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Topical Studies on the Message

Fourth Quarter, 1912

LESSON I—What Jesus Is to Us

OCTOBER 5, 1912

LESSON HELPS: "Christ's Object Lessons," pages 17-27; *Sabbath School Worker*.

Questions

1. For whom did Christ die? Rom. 5:6.
2. When did God love us? Verse 8. When and by what were we reconciled to Him? By what are we saved? Verse 10. Note 1.
3. What example has He left for us? 1 Peter 2:21-23.
4. What was the mission of Jesus into this world? Luke 19:10.
5. How is man's helplessness to save himself expressed? John 15:5. Compare Jer. 13:23.
6. Upon whom has help been laid? Ps. 89:19.
7. How much help is promised to the believer? Col. 1:9, 11; Eph. 3:14-19.
8. By what name is Jesus called by the prophet Jeremiah? Jer. 23:5, 6.
9. What do we have through His blood? Eph. 1:7.
10. What is Christ made to us? 1 Cor. 1:30.
11. For what purpose did God set forth His Son Jesus? Rom. 3:24, 25. Of whom is He the justifier? Verse 26.
12. What Christian experience is described in Gal. 2:20? Whom did Jesus love? For whom did He give Himself? Note 2.

13. Of whom was Christ a revelation? For what purpose did God thus reveal Himself? 2 Cor. 5:19.

14. In what miracle is the attitude of Jesus toward sinners taught? Mark 1:40-42.

15. To what extent is He able to save those who seek His help? Heb. 7:25. Note 3.

16. What is the Lord desirous of being to every sinner? Isa. 30:18.

17. By what illustration does the Saviour show the close union of the believer with Himself? John 15:4, 5.

Notes

1. We are reconciled to God by the death of Christ, but saved by His life. In His life on earth is seen the perfect righteousness which the law demands. By nature we are wholly unrighteous. In our flesh is found no good thing. But through faith we are cleansed from sin, and the righteous life of Jesus is imputed to us. This righteousness is in harmony with the claims of the law, and enables us to stand acquitted in the judgment.

2. "By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. 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."—*"Desire of Ages,"* page 25.

3. "For four thousand years the race had been decreasing in physical strength, in mental powers, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation. Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured."—*Id.*, page 117.

LESSON II — The High Calling of the Believer

OCTOBER 12, 1912

LESSON HELPS: "Steps to Christ," chapter entitled "Growing Up into Christ"; *Sabbath School Worker*.

Questions

1. What is the condition of the unconverted? Eph. 4:17-19. What do they love? Why? John 3:19.
2. What further description is given regarding their condition? Eph. 2:11, 12.
3. In Christ what change is effected? Verse 13. Note 1.
4. From what has the Christian been delivered? Col. 1:12, 13. Compare Matt. 4:16.
5. What admonition is given to those who have thus been brought out of darkness? John 12:35, 36.
6. What is said of their citizenship? Phil. 3:20. Compare American Revised Version.
7. To what are we called? 1 Peter 5:10. Compare 2 Thess. 2:13.
8. To what fellowship are we called? 1 Cor. 1:9; Phil. 3:10.
9. With whom are we heirs? To what extent? Rom. 8:17. Compare John 17:24.
10. What standard of spiritual experience is set before us? 1 Peter 1:15, 16.
11. To what are we to be crucified? Gal. 6:14.
12. By what are we justified? Rom. 3:20-22; Acts 13:39.
13. To what important work are we as Christians called? Luke 24:45-48; Acts 1:8.

14. What high position do believers occupy? 2 Cor. 5:20.

15. What command is given to all Christians? Matt. 5:14-16. Note 2.

Notes

1. "The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. . . . 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."

"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." — "*Desire of Ages*," pages 22, 834.

2. "God might have committed the message of the gospel, and all the work of loving ministry, to the heavenly angels. He might have employed other means for accomplishing His purpose. But in His infinite love He chose to make us coworkers with Himself, with Christ and the angels, that we might share the blessing, the joy, the spiritual uplifting, which results from this unselfish ministry." — "*Steps to Christ*," chapter "*The Work and the Life*."

LESSON III — Tests of Discipleship

OCTOBER 19, 1912

LESSON HELPS: "Steps to Christ," chapter entitled "The Test of Discipleship"; *Sabbath School Worker*.

Questions

1. What are we by nature? Eph. 2:1-3.
2. How do we become children of God? Gal. 3:26; John 1:12.
3. In becoming sons of God, what change must be wrought in us? 2 Cor. 5:17; John 3:3, 5. Compare Matt. 18:1-3.

4. In conversion what must we put off? Col. 3: 8-10; 1 Peter 2: 1, 2.
5. What Christian graces will be seen in the life? Col. 3: 12-14.
6. What fruits of the Spirit will appear? Gal. 5: 22, 23.
7. What are the works of the flesh? Verses 19-21.
8. What have those done who are born of the Spirit? Verse 24.
9. How may we be assured that we have passed from death to life? 1 John 3: 14. Note 1.
10. What attitude will the Christian sustain toward one who may be his enemy? Matt. 5: 43-48.
11. What will be the result of cherishing an unforgiving spirit? Matt. 6: 14, 15. Note 2.
12. Against what are believers warned? What exhortation is given? 2 Cor. 6: 14-17. Note 3.
13. How complete should be our separation from the world? 2 Cor. 7: 1; Matt. 6: 24.
14. What purity of life will be found in the children of God? 1 John 3: 2. Note 4.
15. Upon what will their affections be placed? Col. 3: 2.
16. In what way are they exhorted to do all things? Verse 17.

Notes

1. Love of the brethren is one of the tests of discipleship. If we really love, not some, but *all* the brethren, we are assured that our name is written in the book of life. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

2. "Jesus teaches that we can receive forgiveness from God

only as we forgive others. It is the love of God that draws us unto Him, and that love can not touch our hearts without creating love for our brethren. To cherish an unmerciful spirit toward others, is to close the heart against the mercy of God toward ourselves."—"*Thoughts from the Mount of Blessing*," page 151, old edition.

"O, the grave! the grave! It buries every error—covers every defect—extinguishes every resentment. From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave even of an enemy, and not feel a compunctious throb, that he should ever have warred with the poor handful of earth that lies moldering before him?"—*Irving*.

