which he can rightly boast. No good works of his own warrant boasting. Only in Christ, through His Spirit's guidance, by His power, can we live worthily. Phil. 4:13. Hence in the plan of salvation all man's righteousness is excluded. Our boast must be of Christ's power to save, of that which He has done for us and through us.

Lesson 4 for October 22, 1938

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Justifying Guilty Men

MEMORY VERSE: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

STUDY HELP: "Steps to Christ," pp. 64-69.

SEED THOUGHT: "The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken."—*"Gospel Workers,"* p. 161.

JUSTIFIED BY FAITH

1. By what means can one be justified? Rom. 5:9.
2. What does the apostle Paul say of the manner in which the sinner can be justified? Rom. 3:24.
3. In order to be justified, what is necessary on the part of the penitent sinner? Rom. 5:1.

NOTE.—A study of these three verses from Romans leads to the conclusion that there are three factors in justification; namely, the blood of Christ, the grace of God, and the faith of man. The penitent is justified by the Saviour's blood, provided freely by the grace of the Father, and received by the exercise of man's faith. The blood of Christ is the means which makes it possible for God to justify the sinner; God's grace is His unmerited favor which places the blood of Christ within man's reach, and faith is the hand by which man grasps the proffered pardon.

"The faith that is unto salvation is not a casual faith, it is not the mere consent of the intellect, it is belief rooted in the heart that embraces Christ as a personal Saviour, assured that He can save unto the uttermost all that come unto God by Him. To believe that He will save others but will not save you is not genuine faith; but when the soul lays hold upon Christ as the only

hope of salvation, then genuine faith is manifested."—*Justified by Faith*, Mrs. E. G. White, p. 6. (*Bible Students' Library*, No. 104.)

WORKS TO ACCOMPANY FAITH

4. Who are said to be justified? Rom. 2:13.

NOTE.—Our relationship to God's law is such that it must of necessity either justify us or condemn us. If man had never violated it, it would have justified his course of action, for the law could not condemn a man who had never broken it.

5. To the man who has violated the law, what is impossible? Rom. 3:20.

NOTE.—The word "therefore" in Romans 3:20 refers to the conclusion reached in verse 19, that all are "guilty before God." After man has once broken the law, justification by the deeds of the law becomes impossible. Even if it were possible for man after breaking the law to keep it perfectly, that would not justify him, for he could not accumulate any surplus righteousness to apply against his past sinfulness.

6. Are we therefore to conclude that to him who is justified by faith obedience is no longer necessary? What scripture statement shows the true relationship between faith and works? James 2:20.

7. What necessarily accompanies justifying faith? James 2:24.

NOTE.—In Romans Paul presents justification by faith through the grace of God, in the blood of Jesus Christ. But genuine faith will always be accompanied by corresponding works. Disobedience destroys faith.

8. What Old Testament characters are mentioned as receiving justification by faith? Rom. 4:2, 3, 6-8.

NOTE.—Paul here speaks of Abraham and David, each of whom knew of the truth of justification. The Bible plainly teaches that from the time of the fall, man's only hope was in the mercy of the Lord. "By faith Abel," "by faith Enoch," "by faith Noah," are the expressions used concerning the beliefs of these patriarchs, who "obtained a good report." It was accounted unto them for righteousness "through faith," though they did not then receive the promise.

Both Paul and James refer to Abraham as an example of justification. Both indicate that faith is essential to justification, and both teach that works accompany faith. Of Abraham it is said, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Not only did Abraham accept God's promises by faith, but he acted in the light of those promises—his works witnessing to his justification in sight of God and man. James refers to his immediate obedience when God called upon him to sacrifice Isaac, as faith and works combined. He was, says the apostle, justified by works and "not by faith only." The two are inseparable in the life of every man who receives the gift of justification. God called Abraham as He calls you and me. Abraham answered that call—chose to do God's will. Because of his choice, God empowered him to be faithful and obedient.

"What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."—*Testimonies to Ministers*, p. 456.

9. From what cannot justification by faith release one? Rom. 3:31.

NOTE.—Weymouth's translation of Romans 3:31 reads: "Do we then by means of this faith abolish the law? No, indeed; we give the law a firmer foot-

ing." Mercy does not set aside the law. It only sets aside the penalty by bearing it for those who avail themselves of mercy. Commenting on this verse, Dr. Albert Barnes says truly: "The plan of justification by faith leads to an observance of the law. The sinner sees the evil of transgression. He sees the respect which God has shown to the law. He gives his heart to God, and yields himself to obey His law."

HAPPINESS IN JUSTIFICATION

10. What is the inspired word to the sinner saved by grace? 1 John 2:1; Eph. 4:28.

11. What are the rejoicings of a truly justified person? Rom. 5:1-5.

NOTE.—Such expressions as "we have peace," "we have access," "we glory in tribulations," and as Weymouth says, "the love of God floods our hearts," constitute the song of the justified one. "Glory in tribulations" indicates that the justified one looks upon disappointments as "His appointments." The bright star of hope finds a large place in his heart.

12. In whom should we rejoice? Rom. 5:11; 2 Cor. 9:15.

Lesson 5 for October 29, 1938

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Righteousness by Faith

MEMORY VERSE: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

STUDY HELP: "Christ's Object Lessons," pp. 307-319.

SEED THOUGHT: "We should contemplate the infinite sacrifice of Calvary, and behold the exceeding sinfulness of sin and the righteousness of the law. You will come from a concentrated study of the theme of redemption strengthened and ennobled."—Mrs. E. G. White, in "The Review and Herald," April 24, 1888.

"This I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths."—"Gospel Workers," p. 301.

MAN'S SUPREME NEED

1. What is man's natural condition? Rom. 3:10; Isa. 64:6.

2. What, then, is man's greatest need? Eph. 4:18; John 10:10; Prov. 12:28.

NOTE.—"Alienated from the life of God," man's greatest need is to be restored to harmony and companionship with his Creator, to have restored to him the life that cometh from above. "I am come," says Christ, "that they might have life." To all who will accept Him, He giveth life more abundant, with greater hope and assurance of happiness than man has known since in unfallen condition he communed face to face with his Creator.

