



Second Year

Number 1

## A Study Of Some Mountains In The Bible

Mentioned in the old and new Testament, where the children of God had many experiences and gathered some knowledge.

There is mount Horeb, Ex. 3:1; to where all the Children of God must come first to be chosen. Here Moses was chosen for Gods service, so we all must be chosen for Gods service. By this calling it goes to many of us like it did to Moses. They think themselves not eloquent for service. The Lord gives every one his gifts, to use in his service.

By this mountain the Children of Israel had to take of their ornaments; we have to do the same; lay of our worldly pride and sins, after we are chosen by God for his service, Ex. 33:4-6; and 1, Peter 3:3-4; This laying off, of ornaments was a sign of mourning over their sins, Matt. 5:4.

When we are humble and meek like Moses, then we come to the mount Sinai where we can see the glory of God in faith. Ex. 24, 16.

On our journey as Pilgrims we come to such mountains like mount Pisgah, Numbers 21:20; Our sins stand before us mountain high, we can only overcome them by the power of God, like the children of Israel could only overcome their enemies

through the power of God, Numbers 21:34.

Now we come to mount Nebo, where Moses died. Deut. 32:49-52. From this mount, we are warned from God to lay of our sins, that we not only see the promised Land, but cannot enter into it.

In 1, Kings 18:18-19, we find mount Carmel, where the Lord showed, who troubled Israel. When and where ever the messengers of God proclaimed the truth fearless and with power, they were accused to be trouble makers. Amos 7:10; Acts, 16:20.

The same it is to-day with the REFORM MOVEMENT. All over we are considered false prophets and teachers of error. If we look on the little faithful flock, who fight against the beast and his mark, then sometimes courage fails. The Lord has to open our eyes like he did to Elisha so we see the angels of God around us. 2, Kings 6:14.

When the Lord opens our eyes, then we see how the Lord will rise, that He may do his work, his strange work as he did on mount Perazim.

Isaiah 28:21-22. When we put our trust in the Lord, he will bring us to his holy mountains, Isa. 56:71.

In the Bible mount Olive is the most known and interesting, David went up by the ascent of mount Olive and wept when he fled before his son Absalom. This mount reminds us of the time when Jesus was sitting there with his disciples. Matt. 24:3. Here he spoke of the signs of his coming to Judgment. On this mount he has been praying all night. Here Jesus was praying for our sins. Mark 14:26.

From mount Olive Jesus ascended into heaven. Acts. 1:11-12. To this

mount Jesus will come again. Zechariah 14:4.

May the good Lord help us, that we all will meet there, is my prayer.

Your Br. Michel Andresen

“The Lord came from Sinai,  
And rose from Seir unto them;  
He shined forth from Mount Paran,  
And He came from the ten thousands  
of holy ones:  
At His right hand was a fiery law un-  
to them.

Yea, He loveth the tribes,  
All their holy ones are in Thy hand;  
And they sat down at Thy feet;  
Every one received of Thy words.”

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## EDUCATION

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Like the first is the second commandment,—“Thou shalt love thy neighbor as thyself.” The law of love calls for the devotion of body, mind, and soul to the service of God and our fellowmen. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Trough unselfish service we receive the highest culture of every faculty. More and more fully do we become partakers of the divine nature. We are fitted for heaven; for we receive heaven into our hearts.

Since God is the source of all true knowledge, it is, as we have seen, the first object of education to direct our minds to His own revelation of Himself. Adam and Eve received knowledge through direct communion with God; and they learned of Him through His work. All created things, in their original perfection, were an expression of the thought of

God. To Adam and Eve nature was teeming with divine wisdom. But by transgression man was cut off from learning of God through direct communion, and, to a great degree, through His works. The earth, marred and defiled by sin, reflects but dimly the Creator's glory. It is true that His object-lessons are not obliterated. Upon every page of the great volume of His created works may still be traced His handwriting. Nature still speaks of the Creator. Yet these revelations are partial and imperfect. And in our fallen state, with weakened powers and restricted vision, we are incapable of interpreting aright. We need the fuller revelation of Himself that God has given in His written word.

The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education. To obtain an education worthy of the name, we must re-

ceive a knowledge of God, the Creator, and of Christ, the Redeemer, as they are revealed in the sacred word.

Every human being, created in the image of God, is endowed with a power akin to that of the Creator,—individuality, power to think and to do. The men in whom this power is, developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.