3. Being "unequally yoked together" has a very broad application. No doubt it applies to worldly organizations, where Christians are bound by the rules of a selfish, unsanctified body. From these it calls for a separation. It covers also the marriage relation between believers and unbelievers. "The marriage of Christians with the ungodly is forbidden in the Bible. The Lord's direction is, 'Be ye not unequally yoked together with unbelievers.'" —"*Patriarchs and Prophets*," page 175.

"Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the after-life, both in this world and in the world to come. A sincere Christian will make no plans that God can not approve." —"*Ministry of Healing*," page 359.

4. "I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, unselfishness, love for the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in His presence."—"*Early Writings*," page 61, old edition; page 71, new edition.

LESSON IV — Obedience

OCTOBER 26, 1912

LESSON HELPS: "*Patriarchs and Prophets*," chapter 13; "*Christ's Object Lessons*," pages 272-283; *Sabbath School Worker*.

Questions

1. How is obedience regarded by the Lord? 1 Sam. 15:22.
2. What encouraging promise is made to the obedient? Isa. 1:19.
3. What great promise was made by the Lord to ancient Israel if they would be an obedient people? Deut. 11:22-27.
4. To what does the Lord liken those who obey His words? Matt. 7:24, 25.
5. What is said concerning the blessed results of the obedience of Jesus? Rom. 5:19.
6. What is the terrible result of man's disobedience? Isa. 24:4-6.
7. In the parable of the two sons, which one did the will of his father? Matt. 21:28-31.
8. What is the moral standard of obedience? James 2:8-12. Compare 1 John 3:4; Eccl. 12:13.
9. How only can we be found obedient to the requirements of the Lord? Rom. 8:3, 4.
10. To what extent is the indwelling presence of Christ, through the Spirit, able to bring us into obedience? 2 Cor. 10:3-5.
11. What great test came to Abraham concerning his son Isaac? Gen. 22:1, 2. Note 1.
12. What promise had been made concerning Isaac? Gen. 17:19.
13. What did Abraham do in response to the instruction he received? Gen. 22:3-6.
14. What did Isaac say? What was Abraham's reply? Verses 7, 8.

15. How far did Abraham go in obeying the command of God? Who spoke to him? What did the angel say? Verses 9-12. Note 2.

16. What substitute was provided by the Lord? Verse 13. Note 3.

17. Because of his obedience, what promise was made to Abraham? Verses 15-18. Compare Gen. 26:2-5.

Notes

1. At the time of this command to offer up his son as a sacrifice, Isaac was about twenty and Abraham one hundred twenty years old.

2. "Heavenly beings were witnesses of the scene as the faith of Abraham and the submission of Isaac were tested. The trial was far more severe than that which had been brought upon Adam. Compliance with the prohibition laid upon our first parents involved no suffering; but the command to Abraham demanded the most agonizing sacrifice. All heaven beheld with wonder and admiration Abraham's unfaltering obedience. All heaven applauded his fidelity. Satan's accusations were shown to be false. God declared to His servant, 'Now I know that thou fearest God [notwithstanding Satan's charges], seeing thou hast not withheld thy son, thine only son, from Me.' God's covenant, confirmed to Abraham by an oath before the intelligences of other worlds, testified that obedience will be rewarded."—"*Patriarchs and Prophets*," page 155.

3. "It had been difficult even for the angels to grasp the mystery of redemption,—to comprehend that the Commander of heaven, the Son of God, must die for guilty man. When the command was given to Abraham to offer up his son, the interest of all heavenly beings was enlisted. With intense earnestness they watched each step in the fulfilment of this command. When to Isaac's question, 'Where is the lamb for a burnt offering?' Abraham made answer, 'God will provide Himself a lamb;' and when the father's hand was stayed as he was about to slay his son, and the ram which God had provided was offered in the place of Isaac,—then light was shed upon the mystery of redemption, and even the angels understood more clearly the wonderful provision that God had made for man's salvation."—*Ib.*

LESSON V—Value of Trials

NOVEMBER 2, 1912

LESSON HELPS: "Testimonies for the Church," volume 4, pages 84-89; "Acts of the Apostles," pages 467, 468, 529-538; *Sabbath School Worker*.

Questions

1. What did the Saviour warn the disciples that they would encounter in the world? What exhortation is given? John 16:32, 33.

2. What examples of such trials are recorded? Heb. 11:36-39. Note 1.

3. How should we relate ourselves to trials? Rom. 12:12. Compare Heb. 10:32-34.

4. What example is left us in this matter? 1 Peter 2:21-23.

5. To whom is salvation promised? James 1:12; Rev. 2:10.

6. What exhortation is given to those who are chastened? Why? What promise is given to those who endure? Heb. 12:5-7. Note 2.

7. How is patience, or steadfastness, developed? Rom. 5:1-3; James 1:2, 3. Note 3.

8. What value does the apostle place on the trying, or proving, of our faith? 1 Peter 1:6, 7. Note 4.

9. In the chastening of Job, what was seen? James 5:11.

10. What testimony did Job bear on this point after his great affliction? Job 40:3-5; 42:1-6.

11. What instruction is given concerning the value of afflictions? Ps. 119:67, 71. Note 5.

12. What does the Lord minister to us when afflicted? Why? 2 Cor. 1:3-5.

13. What did Jesus leave with His children when He left the world? John 14:27. Compare Ps. 85:8.

14. On whom should we cast our burdens? 1 Peter 5:7; Isa. 53:4, 5.

15. What promise did the Lord make concerning His presence with us? Matt. 28:19, 20; Heb. 13:5.

16. State some promises we should remember when experiencing trials. Deut. 33:27; Isa. 41:10; Rom. 8:28.

Notes

1. "Workers were raised up who ably defended the faith once delivered to the saints. History bears record to the fortitude and heroism of these men. Like the apostles, many of them fell at their post, but the building of the temple went steadily forward. The workmen were slain, but the work advanced. The Waldenses, John Wyclif, Huss and Jerome, Martin Luther and Zwingli, Cranmer, Latimer, and Knox, the Huguenots, John and Charles Wesley, and a host of others brought to the foundation material that will endure throughout eternity. And in later years those who have so nobly endeavored to promote the circulation of God's word, and those who by their service in heathen lands have prepared the way for the proclamation of the last great message,—these also have helped to rear the structure."—"*Acts of the Apostles*," page 598.

