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SABBATH-SCHOOL *Lesson Quarterly*

Mountain View, Cal., July, 1909

[Entered as second-class matter October 13, 1904, at the Post-office in Mountain View, Cal., under the Act of Congress of March 3, 1879]

No. 57

5 cents

Lessons on the
Life of Christ
For Senior Division

Third Quarter, 1909

July to September

Published by
Pacific Press Publishing Association
Mountain View, California



The present series of lessons on the "Life of Christ" will continue in all the divisions until the end of 1910.

The German *Little Friend* has a circulation of over 25,000 copies.

We have eight mission schools in the interior of Africa with a membership of 387. These schools donated in one quarter, \$26.06. It is an inspiration to think of these black people in Central Africa, who themselves are living in one of the darkest and most needy mission fields of the world, giving from their poverty to carry the light to others.

As an indication of the growth of the Sabbath-school work in foreign fields the senior lessons are printed in the following languages, the figures show the number printed:

German, 10,000; Dutch, 350; Russian, 950; Esthonian, 300; Lettonian, 350; Polish, 200; Rumanian, 150; Hungarian, 250; Bohemian, 150; and Spanish. Translations are also made in a number of other languages, but the number required being so limited they are not issued in printed form.

"Desire of Ages" is an excellent help in a study of the lessons on the Life of Christ. Every family should procure a copy and study it.

The latest reports give the number of Sabbath-schools in the world as 3,747. Of these, 1,269 are outside the United States and Canada. The total membership is 88,843. Of this number, 4,463 are Home Department members.

During the year 1908, the Sabbath-schools contributed \$94,365.65 to advance the work in mission fields.



Tabular Harmony of Events in the Life of Christ

Covered in this Quarter's Lessons

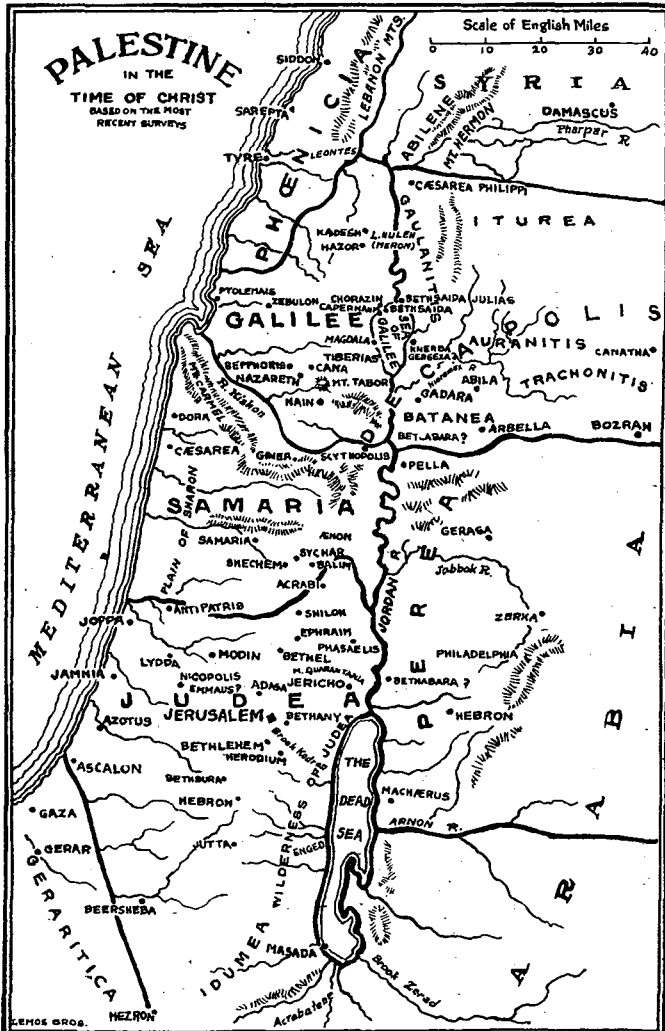
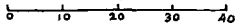
The Chronological Order of Events, and Scriptural Harmony is from "Christ in the Gospels," by James P. Cadman.

EVENTS	PLACE	MATT.	MARK	LUKE	JOHN
Lep ^{er} healed	Galilee	4:23; 8:2, 4	1:35-45	5:12-16	
Jesus heals the paralytic	Capernaum	9:1-8	2:1-12	5:17-26	
Call of Matthew and his feast	"	9:9-13	2:13-17	5:27-32	
Answers to questions about fasting	"	9:14-17	2:18-22	5:33-39	
Jesus comes to Jerusalem; heals infirm man.	Jerusalem				5:1-47
Disciples pluck ears of corn on Sabbath	On way to Galilee	12:1-8	2:23-28	6:1-5	
Heals man with a withered hand	Judea or Galilee	12:9-14	3:1-6	6:6-11	
Jesus performs many cures	"	4:24, 25	3:7-12	6:17-19	
The twelve apostles chosen	Near Capernaum	10:2-4	3:13-19	6:12-17	
Sermon on the Mount	"	5:1-8		6:20-49	
Centurion's servant healed	Capernaum	8:5-13		7:1-10	
Widow's son raised	Near Nain			7:11-17	
John the Baptist sends messengers to Jesus	"	11:2-19		7:18-35	
Jesus dines with Simon; anointed by woman	Galilee			7:36-50	
Second circuit through Galilee	"			8:1-3	
A demoniac healed	"	12:22-37	3:19-30	11:14, 15, 17-23	
Seeking a sign	"	12:38-45		11:16, 24-36	
Lord describes disciples or kinsmen	"	12:46-50	3:31-35	8:19-21	
Parable of sower	Near Capernaum	13:1-13	4:1-25	8:4-18	
Parables to the multitudes	"	13:24-53	4:26-34		
Jesus stills the tempest	Sea of Galilee	8:18, 23-27	4:35-41	8:22-25	
Demoniacs healed; swine destroyed	Gadara	9:1; 8:28-34	5:1-21	8:26-40	

PALESTINE

IN THE
TIME OF CHRIST
BASED ON THE MOST
RECENT SURVEYS

Scale of English Miles



LEMNOS BROS.

Sabbath-School Lessons on the LIFE OF CHRIST

LESSON I.—In Galilee; the Healing of the Leper and the Paralytic; Call of Levi; Fasting.

JULY 3, 1909.

LESSON SCRIPTURE: Mark 1:35 to 2:22.

RELATED SCRIPTURES: Matt. 4:23; 8:2-4; 9:1-17; Luke 4:42-44; 5:12-39.

LESSON HELPS: "Desire of Ages," chapters 27, 28.

TIME: Between the first and second Passovers, A.D. 28.

PLACES: In Galilee; in the desert; at Capernaum.

PERSONS: Jesus and His disciples; the leper; the paralytic; Levi, also called Matthew; the Pharisees and the people.

Questions.

1. What did Jesus do the morning after the Sabbath at Simon's house? Mark 1:35. Note 1.

2. Who followed Him? What did they say to Him? Verses 36, 37.

3. What reply did Jesus make? What did He do? Verses 38, 39. Note 2.

HEALING OF THE LEPER.