Such an education provides more than mental discipline; it provides more than physical training. It strengthens the character, so that truth and uprightness are not sacrificed to selfish desire or worldly ambition. It fortifies the mind against evil. Instead of some master passion becoming a power to destroy, every motive and desire are brought into conformity to the great principles of right. As the perfection of His character is dwelt upon, the mind is renewed, and the soul is recreated in the image of God.

What education can be higher than

this? What can equal it in value?

“It can not be gotten for gold,  
Neither shall silver be weighed for  
the price thereof.  
It can not be valued with the gold  
of Ophir,  
With the precious onyx, or the  
sapphire  
The gold and crystal can not equal  
it;  
And the exchange of it shall not  
be for jewels of fine gold.  
No mention shall be made of coral,  
or of pearls;  
For the price of wisdom is above  
rubies.”

Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge. But his efforts will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth.

He who co-operates with the divine purpose in imparting to the youth a knowledge of God, and moulding the character into harmony with His, does a high and noble work. As he awakens a desire to reach God's ideal, he presents an education that is as high as heaven and as broad as the universe; an education that can not be completed in this life, but that will be continued in the life to come; an education that secures to the suc-

cessful student his passport from the higher grade, the school above.  
 preparatory school of earth to the \_\_\_\_\_

# SABBATH SCHOOL LESSONS.

## LESSON 5—THE ORDINANCES OF THE CHURCH

Januari 2, 1926.

SEED THOUGHT: "When believers assemble to celebrate the ordinances, there are present messengers unseen by human eyes."—"The Desire of Ages." page 656.

### Questions

1. With whom does God dwell? Isa. 57:15.
2. What promise is made to those who are humble? 1 Peter 5:6.
3. What position did the Son of God voluntarily choose when He came into the world? Phil. 2:6, 7.
4. What statement of this principle did Jesus make? How was this exemplified in His life? Matt. 20:28. Note 1.
5. As viewed by heaven, who is regarded the greater, one that ministers, or the one ministered unto? Matt. 20:25-27.
6. Instead of recognizing the true greatness of unselfish ministry for others, for what were the disciples striving the night before crucifixion. Mark 9:33, 34; Luke 22:24. Note 2.
7. What ordinance did Jesus institute the night before the crucifixion to keep before his followers this principle of unselfish sacrifice? John 13:3-5. Note 3.
8. What did Peter say as Jesus was preparing to wash his feet? What did Jesus reply? Verses 6-11.
9. When He had sat down, what lesson did He press home upon the disciples? Verses 12-15. Note 4.
10. What did Jesus say should be our attitude toward this ordinance? Verses 16, 17.
11. After washing His disciples' feet, what did He do? John 13:12; Matt. 26:26.
12. As He gave them the cup, what did He say? Verses 27, 28. Note 5.
13. In partaking of these emblems, what event do we keep in mind? How long will this memorial be observed? 1 Cor. 11:26.
14. By what are we reconciled to God? By what saved? Rom. 5:10.
15. What is the result when one partakes of this bread and wine not discerning the body of Christ? 1 Cor. 11:27-29. Note 6.
16. When will Jesus drink again of the fruit of vine? Matt. 26:29. Note 7.
17. How was this sacred service closed? Where did Jesus and His disciples go? Verse 30.

### Notes

1. "In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live

for Himself. By creating the world, and by upholding all things, He is constantly ministering for others."— "The Desire of Ages," page 649.

2. The spirit of self-exaltation finds its origin in Satan. It was this desire for supremacy which caused the fall of Lucifer. See Isa. 14:12-17.

Referring to the disciples, this statement is made: "Many of their contentions for supremacy, much of their dissatisfaction with Christ's methods, originated with Judas."— "Education," page 92.

"Before honor is humility. To fill a high place before men, Heaven chooses the worker who, like John the Baptist, takes a lowly place before God."—"The Desire of Ages," page 436.

"The strife probably began when the disciples were assembled in the upper room, and were about to take their places at the table."—Peloubet.

3. "At length all were reclining at the tables, and the Passover supper was begun. Jesus wisely waited until time had been given for the excitement to be quieted, and the disciples to come to a better frame of mind. Then, by a symbolic action, He taught them a lesson which has been needed all down the ages. He who had all power, who came from God, and was going to God, arose

from the supper, poured water into a basin, and washed His disciples' feet, including the feet of Judas, into whose heart the devil had put the plan to betray Him."—Id.

4. "This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light." — "The Desire of Ages," page 644.

5. "Gave thanks." "From the Greek word eucharistesas, thus translated, comes The Eucharist, i.e., The Thanksgiving, as the name of the Lord's Supper."—Peloubet.