2. "Trial is part of the education given in the school of Christ, to purify God's children from the dross of earthliness. It is because God is leading His children, that trying experiences come to them. Trials and obstacles are His chosen methods of discipline, and His appointed conditions of success. He who reads the hearts of men knows their weaknesses better than they themselves can know them. He sees that some have qualifications which, if rightly directed, could be used in the advancement of His work. In His providence He brings these souls into different positions and varied circumstances, that they may discover the defects that are concealed from their own knowledge. He gives them opportunity to overcome these defects, and to fit themselves for service. Often He permits the fires of affliction to burn, that they may be purified."—*Id.*, page 524.

3. "Not in freedom from trial, but in the midst of it, is Chris-

tian character developed. Exposure to rebuffs and opposition leads the follower of Christ to greater watchfulness, and more earnest prayer to the mighty Helper. Severe trial endured by the grace of God develops patience, vigilance, fortitude, and a deep and abiding trust in God: It is the triumph of the Christian faith that enables its follower to suffer and be strong; to submit, and thus to conquer; to be killed all the day long, and yet to live; to bear the cross, and thus to win the crown of glory."—*Id.*, pages 467, 468.

4. "Stars shine brightest in the darkest night; torches are the better for beating; grapes come not to the proof till they come to the press; spices smell sweetest when pounded; young trees root the faster for shaking; vines are the better for bleeding; gold looks the brighter for scouring; glowworms glisten best in the dark; juniper smells sweetest in the fire; pomander becomes most fragrant for chasing; the palm-tree proves the better for pressing; camomile, the more you tread it, the more you spread it. Such is the condition of all God's children; they are the most triumphant when most tempted, most glorious when most afflicted, most in the favor of God when least in man's; as their conflicts, so their conquests; as their tribulations, so their triumphs."—*Spencer*.

5. "It is the broken rock that sends forth streams of living water through the wilderness. It is the broken ground that opens its bosom for the reception of the incorruptible seed which springs up, and which brings forth fruit abundantly. It is the broken cloud that discharges itself in showers that usher in the spring, and cheer the thirsty ground. It is the broken alabaster wherewith the poor penitent anoints the feet of the Saviour, and which fills the whole house with the odor of the precious spikenard. It is the broken body, which the nails of the cross, and the spear of a mortal enemy, have pierced, that furnishes the blood that cleanses the soul from all sin. It is the broken veil that opens into the holiest of all, and gives to the believing soul bright glimpses into the glory that is yet to be revealed. It is the broken grave that announces the reality of the resurrection, and proclaims to the unbelieving disciple that the Saviour is risen indeed. It is the broken corn that is separated from the chaff, and laid up in the garner of the husbandman, or changed into the bread of life. And it is the broken berries which the millstones of the olive press have crushed, that give forth the precious oil which filled the dark tabernacle with the radiance of a clear and tranquilizing light."—*Dr. J. Hamilton*.

LESSON VI — God's Guidance and Care

NOVEMBER 9, 1912

LESSON HELPS: "Steps to Christ," chapter entitled "Rejoicing in the Lord"; "Early Writings," pages 31-33, old edition; pages 39, 40, new edition; *Sabbath School Worker*.

Questions

1. What prayer is appropriate for all Christians? Ps. 31:3.

2. Whom has the Lord promised to guide in judgment? Ps. 25:9.

3. What are some of the ways by which the Lord guides His people? Ps. 32:8; 73:24.

4. What is necessary on our part that the Lord may direct us? Prov. 3:6.

5. What will the Holy Spirit do? John 16:13. Compare Isa. 30:21.

6. What guiding care did the Lord have for ancient Israel in their journeying? Ps. 77:20; Deut. 1:30-33.

7. What gracious invitation does the Lord extend to the burden bearers? Ps. 55:22; Matt. 11:28-30. Note 1.

8. What did the Lord say concerning the affliction and persecution of His people in Egypt? Ex. 3:7, 8.

9. What admonition has the Lord given us concerning the things of this life? Matt. 6:25.

10. To what extent is the Lord's care exercised over the creatures He has made? Verse 26; Matt. 10:29-31. Compare Luke 12:6, 7. Note 2.

11. When the Hebrew worthies were cast into the

fiery furnace, how did the Lord care for them? Dan. 3: 26, 27.

12. When Daniel was cast into the lions' den, what care did the Lord have over him? Dan. 6: 19-23.

13. When Peter was in prison, what deliverance came as a token of the Lord's care? Acts 12: 6-10.

14. Who stood by the apostle Paul on the stormy sea and spoke words of cheer? Acts 27: 23-25.

15. When he stood as a prisoner before Nero's judgment-seat, what care was manifested by the Lord in his behalf? 2 Tim. 4: 16, 17.

16. In the time of trouble, where may the confiding children of the Lord find refuge? Ps. 91: 1-10.

Notes

1. It may seem at first thought strange to tell a burden bearer that the way to find rest is to take upon him another burden, a yoke, though it be easy and light. But it is a different yoke from that of sin; it is *Christ's yoke*.

"The water-wheel is but a yoke put upon the neck of the river, that it may be compelled to spin and weave for us; the sail is simply a yoke attached to the winds to make them plow the great deeps with the furrows of a nation's commerce; the telegraph wire is only a yoke for harnessing the electricity, that it may run our errands and flash our thought to the ends of the world. Nothing in earth or air or sea is of use to us till it has been restrained and made obedient to our will. And so, instead of contradicting the general order, Christ by these words lays down one of the most universal of principles. Freedom for service comes through repression of self. We must be narrowed into liberty, and constrained into true power."—*A. J. Gordon*.

2. *Two sparrows for one farthing, or five for two farthings.* One is added, or thrown in, where the purchase was two farthings. The thought is that the one given away as of no comparative value, is not forgotten by the Lord. Then the statement, which if possible goes still farther in expressing the intimate watch-care of our heavenly Father, "But the very hairs of your head are all numbered." With the psalmist we can exclaim, "Such knowledge is too wonderful for me; it is high, I can not attain unto it." Ps. 139:6.