3. What is the source of righteousness? Jer. 23:6; 1 Cor. 1:30.

4. What marvelous experience comes to the one who accepts Christ as his personal Saviour? Zech. 3:3, 4; Isa. 61:10,

NOTE.—The experience that came to Joshua is an experience that may come to everyone who by faith accepts Christ's righteousness. From such individuals the filthy garments of sin and self-righteousness are removed, and they are clothed in a "change of raiment," even the righteousness of Christ. Christ Himself promises to do this for each of His true followers.

5. When Christ dwells within, what fruits appear in the life? Gal. 5:22, 23.

TWO KINDS OF RIGHTEOUSNESS

6. What two kinds of righteousness are mentioned by Paul? Rom. 10:3; Phil. 3:9.

7. How is our own righteousness regarded in the sight of God? Isa. 64:6.

8. What example did Jesus give, indicating how man's righteousness expresses itself? Luke 18:11, 12.

9. What fatal mistake was made by ancient Israel? Rom. 9:31, 32.

10. What do we understand by the expressions, "works of the law" (Rom. 9:32) and "righteousness which is in the law" in Philippians 3:6?

ANSWER.—These expressions refer to an outward conformity to the law prompted by a desire to merit salvation, rather than "the obedience of faith" (Rom. 16:26; 1:5), prompted by our love for God.

11. What similar mistake is mentioned concerning the Laodicean church? Rev. 3:14-22.

NOTE.—"The tidings that Christ is our righteousness has brought relief to many, many souls, and God says to His people, 'Go forward.' The message to the Laodicean church is applicable to our condition."—Mrs. E. G. White, in *"The Review and Herald,"* July 23, 1889.

FILLED WITH CHRIST'S RIGHTEOUSNESS

12. When by faith we accept Christ as our personal Saviour, what is done for us? 2 Cor. 5:21; Rom. 5:18, 19; Jer. 23:5, 6.

NOTE.—"By faith he [the sinner who has so grievously wronged and offended God] can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of his failure."—Mrs. E. G. White, in *"The Review and Herald,"* Nov. 4, 1890.

Christ declares "His righteousness for the remission of sins that are past" (Rom. 3:25), and makes it possible for "the righteousness of the law" to be "fulfilled in us." Rom. 8:4.

13. For what are we admonished to seek? Matt. 6:33; Zeph. 2:3.

NOTE.—"If the article of justification be once lost, then is all true Christian doctrine lost. . . . He then that strayeth from this 'Christian righteousness,' must needs fall into the 'righteousness which is in the law;' that is to say, when he hath lost Christ, he must fall into the confidence of his own works." "For

THIRTEENTH SABBATH OFFERING

December 31, 1938

Missions—Central European Division - Section II

if we neglect the article of justification, we lose it altogether. Therefore most necessary it is, chiefly, and above all things, that we teach and repeat this article continually."—*Luther on Galatians*, pp. 136, 148.

14. When we truly seek for God's righteousness, what is sure to follow? Matt. 5:6.

15. What should be the longing desire of every heart? Phil. 3:8, 9.

NOTE.—"Our hope is to be constantly strengthened by the knowledge that Christ is our righteousness."—*Testimonies*, vol. 5, p. 742.

Lesson 6 for November 5, 1938

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Faith an Absolute Necessity

MEMORY VERSE: "Unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2.

STUDY HELPS: "Gospel Workers," pp. 259-262; "Steps to Christ," pp. 53-60.

SEED THOUGHT: "By faith you became Christ's, and by faith you are to grow up in Him,—by giving and taking. You are to give all,—your heart, your will, your service,—give yourself to Him to obey all His requirements; and you must take all,—Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper,—to give you power to obey."—"Steps to Christ," p. 74. Faith thus becomes the essential element of Christian living.

AN INDISPENSABLE ATTRIBUTE

1. Without faith, what is to man impossible? Heb. 11:6.

NOTE.—"Faith is trusting in God,—believing that He loves us, and knows what is for our best good. Thus, instead of our own way, it leads us to choose His way. . . . It is faith that enables us to look beyond the present, with its burdens and cares, to the great hereafter where all that now perplexes us shall be made plain."—*Gospel Workers*, p. 259.

2. Why did the preaching of the gospel to ancient Israel prove to be profitless? Heb. 4:2.

3. What besides the slaying of the lamb on the night of the Passover was necessary to insure deliverance? Ex. 12:7.

NOTE.—The blood had to be applied to the lintels of the door, before the family was safe. So it is with us. It is not enough that our Passover Lamb has been slain. We must by faith apply His blood to our own guilty souls; for faith makes applicable what God has made possible. Christ did not die for man so that all must be saved, but so that all may be saved. His death makes our salvation possible, but not compulsory.

FAITH, GOD'S GIFT

4. What is faith? Heb. 11:1, margin.

NOTE.—"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.

5. Of whom is faith the gift? Eph. 2:8.

NOTE.—"Faith is the gift of God in nearly the same sense in which seeing, walking, and eating are the gifts of God. These are the gifts of God in such a sense that none of them can be done without Him, and yet He does none of them for us. The objects of sight and the power to see, the foundation on which to walk and the power to walk, the food we eat and the power to eat, are all, in an important sense, from God. But the *acts* of seeing, of eating, and of walking are our own. He neither sees, walks, nor eats for us; and yet we can do none of these without Him. Thus with faith: God gives truth, the object of faith, or the power to believe; but He believes for no one. While He helps the believer, the act of believing is purely the believer's, and is voluntary—unnecessitated."—*John A. Wood, in the "Signs of the Times."*

6. To how many has this gift been given? Rom. 12:3.

NOTE.—"Faith that enables us to receive God's gifts is itself a gift, of which some measure is imparted to every human being."—*"Education,"* p. 253.

FOUNDED ON GOD'S WORD

7. In what does genuine faith have its foundation? Rom. 10:17.

NOTE.—"Genuine faith has its foundation in the promises and provisions of the Scriptures."—*"Gospel Workers,"* p. 260.

8. What expression so often used by Moses shows that he recognized this fact? Deut. 1:11; 6:3. (See also Deut. 10:9; 12:20; 15:6; 26:18; 27:3.)

9. What human expression, so often used, reveals a lack of faith? John 6:30.

10. What did Christ teach that we must do if we would see? John 11:40.

NOTE.—If one were to hand a person a book, the person would receive it by extending his hand, as that is the member used for the acceptance of physical things. Just so, when God offers us salvation, faith is the means by which we accept it.