"Drink it new with you in My Father's kingdom." "The thought of the meeting again is brought in to brighten the gloom of the leave-taking." Neither here nor in eternity will Jesus again meet all His disciples around the table. Judas will be missing.

6. If through faith the believer discerns by these emblems His Lord dying on Calvary to atone for his sins, having confessed them, he is not eating and drinking "unworthily."

7. The Saviour bears His people upon His heart, and looks forward with joy to that time when He will be surrounded in His kingdom with the whole family of the redeemed.

## LESSON 6 — THE MISSION OF THE CHURCH.

Januari 9, 1926.

SEED THOUGHT: "If there had been but one lost soul, Christ would have died for that one." — Christ's Object Lessons," page 187.

"For one sinner Christ would have laid down His life." —Id. page 196.

### Questions

1. What was Christ's object in placing His church in the world? Matt. 5:14-16; John 17:18.

2. What was the mission of Christ to the world? Luke 19:10; John 10:10, 11. Note 1.

3. By whose authority did He work?

- John 8:42; 12:44-46
4. For how many did Jesus die? 1 Tim. 2: 3-6; Heb. 2:9. Note 2.
  5. What has He given to every man? Mark 9:41. Note 4.
  6. With whom do we labor? 1 Cor. 3:9; Deut. 31:8.
  7. How will even small acts of labor, if done for Jesus, be rewarded? Mark 9:41. Note 4.
  8. How extensively is the gospel to be preached? Rev. 14:6, 7; Mark, 16:15.
  9. What assurance is given by the Lord that His word will accomplish his purpose? Isa. 55: 10, 11.
  10. How are we to labor? Ps. 126:5, 6; Acts 20:31. Note 5.
  11. With what confidence may we labor? 1 Cor. 15:58.
  12. What fact should now invite us to earnest labor? John 9:4.
  13. What may be truly said of the field at the present time? John 4:35, 36; compare Rev. 14:14, 15.
  14. How much zeal should we manifest in our labor? Eccl. 9:10. Note 6.
  15. What will be the crown of rejoicing of the redeemed? Phil. 4:1; 1 Thess. 2:19, 20.
  16. What will be the reward of those who bring sheaves to God? Dan. 12:3.
  17. What is said of those who win souls? Prov. 11:30.
  18. What power is promised to those

who labor for the lost? Matt. 28:18-20.

### Notes.

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

2. "He (Christ) left His home of security and peace, left the glory that he had with the Father before the world was, left his position upon the throne of the universe. He went forth a suffering, tempted man; went forth in solitude, to sow in tears, to water with His blood, the seed of life for a world lost." — Id., page 36.

3. "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God." — Id., page 327.

4. "The smallest duty done in sincerity and self-forgetfulness, is more pleasing to God than the greatest work when marred with self-seeking." — Id., page 402.

5. "It is our part to sow the seed (Eccl. 11:16;) it is God's part to give the increase (1 Cor. 3:6).

6. "As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings." — Id., page 333.

## LESSON 7 — THE ANOINTING OF THE CHURCH FOR SERVICE.

Januari 16, 1926.

SEED THOUGHT: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4:6.

"This promised blessing the Spirit, claimed by faith, brings all other blessings in its train." — "The Desire of Ages," page 672.

### Questions.

1. What came upon Jesus at His baptism? Luke 3:21, 22; Matt. 3:16, 17.
2. For what purpose was this heavenly anointing given Him? Luke 4:18.
3. What is the result of this anointing? Acts 10:38. Note 1.
4. Before His ascension, what did Jesus instruct His disciples to do? Luke 24:49; Acts 1:4. Note 2.
5. What preparation did they make for receiving the Spirit? Acts 1:14. Note 3.
6. When the Holy Spirit came upon them, what was the result? Acts 2:1-8.
7. What power accompanied the word spoken? Acts 2:41; 5:14, 28, 42; 6:7, 8. Note 4.
8. To what extent was the gospel to be proclaimed? Acts 1:8.
9. In the early history of the church, what was each believer expected to receive? Acts 8:14-17; 9:17.
10. How long is the Holy Spirit to abide with the church? John 14:16, 17. Note 5.
11. What is the work of the Spirit for the world? John 16:7, 8.
12. What fruit does it cause to appear in the life? Gal. 5:22-26.
13. What does it bring into the heart of one who receives it? Rom. 5:5.
14. How willing is Jesus to give the Holy Spirit to His children? Luke 11:13.
15. What great outpouring of the Spirit is promised for the last days? Joel 2:28, 29.
16. At this time, what are we instruct-

ed to pray for especially? Zech. 10:1.