“Sometimes it is hard to believe that the infinite God, who holds the seas in His hand, and controls the stars in their courses, should care for each individual soul. We are so small, and God’s universe is so great! We are but insects on a world which is but a grain of sand to many of the stars. . . . If he provides for birds and flowers, for the insects of an hour, for the bees, ‘the singing masons building roofs of gold,’ how much more will He care for the souls and bodies of His children, made in His own likeness!”—*Peloubet’s Notes, 1910, page 74.*

LESSON VII—*Patience; Power of the Tongue*

NOVEMBER 16, 1912

LESSON HELPS: “Acts of the Apostles,” pages 464, 465; “Testimonies for the Church,” volume 4, pages 348, 349; “Christ’s Object Lessons,” pages 335-339; *Sabbath School Worker.*

Questions

1. What is the greatest victory any person can ever achieve? Prov. 16:32; 14:29. Compare Prov. 25:28.
2. What is said concerning those who speak impatient, hasty words? Prov. 29:20; Eccl. 7:9. Note 1.
3. What caution is given in the Word regarding fretfulness? Ps. 37:8. The American Revised Version reads, “Fret not thyself, it tendeth only to evil doing.”
4. What is said regarding those who do not control their tongues? James 1:26.
5. What vow did David make in reference to his words? Ps. 39:1.
6. For what will each one be called to account? Matt. 12:36, 37. Why? Verse 34. Note 2.
7. If able to control the tongue, what else are we able to do? James 3:2.
8. What evil is in the power of an unruly tongue? Verses 4-6.

9. By what comparison is the difficulty of controlling the tongue presented? Verses 7, 8.

10. What power is promised to keep us patient in time of temptation? Col. 1:9, 11.

11. What kind of words are commended? Prov. 15:1, 2. Note 3. Compare Prov. 31:26.

12. What manner of conversation should characterize Christians? Eph. 4:29; Col. 4:6.

13. What kind of speech should never be indulged in? Eph. 5:3, 4. Note 4.

14. What is written concerning the 144,000? Rev. 14:5.

15. What example of patience is revealed in the life of our Saviour? 1 Peter 2:21-23.

Notes

1. "We can have the salvation of God in our families, but we must believe for it, live for it, and have a continual, abiding faith and trust in God. We must subdue a hasty temper, and control our words; and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All jangling, and unpleasant, impatient, fretful words are an offering presented to his satanic majesty. And it is a costly offering, more costly than any sacrifice we can make for God; for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness."—*"Testimonies for the Church," volume 1, page 310.*

2. "It is remarkable that our divine Master, in telling us of the coming Judgment, makes the final destiny of all men to depend upon whether in this world they have exercised or have not exercised the grace of kindness. For we are not done with life as we live it. We shall meet it all again, not only the great things we do, but the little things. Even our lightest words take their place among the fixed things of life, and will be recalled in the Judgment. Jesus said, 'Every idle word that men shall speak, they shall give account thereof in the day of Judgment.' He does not say every wrong or evil word, but every useless, purposeless, or frivolous word. The meaning is that the smallest

things in life, both the evil and the good, will be taken account of in the Judgment.”—“*The Beauty of Kindness,*” pages 9, 10.

3. “Nothing else we can do is more worth while than kindness. There is nothing that the world needs more, and nothing else that leaves more real and far-reaching good in human lives. Some day we shall learn that the little deeds of love wrought unconsciously, as we pass on our way, are greater in their helpfulness, and will shine more brightly at the last, than the deeds of renown which we think of as alone making a life great.”

“Some of us, if we were to try to sum up the total of our usefulness, would name a few large things we have done,—the giving of money to some benevolent object, the starting of some good work which has grown into strength, the writing of a book which has made us widely known, the winning of honor in some service to our community or to our country. But in every worthy life that which has really left the greatest measure of good has been its ministry of kindness. No record of it has been kept. People have not talked about it. It has never been mentioned in the newspapers. But where we have gone, day after day, if we have simply been kind to every one, we have left blessings in the world which in their sum far exceed the good wrought, the help imparted, and the cheer given, by the few large, conspicuous things we have done, of which we think and speak with pride.”—*Id.*, pages 3, 9.

“Turgenev in one of his little parables tells of meeting on the way a beggar, who held out his greasy hand for alms. Turgenev searched all his pockets, but had no money, no food, nothing whatever, to give the man. He said to him, ‘I am sorry, brother, that I have nothing for thee.’ The beggar’s face brightened, and he said: ‘That is enough. Thank you.’ To be called ‘brother’ was better than any alms would have been.”—*Id.*, page 28.

4. “Those who profess to believe the third angel’s message often wound the cause of God by lightness, joking, and trifling. I was shown that this evil was all through our ranks. There should be a humbling before the Lord; the Israel of God should rend the heart, and not the garment. Childlike simplicity is rarely seen; the approbation of man is more thought of than the displeasure of God.”—“*Testimonies for the Church,*” volume 1, page 133.

LESSON VIII—A Christian Home

NOVEMBER 23, 1912

LESSON HELPS: "Acts of the Apostles," pages 203, 204; "Testimonies for the Church," volume 1, pages 697-706; volume 2, pages 414-419; volume 3, pages 527-534; *Sabbath School Worker*.

Questions

1. What instruction is given to husband and wife in the home? Eph. 5:22-25, 28-33.
2. What admonition is given parents in reference to their children? Eph. 6:4; Col. 3:21. Note 1.
3. What beautiful example is given parents in the life of Hannah? 1 Sam. 1:9-11, 26-28. Note 2.
4. What instruction is given children concerning their duty toward their parents? Ex. 20:12; Col. 3:20. Compare Eph. 6:1, 2. Note 3.
5. What further admonition is given children in this matter by Solomon? Prov. 1:8; 13:1.
6. What example of obedience to parents is left by the Saviour? Luke 2:51. Compare John 19:25-27.
7. How should the youth regard the aged? Lev. 19:32. Compare 2 Kings 2:23, 24.
8. What important counsel is given the young in Eccl. 12:1? See also Lam. 3:27.
9. What reminder is given? Eccl. 11:9, 10; 12:14. Note 4.
10. What will aid the young to live a Christian life? Ps. 119:9, 11.
11. How may all obtain true knowledge? Prov. 2:1-6.
12. What did Timothy study in his childhood?

2 Tim. 3:14, 15. What result was seen in his life? Chapter 1:5. Note 5.

13. What was Timothy, a young man, exhorted to be? 1 Tim. 4:11-13.

14. What purpose filled the heart of the young captive Daniel? Dan. 1:8. How was he blessed? Verses 17-20.

15. What striking example is given, showing how the youth may be missionaries? 2 Kings 5:1-3, 14, 15.

16. What does the Lord ask of the young? Prov. 23:26.

17. What great work is to be wrought in homes before the Lord comes? Mal. 4:5, 6.

18. When John the Baptist came in the spirit and power of Elijah, what was the effect upon both parents and children? Luke 1:11-17.