TRUE FAITH A PERSONAL EXPERIENCE

11. In the Saviour's teachings, whose faith did He especially commend? Matt. 8:5-10.

NOTE.—We would naturally expect the Saviour to call attention to the faith of the ruler mentioned in the next chapter (Matt. 9:18, 19), whose daughter was dead, rather than the centurion, whose servant was sick. But the centurion's faith was in the word. Jesus knew that He could not always be with us in person. Therefore, when He found one whose faith rested on His word, He said, "I have not found so great faith, no, not in Israel."

12. What great lack are we told will be manifest just before Jesus returns? Luke 18:8.

NOTE.—"It [faith] grows as exercised in appropriating the word of God.

In order to strengthen faith, we must often bring it in contact with the word."
—"Education," pp. 253, 254.

13. Upon His return, whom will He find exercising absolute faith in Him? Rev. 14:12.

NOTE.—True faith includes three things: knowledge, confidence, and commitment of oneself to Christ for salvation.

Lesson 7 for November 12, 1938

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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The Law and the Gospel

MEMORY VERSE: "I cried unto Thee; save me, and I shall keep Thy testimonies." Ps. 119:146.

STUDY HELPS: "Christ's Object Lessons," pp. 124-129; "The Great Controversy," pp. 263, 264.

SEED THOUGHT: "No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears."—"Christ's Object Lessons," p. 128.

THE ESSENTIAL LAW

1. What is always foundational in the realm of government?

ANSWER.—Law. (Gen. 2:16, 17; Ezek. 20:10, 11.)

NOTE.—When man was created, he was placed under strict injunction to obey. In other words, "God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law."—"Patriarchs and Prophets," p. 49. All nature, every created thing or being, is controlled by laws. The transgression of those laws brings disaster to the disobedient. The withdrawal of all restrictions, all governing laws, would produce anarchy.

2. With what question did one of the scribes address Jesus? Mark 12:28.

3. What was the Saviour's answer? Verses 29-31.

4. How had both of these commandments been given in the Old Testament? Deut. 6:4, 5; Lev. 19:18.

NOTE.—The Saviour said that these commandments were *first of all*. Christ evidently had in mind their importance in the life of mankind in their relationship to God and their fellow men. First, the creature must understand what his relationship should be to his Creator. Second, the creature should understand his relationship to his fellow creatures. Hence, two fundamental relations necessarily became operative as soon as God created mankind, and must continue as long as His creatures exist. Therefore, these two commandments must be first of all and eternal in character. Here, then, we have set forth the principles of God's supreme moral law as set forth in the Ten Commandments.

"This is [indeed] the message that ye heard from the beginning, that we should love one another." 1 John 3:11.

5. Where in the Bible are these same principles defined more specifically? Ex. 20:1-17.

6. Upon how many tables of stone were they written? Ex. 31:18.

NOTE.—The Ten Commandments were written upon two tables of stone because they have to do with the same two principles. The ten naturally grew out of the two, and mean all that the two express. In the two we have the ten enfolded. In the ten we have the two unfolded. C. H. Spurgeon explained it thus: "If you love God with all your heart, you must keep the first table; and if you love your neighbor as yourself, you must keep the second table."

7. How did Paul teach the comprehensive character of the second of these two commandments? Rom. 13:8-10.

NOTE.—Consider the word "comprehended" in verse 9. Surely if "Thou shalt love thy neighbor as thyself" comprehends the last six, then "Thou shalt love . . . thy God" comprehends the first four.

8. How did Jesus further speak of the "two" commandments and the Decalogue? Luke 10:25-28; 18:18-20.

NOTE.—In the first instance Christ uses the enfolded or compressed law in "love to God" and "love to men." In the second He refers directly to five commandments of the second table of the law, indicating that He regarded both as the same law.

9. What is the command, "Thou shalt love thy neighbor as thyself," said to be? James 2:8.

NOTE.—The "royal law" spoken of by James is the law of the Ten Commandments. This is evident from verses 10 and 11 of James 2, which name two of the commandments of the second table, and thus identify the "royal law" with the law of Ten Commandments. It is furthermore the "royal law according to the Scripture," indicating that it was not a new law but one proclaimed and known from early days. The royal, or kingly, law of this world is the law of the Ten Commandments.

THE LAW AND GOSPEL UNITED

10. How is the law known even to the Gentiles? Rom. 2:14, 15.

NOTE.—Although the written law of God as given to Israel through Moses was not known to the Gentiles, still God revealed Himself to all men through His created works. The consciences of men, influenced by God's Spirit, are at work. Even among the heathen the influences of God's Spirit are manifest in kind deeds and an endeavor to live an exemplary life.

11. What is sin said to be? What is the law's relation to it? 1 John 3:4; Rom. 3:20; 7:7.

NOTE.—The law does not make sinners, but simply reveals the fact that one is a sinner. We would not know what sin is if the law had not revealed it. "By the law is the knowledge of sin." The law of itself "is holy, and the commandment holy, and just, and good." Rom. 7:12.

Your investment offering is an addition to your regular giving.

12. In whom only is salvation? Rom. 8:3.

NOTE.—There is no need for the law to pass away in order to establish the gospel. "Indeed, neither of them supersedes the other, but they agree perfectly well together. . . . There is, therefore, the closest connection that can be conceived, between the law and the gospel. On the one hand, the law continually makes way for, and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law."—*Sermons of John Wesley*, vol. 1, p. 223.

13. What is the gospel? Rom. 1:16.

NOTE.—The gospel is God's story concerning His Son (Rom. 1:1, 3), Jesus Christ. It gives us the good news of how a sinner can be saved and the justice of God maintained. It reveals that Christ by His death meets the penalty for our sins, and that by His Spirit the righteousness of the law is fulfilled in us. Rom. 8:4.

14. Give an illustration of the relation of the law and the gospel.

ANSWER.—The law, like a thermometer, can reveal a fevered condition, but it is unable to heal the disease. The law is powerless to save from sin. Christ, the Great Physician, saves us from sin, but not by abolishing the law, or thermometer. It is the work of the physician to bring the patient to the standard of the thermometer. Christ does this by His imputed and His imparted righteousness. The law (spiritual thermometer) then witnesses to our righteousness in Christ. Rom. 3:21.

15. What change takes place in "the children of disobedience"? Eph. 5:6, 8.

NOTE.—"If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law."—*Steps to Christ*, p. 66.

Lesson 8 for November 19, 1938

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Regeneration

MEMORY VERSE: "As many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

STUDY HELP: "Steps to Christ," pp. 71-80.