4. What miracle was wrought by the Saviour in one of the cities of Galilee? By what agency was the miracle wrought? Verses 40-42. Note 3.

5. What charge was given by the Saviour to the man whom He had healed? Verses 43, 44.

6. What was the result of his not heeding this counsel? Verse 45. Note 4.

7. How was Jesus received when He returned to Capernaum? What did He preach unto the people? Mark 2:1, 2.

THE PARALYTIC HEALED.

8. What case of sickness was brought to Him? Because of the crowd what was necessary in order to bring the sick man into the presence of the Saviour? Verses 3, 4.

9. How did Jesus comfort the palsied man? Verse 5.

10. How and by whom was He criticized? What reply did He make? Verses 6-9.

11. How did He show His power to forgive sin? Verses 10-12.

THE CALL OF MATTHEW.

12. Where did Jesus then go? Whom did He call as one of His disciples? Verses 13, 14.

13. What great lesson did He teach at the feast at Levi's house? What is our only hope? Verses 15-17. Note 5.

FASTING.

14. What question was asked Jesus regarding fasting? Verse 18.

15. What reply did He make? Verses 19, 20. Note 6.

16. By what parables did Jesus enforce this lesson? Verses 21, 22. Note 7.

Notes.

1. Frequently we are told in the Scriptures that Jesus prayed, sometimes all night. Surely if He needed to pray, how much more do we. Jesus loved communion with His Father. If we trusted self less and knew God better, we would be much more in prayer. "Satan well knows that all whom he can lead to neglect prayer and the searching of the Scriptures will be overcome by his attacks."—*Great Controversy*, page 341.

2. Galilee is the name given to one of the three divisions of Palestine, the other two being Judea and Samaria. "This is the district which of all others was the most honored with the presence of our Saviour. Here He lived entirely until He was thirty years of age; and although, after the commencement of

His ministry, He frequently visited other provinces, it was here that He chiefly resided."—*Popular and Critical Encyclopedia.*"

3. In the account given by Luke, the "beloved physician," it is stated that this man was "full of leprosy." It was indeed a desperate case. But Jesus touched him, thus showing His compassion and love. He spoke, and the word cleansed the poor, helpless, afflicted man. Even so will He cleanse the sinner who will come to Him. "Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love and to bind up our wounds, to cleanse us from all impurity."—*"Steps to Christ," page 65.*

4. "Jesus desired the man to present himself to the temple before any rumors concerning the miracle had reached them [the priests]. Thus an impartial decision could be secured, and the restored leper would be permitted to unite once more with his family and friends."—*"Desire of Ages," page 264.*

5. When on earth Jesus met with sinners, received sinners, saved sinners. Our only hope lies in that which the scribes and Pharisees criticized, that Jesus still eats and drinks with sinners. Rev. 3:20.

6. The Bridegroom soon left His people and is still away. There is still need of fasting and prayer.

7. The new, undressed, unshrunk cloth, would by shrinking tear the old fabric. The wine bottles were made of the skins of animals. The new bottles, or skins, would expand with the wine. The old were dry and rigid, and would crack, or break, under the fermenting wine. This contains a spiritual lesson for all time. God's message is living. We can not retain the old traditions, errors, and selfishness, and at the same time receive the new life from above.

LESSON II.—*At the Feast; Healing the Infirm Man.*

JULY 10, 1909.

LESSON SCRIPTURE: John 5.

LESSON HELPS: "Desire of Ages," chapter 21.

TIME: Probably the second Passover, one year and six months from the beginning of His ministry. A. D. 29.

PLACE: Jerusalem.

Questions.

1. What occasion brought Jesus to Jerusalem?
John 5:1. Note 1.

HEALING OF THE INFIRM MAN.

2. Give an account of the miracle which was wrought here. What question did Jesus ask the impotent man? What was his reply? What did the Jews tell him to do? Verses 2-9.

3. Relate the conversations which followed as a result of the healing of this man. Verses 10-15. Note 2.

4. What did the work of Jesus lead the Jews to do? Why? Verse 16.

5. What reply did Jesus make? How did His reply affect the Jews? To what statement did they especially object? Verses 17, 18. Note 3.

6. What relationship did He say existed between Him and the Father? Verses 19, 20.

7. What had the Father done that the Son might be honored? Verses 21-23.

8. What will faith bring to the believer? Verse 24.

9. How great is the power given to the Son? Verses 25-29.

A THREEFOLD WITNESS.

10. Did Jesus work by personal divine power? Verses 30, 31.

11. Who bore witness of Him? What testimony did He bear concerning John? Verses 32-35.

12. What greater witness had He than John? Verses 36, 37.

13. What did He say to the Jews concerning the Scriptures? Of what do they testify? Verse 39. Note 4.

14. Why did the Jews not receive this threefold witness? Verses 38, 42, 44. Note 5.

15. Because of unbelief, what would they not do? Verses 40, 43.

16. In their own self-sufficiency what would they do? Verse 43 (last part).

17. By what accepted standard were they condemned? Verses 45-47.

Notes.

1. "A feast of the Jews." There is great difference of opinion as to what feast this was, but many able scholars are agreed that it was the feast of the Passover, and that a year's ministry in Galilee lay between this and John 6:4, His third Passover.

2. "From the simple Bible account of how Jesus healed the sick, we may learn something about how to believe in Him for the forgiveness of sins. Let us turn to the story of the paralytic at Bethesda. The poor sufferer was helpless; he had not used his limbs for thirty-eight years. Yet Jesus bade him 'Rise, take up thy bed and walk.' The sick man might have said, 'Lord, if Thou wilt make me whole, I will obey Thy word.' But no, he believed Christ's word, believed that he was made whole, and he made the effort at once; he *willed* to walk, and he did walk. He acted on the word of Christ, and God gave the power. He was made whole,

"In like manner you are a sinner. You can not atone for your past sins, you can not change your heart and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins and give yourself to God. You *will* to serve Him. Just as surely as you do this God will fulfil His word to you. If you believe the promise, — believe that you are forgiven and cleansed, — God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so, if you believe it."—"*Steps to Christ*," pages 61, 62.

3. It was not because Jesus did not regard the Sabbath that He was persecuted by the Jews, but because He did not observe it in the way they did. His course of life condemned their dead formalism.

4. Apart from John, Jesus presented an infallible twofold

witness. His own works which He wrought were confirmed by the word which the Jews professed to believe. That word was centuries old, and they knew that Jesus, the man, could not have altered it. That infallible witness of the Scriptures made His words an infallible witness, because they were established by the testimony of the word. Even so must our lives witness with His word.

5. The reception, discernment, and appreciation of truth do not come by great worldly education, nor by wisdom nor knowledge. They come because the heart is yielded to God, in harmony with His truth, delighting to do *Him* honor. The real test as to whether or not the Jews believed Moses was their attitude toward Christ. It is always so. Our test of faith is present light and duty.

LESSON III.—True Sabbath-Keeping; Working of Miracles; Apostles Chosen.

JULY 17, 1909.

