

INTERNATIONAL

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SCHOOL

QUARTERLY

Sabbath School Lessons

FROM THE

Book of Genesis

FOR

SENIOR CLASSES

THIRD QUARTER 1898

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"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6 : 6, 7.

"Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children."—*Mrs. E. G. White.*

PROGRAM FOR FAMILY STUDY OF THE S. S. LESSONS.

SABBATH.—(After church services or at the close of the Sabbath.) Read carefully the lesson for the next Sabbath, and assign verses to be memorized during the week.

SUNDAY.—Name the persons and places mentioned in the lesson, and locate the places on the map. Pronounce and define the hard words.

MONDAY.—Let each tell what he can of the lesson, and then read it over, carefully noting the points which were not remembered.

TUESDAY.—Repeat verses already committed to memory. Read the "Spirit of Prophecy" on the lesson, or study the lesson from the *Instructor* or *Little Friend*.

WEDNESDAY.—Let each give a synopsis of the lesson, or tell the lesson story. Look up the ancient manners and customs referred to.

THURSDAY.—Name again the persons mentioned, and tell what each said or did. Give time and place of each event.

FRIDAY.—Ask the questions from the lesson book, study the notes, and repeat the memory verses.

SABBATH.—Let each repeat as much of the lesson scripture as possible. Give each one the privilege of questioning others upon the lesson. Relate personal experiences in which the truths of the lesson have been helpful.

(This program is simply suggestive and can of course be varied to suit circumstances, but we do urge upon all the necessity of daily, systematic study of the scriptures covered by the Sabbath-school lessons.)

SABBATH SCHOOL LESSONS

FROM THE

BOOK OF GENESIS

For Senior Classes

THIRD QUARTER, 1898.

PREFACE.

THE book of Genesis is a sacred history, and a divine revelation of the "beginning of things." It makes known man's high origin as the offspring of God in creation. Compared with secular history, it is indeed prehistoric, and in the positive truthfulness of its statements it antedates the discovery, and puts to shame the assumptions, of geological science. Speaking of the record of creation, Weidner well says, "We have a plain, simple account of the works of God, and though it is deep and beyond our comprehension, nevertheless, from this first page of the Bible a child may learn more in an hour than all the philosophers of the world were able to discover without it in four thousand years." It is the book of the Bible, adapted alike to the study of old and young. Its history, description, and biography fascinate the children, while its divine philosophy and grand summaries of the infinite thought captivate, astonish, and confound even the noblest soul of the most intellectual man. That it is inspired, and that it was written by Moses, is here taken for granted.

In studying this series of lessons the following order is thought by the writer to be best: (a) Read carefully the verses in Genesis several times. (b) Question every thought individually, and in its connections with other portions of the lesson. (c) Read and answer the questions on the text in the lesson

pamphlet. (*d*) Outline the lesson on paper. (*e*) Ask and answer questions from your outline. (*f*) Fix your outline in memory, and recite the lesson mentally from it. (*g*) Look over the questions for "additional study," and trace out those lines of thought in which you may be especially interested. (*h*) Critically read the notes. (*i*) Set apart a definite time during the week for reading the articles referred to in "Patriarchs and Prophets," etc. (*j*) Be sure to review mentally every week, the previous lessons from the outlines you have already made and learned. (*k*) Study to know the truth and to obey it, remembering that "if any man willeth to do His will, he shall know of the teaching." Those who have courage enough to follow the above plan will not fail to receive much good from the study of the book of Genesis.

References to "Patriarchs and Prophets" are to the subscription edition.

LESSON I.—July 2, 1898.

CREATION WEEK.

(Gen. 1 : 1-19.)

1. Who is the first person mentioned in the Bible? What is He there represented as doing? At what time? Verse 1. Note 1.

2. In what condition was the earth? In what was the earth shrouded? What moved upon the waters? Verse 2.

3. What was God's first command, and what was the result? Verse 3. Note 2.

4. Who saw the light, and what did He say of it? Could the light and darkness dwell together? Verse 4.

5. What did He call the light? What the darkness? What constituted the first day? Verse 5. What has constituted every day since then? Note 3.

6. What was God's second command? What was the result? Verses 6, 7.

DONATIONS THIS QUARTER FOR MISSION WORK

7. On what day was this work done? Verse 8.
8. What was God's third command? With what result? Verse 9.
9. What was the dry land called? What was the gathering together of the waters called? What was the character of this work? Verse 10.
10. What was God's fourth command? What was the result? What is said in reference to this work? Verses 11, 12.
11. What day of creation week is now past? Verse 13.
12. What command was given on the fourth day? Verse 14.
13. Where were these lights placed, and for what purpose were they made? Verses 14 to 18.
14. What other lights did God make? Verse 16. Note 4.
15. On what day did God place the lights in the firmament? Verse 19.

READINGS.

Chapter on "The Literal Week" in "Christian Education," pp. 190-197; also in "Patriarchs and Prophets," pp. 111-116. "The Gospel in Creation," pp. 13-124.

NOTES.

1. The first verse of the Bible reveals God as Creator; the last, as Redeemer; and both, like every verse between the two, reveal Him as He is, a God of love. To fallen man the Gospel in creation becomes the Gospel of salvation. But lost man may not see God in the book of nature either as Creator or as Redeemer; therefore, God in His mercy and love has given him the book of Revelation. But even here man sees only in part. In Gen. 1: 1 are revealed the deep things of God in mysteries. "In the beginning"—who can tell just when?—"God"—who can find Him out unto perfection?—"created"—who can explain the secret of the process?—"the heaven and the earth"—who has comprehended their range or their glory? But this is the Christian's God. "God is light, and in Him is no darkness at all;" and yet "clouds and darkness are round about Him." By hiding He reveals Himself. His works and His manner of working are mysteries. He has robed all nature in garments which man can not fully rend: "Lo, these are but the outskirts of His ways; and how small a whisper do we hear of Him! but the thunder of His power who can understand?" Job 26: 14, R. V. In this connection read "God in Nature," by Mrs. E. G. White, as recorded in *General Conference Bulletin* for

1897, No. 5, pp. 73, 74; or in "Special Testimonies on Education," pp. 56-62.

2. It is not beyond the power of faith to see that when He who is the light of the whole universe, in whom there is no darkness at all, who dwelleth in the light unapproachable, and in whose presence the sun is ashamed, was present, and said, "Let there be light, and there was light," that it should exist even before the sun was made on the fourth day. It is not hard for the child of trust to believe that He who now uses the sun to cause the "grass to grow for the cattle and herb for the service of man," should by His own light cause the grass, herbs, and trees to spring forth in a single day, carpeting the whole earth with living green, lofty trees and magnificent flowers.

3. The infinite power of Him who upholds all the numberless worlds in limitless space, may not be called in question by finite man. To the Christian it is not a thing incredible that God should make this world and our solar system in just six days of twenty-four hours each, and in just the order named in the Mosaic record. On the contrary, it is just what we would expect of Him, that He should do a definite work in a definite time. For "He taketh up the isles as a very little thing," and the nations are to Him "as the small dust of the balance." It is in perfect harmony with His manner of working when upon the earth, in the healing of diseases and in the performance of the miracles of bread and wine, and of stilling the waves of the sea. It is just what we would expect of Him who takes note of the fall of the sparrow as well as the fall of the world. Our earth, compared with the universe of worlds, is, as it were, but a grain of sand upon the seashore. God has not revealed to us the process of creation further than that "He spake, and it was; He commanded, and it stood fast;" and this is enough so that by faith we may understand.