### Notes

1. The baptism of the Holy Spirit was given to Jesus for service. In like manner, it will be given to His followers who will use it in going about doing good. "To take His yoke is one of the first conditions of receiving His power. The very life of the church depends upon her faithfulness in fulfilling the Lord's commission. To neglect this work is surely to invite spiritual feebleness and decay."—"The Desire of Ages," page 825.
2. The disciples had been with Jesus and listened to His instruction; they had witnessed the miracles He performed in stilling the sea, healing the sick, and raising the dead; but this did not qualify them for the great work before them. They must have a personal experience in the things of God, and a baptism of the Spirit for service. It is the same with us. No theory of truth, however correct it may be, is sufficient. It is the Spirit that imparts life for service.
3. "These disciples prepared themselves for their work. Before the Day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was

poured out, and thousands were converted in a day.

"So it may be now. Instead of man's speculations, let the Word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the "former rain," and glorious was the result. But the "latter rain" will be more abundant."—  
"The Desire of Ages," page 827.

4. "Filled can mean nothing less than that the whole capacity of each man was occupied, and all his being under the influence. The degree of receptivity varied, no doubt, but the lesser and the greater vessels were all full. The whole nature was influenced; for that divine Spirit can enter into every part of a soul, and will prove Himself the Spirit of truth to the understanding, the Spirit of power and of love and of self-control to the will and the affections and the governing reason, the Spirit of sound understanding to the practical man; and the whole nature, filled with Him, will flame with new brilliance, like a bit of black carbon in a stream of electricity. The Spirit of God has all humanity for its sphere of action."—Maclaren.

"We know that an unseen power

exists by what it does. The sound, the flame, the speaking with tongues, were proofs of the unseen power of the Spirit. The apostles could not know and realize the presence of the Holy Spirit without some manifestations, that made it known to the senses. No one ever saw the greatest forces in the world. No one ever saw electricity, or gravitation, or chemical forces. We know them only by what they do. We know the Holy Spirit by what He did and is still doing, especially in His transformation of people. From this time on, there was a marvelous change in the apostles. It was almost a transfiguration experience. So the dead wire is thrilled with electricity, and bursts out into light and power. They were common men no longer. As Mosheim says, "Their ignorance was turned into light, their doubts into certainty, their fears into a firm and invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal." Note especially the change in Peter from the man who, two months before, had forsaken his Lord, and fled, and thrice denied Him."—Peloubet.

5. "Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples."—"The Desire of Ages," page 672.

## LESSON 8 — COVETOUSNESS.

Januari 23, 1926.

SEED THOUGHT: "Every selfish, covetous person will fall out by the way." "Early Writings," page 269.

### Questions

1. Repeat the tenth commandment.  
Ex. 20:17. Note 1.
2. What is covetousness defined to

- be? Col. 3:5. Note 2.
3. What is the attitude of the covetous toward the Lord? Ps. 10:3, margin. Note 3.



4. What warning against this sin did the Saviour utter? Luke 12:15. Note 4.
5. By what parable did the Saviour illustrate the danger of covetousness? Verses 16-21.
6. What leads some to err from the faith? From what should the Christian flee? 1 Tim. 6:9-11. Note 5.
7. What caused Achan to sin? Joshua 7:21. Note 6.
8. What led Judas to betray his Lord? Mark 14:10, 11. Note 7.
9. What was the testimony of the apostle Paul in this matter? Acts 20:33.
10. What is one of the special sins of the last days? 2 Tim. 3:1, 2.
11. With whom are the covetous classed? 1 Cor. 5:9-11; 6:9, 10. Note 8.
12. When "the day of the Lord" comes, what disposition will many make of their wealth? Isa 2:20, 21.
13. What charge is given against placing our affections on money? 1 Tim. 6:17-19.
14. Where should our affections be centered? Col. 3:2. Note 9.

### Notes

1. "The tenth commandment strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful act."—"Patriarchs and Prophets," page 309.

2. "Covetousness is the root of all evil: 1. Crimes, selfishness, oppressions, wrongs of all kinds, grow from this root. It stands in the way of all progress, all elevation of man. 2. It is the source of all evils to the covetous person; it is selfish, hard-heart-

ed; it smothers every noble feeling and aspiration; it quenches every hope of religion; it sears the conscience; it asphyxiates and starves the intellect. It is full of wretchedness, stops up every avenue of real joy, drowning all the music of delight in the chink of gold."—Peloubet.