Notes

1. "Children who are allowed to come up to manhood or womanhood with the will undisciplined and the passions uncontrolled, will generally in after-life pursue a course which God condemns."—*Testimonies for the Church*, volume 5, page 38.

X "The neglect of parents to properly discipline their children has been a fruitful source of evil in many families. The youth have not been restrained as they should have been. Parents have neglected to follow the directions of the word of God in this matter, and the children have taken the reins of government into their own hands. The consequence has been that they have generally succeeded in ruling their parents, instead of being under their authority."—*Id.*, volume 4, pages 192, 193.

"False ideas and a foolish, misdirected affection have nurtured traits which have made the children unlovely and unhappy, have embittered the lives of the parents, and have extended their baleful influence from generation to generation. Any child that is permitted to have his own way will dishonor God and bring his father and mother to shame."—*Id.*, volume 5, page 325. †

2. "What a reward was Hannah's! and what an encouragement to faithfulness is her example! There are opportunities of in-

estimable worth, interests infinitely precious, committed to every mother. The humble round of duties which women have come to regard as a wearisome task, should be looked upon as a grand and noble work. It is the mother's privilege to bless the world by her influence, and in doing this she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above. But it is only when she seeks, in her own life, to follow the teachings of Christ, that the mother can hope to form the character of her children after the divine pattern."—"*Patriarchs and Prophets*," page 572.)

3. "Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents, is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers, and for all others to whom God has delegated authority."—*Id.*, page 308.)

4. "Dear young friends, that which you sow, you will also reap. Now is the sowing time for you. What will the harvest be? What are you sowing? Every word you utter, every act you perform, is a seed which will bear good or evil fruit, and will result in joy or sorrow to the sower. As is the seed sown, so will be the crop. God has given you great light and many privileges. After this light has been given, after your dangers have been plainly presented before you, the responsibility becomes yours. The manner in which you treat the light that God gives you, will turn the scale for happiness or wo. You are shaping your destinies for yourselves."—"*Testimonies for the Church*," volume 3, page 363.

"A little time spent in sowing your wild oats, dear young friends, will produce a crop that will embitter your whole life; an hour of thoughtlessness—once yielding to temptation—may turn the whole current of your life in the wrong direction. You can have but one youth; make that useful. When once you have passed over the ground, you can never return to rectify your mistakes. He who refuses to connect with God, and puts himself in the way of temptation, will surely fall. God is testing every youth."—*Id.*, volume 4, pages 622, 623.

5. "Timothy's father was a Greek and his mother a Jewess. From a child he had known the Scriptures. The piety that he saw in his home life was sound and sensible. The faith of his mother and his grandmother in the sacred oracles was to him a constant

reminder of the blessing in doing God's will. The word of God was the rule by which these two godly women had guided Timothy. The spiritual power of the lessons that he had received from them kept him pure in speech and unsullied by the evil influences with which he was surrounded. Thus his home instructors had co-operated with God in preparing him to bear burdens.

"Paul saw that Timothy was faithful, steadfast, and true, and he chose him as a companion in labor and travel. Those who had taught Timothy in his childhood were rewarded by seeing the son of their care linked in close fellowship with the great apostle. Timothy was a mere youth when he was chosen by God to be a teacher; but his principles had been so established by his early education that he was fitted to take his place as Paul's helper. And though young, he bore his responsibilities with Christian meekness."—"*The Acts of the Apostles*," pages 203, 204.

LESSON IX — Reverence in the House of God

NOVEMBER 30, 1912

LESSON HELPS: "Testimonies for the Church," volume 5, pages 491-500; *Sabbath School Worker*.

Questions

1. What were God's people anciently taught concerning the sacredness of the sanctuary? Lev. 26:2.
2. When God's people meet to worship Him, who is in their midst, though unseen? Matt. 18:20.
3. How is this Unseen One to be regarded? Rev. 4:8-11.
4. What does the presence of God do for His sanctuary? Ex. 3:1-6; Joshua 5:14, 15.
5. How was His presence manifested in the sanctuary in the wilderness? Ex. 40:33-35.
6. How was His presence revealed when Solomon's temple was dedicated? 2 Chron. 5:13, 14. Note 1.
7. What title is applied to the One who meets with

His people in His earthly sanctuary? Rev. 19:16; 17:14. Compare Matt. 5:34, 35.

8. When Jesus was entering Jerusalem, how was He received? Luke 19:35-38.

9. How reverently do the heavenly beings worship? Isa. 6:1-4. Note 2.

10. When we enter His presence in His earthly sanctuary, how should we prepare to receive Him? Note 3.

11. What instruction is given to believers concerning modesty of apparel? 1 Tim. 2:8-10; 1 Peter 3:3, 4. Note 4.

12. When Jesus saw His temple desecrated, what did He do? John 2:13-16.

13. What songs of praise should be heard in His presence? Ps. 95:1-6. Compare Psalm 150.

14. What should we bring when we come into the Lord's sanctuary? Ps. 96:8; Heb. 13:15, 16.

Notes

1. "From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred things which connect us with God, are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service, has largely passed away. Nevertheless, God Himself gave the order of His service, exalting it high above everything of a temporal nature."—"*Testimonies for the Church*," volume 5, page 491.

2. "If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to the conviction and conversion of other souls. They should remember that

heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed, and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord, and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place, should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight, and suitably impress the heart."—*Id.*, page 492.

3. "I am often pained when I enter the house where God is worshiped, to see the untidy dress of both men and women. If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into His presence to worship Him. What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions?

"In the minds of many, there are no more sacred thoughts connected with the house of God than with the most common place. Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are to meet with God and holy angels. There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship."—*Id.*, pages 498, 499.

4. "All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him. The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments, is a species of idolatry, and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to His glory. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself

into the church. The church should make the word of God her standard, and parents should think intelligently upon this subject. When they see their children inclined to follow worldly fashions, they should, like Abraham, resolutely command their households after them. Instead of uniting them with the world, connect them with God. Let none dishonor God's sanctuary by their showy apparel."—"Testimonies for the Church," volume 5, page 499.