4. The expression "the stars also," calls attention to the fact that God made the stars as well as the sun and the moon. The names of the planets which revolve around our sun, in the order of their distances from it, are Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, and Neptune.

ADDITIONAL STUDY.

1. Christ was with the Father before the world was. John 17:5; 1:1, 2; Prov. 8:22-30.

2. Christ made the worlds. Heb. 1:2; John 1:3, 10; Eph. 3:9; Acts 17:24, 25; Neh. 9:6; Col. 1:16.

3. He upholds all things. Matt. 28:18; Col. 1:17; Ps. 51:12; Neh. 9:6.

DONATIONS THIS QUARTER FOR MISSION WORK

4. How the earth was made. Ps. 33:6-9; Jer. 51:15; 32:17; Ps. 104:24.
5. How did the Lord heal the diseases of the people when He was on the earth? Luke 6:19, R. V.
6. All things were made for Him. Prov. 16:4; Rev. 4:11; Col. 1:16.
7. Therefore the earth is His. Ps. 95:5; 24:1.
8. The earth was made to be inhabited. Isa. 45:18.
9. He gave it to man. Ps. 115:16.
10. By what does Satan claim it?—By usurpation.
11. Compare the beginning of creation as recorded in the first verses of Genesis with the record in John 1:1-3. Why should Christ be called the Word?

LESSON II.—July 9, 1898.

CREATION WEEK—Continued.

(Gen. 1:20-31; 2:1-6.)

1. REVIEW mentally the work of the first four days of creation week.
2. What command was made on the fifth day? Gen. 1:20.
3. What did it produce? What did God say concerning this work? Verse 21.
4. What blessing did God pronounce upon these creatures of His hands? Verse 22.
5. How long was this day? Verse 23.
6. What command was given next? What did it produce? Verses 24, 25. Note 1.
7. What consultation was held over the creation of man? Verse 26. Note 2.
8. What was the result of the consultation? Verse 27.
9. What blessing did the Lord pronounce upon this holy pair, and what dominion did He give them? Verse 28. Note 2.
10. What was to be their food? Verse 29.

11. What was the only food for beasts, birds, and creeping things? Verse 30.

12. What did the pure eye of God now behold? On what day was this? Verse 31. Note 3.

13. What was now finished? Gen. 2:1.

14. How did God celebrate the work of creation? Verse 2.

15. What did He do after the day was past? Why? Verse 3.

16. Give the summary found in verses 4, 5.

17. How was the earth watered before the flood? Verse 6. Note 4.

READINGS.

“The Creation,” “Patriarchs and Prophets,” pp. 44-48.
 “Gospel in Creation,” pp. 134-169. “The Lord’s Day the Test of the Ages,” pp. 9-21.

NOTES.

1. The word, “after his kind,” in verses 11, 12, 24, and 25, refer to the different species of plants and animals, showing that there was order in the work of creation. There could be no more simple, accurate, general, and therefore scientific classification of plants and animals than that given in these verses. Scientific *facts* are always in harmony with the record of Inspiration. The Word of God deals only with facts,—truth and its underlying principles. Its language is always positive. It does not give expression to opinions or theories or hypotheses, as do the words of men. The story of nature since the fall is not a perfect story of creation. The curse rests upon the face of nature and upon man; and he who, independent of divine revelation, undertakes to account for creation, falls into various absurd theories of the evolution of man, or hypotheses as to the origin of the world. The Bible is the most scientific book ever written; for it contains truths, facts, and principles which, when sought for by the divine enlightenment of the Holy Spirit, will guide into all truth. This is the science of salvation, which is the science of sciences.

2. “Let Us make man in *Our* image,” indicates a consultation of the Father with the Son, and shows that both alike were engaged in the work of creation. The fact that man was made in the image of God, constituted him the rightful ruler of the world, under God, so long as he retained that image.

3. When the pure eye of God looked down upon His handiwork at the beginning of the seventh day, it beheld the earth

full of His riches (Ps. 104:24), full of His goodness (Ps. 33:5), full of His knowledge (Isa. 11:9), man upright, in His own image, the face of nature reflecting the light of His own countenance, so that "the earth shined with His glory" (Eze. 43:2); and then He whose glory is above the earth and the heavens (Ps. 148:13; 8:1), exclaimed, "Exceeding good." And then it was that "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7); and Adam and Eve, enlivened by that shout, enraptured by that song, and encircled by that glory, could but cry out in the fulness of their souls, "Great and marvelous are Thy works, Lord God Almighty" (Rev. 15:3); "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (Ps. 73:25). Thus was given to Adam and Eve an example of how they should observe every Sabbath day from that time on throughout the ceaseless ages of eternity, to the praise, honor, and glory of Him whose right it is to reign. There is no subject of study which so arouses all the energies of the being as that of creation and redemption. He who with the simple trust of a little child accepts the record of creation as given in the first chapter of Genesis, will even now in this age of infidelity and atheism, believe every word of the Book of books.

4. "The world before the flood reasoned that for centuries the laws of nature had been fixed. The recurring seasons had come in their order. Heretofore rain had never fallen; the earth had been watered by a mist or dew."—*Patriarchs and Prophets*, p. 96.

ADDITIONAL STUDY.

1. How many commands in all were made during the six days?
2. Who only is in the express image of His Father's person? Col. 1:14, 15; Heb. 1:2, 3.
3. For whom was man made? Isa. 43:7.
4. When and for whom was the Sabbath made? Was it, then, for Adam in Eden? By what three acts was it made?
5. What was it to commemorate? When, then, should man most earnestly study the works of God? Ps. 92:4, 5. See title of the psalm. What work does God perform on all days alike? John 5:17; Heb. 1:3.
6. For what did God bless and sanctify the day? Why did He bless Adam and Eve? Why did He bless Abraham? Why does He bless us?

7. What did God pronounce man when He made him? Gen. 1:31; Eccl. 7:29.

8. Did God become weary as Creator? Isa. 40:28.

9. Show that the days of creation were literal days of twenty-four hours each.

10. What do the words "generation" and "day" mean in Gen. 2:4?

11. Note the order of creation: (1) Inorganic matter; (2) vegetable life; (3) lower order of animal life; (4) man, the crowning work of creation

LESSON III.—JULY 16, 1898.

EDEN.

(Gen. 2:7-25.)

1. REVIEW mentally the record of creation week.

2. Out of what was man formed? How did he become a living soul? Verse 7. Note 1.

3. Who planted the garden of Eden? For whom? In what part of Eden was the garden? Verse 8.

4. What kind of trees were made to grow in this Paradise? Verse 9.

5. How was it watered? Into how many parts was it divided? Verse 10.

6. Name these four rivers. Verses 11-14.

7. What was man's occupation in the garden? Verse 15. Note 2.

8. What freedom did man have in this Paradise? Verse 16.

9. What slight prohibition did the Lord place upon Adam and Eve? What would be the consequence of disobedience? Verse 17.