LESSON SCRIPTURE: Mark 2:23-28; 3:1-19.

RELATED SCRIPTURES: Luke 6:1-16; Matt. 12:1-21; 10:2-4.

LESSON HELPS: "Desire of Ages," chapters 29, 30.

PLACE: On the way to Galilee. The disciples were chosen near Capernaum.

Questions.

TRUE SABBATH-KEEPING.

1. In His journeying on one occasion through what did Jesus pass? What day was it? What did His disciples do? Mark 2:23.

2. What criticism did the Pharisees offer? Verse 24. Note 1.

3. Whose example did Jesus cite in their defense? Verses 25, 26.

4. What did He say as to the origin and object of the Sabbath? Verses 27, 28. Note 2.

WORKING OF MIRACLES.

5. What did Jesus find on another Sabbath as He entered a synagogue? Mark 3:1. Note 3.
6. What did His enemies do? Verse 2.
7. What did He say to the afflicted man? Verse 3.
8. What searching question did He ask the scribes and Pharisees? What did they do? Verse 4.
9. How did their hardness of heart affect Jesus? What did He do? What blessing came to the man? Verse 5. Note 4.
10. What did the Pharisees then do? What did Jesus do? What did the people do? Verses 6-8.
11. What request did Jesus make of the disciples? Why? Verses 9, 10.
12. What did the unclean spirits do? What did He charge them? Verses 11, 12.

. APOSTLES CHOSEN.

13. What work of special importance did Jesus do in this tour of Galilee? To what work were they ordained? What power was given unto them? Verses 13-15.
14. Name the apostles chosen. Verses 16-19. Note 5.

Notes.

1. "Corn" is a common English term for grain. It was probably a wheat-field through which Jesus and His disciples were passing. According to the tradition of the Jews the disciples were thrashing grain, and were therefore guilty of sin. "Lawful" means according to law. Through claiming that they did that which was not lawful they were exalting their tradition to an equality with the law of God.
2. The Sabbath was made *for* man; it is not against him. It is designed of God to be a blessing, not a hardship or a curse.

It is neither a burden nor a yoke, but a helpful friend. All this is pledged in the fact that the Son of Man is Lord of the Sabbath. In Him and His gifts can be found only light and love and blessing.

3. According to Luke the healing of the man with the withered hand in the synagogue was on "another Sabbath" doubtless not long after the events recorded in the previous lesson.

4. Read the parallel scriptures. According to Matthew they first asked the question, "Is it lawful to *heal* on the Sabbath day?" Their emphasis was on the fact of the mere work. Jesus puts the question on the true basis, "Is it lawful on the Sabbath day to do good, or to do evil, to save life, or to kill?" Then by an illustration drawn from their own practise, He shows the emptiness of their zeal. They would help a sheep or an ox in distress, but would suffer a *man* to die. No wonder that the heart of Jesus was indignant at such inhumanity and disregard of the true nature of God's service. He did not break the Sabbath. It is *lawful* always to do well on the Sabbath day. It was not a vindictive anger which came to the Master. His soul was grieved at the hardness of their impenitent hearts.

5. Simon was surnamed Peter, sometimes called Simeon, and Cephas. John and James He surnamed Boanerges, meaning "sons of thunder." Matthew is also called Levi. Simon the Canaanite is also called Zelotes, or the Zealot. Thaddeus is also called Judas.

LESSON IV.—*The Sermon on the Mount; the Beatitudes.*

JULY 24, 1909.

LESSON SCRIPTURE: Matt. 5: 1-16.

RELATED SCRIPTURE: Luke 6:20-26.

LESSON HELPS: "Desire of Ages," chapter 31; "Mount of Blessing," pages 7-76.

PLACE: In Galilee, near Capernaum.

Questions.

1. As the multitude surrounded Jesus where did He go? Who came to Him? Matt. 5: 1.
2. What did Jesus then do? Verse 2. Note 1.

THE BEATITUDES.

3. Why were the poor in spirit called "blessed"?
Verse 3. Note 2.
4. What did Jesus say of those who mourn?
Verse 4.
5. What did He say of the meek? Verse 5. Note 3.
6. Who does He say shall be filled? Verse 6. Note 4.
7. What promise is made to the merciful? Verse 7.
Note 5.
8. What is the blessed promise to the pure in heart?
Verse 8. Note 6.
9. What is said of the peacemakers? Verse 9.
Note 7.
10. Who among the persecuted are blessed? What
promise is given all such? Verse 10. Note 8.
11. What further blessing is pronounced upon the
persecuted for His sake? Verse 11. Note 9.
12. What should they do when persecuted? What
promise and encouragement are given? Verse 12.
13. What does He declare His disciples to be? What
is the condition if the savor be lost? Verse 13. Note 10.
14. To what else is the church of Christ likened?
Verse 14.
15. For what purpose is a light used? Verse 15.
16. What should God's people do? Why? Verse 16.
Note 11.

Notes.

1. "The Sermon on the Mount, though given especially to the disciples, was spoken in the hearing of the multitude."—"*Desire of Ages*," page 298. Jesus was tempted as all have been to indulge in idle talk, but He ever resisted all such temptations,

and when He spoke He *taught* His hearers. The things of God were paramount in every word and act. What a lesson this should be to those who are looking for His second coming!

2. The poor in spirit are the humble, the penitent, the teachable. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isa. 66:2. In such hearts Christ sets up His throne, and there He dwells. Isa. 57:15.

3. True meekness comes alone from Christ. "It is the love of self that destroys our peace. While self is all alive, we stand ready continually to guard it from mortification and insult; but when we are dead, and our life is hid with Christ in God, we shall not take neglects or slights to heart. We shall be deaf to reproach, and blind to scorn and insult. . . . The meekness of Christ, manifested in the home, will make the inmates happy; it provokes no quarrel, gives back no angry answer, but soothes the irritated temper, and diffuses a gentleness that is felt by all within its charmed circle."—"Thoughts from the Mount of Blessing," pages 30, 31.

4. Hunger means much. Men have become so overpowered by it that they have taken human life to relieve it; but thirst is even more intense. Men go insane from thirst, and it is nearly always the case that it is thirst which renders hunger intolerable. Men can live without food for many days, but they can live only a short time without water. These characteristics of our physical needs should teach us the importance of supplying our spiritual sustenance. Does our body need bread? more than this our souls need the bread of life. Does the physical man call for water? infinitely more do we need God's Spirit, the water of life. But if we hunger and thirst, the Great Provider will abundantly supply our need.

5. We are not to wait to exercise mercy till we are asked; we are ever to hold this disposition toward our greatest enemies. As we deal with them who offend us, so God will deal with us. "For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment." James 2:13.

6. There is but one thing which hides God's face from us, and that is sin. Read Isa. 59:1, 2.

7. It is easy to stir up strife, to cause hard feelings among brethren; to peddle gossip. But the true Christian will ever work to heal all differences and alienations between brethren.