3. The Revised Version renders this text, "For the wicked boasteth of his heart's desire, and the covetous renounceth, yea, contemneth Jehovah." No deep-seated love for God can dwell in a covetous heart.

4. "God cannot approve of the least degree of covetousness of selfishness, and He abhors the prayers and exhortations of those who indulge these evil traits. As Satan sees that his time is short, he leads men on to be more and more selfish and covetous, and then exults as he sees them wrapped up in themselves, close, penurious, and selfish. If the eyes of such could be opened, they would see Satan in hellish triumph, exulting over them, and laughing at the folly of those who accept his suggestions and enter his snares."—"Early Writings," page 268.

5. "Every selfish, covetous person will fall out by the way. Like Judas, who sold his Lord, they will sell good principles and a noble, generous disposition for a little of earth's gain."—"Early Writings," page 269.

6. "Instead of giving all for Christ, many have taken the golden wedge and a goodly Babylonish garment, and hid them in the camp. If the presence of one Achan was sufficient to weaken the whole camp of Israel, can we be surprised at the little success which attends our efforts when every church and almost every fami-

ly has its Achan? Let us individually go to work to stimulate others by our example of disinterested benevolence."—"Testimonies for the Church," volume 5, page 157.

7. "The practice of the truths that Christ taught was at variance with his (Judas's) desires and purposes, and he could not bring himself to yield his ideas in order to receive wisdom from heaven. Instead of walking in the light, he chose to walk in darkness. Evil desires, covetousness, revengeful passions, dark and sullen thoughts, were cherished until Satan gained full control of him."—"The Acts of the Apostles," page 558.

8. "If the reservoir be poisoned or polluted, then all the water drawn from the faucets in the house will be poisoned or polluted. If the heart is polluted with covetousness, the deeds from the hands and the words from the mouth will be evil."—Peloubet.

9. "When the steamer Central A-

merica, with nearly six hundred passengers aboard, was wrecked off Cape Hatteras, September 12, 1857, in a fearful storm many of the passengers, who were returning miners from the gold mines of California, divested themselves of their treasure belts and scattered the gold upon the cabin floors, telling those to take it who would, lest its weight about their persons should carry them to their death. "Full purses, containing in some instances thousands of dollars, lay around untouched. Carpetbags were opened, and the shining metal was poured out on the floor with the prodigality of death's despair. One of the passengers opened a bag and dashed about the cabin twenty thousand dollars in gold dust, and told him who wanted to gratify his greed for gold to take it. But it was passed by untouched, as the veriest dross."—"Our First Century," pages 642, 643.

### LESSON 9 — THE BLESSING OF GIVING. JANUARI 30, 1926.

SEED THOUGHT: "Covetousness, the desire of benefit for self's sake, cuts the soul off from life."—"Christ's Object Lessons," page 259.

1. What words of our Lord are we exhorted especially to remember? Acts 20:35.
2. What gracious promise is made to those who give? Luke 6:38.
3. How is the principle illustrated in the experience of the widow of Zarephath? 1 Kings 17:10-16.
4. What law in the natural world applies in giving? 2 Cor. 9:6; Compare Prov. 11:24. Note 1.
5. How are we exhorted to give? Rom. 12:8; margin.
6. What promise is made to those who give liberally? Prov. 11:25; Isa. 32:8.
7. According to what are we to give? 2 Cor. 8:12; Deut. 16:17. Note 2.
8. What kind of giver does the Lord love? 2 Cor. 9:7. Note 3.
9. How much did Jesus give to save us? 2 Cor. 8:9. Note 4.
10. How much must we forsake to be His disciples? Luke 14:26-33. Note 5.
11. What indicates the place where our affections are centered? Luke 12:33, 34.
12. How much did the poor widow put into the treasury? Mark 12:41-44. Note 6.
13. What example of liberal giving

was manifested in the churches of Macedonia? 2 Cor. 8:1-5. Note 7.

14. What will the Lord not forget? Heb. 6:10.

### Notes

1. "A man that sows little must expect to reap little. If he sows a small piece of land, he will reap a small harvest; or if he is niggardly in sowing, and wishes to save his seed, and will not commit it to the earth, he must expect to reap little. So it is in giving."—Barnes.

2. "Systematic giving is not enough; ten cents a month for a millionaire would be systematic. Proportionate giving is not enough; a cent for every hundred dollars of income would be proportionate. What is needed is a systematic, generous proportion."—Peloubet.