10. Why did the Lord make woman? Verses 18, 20. Note 3.

11. For what purpose did the Lord bring the animals to Adam? Did Adam name them rightly? Verses 19, 20.

DONATIONS THIS QUARTER FOR MISSION WORK

12. Was there anything among the animals "answering to Adam"? Verse 20.

13. Describe the making of woman. Verses 21, 22.

14. When the Lord brought her to Adam, what did he call her, and why? Verse 23.

15. When was the marriage ceremony first instituted? What relation should exist between man and wife? Verse 24. Note 3.

16. In their innocency were Adam and Eve ashamed? Verse 25. Note 4.

17. Of what is this lesson an expansion?

READINGS

"Patriarchs and Prophets," pp. 48-51. Pamphlet, "Redemption," by Mrs. E. G. W., pp. 5-9. "Christian Education," pp. 207, 208.

NOTES.

1. In verse 7 is the inspired record of the origin of man. He was formed out of the dust of the ground, and then by the breath of God became a living soul. For continued existence Adam and Eve were dependent upon the tree of life (Gen. 3:22); so, being probationers in Eden (Gen. 2:17), they were not *immortal* even then, much less since that time. Man is now wholly mortal. "Dying thou shalt die," refers to the whole man.

2. "The Lord knew that Adam could not be happy without labor; therefore, He gave him the pleasant employment of dressing the garden. And, as he tended the things of beauty and usefulness around him, he could behold the goodness and glory of God in His created works. Adam had themes for contemplation in the works of God in Eden, which was heaven in miniature. God did not form man merely to contemplate His glorious works; therefore, He gave him hands for labor, as well as a mind and heart for contemplation. If the happiness of man consisted in doing nothing, the Creator would not have given Adam his appointed work. Man was to find happiness in labor as well as in meditation. Adam could take in the grand idea that he was created in the image of God, to be like Him in righteousness and holiness. His mind was capable of continual cultivation, expansion, refinement, and noble elevation; for God was his teacher and angels were his companions."—*Redemption, E. G. W., pp. 7, 8.*

3. "God Himself gave Adam a companion. He provided an 'helpmeet for him,'—a helper corresponding to him,—one

who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him, as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation."—*Patriarchs and Prophets*, p. 46.

4. Adam and Eve being made "in the image of God," and "but little lower than the angels," the glory of God must have shined forth from them as from no other portion of His creation on the earth. They "were draped in light, as were the heavenly angels."—*Spirit of Prophecy*, vol. 1, p. 41. "The robe of light which had enshrouded them, now disappeared."—*Patriarchs and Prophets*, p. 57. This chapter shows that Adam and Eve talked with God in Eden. "The pure in heart live as in the visible presence of God during the time He apportions them in this world. And they will also see God face to face in the future immortal state, as did Adam when he walked and talked with God in Eden."—*Mount of Blessing*, p. 43.

ADDITIONAL STUDY.

1. Out of what did the Lord make man? animals? plants? minerals? the earth? See note 1.

2. Compare the first and second Adams. 1 Cor. 15: 44-48.

3. Note the description of the tree of life given in Eze. 47: 12 and Rev. 22: 2.

4. Show that woman was created on the sixth day. Gen. 1: 27, 28; 2: 1.

5. Why was it important that Adam and Eve should observe the Sabbath in Eden? "Patriarchs and Prophets," pp. 47, 48.

6. Why was labor essential to the happiness of Adam and Eve in Eden? "Patriarchs and Prophets," p. 50.

7. The Lord said, "It is not good that the man should be alone." Was it good for Eve?

8. Adam named everything over which he was given dominion. Who knows the names of all things? Ps. 147: 4; Isa. 40: 26; 45: 3, etc.

9. Who will have a right to the tree of life by and by? Rev. 22: 14.

DONATIONS THIS QUARTER FOR MISSION WORK

10. What two sacred institutions are as old as the world? Give proof.

11. Do you know what it is to walk and talk with God?

LESSON IV.—JULY 23, 1898.

THE FALL OF MAN.

(Gen. 3: 1-24.)

1. WHAT was the character of the serpent? What question did he ask the woman? Verse 1.

2. What reply did Eve make? Verses 2, 3.

3. Did the serpent agree with what the Lord had said? Verse 4.

4. What did he say would take place on the day that she should eat of the tree? Verse 5.

5. What enticements did Eve have to induce her to eat? What influence did she have over Adam? Verse 6.

6. What was the effect of their partaking of the forbidden fruit? Verse 7.

7. Who appeared in the cool of the day? What effect did it have over the fallen pair? Verse 8. Why?

8. What question did the Lord ask Adam? Verse 9.

9. What reply did Adam make? Verse 10.

10. What question did the Lord then ask him? Verse 11.

11. What two persons did Adam blame for his sin? Verse 12.

12. What did the Lord then say to Eve? Upon whom did she endeavor to place the guilt? Verse 13.

13. What curse did the Lord pronounce upon the serpent? Verse 14.

14. What did He say He would place between the serpent and the woman? Verse 15. Note 1.

15. What was the woman's punishment? Verse 16.

16. What did He say to Adam? Verses 17-19.

17. What name did Adam now give to the woman? Why? Verse 20.

18. What kind of clothes did the Lord now give to Adam and Eve? Verse 21.

19. Of what was this a symbol?—Death. Note 2.

20. What was the knowledge that they received to make them as gods? Verse 22. See also verse 5.

21. Did the Lord permit Adam and Eve to partake of the tree of life after they sinned? Why not? Verse 22.

22. Did man remain in the garden? Why not? What then became his occupation? Verse 23.

23. What did the Lord place at the east of the garden? What for? Verse 24.

READINGS.

“Patriarchs and Prophets,” pp. 52–70. “Great Controversy,” pp. 531–556, 505–510.

NOTES.

1. God, knowing all things, did not consult with Adam and Eve with reference to the laying of the plan of salvation; but even before announcing to them their punishment, He lovingly pointed them forward to the Life-giver, to the “Lamb of God which taketh away the sin of the world.” In this promise, the “enmity,” is contained the whole plan of salvation, and that mighty struggle between the powers of light and darkness which will finally result in the utter destruction of sinners and Satan, of sin and death.

“When the Lord Jesus visited our earth, He brought with Him renovating energy. He put enmity between the seed of the woman and the serpent. But there is no enmity between fallen angels and fallen men. Both, through apostasy, are evil; and wherever there is evil, with no disposition to repent, it will always league with Satan against God.”—*Review*, Jan. 26, 1897.

“God declares, ‘I will put enmity.’ This enmity is not naturally entertained. When man transgressed the divine law, his nature became evil, and he was in harmony and not at variance with Satan. There exists naturally no enmity between sinful man and the originator of sin. Both became evil through apostasy. . . . It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would con-

tinue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts, enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above."—*Great Controversy*, pp. 505, 506. God's love in the heart *constrains* the righteous, but, not being in the hearts of the wicked, it only *restrains* them.