8. Notice that the promise to the persecuted is the same as that to the poor and humble.

9. "A man whose heart is stayed upon God is just the same in the hour of his most afflicting trials and most discouraging sur-

roundings, as when he was in prosperity, when the light and favor of God seemed to be upon him. His words, his motives, his actions, may be misrepresented and falsified, but he does not mind it, because he has greater interests at stake."—"*Thoughts from the Mount of Blessing*," pages 52, 53.

10. Salt is a preservative, and is so used as a symbol here. So God's church instead of bringing calamity upon the world, preserves the world. Ten good persons in Sodom would have kept it from destruction. When France persecuted the Huguenots, she drove out her best friends. But if the savor, the preserving power of the salt of the earth, be lost, both salt and earth will perish.

11. Jesus is "the light of the world." John 8:12. God's word is a lamp to our feet, and a light to our path. Ps. 119:105. That word wrought into the lives of His children through Christ Jesus makes them the light of the world. How they should prize the sacred responsibility!

*LESSON V.—The Sermon on the Mount (Continued);
Magnifying the Law.*

JULY 31, 1909.

LESSON SCRIPTURE: Matt. 5:17-48.

RELATED SCRIPTURES: Luke 6:27-36; 16:17.

LESSON HELPS: "Desire of Ages," chapter 21; "Mount of Blessing," pages 77-121.

Questions.

1. By what positive declaration did Jesus show His harmony with all God's past revelation? What did He say He would not do? What was His purpose? Matt. 5:17. Compare Isa. 42:21. Note 1.

2. By what words does He show the immutability and perpetuity of the law? Matt. 5:18. Note 2.

3. How does He express the importance of obeying and teaching the law of God? Verse 19. Note 3.

4. In what emphatic way does Jesus show that more than outward observance of the law is required? Verse 20.

5. How did Jesus magnify the law? Verses 21, 22. Note 4.

6. How should we treat a brother whom we have offended? Verses 23, 24.

7. What is our duty toward one who has something against us? Verses 25, 26. Note 5.

8. How far-reaching is the seventh commandment? Verses 27, 28. Compare Ps. 119:96.

9. What illustration is given of the hatred which should exist in our hearts against sin? Verses 29, 30. Note 6.

10. What instruction does Jesus give concerning divorce? Verses 31, 32.

11. What is said of swearing, or oath taking not required by proper legal authority? Verses 33-36. Note 7.

12. What simple manner of speech becomes the believer? Verse 37. Note 8.

13. How did our Lord show that laws necessary in a civil or earthly kingdom could not bear sway in individual Christian experience? Verses 38-42.

14. What should be the attitude of a Christian toward his enemies? Verses 43, 44.

15. Why should we so treat them? What does the Lord do to those who do not serve Him? Verse 45.

16. Is there any special reward to those who love only those who are kind to them? Verses 46, 47.

17. What high standard is placed before us? Verse 48.

Notes.

1. Taken in its broadest sense, the expression "The law and the prophets" would include all the Old Testament Scriptures, and must, therefore, include the Ten Commandments,

which are the sum of all moral requirements, and by the transgression of which all ceremonial precepts, ordinances, and all local, civil regulations came into existence. "The prophets" includes all the Heaven-sent instructions reproving God's people for the transgression of the law, and expounding its great truths, and explaining its exceeding breadth and depth and height. That Jesus referred to the great moral law is shown in His reference to two of its commandments. See Matt. 5: 21, 27. He came not to destroy the law, nor the commentary upon it by the prophets which His Spirit had inspired. 1 Peter 1:11. He came to "fulfil" the law. The only way a moral law can be fulfilled is by keeping it to the full. John 15:10; Gal. 6:2. This Jesus did, and then in His love died to meet its claims, that the righteousness of the law might be fulfilled in His followers. Rom. 8:4; Titus 2:14. He fulfilled in part the prophecies. Eternity only can fulfil them all; for they prophesy of the eternal kingdom of God. William W. McLane, Ph.D., D.D., well says in the *Homiletic Review* of October, 1908, "Christ did not come to destroy the law or the prophets, but to fulfil by obedience both in His own person and in the person of all who believe and obey. . . . God in Christ and in His cross fulfils His own law of love and most graciously compels forgiven men to fulfil the same law."

2. A "jot" (the Hebrew letter *yod*, answering to our letter *i*) is the smallest letter of the Hebrew alphabet. A "tittle" is a distinguishing point of a letter, which serves to distinguish one letter from another, as the difference between our capital *E* and *F*. Some Hebrew letters are much more alike, and the absence, or presence, of the distinguishing point would make great difference in the meaning. God's law could not be changed in one jot or tittle till heaven and earth should pass away; and "the earth abideth forever."

3. The idea is not that those who break the law shall be the least in the kingdom of heaven; but that the judgment of the kingdom of heaven will call, or count, those characters who break God's law and teach men to do so as the least of all, "of no esteem in the kingdom of heaven." They will have no part there.

4. Not "by them of old time," but as in the margin and in the American Revised Version, "to them of old time." So also in verse 27. God said it in His law. This law forbids every sin against God; it includes every cherished thought and impulse which would lead to killing. "Whosoever hateth his brother is a murderer." 1 John 3:15.

5. "When one who professes to serve God, wrongs or injures a brother, he misrepresents the character of God to that brother, and the wrong must be confessed, he must acknowledge it to be sin, in order to be in harmony with God. Our brother may have done us a greater wrong than we have done him, but this does not lessen our responsibility. If when we come before God we remember that another has aught against us, we are to leave our gift of prayer, of thanksgiving, of free-will offering, and go to the brother with whom we are at variance, and in humility confess our own sin, and ask to be forgiven."

'Thoughts from the Mount of Blessing,', pages 89, 90.

6. God does not wish His children to mutilate themselves. That brings Him no glory; but He does mean to say that if we have anything about us as dear as the right hand or the right eye, which is grieving His Spirit and keeping us back from the kingdom of God, we must let it go, cut it off, cast it from us. And to carry it further; if the church of Christ have members ever so great, and they are causing her to stumble, and they can not be won to the truth, the church should cast them out, rather than let the whole body be corrupted.

7. "Our Saviour did not, however, forbid the use of the judicial oath, in which God is solemnly called to witness that what is said is the truth, and nothing but the truth. Jesus Himself, at His trial before the Sanhedrin, did not refuse to testify under oath. . . . If there is any one who can consistently testify under oath, it is the Christian."—"*Thoughts from the Mount of Blessing,*" page 100.

8. "But let your speech be Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one." A.R.V. The context shows the admonition to be against unnecessary oaths. There are those who are so anxious to make their words emphatic that they use all kinds of adjurations.

*LESSON VI.—The Sermon on the Mount (Continued);
Giving of Alms; Prayer.*

AUGUST 7, 1909.

LESSON SCRIPTURE: Matt. 6:1-18.

RELATED SCRIPTURE: Luke 11:1-13.

LESSON HELPS: "Desire of Ages," chapter 31, "Mount of Blessing," pages 122-198.

Questions.

GIVING OF ALMS.

1. What should not be our purpose in giving alms? Why? Matt. 6:1.
2. What policy in giving of alms is forbidden? What is the only reward of such giving? Verse 2.
3. How should alms be given? What will be the reward of such giving? Verses 3, 4.