SEED THOUGHT: In justification God does something for us; in regeneration God does something in us. In justification we are accounted righteous; in regeneration we are made righteous. In justification our record is changed, and in regeneration our nature is changed. Justification obligates us to work righteousness; regeneration enables us to work righteousness.

THE ATTITUDE OF THE NATURAL HEART

1. What are we by nature? Eph. 2:3; Jer. 17:9.

NOTE.—Young's translation of Jeremiah 17:9 reads: "Crooked is the heart

above all things, and it is incurable. Who doth know it?" We have an illustration of the desperately wicked heart in the conduct of the religious leaders in the closing days of the Saviour's life on earth. Their hearts were so deceitfully wicked that at the very time when they would not cross the threshold of Pilate's judgment hall lest they be defiled (John 18:28), they could pursue and persecute to death the Sinless One.

2. To what is man's sinful, unregenerate condition due? Rom. 1:21, 28.

3. Who is the energizing power in the unsaved? Eph. 2:2.

4. From what was man alienated by sin? Eph. 4:18.

5. How only can man have eternal life? John 3:7.

NOTE.—If we do what we do because we are what we are, it is evident that we must be born again in order to do differently. 1 John 2:29. Man must needs be made good before he can do good, and birth is the beginning of life.

"The religion that comes from God is the only religion that will lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all His requirements. This is true worship."—*The Desire of Ages*, p. 189.

6. What is the attitude of the natural heart toward the things of God? 1 Cor. 2:14; Rom. 8:7, 8.

THE REGENERATE SOUL

7. Who is the energizing power of the saved? Phil. 2:13.

8. How is one regenerated? John 3:5; Titus 3:5; 1 Peter 1:23.

NOTE.—It will be observed that Christ put water first, not because it is more important, but because that is the order. Peter does the same in answering the question about salvation. Acts 2:38. Baptism is the visible seal of the remission of sins. When one is justified, he becomes judicially dead to sin, and baptism, or the burial service, should follow.

9. What did Jesus mean when He said, "Except a man be born of water"? John 3:5; Rom. 6:4.

NOTE.—"Nicodemus knew that Christ here referred to water baptism."—*The Desire of Ages*, p. 172.

10. What does the Holy Spirit do for us at that time? Titus 3:5.

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

"The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ."—*Id.*, p. 805.

REGENERATION TO BE COMPLETE

11. In what special sense do we identify ourselves with Christ at the time of baptism? Gal. 3:27.

NOTE.—"As Christ entered upon a new life at His resurrection, so the

new life of the Christian properly commences at baptism."—*Biblical Institute*, p. 289.

In baptism one publicly renounces allegiance to Satan and the kingdom of darkness, and declares his allegiance to Christ and the kingdom of light.

12. To what end do we receive this new life of the Spirit? Gal. 4:19.

NOTE.—"As the blood is formed in the body by the food eaten, so Christ is formed within by the eating of the word of God, which is His flesh and blood. . . . Through obedience to that word, he [man] becomes a partaker of the divine nature."—*Mrs. E. G. White, in "The Review and Herald," Nov. 23, 1897.*

13. What is the marginal reading for "again" in the expression, "Except a man be born again"? John 3:3.

ANSWER.—Margin, "anew," R. V.

NOTE.—We often speak of various kingdoms,—the mineral, the vegetable, the animal,—and also of the kingdom above. It takes the intervention of divine life to make possible the passage from one kingdom to another. We place the spinach seed in the ground, and the power of God in that seed enables it to reach down and bring up into its own kingdom the iron in the soil. While we know this is so, we cannot explain how it is done. The same is true of our being born from the kingdom above. It takes the intervention of the power of God through the Holy Spirit to make it possible.

14. What must be true now if we are to appear with Christ in glory? Col. 3:3, 4.

NOTE.—With the death of the unregenerate heart and the coming in of Christ (Gal. 2:20), we walk in newness of life, for our lives are "hid with Christ in God." The life with Christ is the assurance of our appearing with Him in glory. As John states it in 1 John 3:2, "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Living with Him, controlled by Him today, insures the likeness to Him in that day.

Lesson 9 for November 26, 1938

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Evidences of Regeneration

MEMORY VERSE: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John 5:13.

STUDY HELP: "The Great Controversy," pp. 461-468.

SEED THOUGHT: This study will be based largely upon the First Epistle of John. One of the fundamental words in the writings of John is "life." The fourth verse in his Gospel tells us, "In Him was life." His first Epistle may properly be termed, "The Assurance Epistle," for in that little book he used the expressions "we know" and "know we" fourteen times.

TO BRING LIGHT AND LIFE

1. What does Christ say was the purpose of His coming to earth? John 10:10.
2. To what end did John write his Gospel? John 20:30, 31.
3. For what reason was John commissioned to write his First Epistle? 1 John 5:13.

SIGNS OF REGENERATION

4. What is one of the marks of regeneration? 1 John 5:1.

NOTE.—To believe that Jesus is the Christ means an abandoning of all hope of being saved apart from Him. Just as a baby instinctively clings in its helplessness to its mother, so we cling to Christ as the only Saviour.

5. What is an evidence of regeneration? 1 John 5:4.

NOTE.—“Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.”—*“The Desire of Ages,”* p. 671.

6. How definitely is the true Christian separated from the world? John 17:14; James 4:4.

NOTE.—One writer says, “What the web is to the spider, the bait to the angler, the world is to Satan.”

“The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. . . . Those who have yielded step by step to worldly demands, and conformed to worldly customs, will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death.”—*“Prophets and Kings,”* p. 188.

It is wonderful to be able to say, “I have found one who perfectly satisfies my poor heart.” (See Jer. 15:16.)

7. What is a conclusive witness to regeneration? 1 John 3:9.

NOTE.—Rotherham’s translation reads, “Whosoever hath been born of God is not committing sin.” The Syriac has it, “Doth not practice sin;” and Weymouth renders it, “No one who is a child of God is habitually guilty of sin.” He adds the footnote, “Habitually—implied in the tense.”

It is possible for a Christian to live above all known sin, and to be able to say with Paul, “For I know nothing against myself.” 1 Cor. 4:4, R. V.

“When we are clothed in the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God.”—*Mrs. E. G. White, in “The Review and Herald,”* March 18, 1890.