LESSON X — Warning and Invitation

DECEMBER 7, 1912

LESSON HELPS: "Desire of Ages," pages 489, 518-523; "Christ's Object Lessons," pages 252-259; *Sabbath School Worker*.

Questions

1. What admonition is given by the apostle Paul in Heb. 12:1?
2. What wo did Jesus utter against some of the cities of Galilee? Matt. 11:20, 21.
3. What was the result of their unbelief and impenitence? Verses 22-24. Note 1.
4. Why could the children of Israel not enter into the promised land? Heb. 3:19.
5. What warning is given to us? Heb. 4:1. Note 2.
6. What special warning is given to those living in the last days? Luke 21:34. Compare Luke 17:26-30.
7. What are we admonished to do that we may be kept steadfast? Luke 21:36.
8. What warning is given against seeking after the riches of this world? 1 Tim. 6:9-11. Compare 1 John 2:15, 16.
9. What example is recorded as a warning? 2 Tim. 4:9, 10.

10. What renunciation of the world is necessary for the Christian? Luke 14:33. Note 3.

11. By what parable did the Saviour utter a forceful warning against coveting earthly things? Luke 12:15-21.

12. What is the result of allowing worldly things to occupy a place in the heart? Luke 8:14.

13. What warning is given to some who are looking for the coming of Jesus? What will be the result of such unbelief? Matt. 24:48-51.

14. What admonition is given to all? Mark 13:35-37.

15. What comforting promise is given to those who remain steadfast? Rev. 3:10.

16. On whom are we invited to cast our burdens? 1 Peter 5:7.

17. What will this surrender bring to the trusting soul? Matt. 11:28-30. Note 4.

Notes

1. These three cities are mentioned, doubtless, for the reason that it was here that the Lord did much of His labor, and performed many of His wonderful miracles. They had abundant opportunity to see the clear evidence of His Messiahship. But they deliberately rejected Him, and closed their eyes to the light, because of unbelief. Having had greater light than Sodom, their condemnation was correspondingly greater. See John 15:22.

2. "While God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon, will find them. And those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light.

"Distrust of God is the natural outgrowth of the unrenewed heart, which is at enmity with Him. But faith is inspired by the Holy Spirit, and it will flourish only as it is cherished. No man can become strong in faith without a determined effort. Unbelief strengthens as it is encouraged; and if men, instead of dwelling

upon the evidences which God has given to sustain their faith, permit themselves to question and cavil, they will find their doubts constantly becoming more confirmed."—"*Great Controversy*," revised edition, page 527.

3. Consecrated wealth can be a great blessing and one of the instruments for advancing the kingdom of God on earth. The sin is in hoarding it, and using it for selfish purposes, instead of helping needy souls about us.

4. Those who practise sin are the slaves of sin, in bondage to Satan. This is bondage in the truest sense, a load heavy to be borne. Jesus came to deliver the world from the power of evil habits. We are bidden to cast off the binding yoke of Satan, and take the free, easy yoke of Jesus. With the invitation comes the power to do the thing.

LESSON XI — Consecration

DECEMBER 14, 1912

LESSON HELPS: "Christ's Object Lessons," pages 325-365; "Testimonies for the Church," volume 2, pages 282-285; "Steps to Christ," chapter entitled "Consecration"; *Sabbath School Worker*.

Questions

1. When David was preparing to build the temple, what question did he ask the people? 1 Chron. 29:5.

2. With what spirit did the leaders of the people respond? Verse 6.

3. To whom did that which they gave really belong? Verses 10-14. Note 1.

4. What complete consecration is set before us by the apostle Paul? Rom. 12:1, 2. Note 2.

5. How complete was the consecration of the churches of Macedonia? 2 Cor. 8:2-5. Note 3.

6. How fully did Caleb follow the Lord? Num. 14:22-24. Note 4.

7. In the parable of the talents, what did the Lord give to His servants? Matt. 25:14, 15. Note 5.

8. What increase was given to those who consecrated these talents to the Lord? What reward? Verses 16, 17, 20-23.

9. What did the one do who had only one talent? Verse 18.

10. What was the result of neglecting to consecrate to God the talent given him? Verses 24-29. Note 6.

11. What consecration of earthly things does the Lord require? Luke 14:33.

12. What else besides earthly goods must we consecrate to God? What reward is promised? Mark 10:28-30.

13. What answer did Jesus give to the lawyer when asked as to which is the greatest commandment in the law? Matt. 22:35-40.

Notes

1. "All that man received of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to test them,—to sound the depths of their love for Him and their appreciation of His favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver saying, meanwhile, with David, 'All things come of Thee, and of Thine own have we given Thee.'"—"*Patriarchs and Prophets*," page 753.

2. Mind and body are to be yielded to God. All is to be laid on the altar, not a dead but a *living* sacrifice. This is the Lord petitioning *us* to consecrate ourselves wholly to Him. The unyielding life is the citadel of self. This fortress God will not force us to yield, yet nothing else will suffice for deliverance. When once we give up all, making our consecration complete and unconditional, the Lord will flood the soul with the fulness of His blessing.

3. The gifts here mentioned came from poverty. We are told that "Macedonia had lost the benefits of its mines, which the Roman government had apportioned to itself, and was suffering from the weight of taxation." But the joy of a new-found sal-

vation was so great that they forgot their extreme poverty and gave liberally. But above all, they "gave their own selves to the Lord." Herein lies the foundation of all liberality.

4. "I said one day to a great business man, 'How long would you keep a man in your employ if you knew he was half for you and half for your competitor?' He said, 'I should keep him until I found it out.' Stepping over to his private desk, he took out a piece of paper and handed it to me, and I read an iron-clad agreement, which stated that whenever a man became part of this great business concern, he practically said to the representative of the company, 'All my influence is yours, all my strength is yours, all the power I have is yours.' And the merchant said to me: 'When a man signs that contract, we give him the right to use our name. We would not give him this privilege if we could not control him.'"—*"Power," by J. Wilbur Chapman, pages 17, 18.*

5. "The talents that Christ entrusts to His church represent especially the gifts and blessing imparted by the Holy Spirit. . . . But not until after the ascension was the gift received in its fulness. Not until through faith and prayer the disciples had surrendered themselves fully for His working, was the outpouring of the Spirit received. Then in a special sense the goods of heaven were committed to the followers of Christ. 'When He ascended up on high, He led captivity captive, and gave gifts unto men.' 'Unto every one of us is given grace, according to the measure of the gift of Christ,' the Spirit 'dividing to every man severally as He will.' The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God. . . .