PRAYER.

4. What is said concerning the prayer of hypocrites? What do such prayers bring? Verse 5. See Luke 18:11.
5. What admonition is given concerning secret prayer? What reward is promised? Verse 6. Note 1.
6. What should we avoid in praying? Why? Verses 7, 8. Note 2.

THE LORD'S PRAYER.

7. What comprehensive, model prayer has our Lord given us? Verses 9-13.
8. How is the tender relationship of God to His people expressed? Verse 9.
9. What are we bidden to pray concerning His kingdom and His will? Verse 10.
10. For what are we to ask daily? Verse 11.
11. To what extent are we to ask forgiveness for our sins? Verse 12. Note 3.
12. What is promised to the merciful and forgiving? Verse 14.
13. What is said of those who are not forgiving? Verse 15.

14. When we fast, what course should we avoid? Verse 16.

15. What is said to those who fast? Whose approval should we seek? What is said concerning the reward? Verses 17, 18. Note 4.

Notes.

1. "In the secret place of prayer, where no eye but God's can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity; and in the hush and silence of the soul, that voice which never fails to answer the cry of human need, will speak to our hearts."—*"Mount of Blessing," page 123.*

2. Study well the instruction of our Saviour, and the prayers recorded in the scripture. This passage does not forbid public prayer; for our Lord prayed in public, as did His servants. Public prayers should on all ordinary occasions be short. Let the long prayers be in secret. Come to God with humility, with a sense of utter unworthiness, and of His holiness, and mercy. Thank Him for His goodness. Praise Him for His love and mercy. Ask in simple faith as we need, but always according to His will. Do not often repeat the name or titles of Deity, nor speak to the great God as you would to your human neighbor. Holy reverence becomes the Christian; and this is fitting to the most implicit faith.

3. There is a story of a knight in olden time who went to an aged pastor to ask his blessing before he went to avenge himself on his enemy. The pastor said, "Son, on one condition I bestow my blessing; kneel and pray with all thy heart our Lord's Prayer after me." The knight did so until he came to the petition for forgiveness, and then paused. The good man bade him continue. The knight said he could not. "Then," said the aged man, "I can not bestow my blessing." Again and again the old man repeated the prayer, and the knight followed him until he came to that petition. Finally, the words broke his heart, and he followed the prayer clear-through. "Now, my son," said his counselor, "I will bless thee on thy mission." "I have none," replied the knight; "I have no enemy to avenge."

4. "Anoint thine head, and wash thy face,—these were forbidden in the Jewish canon on days of fasting and humiliation; and hypocrites availed themselves of this ordinance that they might appear to fast. Our Lord, therefore, cautions us against this; as if He had said, *Affect* nothing, dress in any ordinary

manner, and let the whole of thy deportment prove that thou desirest to recommend thy soul to God, and not thy face to men." — *Clarke.*

LESSON VII.—The Sermon on the Mount (Continued); the Father's Care; Judging.

AUGUST 14, 1909.

LESSON SCRIPTURE: Matt. 6:19 to 7:6.

RELATED SCRIPTURES: Luke 11:34-36; 16:13; 6:37-42; Rom. 2:1-3; 14:1-13; James 2:12, 13.

LESSON HELPS: "Mount of Blessing," pages 169-209; "Desire of Ages," chapter 31.

Questions.

1. Where should our treasures not be deposited? What becomes of treasures laid up on this earth? Matt. 6:19.

2. Where should we lay up treasure? Verse 20.

3. What great principle is involved in the placing of our treasures? Verse 21.

4. How does Jesus further show the importance of seeking God with singleness of purpose and heart? Verses 22, 23. Note 1.

5. What great truth does He declare regarding our service? Verse 24.

6. What should we regard as secondary to the true service of God? Verse 25. Note 2.

THE FATHER'S CARE.

7. By what illustrations does Jesus show God's care for His children? Verses 26-30.

8. What instruction is given in reference to being anxious concerning temporal things? Why is this not necessary? Verses 31, 32.

9. What should we first seek? What cheering promise is made to those who do this? Verse 33.

10. What did Jesus say in reference to worrying about things in the future? Why should we not do this? Verse 34.

JUDGING.

11. How does Jesus admonish us in reference to judging others? Matt. 7:1.

12. By what principle will God judge us? Verse 2.

13. Where should the work of judging begin? What comparison is made? Verse 3.

14. What should we do before beginning the work of reforming others? Verses 4, 5. Note 3.

15. What counsel should we follow respecting those who will not hear God's truth? Why? Verse 6.

Notes.

1. The direction of the eye shows the purpose of the man as does the laying up of treasures the affections of the heart. He who has a single purpose to do God's will, who steadfastly looks to God, will be guided and filled with the light of God. He whose purpose is turned upon the low, dark ambition of selfishness, worldliness and sin will become a body of darkness. And if he who has known the light, turns to the darkness, how great is that darkness.

2. The injunction is not an excuse of laziness, shiftlessness, thoughtlessness. "Take no anxious thought," is the better expression. God demands prudence, industry, care in His service, but having done our duty in His fear and by His grace, do not worry. Leave results to Him.

3. Examine yourselves whether ye be in the faith.

"What paineth thee

In others in thyself may be;

All dust is frail, all flesh is weak,

Be thou the true man thou dost seek."

We may join Christ's condemnation of sin; but with Him we should love the sinner, and endeavor to save him from sin.

Never is it for us to count a soul irretrievably lost; that Christ can save him has been demonstrated in that He has saved us.

LESSON VIII.—The Sermon on the Mount (Concluded); God's Willingness to Help; Test of Discipleship.

AUGUST 21, 1909.

LESSON SCRIPTURE: Matt. 7:7-29.

RELATED SCRIPTURES: Luke 6:31; 11: 9-13; 6:43-49.

LESSON HELPS: "Desire of Ages," chapter 31.

Questions.

1. What encouragement does the Lord give us to come to Him with our requests? Matt. 7:7, 8. Note 1.

2. By what appeal to human experience does He strengthen the certainty of His promise? Verses 9, 10.

3. By what illustration does the Saviour show that the prayer of faith will surely be answered? Verse 11. Note 2.

4. In what rule does Jesus sum up our duty to our fellow men? Verse 12. Note 3.

5. How many gateways are before us? Which gate are we exhorted to seek to enter? What is said of the broad way? Verse 13.

6. What is characteristic of the true way? Where does it lead? How many comparatively find it? Verse 14. Note 4.

TEST OF DISCIPLESHIP.

7. Of whom should we beware? Verse 15.

8. By what is the character of a tree known? Verses 17, 18.

9. What becomes of a tree bearing corrupt fruit? Verse 19.

10. By what then should we judge the false prophets? Verses 16-20.

11. What will be God's test of character — profession or service? Verse 21. See Luke 6:46.

12. What will many deceived ones say in the last great day? Verse 22.

13. What will be the Lord's reply to all such? Verse 23. Note 5.

RIGHT BUILDING.