2. "The halo of glory, which God had given to holy Adam to cover him as a garment, departed from him after his transgression. The light of God's glory could not cover disobedience and sin." When the plan of salvation had been announced to Adam and Eve, God made them coats of skins, in order to turn their minds back to Christ, through whom only they could be clothed with the robes of His righteousness.

ADDITIONAL STUDY.

1. What is the difference between the wisdom of God and the wisdom of the serpent? Matt. 10:16; 1 Cor. 1:18-20; 3:19.

2. How did Satan speak through the serpent? how through Eve? How does he speak through wicked men?

3. What addition did Eve make to the prohibition of God? Gen. 2:17; 3:3. Is this natural with people to-day?

4. Trace the different steps in the fall of Eve; in the fall of Adam. See "Patriarchs and Prophets," pp. 53-58.

5. How did Adam and Eve first know that they had sinned? How do you know when you have sinned?

6. When was the plan of redemption laid? Was Adam consulted with reference to it? Rev. 13:8; Gen. 3:15.

7. What was Adam's first nature? what is ours? What was his second? What may ours be?

8. What does the curse pronounced upon the serpent imply concerning his previous station? What was Satan's original position?

9. Compare the temptation of Adam and Eve with that of Christ in the wilderness. Matt. 4:1-11. See "Redemption," pp. 30-56, or "Great Controversy," vol 2, pp. 85-98.

10. What became of the garden of Eden?

11. Is fallen man in the image of God? How may he be restored?

12. Why did Adam's transgression bring death upon all his dominion?

13. What will be restored in Christ?

14. Trace the origin of Satan, and then consider his end. Eze. 28: 11-19.

15. What in this lesson shows that the law of God is as immutable as His character? "Patriarchs and Prophets," p. 70.

16. What in this lesson shows that the work of the Christian is aggressive—that Christ would come into this world to cast out Satan?

LESSON V.—July 30, 1898.

CAIN AND ABEL.

(Gen. 4: 1-16, 25, 56.)

1. WHAT two representatives of the human race are introduced in verses 1, 2? Note 1.

2. What were their respective occupations? Verse 2.

3. What offering did Cain bring to the Lord? Verse 3.

4. What was Abel's offering? Verse 4.

5. How did the Lord regard these offerings? Verses 4, 5.

6. What effect did this have upon Cain? Verse 5.

7. What two questions did the Lord ask Cain? Verse 6.

8. What would be the result of his doing well? of his not doing well? Verse 7. What respect did the Lord show toward the first-born? Verse 7.

9. Notwithstanding this what did Cain do? Verse 8. Why? I John 3: 12.

10. What question did the Lord now ask Cain? What reply did Cain make? Gen. 4: 9.

11. What spoke the crime of Cain? Verse 10.

DONATIONS THIS QUARTER FOR MISSION WORK

12. What curse was pronounced upon Cain? Verses 11, 12.
13. What did Cain say in regard to his punishment? Verse 13.
14. Was he able to see the Lord after this? How did he feel toward his fellow-men? Verse 14.
15. What did the Lord do to show Cain that he still desired him to repent? Verse 15.
16. Where did Cain now take up his abode? Verse 16.
17. Who took the place of Abel? Verses 25, 26.
18. What lessons do you learn from Cain's life? From Abel's?

READINGS.

"Patriarchs and Prophets," pp. 71-79.

NOTES.

1. "Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favor with God. It is only through the merits of Jesus that our transgressions can be pardoned. Those who feel no need of the blood of Christ, who feel that without divine grace they can, by their own works, secure the approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin.

"The class of worshipers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle,—that man can depend upon his own efforts for salvation. It is claimed by some that the human race is in need, not of redemption, but of development,—that it can refine, elevate, and regenerate itself. As Cain thought to secure the divine favor by an offering that lacked the blood of a sacrifice, so do these expect to exalt humanity to the divine standard, independent of the atonement. The history of Cain shows what must be the result. It shows what man will become, apart from Christ. Humanity has no power to regenerate itself. It does not tend upward, toward the divine, but downward, toward the Satanic. Christ is our only hope. 'There is none other name under heaven given among men, whereby we must be saved.' 'Neither is there salvation in any other.'"—*Patriarchs and Prophets*, pp. 72, 73.

2. "'And Cain was very wroth, and his countenance fell.'

How easily the temper of the disobedient toward God is stirred when his plans do not carry, and he is disappointed in his expectations!

"The Lord saw the wrath of Cain; He saw the falling of his countenance. Thus is revealed how closely the Lord marks man's every action, all his intents and purposes, yes, even to the expressions of his countenance. This, though man may say nothing, expresses his refusal to do the way and will of God.

"Mark the words of the Lord. 'And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?' These questions may be addressed to every one who, like Cain, reveals his passion because he is not commended by others when acting out the promptings of Satan, and which are in direct opposition to the requirements of God."

ADDITIONAL STUDY.

1. How did the Lord show respect unto Abel and to his offering?
2. What in this lesson shows that partial obedience is insufficient?
3. Did Abel have faith in the coming Redeemer? Did Cain? Heb. 11:4.
4. Was Cain the victim of an arbitrary purpose?
5. Note the order of Cain's fall: lack of faith, wilful, wrath, fallen countenance, did not do well, unrepentant, committed the sin which lay at the door.
6. Why did Cain slay his brother? 1 John 3:12. Why does the world hate Christ and His followers? John 3:20; 15:18-20.
7. How did Cain show his lack of belief in the omnipresence, omniscience, and omnipotence of God?
8. Trace the connection between Cain's sin and the flood.
9. Did Cain and his descendants observe the Sabbath? Why not? James 2:10.
10. Through which line of descendants did polygamy enter? Gen. 4:19.
11. In whose image and likeness was Adam? Seth? Gen. 5:1, 3. "Patriarchs and Prophets," p. 80.
12. From the genealogy of the ten antediluvian patriarchs determine the age of the world before the flood.

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LESSON VI.—August 6, 1898.**ENOCH AND NOAH.**

(Genesis 5 and 6.)

1. NAME the patriarchs from Adam to Noah.
 2. What brief biography is given of Enoch? Gen. 5: 21-24.
- Note 1.
3. Notwithstanding his preaching and influence, what wickedness prevailed? Gen. 6: 1, 2.
 4. What solemn statement and prophecy did the Lord make concerning man? Verse 3.
 5. Describe the natural ability of the antediluvians. Verse 4.
- Note 2.
6. What was their character in general? Verse 5.
 7. How was the Lord affected by their course? Verse 6.
 8. What did He say He would do? Why? Verses 7, 13, 17.
 9. Who found grace in the eyes of the Lord? Verse 8.
 10. Describe Noah's character. Verse 9.
 11. Give the names of his three sons. Verse 10.
 12. What was the condition of the earth? Verse 11.
 13. What made it so? Verse 12.
 14. What did the Lord tell Noah to do? Verse 14.
 15. Describe the ark. Verses 15, 16.
 16. What covenant did God establish with Noah? Verse 18.
 17. What animals was Noah to take into the ark with him? How many of each kind? For what purpose? Verses 19, 20.
 18. How were they to be provided for? Verse 21.
 19. How faithfully did Noah obey? Verse 22.
 20. What lessons do you learn from the lives of these two holy men?

READINGS.