"The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service. In becoming His disciples, we surrender ourselves to Him with all that we are and have. These gifts He returns to us purified and ennobled, to be used for His glory in blessing our fellow men.

"To every man God has given 'according to his several ability.' The talents are not apportioned capriciously. He who has ability to use five talents receives five. He who can improve but two, receives two. He who can wisely use only one, receives one. None need lament that they have not received larger gifts; for He who has apportioned to every man, is equally honored by the improvement of each trust, whether it be great or small. The one to whom five talents have been committed is to render the improvement of five; he who has but one, the improvement of one. God expects returns 'according to that a man hath, and not according to that he hath not.'"—*"Christ's Object Lessons," pages 327, 328.*

6. "It was the one with the smallest gift who left his talent unimproved. In this is given a warning to all who feel that the smallness of their endowments excuses them from service for Christ. If they could do some great thing, how gladly would they undertake it! but because they can serve only in little things, they think themselves justified in doing nothing. In this they err. The Lord in His distribution of gifts is testing character. The man who neglected to improve his talent, proved himself an unfaithful servant. Had he received five talents; he would have buried them as he buried the one. His misuse of the one talent showed that he despised the gifts of Heaven." — *Id.*, page 355.

LESSON XII — A Missionary Lesson

DECEMBER 21, 1912

LESSON HELPS: "Great Controversy," chapters 4, 7, 8, 18; *Sabbath School Worker*.

Questions

1. In what instruction does the Lord set forth the position of His people in the world? Matt. 5:13. Note 1.

2. By what other illustration is the high calling of God's people emphasized? Verses 14-16. Note 2.

3. Before Jesus ascended to heaven, what commission did He give to His followers? Matt. 28:18-20. Note 3.

4. To how many has Jesus given a work? Mark 13:34.

5. What was the mission of Jesus into this world? Luke 19:10. Compare John 20:21, 22.

6. Where and when are we to sow the seeds of gospel truth? Eccl. 11:1, 6.

7. What cheering promise is given to those who do this work faithfully? Ps. 126:5, 6.

8. When the Lord healed Hezekiah of a fatal sickness, what wonder was wrought as a sign? Isa. 38:7, 8.

9. Who sent to inquire concerning this miracle? Isa. 39:1; 2 Chron. 32:31.

10. Instead of telling these ambassadors and princes about the true God, and what He had done for him, what did Hezekiah do? Isa. 39:2.

11. What were the results of his failure to reveal the true God to the representatives from Babylon? Verses 3-7. Note 4.

12. When the woman of Samaria found Jesus as her Saviour, what did she do? John 4:28, 29.

13. What were the results of her work? Verse 39. Note 5.

14. What did Andrew do when he found the Saviour? John 1:40, 41.

15. When Philip began to follow Jesus, what did he do? Verse 45.

16. How earnest should we be in the work given us? Why? Eccl. 9:10.

Notes

1. A traveler to the Euphrates relates that when he came to the Valley of Salt he broke off a piece that had been exposed to the rain, sun, and air, and found that, though it had all the sparkle and other qualities of salt, it had lost its savor. This is true of many professed Christians. If we desire to salt the world, we must begin with ourselves. We must *be* good if we wish to *do* good. Salt has preserving qualities; but before its work can be effective in helping the world, it must be brought into close contact with the world.

2. It is said that on the coast of Scotland there is a dangerous rock too small for a lighthouse to be built upon it, but a glass prism set on it with iron stanchions catches the beams from a lighthouse on shore and throws them along the ship's course. In like manner we are to reflect to the world the light of Jesus. It is God's light, and not our own, that we are to give.

3. "The very soul of our religion is missionary, progressive, world embracing; it would cease to exist if it ceased to be mis-

sionary, if it disregarded the parting words of its Founder, 'Go ye therefore, and teach all nations,' etc. The spirit of truth is the life-spring of all religion; and where it exists, it must manifest itself, it must plead, it must persuade, it must convince and convert. There may be times when silence is gold, and speech silver; but there are times also when silence is death, and speech is life,—the very life of Pentecost. Look at the religions in which the missionary spirit has been at work, and compare them with those in which any attempt to convince others by argument, to save souls, to bear witness to the truth, is treated with pity or scorn. *The former are alive; the latter are dying or dead.*'—*Max Müller.*

4. This experience in the life of Hezekiah contains a very practical lesson. In answer to prayer Hezekiah had been healed, and fifteen years added to his life. Besides, the Lord had wrought a great miracle; a wonder had been seen in the heavens. Curious to understand concerning this, an embassy was despatched from Babylon to Jerusalem to make inquiry. A great opportunity was thus given Hezekiah to make known the true God to these representatives of a kingdom. He could bring before them his personal experience, and how, in answer to his earnest request, God's power had been made manifest in his restoration to health. Before him was an opportunity to make a personal appeal to the members of this embassy in behalf of the true God, and lead them to worship the One who had power over the bodies of men, as well as over the planetary system. Instead of this, however, he showed them, doubtless with more or less pride, the increase of his riches, his kingly treasures, his storehouses, his flocks, herds in abundance, and impressed them with the might of his kingdom. No doubt the profusion of wealth and princely establishments created a *desire* to possess this wealth, which resulted later in a conquest of Jerusalem being projected, and Daniel and others being taken to Babylon, where in captivity they made known the true God.

Let us not make a like mistake, when meeting persons in our homes and elsewhere, of spending all our time talking about our own business and secular plans, and the commonplace things of the world, and neglecting to bring before them the goodness and power of God, and the special work now being done in the world. Have we done this? If so, let the experience of Hezekiah serve as a warning.

5. From this example of Jesus, we see how a single soul, though the poorest and most obscure, is worthy of our efforts. We would scarcely have expected a revival of godliness to come to Sychar through such an unlikely instrument. But this woman first had a face-to-face talk with Jesus. This changed her entire life, and she then began personal work for those near at hand.

“In the words spoken to the woman at the well, good seed had been sown, and how quickly the harvest was received! The Samaritans came and heard Jesus, and believed on Him. Crowding about Him at the well, they plied Him with questions, and eagerly received His explanations of many things that had been obscure to them. As they listened, their perplexity began to clear away. They were like a people in great darkness tracing up a sudden ray of light till they had found the day. But they were not satisfied with this short conference. They were anxious to hear more, and to have their friends also listen to this wonderful Teacher. They invited Him to their city, and begged Him to remain with them. For two days He tarried in Samaria, and many more believed on Him.”—“*Desire of Ages*,” page 192.