14. To whom does Jesus liken the obedient hearer? Verses 24, 25.

15. To whom does He liken the disobedient hearer? Verses 26, 27.

16. How did the people regard His teaching? Why? Verses 28, 29. Note 6.

Notes.

1. "Ask," "seek," "knock." Be in earnest. Many pause on the very threshold of blessing and deliverance.

2. Luke, instead of saying that the Lord will give us good things, says He will give His Holy Spirit, which brings all other blessings in its train. The Lord is more willing to give that fullness of all blessings than is an earthly parent to give the needed food to a hungry child. But we must yield all to receive the blessing. Then the love of God will be shed abroad in our hearts. Rom. 5:5.

3. The thought is not what we would like to do to others, but what we would have others do to us if our circumstances and conditions were reversed. "Put yourself in his place," is the motto. There would never be religious persecution, nor harsh, cruel judgment if men would follow this rule. In it is summed up all the teaching of God regarding our duty to our fellow men.

4. "Strait" is used in the sense of narrow in both verses. The gate does not let the pilgrim in laden with selfishness, worldli-

ness, riches, sin. All these must be left without. As long as we cling to them we have not entered the narrow gate, whatever we may profess to the contrary.

5. "I never knew you." Awful words will they be in the final judgment. Jesus Christ is not the minister of sin. He came to save *from* sin, not *in* sin. He died to "redeem us from all iniquity—lawlessness, law-breaking, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. It can not be too strongly emphasized that faith in Christ leads to sin-cleansing, clean living, and righteous doing.

6. "Having authority." The scribes built their teachings on the traditions of men. Jesus came with a mission, a message, to save men; and the words He spoke were spirit and life. As the Father sent Him, so He has sent others. If we are His heralds, we have His message, and in that message is authority and power. He would not have His servants frightened from the positiveness of the message by the cry of "dogmatic," or the insolence of tradition, or the sneer of "learned" philosophical critics. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

LESSON IX.—*The Centurion's Servant; the Widow's Son; John in Prison; Anointing of Jesus.*

AUGUST 28, 1909.

LESSON SCRIPTURE: Luke 7.

RELATED SCRIPTURES: Matt. 8:5-13; 11:2-19.

LESSON HELPS: "Desire of Ages," chapters 32, 22, 62.

PLACES: Capernaum; Nain, a town about twenty-two miles southwest of Capernaum.

PERSONS: Jesus and His disciples; the centurion, a Roman captain having command over a hundred men; the Jews whom he sent; the widow of Nain and her son; John and his disciples; Simon the Pharisee, and the forgiven woman.

Questions.

THE CENTURION'S SERVANT.

1. Where did Jesus go after His Sermon on the Mount? Luke 7:1.

2. Whose messengers did He there meet? What plea did they make? What reasons did they give why Jesus should heed their request? Verses 2-5.

3. How did Jesus respond to this call? Whom did He meet on the way? Verse 6.

4. What message did they bring from the centurion? Verses 6-8.

5. What did Jesus say concerning this message? What was the result of the centurion's faith? Verses 9, 10. Note 1.

THE WIDOW'S SON.

6. Where did Jesus next go? What did He meet? Verses 11, 12.

7. How did this scene affect Jesus? What did He say to the mother? What did He do? What was the result? Verses 13-15.

8. What was the effect of this miracle upon the people? Verses 16, 17.

JOHN IN PRISON.

9. What messengers next met Jesus? What was their mission? Verses 18-20.

10. How did Jesus answer John's questions? Verses 21-23. Note 2.

11. What searching questions did Jesus ask the people concerning John? Verses 24-26. Note 3.

12. What testimony did He bear to the divine origin of John's mission? Verses 27, 28.

13. What two classes did the preaching of John develop? Verses 29, 30. Note 4.

14. What did Jesus say of that generation? Verses 31-35. Note 5.

ANOINTING OF JESUS.

15. What occurred as Jesus was sitting in the house of a Pharisee? Verses 37, 38.

16. What questions and doubts came into the heart of the Pharisee? Verse 39.

17. What conversation occurred between Jesus and Simon? Verses 40-43.

18. What comparison did Jesus draw between Simon's conduct and that of the woman? Verses 44-47.

19. What comforting words did He speak to the woman? Verse 48.

20. As the doubters began to whisper among themselves, what further assurance did He give her? Verses 49, 50. Note 6.

Notes.

1. The disciples of Jesus truly believed on Him, but their faith had not gone beyond His personal presence, beyond the aid of the natural senses. The centurion comprehended to some extent the great and perfect government of God. Even as in the Roman system, he, the centurion, could send soldiers to execute his commands, so Jesus had control of power and agents far beyond ordinary men. Jesus could say, "Go," and His servant would go. The Roman recognized the great unseen working of God. And Jesus "sent His word and healed" the child, as Matthew intimates. We may not see the physical form of Jesus, but He is just as able to cleanse and help and heal to-day as He then was when visible.

2. Jesus showed before John's messengers what He had previously declared. John 5:36. God's word, John's testimony, and the work of our Lord all agreed, and constituted the strongest kind of evidence. Note the tender appeal in the assurance of verse 23, sent to the prophet in prison.

3. John was a type of the last-day messengers of God. Those who know God's message to-day will not be reeds shaken in the

wind, "carried about with every wind of doctrine." They will not be concerned about wearing soft raiment, nor will they live luxuriously. They will be content to be voices of God, crying in the wilderness of sin. John 1:23.

4. John's message, as every other great message of God, developed two classes, the believers and the unbelievers. The believers were obedient and were baptized. The unbelievers were God's enemies and their own. The believers, in the great judgment-day, will reveal by their presence in the kingdom of God that John's message was sufficient to save, and God was justified in its giving. So will it be with God's last message.

5. What a picture of the present generation is that which Jesus draws of that generation. How uncertain is religious belief! How men criticize every good! But there will be some who will fear and serve the Lord. These are the truly wise. "The fear of the Lord is the beginning of wisdom."

6. Let us not dwell on the physical details of the parable. Let us not discuss the question as to whether the woman was Mary, the sister of Lazarus, and the occurrence the same as that recorded in John 12:1-8. There are arguments on both sides; let that phase of the matter stand as it is. Note the tender mercy of God in His message to the woman and to us also.

*LESSON X.—Second Visit to Galilee; Healing of the Blind and Dumb Demoni-
ac; Seeking a Sign;
True Kinship.*

SEPTEMBER 4, 1909.

LESSON SCRIPTURES: Luke 8:1-3; Matt: 12:22-50.

RELATED SCRIPTURES: Mark 3:30-35; Luke 11:14-36; 8:19-21.

LESSON HELPS: "Desire of Ages," chapter 33.

PLACES: In Galilee.

PERSONS: Jesus and His disciples; Mary Magdalene; Joanna, the wife of Chuza, Herod's steward; Susanna, and others; the demoniac; the Pharisees, and the people.

Questions.

1. Where did Jesus go soon after the events recorded in the last lesson? What did He do? Who ministered unto Him? Luke 8:1-3.

HEALING THE DEMONIAIC.