EVIDENCES OF COMPLETE CONVERSION

8. How may we recognize the true follower of Christ? 1 John 2:29.

NOTE.—“It was possible for Adam, before the fall, to form a righteous character by obedience to God’s law. But he failed to do this and because of his sin our natures are fallen and we cannot make ourselves righteous. Since

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we are sinful, unholy, we cannot perfectly obey a holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—"Steps to Christ," p. 67.

9. What characteristic in the Christian gives evidence of the new birth? 1 John 4:7.

NOTE.—A Christian loves all men with a general love, but those who are of the family of Christ, that have the same common enemy of their souls, and are journeying toward the same city, love with a special love. There is a blood tie, the blood of Christ. A pagan said of the early Christians, "See how they love one another."

10. How is this love to express itself? 1 John 3:17, 18.

11. What special gift of God marks the new birth? 1 John 4:13.

12. When does God promise to give us His Spirit? Acts 2:38.

THE FRUITAGE OF REGENERATION

13. What is an evidence that we have the Spirit abiding in us? 1 John 3:24.

14. With what does the Spirit fill the life? Rom. 5:5; Gal. 5:22, 23.

15. What is another mark of regeneration? 1 John 4:13, 14.

NOTE.—The truly converted Christian will, because the Holy Spirit is in him giving guidance and counsel and wisdom, be a living testimony to the power of God to save and to keep. Further, in his ministry of love to those in spiritual or physical need, he will manifest the spirit of the Saviour in witnessing to others. "Ye shall be witnesses unto Me." Acts 1:8.

Lesson 10 for December 3, 1938

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

Sanctification

MEMORY VERSE: "Sanctify them through Thy truth: Thy word is truth." John 17:17.

STUDY HELP: "The Great Controversy," pp. 472-478.

SEED THOUGHT: "The Scriptures plainly show that the work of sanctification is progressive. When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has but just begun. Now he is to 'go on unto perfection;' to grow up 'unto the measure of the stature of the fullness of Christ.' Says the apostle Paul, 'This one thing I do, forgetting those things which are behind,

and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.' And Peter sets before us the steps by which Bible sanctification is to be attained. 'Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. . . . If ye do these things, ye shall never fall.' —"The Great Controversy," p. 470.

TWO ALLEGIANCES

1. When servants of sin, from what are we free? Rom. 6:20.

2. Through Christ, of what are we servants? Rom. 6:18.

NOTE.—"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.

GOD'S WISH FOR HIS CHILDREN

3. What is God's will for us? 1 Thess. 4:3.

4. The lack of what spiritual quality will forever separate us from God? Heb. 12:14.

5. By means of what power is sanctification made possible? 2 Thess. 2:13.

6. How completely will Christ save those for whom He died? Acts 26:18; Micah 7:18, 19.

NOTE.—"The forgiveness of sins is not the sole result of the death of Jesus. He made the infinite sacrifice, not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God."—"Testimonies," vol. 5, p. 537.

"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.

7. What Christian attribute is as essential in sanctification as in justification? Acts 26:18; Col. 2:5, 6.

NOTE.—"He who believes that sin in him is stronger than God's power to conquer stands defeated already.

"Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ our Substitute. Ye are accepted in the Beloved. The Lord shows to the repenting, believing one that Christ accepts the surrender of the soul to be molded and fashioned after His own likeness."—Mrs. E. G. White, in *General Conference Bulletin*, April 17, 1891.

GROWING UP INTO HOLINESS

8. How is sanctification attained? 2 Cor. 7:1; 2 Peter 1:5-11.

NOTE.—"Sanctification is the work of a lifetime."—"Christ's Object Les-

Keep tab on your giving lest you fall short of your goal.

sons," p. 65. It is the work of a lifetime because it is the work of daily conformity to the will of God.

9. How closely allied are sanctification and obedience? 1 Peter 1:2; Luke 1:6; Num. 15:40.

NOTE.—"It is the privilege of everyone to say, 'I will carry out my Captain's orders to the very letter, feeling or no feeling. I will not wait for a happy sensation, for a mysterious impulse.' I will say, 'What are my orders? What is the line of my duty? What says the Master to me?'"—*Mrs. E. G. White, in "The Review and Herald," April 9, 1889.*

We are sanctified (made holy) unto obedience. We are cleansed from sin that through the power of God and under the guidance of His Spirit we may continue sinless. His is the power to make such sanctification unto obedience possible. It is ours to yield ourselves as clay in the hands of the Potter for the accomplishment of His purpose.

10. What did Jesus pray the Father to do for His disciples? John 17:17.

NOTE.—The child of God is born of the word, feeds on the word, and is purified by the word. The sanctifying power is in Christ as revealed by God's word. "Ye shall know the truth, and the truth shall make you free,"—free from sin. It will produce true servants of God. Lives of righteousness and true holiness will be its fruitage.

11. What is characteristic of those who are sanctified? Dan. 9:3-5; Eph. 3:8; 1 Cor. 15:9; 1 Tim. 1:15.

NOTE.—In the foregoing texts Daniel's attitude is one of deep personal humility, a recognition of his human unworthiness. Paul first speaks of himself as "less than the least of all saints." A little later he wrote, "Not meet to be called an apostle," and before he died, he wrote that he was the chief of sinners. (See Phil. 3:12-14.)

The nearer we come to the mirror, the more pronounced the blemishes. The nearer we come to Christ, the more pronounced are the defects of character.

The divine Spirit humbles men, but:

"He never moves a man to say,
'Thank God I am so good today,'
But turns his eye another way—
To Jesus, and His blood."

12. What relation does true Sabbathkeeping sustain to sanctification? Ezek. 20:12.

NOTE.—When the creative power, of which the Sabbath is a memorial, is being experienced in the life, then, and only then, can one truly keep the Sabbath day holy. It then becomes a sign of the sanctifying power of God in the life.

13. At what unmeasured cost were the redeemed of the Lord sanctified? 1 Peter 1:18, 19.

The deeper we drink of the word, the more we possess for blessing others.

Lesson 11 for December 10, 1938

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Falling From Grace

MEMORY VERSE: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

STUDY HELP: "Christ's Object Lessons," pp. 99, 100, 125, 391.

SEED THOUGHT: "Divine grace is the great element of saving power; without it all human effort is unavailing."—"Gospel Workers," p. 70.