"Patriarchs and Prophets," pp. 80-98.

NOTES.

1. "Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a

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hermit, shutting himself entirely from the world; for he had a work to do for God in the world. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of the Lord.

"His heart was in harmony with God's will; for 'can two walk together, except they be agreed?' And this holy walk was continued for three hundred years. There are few Christians who would not be far more earnest and devoted if they knew that they had but a short time to live, or that the coming of Christ was about to take place. But Enoch's faith waxed the stronger, his love became more ardent, with the lapse of centuries.

"Enoch was a man of strong and highly cultivated mind, and extensive knowledge; he was honored with special revelations from God; yet being in constant communion with Heaven, with a sense of the divine greatness and perfection ever before him, he was one of the humblest of men. The closer the connection with God, the deeper was the sense of his own weakness and imperfection."—*Patriarchs and Prophets*, p. 85.

2. "They [the antediluvians] possessed great physical and mental strength, and their advantages for acquiring both religious and scientific knowledge were unrivaled. It is a mistake to suppose that because they lived to a great age their minds matured late; their mental powers were early developed, and those who cherished the fear of God and lived in harmony with His will, continued to increase in knowledge and wisdom throughout their life. Could illustrious scholars of our time be placed in contrast with men of the same age who lived before the flood, they would appear as greatly inferior in mental as in physical strength."

"Adam had learned from the Creator the history of creation; he himself witnessed the events of nine centuries; and he imparted his knowledge to his descendants. The antediluvians were without books, they had no written records; but with their great physical and mental vigor, they had strong memories, able to grasp and to retain that which was communicated to them, and in turn to transmit it unimpaired to their posterity. And for hundreds of years there were nine generations living upon the earth contemporaneously, having the opportunity of consulting together and profiting each by the knowledge and experience of all."—*Patriarchs and Prophets*, pp. 82, 83. Note that Adam lived with Methuselah, Noah's grandfather, 243 years; with Lamech, Noah's father, 56 years; with Enoch, 308 years; and that Methuselah lived until the year of the flood. Thus the antediluvians not only had the indisputable evidence of the garden, with its cherubim-guarded gates, but the personal

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instruction of Adam through Methuselah until the time of the Deluge.

ADDITIONAL STUDY.

1. How did Enoch know that he pleased God? Heb. 11 : 5. May we also have this evidence?
2. Of whom was Enoch a type?
3. What revelations did God make to Enoch concerning the future? Jude 14, 15.
4. By what did Noah obey the Lord in preparing the ark? Heb. 11 : 7. See also Rev. 14 : 12.
5. Of what was Noah a preacher? 2 Peter 2 : 5.
6. What false science is taught now the same as was taught by the unbelieving antediluvians?—The exaltation of nature above nature's God. 2 Peter 3 : 4.
7. Compare Noah's time and ours. Matt. 24 : 37-39; Luke 17 : 26, 27.

LESSON VII.—August 13, 1898.

THE DELUGE.

(Genesis 7.)

1. WHAT invitation did the Lord give to Noah and his house? Why was Noah, with his household, saved? Verse 1.
2. What preference was shown towards clean beasts? Verse 2.
3. What order was given concerning the fowls of the air? For what purpose were all these taken into the ark? Verse 3.
4. What did the Lord say He would do after seven days? For how long? For what purpose? Verse 4. See R. V.
5. How did Noah regard the Lord's command? Verse 5.
6. How old was Noah at this time? Verse 6.
7. Who went into the ark with him? Verse 7.
8. What remarkable event now took place? Verses 8, 9, 13-16.

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9. Who shut the door? Verse 16.
10. How was Noah's faith tested? Verse 10.
11. Describe the flood which followed. Verses 11, 12, 17-20.
12. On what day of Noah's life did the Deluge begin? What happened to all the fountains of the great deep? to the "flood-gates" of heaven? Verse 11. Note.
13. How long did the rain continue? Verses 12, 17.
14. How extensive was the flood? Verse 19.
15. How high did the waters reach? Verses 19, 20.
16. What now became of man and animal alike? Verses 21-23.
17. Who only remained alive? Verse 23.
18. How long did the waters prevail upon the earth? Verse 24.

READINGS.

"Patriarchs and Prophets," pp. 98-104; "Great Controversy," pp. 613-652.

NOTE.

Note that the book of Genesis is a definite revelation. It is just as precise and sacred a history as the book of Revelation is definite and divine as prophecy. It is the only authentic record of the world before the Deluge, and perhaps for a long time thereafter. It is beautiful in its simplicity, and glorious in its expression of the infinite thought of God towards man in the gospel of creation and redemption.

The flood of waters reveals to us the present state of the world as no geological or astronomical science can. The wonderful changes wrought in the earth can only be imagined from that which is now seen in the things of nature, or known from divine revelation itself.

ADDITIONAL STUDY.

1. What did the shutting of the door of the ark mean to the antediluvians? What did it mean to Noah?
2. What kind of sorrow, repentance, and fear did that guilty race manifest after the closing of the door? How will it be after the closing of the door of mercy?
3. What destruction is soon coming upon the world? 2 Peter 3: 5-7, 10.

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4. Note the special sins which characterized the antediluvian world, and compare with 2 Tim. 3: 1-7, etc.

5. Noah was a preacher of righteousness. What special message is to be given now?

6. What test will the people of God have to bear after the close of probation? Will they be preserved from harm? Jer. 30: 5-7; Psalms 91; Rev. 3: 10; Isa. 27: 5.

7. What became of the earthly paradise?

LESSON VIII.—August 20, 1898.

THE DRYING OF THE WATERS.

(Genesis 8.)

1. REVIEW carefully the main features of the last two lessons.

2. What did the Lord do? Verses 1, 2.

3. When did the waters begin to decrease? Verse 3.

4. When and where did the ark find a resting-place? Verse 4.

5. When were the tops of the mountains seen? Verse 5.

6. In what manner did the waters decrease? Verses 3, 5. See margin.

7. At the end of forty days more, what did Noah do?

8. What other bird did he send forth, and what did this bird do? Verses 8, 9.

9. At the end of seven days more what did he do? Verse 10.

10. What emblem did the dove bring back? What did it mean to Noah? Verse 11.

11. How long before he sent the dove again? With what result? Verse 12.

12. When did Noah look out and find the ground dry? Verses 13, 14.

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13. What command did he now receive from the Lord? Verses 16, 17.

14. How did he regard that command? Verses 18, 19.

15. How did Noah now show his gratitude to God and faith in Christ? Verse 20.

16. Did the Lord accept the offering? What did He say in His heart? Verse 21. See note.

17. What did He say should not cease so long as the earth remains? Verse 22.

READINGS.

“Patriarchs and Prophets,” pp. 111-116, or “Christian Education,” pp. 190-197.

NOTE.

“If God's revealed will is so difficult to be understood, certainly men should not rest their faith upon mere suppositions in regard to that which He has not revealed. God's ways are not our ways, neither are His thoughts our thoughts. Human science can never account for his wondrous works. God so ordered that men, beasts, and trees, many times larger than those now upon the earth, and other things, should be buried in the earth at the time of the flood, and there be preserved to evidence to man that the inhabitants of the old world perished by a flood. God designed that the discovery of these things in the earth should establish the faith of men in inspired history.”—*Spirit of Prophecy, vol. 1, p. 90.*

ADDITIONAL STUDY.