2. What noted miracle was wrought? How did it affect the people? Matt. 12:22, 23.

3. What did the Pharisees say? Verse 24.

4. How did Jesus answer their very thoughts? Verses 25-29. Note 1.

5. How did He press home His lesson? Verse 30.

6. What did He say concerning sins which could not be forgiven? Verses 31, 32. Note 2.

7. What revealed the inner life? By what is a tree known? What do our words reveal? Verses 33-35.

8. Of what must we give account in the Day of Judgment? Verses 36, 37. Note 3.

SEEKING A SIGN.

9. For what did certain of the scribes and Pharisees ask Jesus? What was His reply? Verses 38, 39.

10. By the application of what historical facts did He show their unbelief? Verses 40-42. Note 4.

11. By what illustration did He show them their danger? Verses 43-45. Note 5.

TRUE KINSHIP.

12. While Jesus was talking who came to see Him? Verse 46.

13. As He continued talking what did one say? Verse 47.

14. What question did He ask? Verse 48.

15. What answer did He give to the question? Who truly come into the closest relationship to Him? Verses 49, 50; Heb. 2:11. Note 6.

Notes.

1. How clear, how simple, how mighty was His argument! It appealed to common sense, and to the practise of their own disciples. Admitting that He must cast out demons by the Spirit of God, as every consideration proved, then the kingdom of God had come nigh to them. Why would they not enter in? He was demonstrating to them that He was stronger than Satan. He had entered Satan's own domain, and had released his captives. The Jews were taking their stand against Christ, and at the same time they were taking their stand with Satan. The term "devils" in the plural ought always to be "demons." There is but one devil; namely, Satan, the prince of the demons, or evil angels.

2. The unforgivable sins are the unrepented sins. The Holy Spirit is the great operative agency in God's work, in creation (Gen. 1:2; Job 26:13) and in regeneration (John 3:3-5). By the Spirit men are convicted of sin. John 16:8-11. If men, with sin-benumbed faculties, ascribe the work of the Spirit of God to Satan, God has no other agency by which to soften their hearts. When the heart comes to that condition where the beneficent operations of the infinite power of the Spirit are counted unholy, the heart becomes hardened and unimpressible, and its sins unrepentable. So the Jews came to that awful place where they could say that Jesus, who was doing only good, had an unclean spirit. Mark 3:30.

"The most common manifestation of the sin against the Holy Ghost is in persistently slighting Heaven's invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Ghost. In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy we may commit the same error."—"*Desire of Ages*," page 324.

3. O, the idle words; the cheap, trashy, foolish words; the silly, senseless words; the vapid, empty words; the low, base words; away with them all. Let Jesus Christ come into the heart and fill it. Then out of the abundance of the heart let the mouth speak. Mark well the great and solemn truth expressed in these verses that the decision of eternity turns on our words.

4. Professed scientists and higher critics regard as untrue the account of Jonah and the whale. But the Saviour, in replying to the cavils of unbelievers in His day, endorsed this story. He said that "Jonas was three days and three nights in the whale's belly." No one can discredit the divine narrative given in the book of Jonah without rejecting the words of Christ.

5. God may have accepted us as His people; He may have cast out the unclean spirit. We can not pause then. If we cherish self, if we consult selfish ease, pleasure, profit, if we refuse to let reign the great active principles of God's life, the spirit which once sapped our vitality will return to the empty, negative heart, and will bring a brood of even more wicked ones to enter and dwell there. It was the privilege of the Jews to accept of Jesus and let Him fill with life the empty house. They would not admit Him, but they admitted the demons of destruction.

"Sinners, when awakened, if they grieve away the Spirit of God, become worse than before. They are never as they were before. Their hearts are harder, their consciences are more seared, they have a more bitter hatred of religious men, and they plunge deeper and deeper into sin. Seven devils often dwell where one did, and God gives the man over to blindness of mind and hardness of heart. This shows also the great guilt and danger of grieving the Holy Ghost."—*Barnes*.

6. "Christ loves the heavenly beings that surround His throne; but what shall account for the great love wherewith He has loved us? We can not understand it, but we can know it is true in our own experience. And if we do hold the relation of kinship to Him, with what tenderness should we regard those who are brethren and sisters of our Lord. Should we not be quick to recognize the claims of our divine relationship? Adopted into the family of God, should we not honor our Father and our kindred?"—"*Desire of Ages*," page 327.

LESSON XI.—*The Parable of the Sower.*

SEPTEMBER 11, 1909.

LESSON SCRIPTURE: Matt. 13:1-23.

RELATED SCRIPTURES: Mark 4:1-29; Luke 8:4-15.

LESSON HELPS: "Christ's Object Lessons," pages 33-61.

PLACE: By the Sea of Galilee.

Questions.

1. Where did Jesus go from the house mentioned in our last lesson? Matt. 13:1.

2. Who gathered to hear Him? What was necessary in order to speak to the people? Verse 2.

3. What parable among the many spoken is the first recorded? Verse 3.

4. Where did some of the seed sown fall? What became of it? Verse 4.

5. On what soil did other seed fall? With what result? Verses 5, 6.

6. Where did other seed fall? What did the thorns do? Verse 7.

7. Where did still other seed fall? What was the fruitage? Verse 8.

8. With what words did He call attention to the important lesson? Verse 9.

9. What question did His disciples ask? What was His reply? Verses 10-13. Note 1.

10. What prophecy was fulfilled in many unto whom Jesus was speaking? Verses 14, 15.

11. What good things came to those who were anxious to see and hear? Verses 16, 17.

12. What was represented by the seed which fell by the wayside? Verses 18, 19.

13. What class is represented by the seed on stony ground? Verses 20, 21. Note 2.

14. Who is represented by the seed which fell among the thorns? Verse 22. See also Mark 4:18, 19; Luke 8:14.

15. In what class does the seed produce fruit? Verse 23. Note 3.

Notes.

1. Let us not blame the Master for the deaf ears and the blind eyes. We blind them ourselves by turning from God's voice till, becoming deaf to its peculiar loveliness, we can not dis-

tinguish it. So with the light and pleadings of the Spirit. Had He spoken to them in plain language, they would not have believed, and would probably have sought His life. He sought to arrest their attention by speaking to them in parables, and so lead them to seek the truth, and yet leave them without excuse. It is to the eager eye, the open ear, the responsive heart, that God reveals His truths.

2. The parable is a familiar one, known to dwellers in most countries. There is the hard-beaten, wayside path, the stony ground, the thorns by the field-side, and the well-prepared soil. The seed, as told in another parable, represents the word of God. Our lesson is not found in the seed, nor in the sowing, but in the soil of the heart. If we wish it to become a hardened pathway on which all things shall travel and make no impression, we may. Our minds may become as a worn and barren highway on which travels everything, making no impression, and forming a place for the feeding-ground of demons. We may let the soil remain filled with unproductive rock, or we can "gather out the stones," and "break up the fallow ground." The third class rouses our sympathy. They do receive the word; they have good soil, but they allow pleasure, care, worry, anxiety, and other things to choke the word, and they bring no fruit to perfection.