THE POSSIBILITY OF FALLING FROM GRACE

1. What change is possible to one who has partaken of the grace of God? Gal. 5:4; Heb. 12:15, margin.

NOTE.—Much of the confusion that exists in regard to this matter is due to a failure to recognize the difference between present salvation in the kingdom of grace and ultimate salvation in the kingdom of glory. When man accepts Christ as his personal Saviour, his probation does not close, nor does he lose his free, moral agency.

2. Who only of His disciples did Jesus teach would be saved? Matt. 24:13.

NOTE.—In the preceding verses in Matthew 24, the Saviour pointed out that His followers were to endure wars, famines, pestilences, earthquakes, betrayals, and persecutions. But He said, "He that shall endure unto the end, the same shall be saved."

3. What spiritual gift is essential both for the initiation and the continuance of the Christian life? Heb. 11:6; Eph. 2:8.

4. What changes may take place in one's faith?

ANSWER.—Let us notice the many things that may happen to one's faith: (1) Our faith may fail. Luke 22:32. (2) We may make shipwreck of the faith. 1 Tim. 1:19. (3) We may depart from the faith. 1 Tim. 4:1. (4) We may deny the faith. 1 Tim. 5:8. (5) We may cast off the faith. 1 Tim. 5:12. (6) We may err ("miss the mark"—Greek) concerning the faith. 1 Tim. 6:20, 21. (7) Our faith may be overthrown. 2 Tim. 2:16-18.

THE NEED FOR FAITHFULNESS

5. How long must one be faithful to be sure of eternal life? Rev. 2:10.

6. Because of the possibility of apostasy, what admonitions are addressed to us? 1 Cor. 15:58; Heb. 3:12-14; 2 Peter 3:17.

7. What is already ours if we believe? John 6:47.

8. In what sense do we have eternal life now? Titus 3:7.

9. When will this hope of eternal life be realized? Rom. 6:22; Mark 10:29, 30.

10. What becomes of those who are fruitless? John 15:2, 6.

NOTE.—“Our Lord in the plainest manner intimates, that a person may as truly be united to Him as the branch is to the tree that produces it, and yet be afterward cut off and cast into the fire; because he has not brought forth fruit to the glory of his God. No man can cut off a branch from a tree, to which that branch was never united: it is absurd and contrary to the letter and spirit of the metaphor, to talk of being seemingly in Christ—because this means nothing. If there was only a seeming union, there could be only a seeming excision: so the matter is just where it began; nothing is done on either side, and nothing said to any purpose.”—*Dr. Adam Clarke.*

HOPE FOR THE TEMPTED

11. What did Peter definitely point out as a danger to those in the faith? 2 Peter 2:20, 21.

NOTE.—It is against the insidious approach of evil that we must guard ourselves. Satan's temptation does not come to us first in violation of the Sabbath, in theft or robbery; it comes in the subtle snares that he lays for our feet. It is the simple glass of wine at the social board that starts the young man down the drunkard's path; it is the impure thought cherished which leads to the violation of every moral standard; cherished covetousness leads to theft. It is essential to the Christian that he avoid even “the appearance of evil,” lest in permitting the appearance of evil in his life it start him on the downward road.

12. Give a concrete example of one who departed from the faith and died a lost man. 1 Sam. 10:6, 9; 1 Chron. 10:13.

13. What should we especially guard against? Heb. 2:3.

NOTE.—“Till the conflict is ended, there will be those who will depart from God. Satan will so shape circumstances that unless we are kept by divine power, they will almost imperceptibly weaken the fortifications of the soul. We need to inquire at every step, ‘Is this the way of the Lord?’ So long as life shall last, there will be need of guarding the affections and the passions with a firm purpose. Not one moment can we be secure except as we rely upon God, the life hidden with Christ. Watchfulness and prayer are the safeguards of purity.”—“*Prophets and Kings,*” pp. 83, 84.

14. What was the secret of the endurance of both Moses and Christ? Heb. 11:27; 12:2.

15. What precious fact should we hide away in our hearts? Jude 24, 25.

NOTE.—“When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power *save the choice of man himself*” (italics ours).—“*Steps to Christ,*” p. 77.

THIRTEENTH SABBATH OFFERING

December 31, 1938

Missions—Central European Division – Section II

Lesson 12 for December 17, 1938

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Growth in Grace

MEMORY VERSE: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

STUDY HELP: "Steps to Christ," pp. 71-80.

SEED THOUGHT: "All that Christ was to the first disciples, He desires to be to His children today."—"Steps to Christ," p. 80.

NEW CREATURES IN CHRIST

1. What example of perfection is set before the Christian? 1 John 3:2, 3.
2. In Paul's letter to the Hebrews, what is said to be necessary in order to see God? Heb. 12:14.
3. In putting on the new man in Christ, in whose image are we created? Eph. 4:24; 2 Cor. 3:18.
4. When we are created new creatures in Christ, what will be the result to our lives? Gal. 2:20.

STEPS TOWARD PERFECTION

5. What are the progressive steps toward a perfect life? 2 Peter 1:5-7.

NOTE.—"Those who will carry out in their lives the instruction given to the church through the apostle Peter will receive power from above. We are to live upon the plan of addition, giving all diligence to make our calling and election sure. We are to represent Christ in all that we say and do. We are to live His life. The principles by which He was guided are to shape our course of action toward those with whom we are associated."—"Testimonies," vol. 9, pp. 186, 187.

6. How essential does the apostle Paul say faith is to the Christian? Heb. 11:1, 6.

NOTE.—"A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, cannot receive blessing from God. It is not enough to believe *about* Christ; we must believe *in* Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. 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.

7. What is the meaning of "virtue" as applied to Christian living? 2 Peter 1:5, second clause; Phil. 4:8.

8. Together with faith and virtue, what must be diligently sought by the Christian? 2 Peter 1:5, last clause; Eph. 1:17; Phil. 3:8.

NOTE.—“There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God’s word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times.

“But there is but little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or comprehend its deep and hidden meaning. . . .

“We cannot obtain wisdom without earnest attention and prayerful study. . . . Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given.”—“*Steps to Christ*,” pp. 94-96.

9. As we seek for sinlessness, to what will we strive to attain? 1 Cor. 9:25; 2 Peter 1:6, first clause.

NOTE.—“We have no right to wantonly violate a single principle of the laws of health. Christians should not follow the customs and practices of the world.”—“*Counsels on Health*,” p. 50.