LESSON XIII — Review

DECEMBER 28, 1912

Questions

1. What was the mission of Jesus to this earth? What do sinners have through the death of Christ? How helpless is man to save himself?

2. Describe man's condition without Christ. From what are believers delivered? To what spiritual life are they called? From what are believers justified?

3. How do sinners become children of God? What change in the life is made necessary? What are the fruits of the Spirit? What is the result of an unfor-giving spirit? Where are Christians exhorted to place their affections?

4. What is assured to the obedient? By what stand-ard will our lives be tested? Relate Abraham's experi-ence in offering up Isaac.

5. What did Jesus say His people would experi-ence in this world? Give examples. Of what value is the trying of our faith? What legacy did Jesus leave with His people when He left the world?

6. Whom has the Lord promised to guide? What invitation does the Lord extend to the weary? Give an illustration of how God cares for His people.

7. What is the greatest personal victory we can gain? What will be considered in the Judgment? What kind of words should we speak? What example has Jesus left us in this matter?

8. What admonition has the Lord given to parents? What to children? How only can the young live a Christian life? What great work has the prophet foretold will be manifested in homes before the Lord comes?

9. Who meets with the people of God when they assemble for worship? What preparation should we make to come into the presence of such a Being? How did Jesus show His displeasure regarding the desecration of His temple when on earth?

10. What hindered ancient Israel's entering into the land of promise? What warnings are given especially for those living in the last days? To what extent must Christians separate from the things of the world? On whom should we cast our burdens?

11. To whom does all in the world belong? To whom do we belong? Relate the parable of the talents. What lesson does this contain for each of us? What did Jesus state was the greatest commandment in the law?

12. By what illustration did Jesus show the place His people occupy in the world? Repeat the gospel commission. Where are we to sow the seed? In what way did King Hezekiah fail to glorify the Lord? Give some instances from the Bible of personal work for souls, and the results.

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Work with the Holiday Books

The new prospectus, with which hundreds of home workers successfully sold our truth-laden small books, adapted for holiday time, last year, has entirely revolutionized the small book work. Now, instead of carrying full books as samples, you have conveniently arranged in a neat, durable binder, sample covers and sheets from as many of the books of the entire list as you wish to sell. These samples are slipped on rings, and may be arranged in any order you desire. Scores of persons, including many children and young people, inexperienced in canvassing, have made this work a success. The following report from one of these shows what may be done:

The largest number of orders I have taken in one day (in five hours), amounted to \$5.85—ten orders. One morning from 9 to 11:30 I took eight orders, amounting to \$3.75. I have never spent a whole day, and many days I could not get out at all. I feel that the Lord has blessed me in this work:

2	Glorious Appearing, cloth	.....	\$1.00
7	Glorious Appearing, board	.....	1.75
1	Gospel Primer, cloth	.....	.60
11	Gospel Primer, board	.....	3.85
5	New Testament Primer, board	.....	1.75
4	Pitcairn	.....	4.00
1	Best Stories, cloth	.....	.75
1	Best Stories, board	.....	.50
1	Paradise Home, cloth	.....	.50
7	Making Home Happy	.....	3.50
1	Making Home Peaceful	.....	.75
1	Those Bible Readings	.....	.75
5	Steps to Christ, gilt	.....	5.00
1	Cobblestones	.....	1.00
4	Bible Child Life	.....	2.00
11	Elo the Eagle	.....	11.00

\$38.70

Begin Early

By taking hold of this work with our small books early this year, such a list as the above can be placed in every community that can be reached. A stock of the prospectus is now on hand, and this, with the order book, which is all the outfit needed, may be secured at once from your tract society for \$1.00, post-paid.

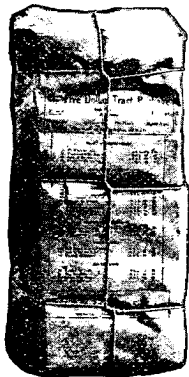
In view of the far-reaching influence of the work of placing such books in the homes of the people, will you not help to circulate them in your neighborhood? You will find it pleasant and profitable, and the Lord will richly bless your efforts. *Write your tract society at once for the new Home workers' booklet* which gives experiences and instruction in methods.

Full List of Books

	Cloth	Board	Commission
Best Stories	\$.75	\$.50	50%
Christ Our Saviour .....	.75	.50	50%
Elo the Eagle	1.00		40%
Gospel Primer .....	.50	.25	50%
Glorious Appearing .....	.50	.25	50%
House We Live In	1.00		40%
Little Folks' Bible Nature....	.50	.25	40%
Making Home Happy .....	.50		40%
Making Home Peaceful .....	.75		40%
New Testament Primer .....	.50	.25	50%
Our Paradise Home .....	.50	.25	50%
Steps to Christ .....	.60	<i>gilt</i> 1.00	50%
Mount of Blessing .....	.75		40%
Story of Pitcairn	1.00		40%
Those Bible Readings .....	.75		40%
Cobblestones	1.00		40%

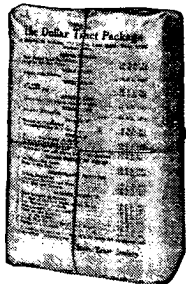
Encouraging Tract Circulation

The Five Dollar Package. Selection for Church Use.



By Express \$6.15

The Dollar Package. For the Individual or Family.



\$1.25 post-paid

Activity in the use of tracts this year exceeds all past records. An enthusiasm in the churches, and at the camp-meetings, has kept large supplies of tracts going out from the publishers. Almost every freight shipment to branch offices and tract societies has carried tracts. One single order recently called for 50 Five Dollar Packages and 150 Dollar Packages (5 large cases). One camp-meeting used 50 Five Dollar Packages, and 100 Dollar Packages. Between January 1 and August 1, 319 Five Dollar Packages and 754 Dollar Packages have been ordered from one publishing house, and large quantities have been supplied in other forms.

Never have there been more apparent results of gospel "seed-sowing." The Lord is leading in this increased missionary activity. Are you personally having a part in it? You may have. Ask your tract society for "Like the Leaves of Autumn," which gives full lists of tracts and best methods of use.