3. " 'Into good ground,' those whose hearts are prepared by grace to receive it honestly, and to give it opportunity to grow. In a rich and mellow soil—in a heart that submits itself to the free influence of truth, unchecked by cares and anxieties; under the showers and summer suns of divine grace; with the heart spread open, like a broad, luxuriant field, to the rays of the morning and to evening dews, the Gospel takes deep root and grows; it has full room, and then and there only shows what it is."—*Barnes*.

LESSON XII.—Parables: The Tares; the Mustard Seed; the Leaven; the Hidden Treasure; the Pearl; the Fish; the Householder.

SEPTEMBER 18, 1909.

LESSON SCRIPTURE: Matt. 13:24-53.

RELATED SCRIPTURE: Mark 4:30-34.

LESSON HELPS: "Christ's Object Lessons," pages 70-79; 95-134.

Questions.

THE TARES.

1. What was the second parable Jesus put forth? Matt. 13:24-26.

2. Relate the conversation that occurred between the householder and his servants. Verses 27-29.

3. When did the householder say the wheat and tares would be separated? Verse 30.

4. When Jesus had sent the multitude away, what question did the disciples ask? Verse 36.

5. Whom did the sower represent? Verse 37.

6. What was represented by the field? By the good seed? By the tares? By the enemy who sowed them? By the harvest? By the reapers? Verses 38, 39.

7. What separation and disposition will be made of the two classes? Verses 40-43.

THE MUSTARD SEED.

8. To what other thing did Jesus liken the kingdom of God? Verses 31, 32.

THE LEAVEN.

9. To what was the kingdom again likened? Verse 33.

10. What scripture was Jesus fulfilling in teaching in parables? Verses 34, 35.

THE HIDDEN TREASURE AND PEARL.

11. By what parables did Jesus show the exceeding value of God's grace and salvation and the importance of seeking for it? Verses 44-46.

THE FISH.

12. By what parable did He emphatically show that the world would never be converted? Verses 47-50.

13. What question did Jesus then ask His disciples? What did they reply? Verse 51.

THE HOUSEHOLDER.

14. How did He emphasize the importance of studying the word and of having a living experience? Verse 52.

Note.

We present no extended notes to this lesson. In "Christ's Object Lessons" will be found splendid developments of the passages of scripture. These lessons are worthy of double emphasis: 1. Jesus taught that evil and good would continue to the end; 2. that it was not His servants' duty to execute judgment upon sinners; this He had reserved to Himself at the end of the world; 3. that the business of the Christian is to sow the seed of truth; to spread the leaven and life of the kingdom; to lay all upon the altar that we may win the great prize; to teach the truth of God applicable to the times.

LESSON XIII.—Stilling the Tempest; the Demoniac of Gadara.

SEPTEMBER 25, 1909.

LESSON SCRIPTURE: Luke 8:22-39.

RELATED SCRIPTURES: Matt. 8:23 to 9:1; Mark 4:35 to 5:20.

LESSON HELPS: "Desire of Ages," chapter 35.

PLACES: The Sea of Galilee; Gadara, on the east side of the sea.

Questions.

STILLING THE TEMPEST.

1. What did Jesus do and say to His disciples on a certain day? Luke 8:22.

2. As they sailed what did the Master do? What occurred on the lake? How imminent was the danger? Verse 23.

3. What appeal did the disciples make? What did Jesus do? What was the result? Verse 24. Note 1.

4. How did He rebuke them for their unbelief? What did they say among themselves? Verse 25.

THE DEMONIAK OF GADARA.

5. As they reached the other shore, by whom were they met? Verses 26, 27. Note 2.

6. What did the demoniac do? What did he say? Verse 28. Note 3.

7. What had preceded the demoniac's cry? How fully was the man possessed of the demons? Verse 29.

8. What question did Jesus ask? What reply did He receive? Verse 30.

9. What request did the demons make? Verse 31.

10. Where were the demons permitted to go? What was the result? Verses 32, 33. Note 4.

11. What did the keepers of the swine do? Verse 34.

12. As the people heard of the miracle, and came where Jesus was, what did they see? How did the sight affect them? What did those who witnessed the miracle do? Verses 35, 36.

13. What did the Gadarenes ask Christ to do? Why? What response did Jesus make to their request? Verse 37.

14. What did the healed man desire to do? Verse 38.

15. What did Jesus tell him to do? What was the result? Verse 39. Note 5.

Notes.

1. The Master was weary, and in calm trust He slept. We may well believe that "the prince of the power of the air" saw in the circumstances a good opportunity to destroy Him, hence the storm which constantly increased in power. The strong, hardy fishermen were afraid, and doubtless uttered, as their own efforts seemed futile and their fate certain, all three appeals recorded by the evangelists, indicating their increasing fear and intense desire for their Lord's direction at such a time. First came, "Lord, save us, we perish." Then, as the storm increased, "Master, Master, we perish!" Then as He slept on seemingly unmindful, there is a tone of reproach in their cry, "Master, carest Thou not that we perish?" They did not yet know that "anywhere with Jesus" was safety; that,

"No water can swallow the ship where lies

The Master of ocean and earth and skies."

2. "Gadara, now Umkeis, a fortified chief city of Decapolis, of considerable importance in the time of Christ, and having many Greek inhabitants. It lay south of the river Huvomax, seven miles southeast of the Sea of Galilee, upon a level summit of a steep, limestone hill. . . . The country of the Gadarenes extended to the Jordan and the Sea of Galilee."—*"Bible Dictionary," American Tract Society.*

3. Other evangelists mention two demoniacs. One was probably much worse and more fierce than the other. His first yielding to Satan may have been in the path of pleasure. He came at last to know that service in that way was the greatest bondage of the whole man. The man longed for freedom. He tried to pray for deliverance; but the demons made him pray for the departure of Jesus. The evil spirits used his tongue to plead for themselves. But beyond this discordant voice, Jesus heard the cry of the imprisoned soul, and set the captive free.

The word "deep" is from the same Greek word as "bottomless pit" in Rev. 20:1, meaning abyss, the place where Satan will be cast with his angels. They seemed to know that their doom was assured. The time had not come for the execution of that judgment.

4. "The demons were permitted to sweep a herd of swine into the sea; and to the dwellers of Gadara the loss of these outweighed the blessings which Christ had bestowed, and the divine Healer was entreated to depart. This was the result which Satan designed to secure. By casting the blame of their loss upon Jesus, he aroused the selfish fears of the people, and prevented them from listening to His words. . . . But the purposes of

Christ were not thwarted. He allowed the evil spirits to destroy the herd of swine as a rebuke to those Jews who were raising these unclean beasts for the sake of gain."—"Great Controversy" page 515.

5. Telling what great things the Lord has done ought to be the mission of every redeemed soul. How quickly God's message would go if every one professing His name would so respond! And this man began his work near home. There is a lesson in this for us.

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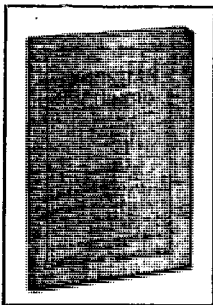
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