1. Does the Lord ever forget His children? Isa. 49:15, 16.
2. How long was Noah in the ark?
3. What in this lesson shows that Noah regarded the weekly division of time, and therefore the Sabbath?
4. Note that Noah came forth from, as well as went into, the ark at the command of God. What lesson do you learn from this?
5. Why did Noah make an offering of *every* kind of clean beast and fowl? Why offer *clean* beasts and fowl?
6. What evidence does the earth itself give of a universal flood?

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LESSON IX.—August 27, 1898.**BOW OF PROMISE; TOWER OF BABEL.**

(Gen. 9:1-19; 11:1-9.)

1. How did God further show His recognition of Noah's offering of faith? Gen. 9:1.
2. How was man to be regarded by the animal creation? Verse 2.
3. That their lives might be preserved, what permission was now granted? Verse 3. Note 1.
4. What restriction was made in the eating of flesh meat? Verse 4. Why? Lev. 17:14.
5. What value is placed on the life of man? Why? Vs. 5, 6.
6. What everlasting covenant did God make with all flesh? Verses 9-11, 15. Note 2.
7. What was to be the token of the covenant? Verses 12-14, 16, 17.
8. Did the world retain the truth expressed in this token? See Gen. 11:1-9.
9. How many languages were spoken at this time? Verse 1.
10. What is said of the sons of Noah? Gen. 9:18, 19.
11. What is contained in chapter 10?
12. As the children of men journeyed from the east, to what land did they come? Gen. 11:2.
13. What did they determine to do? Why did they wish to build this city and tower? Verses 3, 4.
14. Who came down to see their work? Verse 5.
15. What did He say? Verse 6.
16. What did He propose to do? Verse 7.
17. What did He do? Verses 8, 9.
18. What became of their plan? Verses 4, 9.
19. Was this plan in harmony with His previously stated design? Gen. 9:1.
20. Who built this city and tower? Gen. 10:8-10.
21. What practical benefit do you derive from this lesson?

READINGS.

“Patriarchs and Prophets,” pp. 117-124. “Empires of the Bible,” pp. 1-5.

NOTES.

1. “The flesh of dead animals was not the original food for man. Man was permitted to eat it after the flood, because all vegetation had been destroyed. . . . Since the flood the human race has been shortening the period of its existence. Physical, mental, and moral degeneracy is rapidly increasing in these last days.”—*Mrs. E. G. W.*

2. “His [God’s] love is the glory of the rainbow encircling the throne on high. . . . In the rainbow above the throne is the everlasting testimony that ‘God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ . . . Point to the throne, arched with the rainbow of promise, the righteousness of Christ. As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; men could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God.”—*Mrs. E. G. W., in Review, 1892, No. 49.* See also “Patriarchs and Prophets,” pp. 106, 107.

ADDITIONAL STUDY.

1. How many great curses rested upon the earth when Noah came out of the ark?

2. What took the place of affection towards men on the part of the animal creation? See also James 3:7.

3. What does the bow of promise mean to us?—It is the covenant of righteousness and peace. See Isa. 54:7-10; Luke 2:14; John 14:27.

4. Show that the distinction of beasts into clean and unclean was known before the flood. See Leviticus 11 for Bible classification.

5. Was the division of animals into clean and unclean a part of the ceremonial law? Give reason for your reply.

6. Locate the plain of Shinar.

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LESSON X.—September 3, 1898**THE COVENANT OF PROMISE.**

(Gen. 12:1-8; 13:14-18; 15:1-18; 17:1-8.)

1. WHAT had the Lord said to Abram when he dwelt in Ur of the Chaldees? Gen. 11:31; 12:1; Acts 7:2, 3.

2. What did He promise to make of him? Gen. 12:2.

3. To what end did the Lord promise to bless him? Verses 2, 3.

4. How did Abram regard the Word of the Lord? How old was he at this time? Verses 4, 5.

5. What promise did the Lord make to him at Sichern? Verses 6, 7.

6. How did he show his faith in the Lord both here and at Bethel? Verses 7, 8.

7. How was this promise repeated in Gen. 13:14-16?

8. What did the Lord tell him to do? Verse 17.

9. How did Abram here at Hebron again show his faith? Verse 18.

10. When Abram's faith began to waver, what did the Lord say to him in a vision? Gen. 15:1. See also verses 2-4.

11. How did the Lord renew the promise at this time? Verse 5.

12. How did Abram regard the Lord's promise? How did the Lord regard his faith? Verse 6.

13. What statement did the Lord now make to him? Verse 7.

14. What question did Abram ask? Verse 8.

15. What did the Lord tell him to do? Verse 9.

16. How did Abram now show his faith? Verses 10, 11.

17. What took place at the time of the evening sacrifice? What did Abram see? Verse 12. Of what was this a prophecy?—The bondage in Egypt.

18. How did the Lord interpret the vision? Verses 13-16. Note 1.

19. How did the Lord further answer the faith of Abram? Verse 17. Note 1.

20. What covenant was confirmed by this act? Verse 18.

21. After this act of faith on Abram's part, in which the Lord "counted it to him for righteousness," and his faith in the promise had faltered, the Lord appeared to him with what statement? What all-sufficient reason did the Lord give Abram for being perfect?—"I am the almighty God." Gen. 17:1.

22. On what condition only could the covenant be made with Abram? Verses 1, 2. On what condition can it be made with us?—Perfection.

23. How was Abram affected by the presence of God? Verse 3.

24. What reassurance did the Lord again give him? What change was made in Abram's name? Why? Verses 4-6.

25. How broad was the covenant now made in time and extent? Verses 7, 8.

26. Who are the seed of Abraham? Gal. 3:7; Rom. 8:17; 9:6-8.

27. What was this everlasting covenant? Note 2.

28. What was the token of it? Gen. 17:11.

READINGS.

"Patriarchs and Prophets," pp. 125-138, 370, and 371. Gen. 16 and 17:9-27.

NOTES.

1. From Ex. 12:40 we learn that the children of Israel sojourned 430 years. From the time that Jacob went into Egypt until the day that the children of Israel left there was 215 years, so that the sojourn in the land of Canaan after Abram came out of Ur of the Chaldees was 215 years.

2. The covenant of promise, the Adamic, the Abrahamic, the new covenant, is the covenant of grace which was made with Adam, with Noah, with Abraham, Isaac and Jacob, with David, with all the holy men of old, and finally with all the children of

faith, who become heirs and joint heirs with Christ of the promised possession through the blood of that same everlasting covenant. God, His character, His law, His government is perfect; and this necessitates perfect obedience on the part of all His subjects. This, however, fallen man in and of himself alone could not render; therefore, before God demanded it of Adam, of Abraham, or of any of their seed, He made known to them the source of their power. He prefaced His requirements with, "I am the Almighty God." Abraham understood what this meant, "because," as He, the Lord, said, "Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws." This power is brought to us as a *gift* by grace in and through Christ Jesus, the perfect Sacrifice. To Him was given all power in heaven and on earth; and when He came He is represented as being "full of grace and truth;" "and of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." "The wages of sin is death," but "where sin abounded, grace did much more abound." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." When Christ came to seek and save that which was lost, He left His glory with His Father; He came in the likeness of sinful flesh, bearing the sins of many, that while in the flesh we might go from grace to grace; when made perfect, like Him, through sufferings, we might be glorified together; after which it will be no longer from grace to grace but from glory to glory. The everlasting covenant, then, is the covenant of grace, of peace, of and unto perfection, unto salvation, unto glory.