“Be not satisfied with reaching a low standard. We are not what we might be, or what it is God’s will that we should be.”—*Id.*, p. 48.

10. What attribute of the remnant church will be seen in every Christian’s life? 2 Peter 1:6, second clause; Rom. 12:12; Heb. 10:36.

NOTE.—“Through conflict the spiritual life is strengthened. Trials well borne will develop steadfastness of character, and precious spiritual graces. The perfect fruit of faith, meekness, and love often matures best amid storm clouds and darkness.”—“*Christ’s Object Lessons*,” p. 61.

THE BASIS OF ONENESS WITH CHRIST

11. For what did Christ pray in behalf of His followers? John 17:21-23.

NOTE.—To be one with Christ is to live a godly life. “Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession of this spirit by *trying* to love others. What is needed is the love of Christ in the heart. When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within,—when the sunshine of heaven fills the heart and is revealed in the countenance.”—“*Christ’s Object Lessons*,” p. 384.

12. What will follow our oneness with Christ and God? 2 Peter 1:7, first part; Matt. 23:8; Eph. 4:32.

NOTE.—“If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one. But, though professing to be converted, we carry around with us a bundle of self that we regard as altogether too precious to be given up. It is our privilege to lay this burden at the feet of Christ, and in its place take the character and similitude of Christ. The Saviour is waiting for us to do this.”—“*Testimonies*,” vol. 9, pp. 189, 190.

13. What is the highest attribute in growth toward the character of Christ? 2 Peter 1:7, last part.

Note.—“If we love Jesus, we shall love to live for Him, to present our thank offerings to Him, to labor for Him. The very labor will be light. For His sake we shall covet pain and toil and sacrifice. We shall sympathize with His longing for the salvation of men. We shall feel the same tender craving for souls that He has felt.”—“*Christ's Object Lessons*,” pp. 49, 50.

14. What does the apostle conclude from these progressive steps in Christian living? 2 Peter 1:8.

NOTE.—None who continue to advance in Christian experience by the process of adding one divine attribute to another will fail of the fruitage from this experience. It will be seen in the character, will manifest itself in a burning zeal for Christ, its fruitage extending beyond the individual life to the lives of others. There will be no negative results, but the positive evidence of a transformed life.

Lesson 13 for December 24, 1938

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH

A Life of Victory

MEMORY VERSE: “They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.” Luke 1:6.

STUDY HELP: “Steps to Christ,” pp. 81-88.

SEED THOUGHT: “Not until the life of Christ becomes a vitalizing power in our lives can we resist the temptations that assail us from within and from without.”—“*The Ministry of Healing*,” p. 130.

IN, BUT NOT OF, THE WORLD

1. Through God's grace, what is expected of us in this wicked world? Titus 2:11, 12.

2. What will make possible such a life? 1 John 5:4.

NOTE.—“There are many who think that it is impossible to escape from the power of sin, but the promise is that we may be filled with all the fullness of God. We aim too low. The mark is much higher.”—*Mrs. E. G. White, in “The Review and Herald,”* July 12, 1892.

“The life of Christ's disciples is to be like His, a series of uninterrupted victories.”—“*Gospel Workers*,” p. 515.

3. What examples are given us of men who have pleased God? Heb. 11:5; Luke 1:5, 6.

4. What is the first essential to victory on the part of a Christian? John 5:30; Phil. 4:13.

NOTE.—“We have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God.”—“*The Desire of Ages*,” p. 466.

"Salvation is of the Lord." Jonah 2:9.

"Man's efforts alone are nothing but worthlessness; but co-operation with Christ means a victory."—*Notebook Leaflets, Elmshaven Library, The Church, No. 5.*

STEPS IN CHRISTIAN EXPERIENCE

5. How does Peter express the need for the subjection of the life to Christ? 1 Peter 3:15.

NOTE.—"Sanctify in your hearts Christ as Lord." A. R. V. The secret of all consecrated or sanctified living is Christ set apart, overshadowing everything in the heart, and recognized as the Lord of all. He is enthroned in the heart as Lord, when the Christian really says in his heart, "There shall be no word of mine, no action of mine, that is not subject to Him."

Paul's word for subjection is "yield." Rom. 6:12, 13, 16, 19. "If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service."—*The Desire of Ages,* p. 668.

6. When we resist Satan, of what may we be assured? James 4:7.

NOTE.—"Everything depends on the right action of the will."—*Steps to Christ,* p. 52.

"After the union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort. We must resist, we must deny, we must conquer self. Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory."—*Testimonies,* vol. 5, p. 231.

"The victims of evil habit must be aroused to the necessity of making an effort for themselves. Others may put forth the most earnest endeavor to uplift them, the grace of God may be freely offered, Christ may entreat, His angels may minister; but all will be in vain unless they themselves are roused to fight the battle in their own behalf."—*The Ministry of Healing,* p. 174.

"No one will be borne upward without stern, persevering effort in his own behalf. All must engage in this warfare for themselves; no one else can fight our battles. Individually we are responsible for the issues of the struggle."—*Id.,* p. 453.

In resisting Satan, there are three things to remember: first, we are fighting a conquered foe; second, we should take no chances; third, we must thoroughly inform ourselves as to Satan's devices. 2 Cor. 2:11. "Nothing disturbs Satan so much as our knowledge of his devices."—*Testimonies,* vol. 3, p. 572.

7. What is the next requisite to victory? James 4:8.

NOTE.—In considering this important phase of our subject, we should remember that when one is born again, he is merely a babe in Christ. 1 Peter 2:2. We must each day draw nigh to God and receive that which is needful for our spiritual growth, even as one daily supplies his physical needs.

"Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."—*Steps to Christ,* pp. 74, 75.

8. What are our three daily spiritual necessities?

ANSWER.—Spiritual food, the breath of prayer, and service for Christ.

NOTE.—“The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus.”—*“The Desire of Ages,”* p. 391.

“His power, His very life, dwells in His word.”—*“Mount of Blessing,”* p. 216.

“Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved.”—*“Gospel Workers,”* p. 254.

“The purest and most elevated devotion to God is that which is manifested in the most earnest desires and efforts to win souls to Christ.”—*“Testimonies,”* vol. 3, p. 187.