ADDITIONAL STUDY.

1. Note Abraham's call and obedience. Heb. 11:8; Isa. 51:2; 2 Cor. 6:17, 18.
2. Note the enlargement of the Lord's promise to Abraham at each succeeding time until Abraham saw the promise to be universal and everlasting, applying not only to Jew but to Gentile, not only to the earthly but to the heavenly Canaan.
3. Abraham walked with and obeyed God, and was therefore called His friend. What does Christ call us? 2 Chron. 20:7; Isa. 41:8; James 2:23; John 15:14, 15.

LESSON XI.—September 10, 1898.**THE RIGHTEOUS KEEP THE WORLD.**

(Gen. 18:1, 2, 16-33.)

1. WHO appeared to Abraham in the plains of Mamre? At what time of the day? Where was he? Verse 1.

2. Who were with the Lord? Verses 2, 22. See, also, Gen. 19:1. Read verses 3-15, noting Abraham's example of courtesy and hospitality, and the more explicit renewal of the promise, with the question, "Is anything too hard for the Lord?" See Jer. 32:17.

3. Towards what place did the Son of God and the two angels look to go? Who went with them, apparently as guide? Gen. 18:16.

4. What question did the Lord ask? Verse 17.

5. What, through the everlasting covenant, is spoken of as a settled fact? Verse 18.

6. What on Abraham's part made that covenant promise sure? Verse 19; Gen. 26:5.

7. What relation must all parents who share the blessings of that covenant sustain toward their children?

8. Why did the Lord say He would go down to Sodom and Gomorrah? Gen. 18:20, 21.

9. Towards what place did the two angels now go? Where did Abraham realize that he now stood? Verse 22.

10. What holy boldness, however, did he manifest? Vs. 23.

11. What questions did he ask? With what attributes of God's character does Abraham here show himself to be familiar? Verses 23, 25.

12. What reply did God make? Verse 26.

13. What did Abraham realize concerning himself in the presence of the Lord? Verse 27.

14. How often and to what extent did he present his petition? Did the Lord grant all his requests? Verses 28-32.

15. What examples of punctuality and promptness are given in verse 33?

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16. For whose sake are the lives of the wicked preserved? Verses 23-33. Note.

17. Think over the texts thus far cited which refer to the character and power of God in creation and redemption.

READINGS.

"Patriarchs and Prophets," pp. 138-144. "Mount of Blessing," pp. 55-66.

NOTE.

The salvation which comes to this world through grace is by that faith which works through the love of God, and is manifested in Christ, through the Holy Spirit, through the angels, in those who are represented in the sermon on the mount as being "the salt of the earth," "the light of the world." All the power is of God. Christ said, "For their sakes I sanctify Myself, that they also might be sanctified through the truth." God blessed faithful Abraham, as He does every child of faith, that he might be a blessing to others. This can be accomplished only by the vitalizing power and influence of the Holy Spirit, represented by the golden oil flowing through the golden tubes into the golden bowl—by the grace, love, and righteousness of Christ brought to others by the personal contact and association of the Christian with them. For the sake of the righteous, the Lord preserves the world; and as soon as they are taken out of it, the world will be destroyed. "Were it not for the few righteous who inhabit the earth, the wrath of God would not be delayed a moment from punishing the wicked."

ADDITIONAL STUDY.

1. The chronology used in the Bible is known as that of Usher. (a) Show that Noah came out of the ark A. M. 1657. Gen. 7:11; 8:14. (b) Show that Arphaxad was born A. M. 1659. Gen. 11:10. (c) Show that Terah was born A. M. 1879. Verses 12-24. (d) Show that Abraham was born A. M. 2009. Gen. 11:32; 12:4; Acts 7:4. (e) Show that Abraham left Haran to go into Canaan A. M. 2084. *1b.* (f) Note that the four hundred years of Gen. 15:13-16 must date thirty years after the call of Abraham out of "Ur of the Chaldees." (g) Note the precision with which the genealogy and chronology of the ancestors of the promised Seed are given. This is the only line so preserved;

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could any other than a divine hand have kept it? For a more extended study of this subject see "Sacred Chronology," pp. 45-68.

2. Note Abraham's anxiety for the salvation of those wicked cities. The more nearly one approaches the perfection of Christ, the greater will his love be toward the sinner.

3. Who were the three men? Gen. 18:13; 19:1.

4. Abraham's talking with God is an illustration of what He asks all to do: He says, "Come, let us reason together."

5. Why did the Lord make such wonderful revelations to Abraham? to his prophets? Amos 3:7. Abraham was not only a friend of God, but a prophet. Gen. 20:7.

6. Cite examples of how other holy men felt in the presence of God or of angels. In whose presence are we always? Give proof.

7. What in this communion with God shows Abraham's (a) faith, (b) courage, (c) importunity, (d) humility, (e) power with God, (f) love for God, (g) love for sinners.

LESSON XII.—September 17, 1898.

DESTRUCTION OF SODOM.

(Gen. 19:1-29.)

1. Who came to Sodom in the evening? Where was Lot? What four things did Lot do? Verse 1.

2. By what six expressed thoughts did he show to those strangers his kindness, respect, and hospitality? What did they say which caused it to appear to Lot that they did not know the wickedness of the city? Verse 2.

3. How did Lot then reveal his anxiety for them? What did the angels finally do? How did Lot further show his hospitality? Verse 3.

4. How did the people of the city regard Lot's reception of the strangers? Verses 4, 5.

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5. How did Lot again show his courtesy to the angels and also to the wicked Sodomites? Verses 6, 7.

6. What verses show the abounding wickedness in Sodom?

7. What did the angels now do for Lot? Verses 10, 11.

8. What revelation did the angels now make to Lot? Verses 12, 13.

9. When the Lord was with Abraham, did He know the exact condition of Sodom? Verse 13. Show that the Lord knows all things. Why did He talk to Abraham as though he might not know? What lesson is there in this for us?

10. How did Lot that night appear to his sons-in-law? Were his married daughters saved? How earnest did the angels become in the morning? Why? Verses 14, 15.

11. What bad example did Lot now set for his wife and children? How many did these angels then lead out? Why? Verse 16.

12. What solemn admonition and warning were now given them? Verse 17.

13. What person seems to have appeared at this point? What almost faithless prayer of trembling did Lot offer? Verses 18-20.