LIVING FOR THAT BETTER LAND

9. Where is our life, and of what place are we citizens? Phil. 3:20, Col. 1:13.

NOTE.—Where are plants, fish, and birds supposed to live? In their own element. So it is with the Christian. However, he finds himself in a world of sin. He sees it; he feels it; he comes in contact with it, and must continue to do so until he is delivered from the presence of sin. Man may live in water, the element of the fish, if he is equipped with a diver's suit and supplied with renewed air from above. In the same way, a Christian can live a Christian life in a world of sin by being clothed with the armor of heaven (Eph. 6:13), and receiving a daily supply of power from above.

10. How often are we told that the inward man needs renewal? 2 Cor. 4:16.

11. In order to renew this strength, what must we do? Isa. 40:31.

12. What is one of the things in which this new man must be renewed? Col. 3:10.

NOTE.—Day by day the new man whom we have put on leads us to Christ as the source of knowledge and power, and He works in us to make us after the image of “Him that created him.” Says “Steps to Christ,” pp. 74, 75:

“Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, ‘Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.’ This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.

“A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell on self, but look to Christ. Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love,—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness.”

Lesson 14 for December 31, 1938

DAILY LESSON STUDY: Place a check mark in the proper space.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
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Glorification

MEMORY VERSE: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:4.

STUDY HELP: "Prophets and Kings," pp. 722-733.

SEED THOUGHT: "Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city into the great beyond, the wide, unbounded future of glory that is for the redeemed."—"Prophets and Kings," p. 732.

WAITING IN HOPE

1. For what are the followers of Christ said to wait? Rom. 8:23, 24; Phil. 3:20, 21.

NOTE.—This hope is spoken of in Colossians 1:23 as the "hope of the gospel."

2. What is the hope of righteousness by faith? Titus 2:13.

3. How does Paul speak of this hope? Col. 1:27.

MAN'S GLORY LOST AND RESTORED

4. When God created man, with what did He crown him? Ps. 8:5.

5. How did man lose this glory? Rom. 3:23.

6. When will this glory be restored? 1 Peter 5:4; Col. 3:4.

7. How will this hope sustain the Christian through suffering? Rom. 8:18; 2 Cor. 4:17, 18.

NOTE.—"Who is ready at the call of providence to renounce cherished plans and familiar associations? Who will accept new duties and enter untried fields, doing God's work with firm and willing heart, for Christ's sake counting his losses gain? He who will do this has the faith of Abraham, and will share with him that 'far more exceeding and eternal weight of glory,' with which 'the sufferings of this present time are not worthy to be compared.'"—"Patriarchs and Prophets," p. 127.

MUST LIVE WITH CHRIST

8. Of what must we be partakers before we can become a partaker of His glory? 2 Peter 1:4; 1 Peter 4:13; 5:1.

NOTE.—"Through trials and persecution, the glory—character—of God is revealed in His chosen ones. The church of God, hated and persecuted by the world, are educated and disciplined in the school of Christ."—"Mount of Blessing," p. 50.

9. What great blessing does this hope bring to the believer? 1 John 3:3.

NOTE.—"As God is pure in His sphere, so man is to be pure in his. And he will be pure if Christ is formed within, the hope of glory; for he will imitate Christ's life and reflect His character."—"Gospel Workers," p. 366.

Let us remember that before Christ can ever become our King of glory, He must become our King of righteousness.

HOPE'S GLORIOUS CONSUMMATION

10. In what is the whole creation called upon to rejoice? Ps. 96:11-13.

NOTE.—When the queen of Sheba had seen the riches of Solomon and the magnificence of his palace, and had heard his wisdom, she was overwhelmed with the wonder of it, and exclaimed, "the half was not told me." Likewise when the saints behold Christ coming in His glory and with Him enter into the glory land, they will be led to exclaim, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." All that God's children have received here on earth in their realization of God, in the communications of His Spirit, in hopes for the future, are but faint rays of light in comparison with the glory to be revealed, are but crumbs from the banquet table of Christ at the "marriage supper of the Lamb." And in the unfolding of the eternal years how high, how long, how wide, how deep, the wonders of that land and that city into which He leads His faithful ones! Beyond the comprehension of the human mind in its wildest flights of imagination, or its limited faith in God's promises as revealed in His word, will be the unfolding of the mystery of God's provision for those who love and serve Him.

11. With what joy will the redeemed behold the face of their Saviour? Ps. 17:15.

NOTE.—"Glorious will be the deliverance of those who have patiently waited for His coming, and whose names are written in the book of life."—*"The Great Controversy,"* p. 634.

12. What is the only basis for such a hope? Col. 1:27; 3:4.

NOTE.—One of the most beautiful word pictures of that day when the saints meet their Lord in glory is given by Uriah Smith in "Daniel and the Revelation," pages 775, 776:

"The place of gathering has nothing but attraction. Jesus, the fairest among ten thousand, is there. The throne of God and the Lamb, in the glory of which the sun disappears as the stars vanish in the light of day, is there. The city of jasper and gold, whose builder and maker is God, is there. The river of life, sparkling with the glory of God and flowing from His throne in infinite purity and peace, is there. The tree of life, with its healing leaves and life-giving fruit, is there. Abraham, Isaac, and Jacob, Noah, Job, and Daniel, prophets, apostles, and martyrs, the perfection of heavenly society, will be there. Visions of beauty are there; fields of living green, flowers that never fade, streams that never dry, products in variety that never ends, fruits that never decay, crowns that never dim, harps that know no discord, and all else of which a taste purified from sin and raised to the plane of immortality, can form any conception or think desirable, will be there.

"We must be there. We must bask in the forgiving smiles of God, to whom we have become reconciled, and sin no more; we must have access to that exhaustless fount of vitality, the fruit of the tree of life, and never die; we must repose under the shadow of its leaves, which are for the service of the nations, and never again grow weary; we must drink from the life-giving fountain, and thirst nevermore; we must bathe in its silvery spray, and be re-

freshed; we must walk on its golden sands, and feel that we are no longer exiles; we must exchange the cross for the crown, and feel that the days of our humiliation are ended; we must lay down the staff and take the palm branch, and feel that the journey is done; we must put off the rent garments of our warfare for the white robes of triumph, and feel that the conflict is ended and the victory gained; we must exchange the toil-worn, dusty girdle of our pilgrimage for the glorious vesture of immortality, and feel that sin and the curse can nevermore pollute us. O day of rest and triumph, and every good, delay not thy dawning! Let the angels at once be sent to gather the elect. Let the promise be fulfilled which bears in its train these matchless glories. 'Even so, come, Lord Jesus.'

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