14. Did the Lord answer this feeble petition? Verse 21.

15. Why did the Lord demand haste? Verse 22.

16. What time of day was it when Lot entered Zoar? Verse 23.

17. What did the Lord rain upon Sodom? Verse 24.

18. How complete was the destruction? Verse 25.

19. What happened to Lot's wife? Why? Verse 26.

20. What are we to remember? Why? Luke 17: 32.

21. Do you think the Lord told Abraham when he would destroy the city? Gen. 19: 27, 28.

22. When he reached the place where he stood before the Lord, what did he see? Verse 28.

23. For whose sake was Lot saved? Verse 29.

24. How many just persons does there seem to have been in this city?

READINGS.

"Patriarchs and Prophets," pp. 156-170.

ADDITIONAL STUDY.

1. Write a comparison between the lives of Abraham and Lot.
2. Did these cities know of Abraham and the power of God? Genesis 14.
3. What lesson ought both they and Lot to have learned from that experience?
4. Compare Lot's going into Sodom with his going out. See Gen. 13: 5-13.
5. What effect did Lot's going into Sodom have upon Sodom? upon him and his family? 2 Peter 2: 7, 8.
6. What principles should govern parents in choosing a home? What governed Lot? what Abraham? Compare their families. To what kind of city did Abraham look? Did Lot's city have solid foundations? What is the difference between going to Sodom for gain and for saving souls? See Matt. 16: 26; Isa. 54: 17.
7. What evidence did the people of Sodom have that the "two men" were angels? Having resisted the warnings previously given, did they recognize these heavenly visitors? See Luke 16: 31.
8. What in this lesson shows that delay when the Lord speaks is most dangerous?
9. What was the great iniquity of Sodom? Eze. 16: 49, 50.
10. What did the destruction of Sodom prefigure? Luke 17: 28-30; 2 Peter 2: 6-10; Jude 7; Mark 6: 11.
11. Note that the angels while sent on a mission of destruction, had also a message of mercy. Lot was indeed a brand plucked out of the burning, saved with *fear*, being pulled out of the fire. What two things saved him? See Gen. 19: 16, 29. What saved us and others?
12. Note that the Lord never does anything without just cause. Eze. 14: 19-23.
13. What description is given of the vale of Siddim before this fatal day? Gen. 13: 10. What was its condition after that time?
14. Could the promise to Abraham that he should be heir of the whole world, have been given to Lot? Why, or why not?

LESSON XIII.—September 24, 1898.

THE GREAT TEST.

(Gen. 22 : 1-19.)

1. AFTER what things did the Lord especially test Abraham? How well did Abraham know the voice of the Lord? Verse 1. Note 1.

2. What startling command did that voice give? What was still left untold? Verse 2.

3. How long did Abraham wait before obeying? Who went with him? What did they take with them? Verse 3.

4. What did Abraham see on the third day? Verse 4.

5. What remarkably truthful statement did Abraham make to the young men? Verse 5.

6. Upon whom did he place the wood? What other well-“beloved Son” carried the wood? Who carried the fire and the knife? Verse 6. What do these symbols mean as types?

7. What endearing words now fell from the lips of Isaac? And where was his father? What did Isaac then vividly behold? What did he not yet see? Verse 7. Compare with Christ in the garden.

8. What prophetic reply did Abraham make? Still how did they go on? Verse 8. Did the heavenly Father and His only-begotten Son ever part in Spirit?

9. When they came to the place that the Lord had indicated, what four things did Abraham do? Verse 9.

10. What did Abraham then stretch forth his hand to do? Verse 10.

11. What voice did he hear addressing him? What did Abraham say? Verse 11.

12. What command did the Angel give him? What did the Angel of the covenant say he knew? Verse 12. Did Abraham now know the voice? Was Isaac *the* promised seed?

13. What substitute was here presented? Verse 13.

14. What did Abraham call this place? What saying was common when Moses wrote? Verse 14. Note 2.

15. Who called Abraham the second time? From what place? Verse 15.

16. By whom did he make his oath? Verse 16. Why? Heb. 6: 13-18.

17. What promise is renewed in this oath? Gen. 22: 17, 18. In what sense would Abraham's seed possess the "gate of his enemies"?

18. Why was God now able to "give" his covenant? Verse 18. Note 3.

19. To whom did Abraham and Isaac now go? and where did they all go together to dwell? Verse 19.

READINGS.

"Patriarchs and Prophets," pp. 145-155.

NOTES.

1. Abraham had become so accustomed to the voice of God that he could not mistake it, but stepped out by faith upon that which could not have been other than mysterious darkness, and yet found his foot planted upon the Solid Rock, the Sure Foundation, the Fountain of Faith, in the arm of Him who said, "I am the Almighty God."

2. Mount Sinai is Hagar, which gendereth unto bondage; but Mount Moriah, Mount Calvary, is Isaac, which gives birth to freedom. This is the "glorious holy mountain," "the mountain of the Lord;" as it is said, "In the mountain of the Lord it shall be seen." What?—Jehovah-jireh, "the Lord will provide." What?—The Lamb. "God will provide Himself a Lamb for the burnt-offering." What Lamb?—Oh, "the Lamb slain from the foundation of the world"! Praise the Lord. See "Great Controversy," pp. 18, 19. For the distinction between the covenants see Gal. 4: 22-31.

3. Perfect faith works perfect obedience. God could not confirm His covenant with an oath until Abraham had fulfilled this condition explicitly stated in Gen. 17: 1, 2. The original Hebrew for the word "make" in verse 2 is "give." This shows that even the covenant, as well as the power to keep it, was a free gift by grace. Abraham had shown his lack of faith

and obedience in looking to Eleazer as his heir, and in taking Hagar to be his wife. As a result he was also fearful, as is shown by his lack of truthfulness before Pharaoh (Gen 12 : 13), before Abimelech (Gen. 20 : 2), and no doubt in many other places since leaving Haran (verse 13). This last great close test came upon Abraham because of these failures. He was tried to the uttermost, but not above what he was able to bear in the strength which had been offered him. The Lord revealed to him the truthfulness of the statement, "I will also with the temptation make a way of escape, that ye may be able to bear it." He also saw that God brings men over the ground again and again, until perfect humility and transformation of character bring them into harmony with Christ and the Spirit of heaven, and they are victors over themselves.

ADDITIONAL STUDY.

1. Read Genesis 20 and 21, and note Abraham's relations with Abimelech, his test of faith and obedience in sending away Hagar and Ishmael according to Sarah's word.

2. That the everlasting covenant was made with others than Abraham see 2 Sam. 23 : 5; Isa. 54 : 10, etc.

3. At his birth he was called Isaac, laughter, rejoicing. How does this illustrate the birth of Christ?

4. Satan's design in tempting us is our destruction; God's design is our salvation. Study carefully Heb. 11 : 17-19.

5. Name in order, and locate as far as possible, all the places where Abraham sojourned or pitched his tent since leaving Haran.

6. Abraham had forsaken home, countrymen, and earthly friends, had become a pilgrim in a strange land, had been entirely separated from Lot, had exiled Hagar and Ishmael, and now was asked to offer up his only-begotten son. Why was all this? See James 2 : 21-23.

7. How many times did the Lord renew His promise to Abraham? Note the additional surety in each case.

8. Draw a careful parallel between Abraham and Isaac's experiences in this chapter, and that of the Father and Son before and at Calvary.

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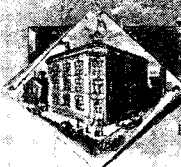
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