We are not to give to the Lord according to our own fancy, or as other people are giving, or according to other people's ability, but "every man according to his ability."

3. "God loveth a cheerful giver," Paul wrote to the Corinthians, using a word (*hilaron*) which has been translated into our "hilarious." God loveth such a giver. What an inheritance! What a baptism! Such a man lives in the love of the Almighty."—J. H. Jowett.

"I am so impressed with the importance that God attaches to sweet voluntariness that I am often tempted to resolve never to beg a cent for God again, but rather spend my energy in getting Christians spiritualized, assured that they will certainly become liberalized."—A. J. Gordon.

4. "The heart of God yearns over His earthly children with a love

stronger than death. In giving up His Son, He has poured out to us all heaven in one gift."—"Steps to Christ," page 24.

"All things Christ received from God, but He took to give."—"The Desire of Ages," page 21.

5. To hate is defined to mean "to regard with less affection, love less, esteem less."

"To love God with all the heart means not to love at all those things that would destroy our love for God. This is termed hate. But he who love God with all his heart, will love father, mother, and all others, as no one outside of Christ can love them; but his love is for their eternal good, that they may be saved. To love them supremely is not to love God. Such love is worldly, carnal: It will end with this life. To love God supremely means oftentimes to forsake the dearest ties of earth; and this the world would call hatred."

6. "The measure of a gift lies not in the largeness of the gift, but in the largeness of the love and sacrifice it expresses; not the size of the gift, but the cost to the giver; not the number of the sheaves, or of the measures of fruit, but the love and gratitude and faith that fills them. And in that great day when we present our fruits at the judgment seat, some large sheaves will grow larger by that measure, and some will shrink into a handful of half-grown stalks; and pebbles which the gatherer blushes to present as the only fruit from barren fields, will grow into gems and gold; and homely plants will be transformed into blossoms of Paradise; and the widow's mite will become a harp of gold."—Peloubet.

7. "Nearly all the Macedonian believers were poor in this world's goods, but their hearts were overflowing with love for God and His truth, and they gladly gave for the support of the gospel. When general collections were taken up in the gentile churches for the relief of the Jewish believers, the liberality of the converts in Macedonia was held up as an example to other churches. The willingness to sacrifice on the part of Macedonian believers came as a result of whole-

hearted consecration .... It was not necessary to urge them to give; rather, they rejoiced in the privilege of denying themselves even of necessary things in order to supply the needs of others. When the apostle would have restrained them, they importuned him to accept their offering. In their simplicity and integrity, and in their love for the brethren, they gladly denied self, and thus abounded in the fruit of benevolence."—"The Acts of the Apostles," pages 343, 344.

## COUNSELS ON HEALTH

### PLANNING THE MEAL AND MENU MAKING

"It is worth a life effort to lift a man from degradation. To prevent His fall is better."

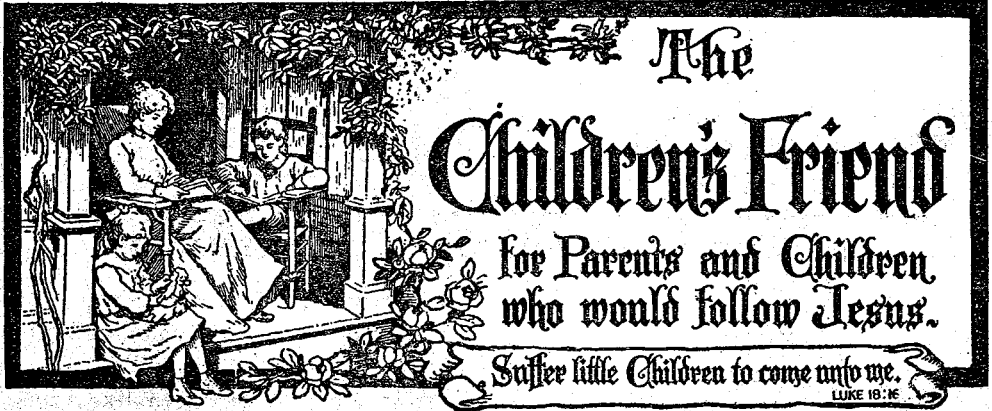
Since the health and efficiency of the family depend so directly upon what they eat, no study could be more worthy of the housewife's attention than the art of planning harmony in her meals, and this subject should appeal to every thinking mother.

A small amount of food in right combination gives more energy than a large amount poorly combined, just as a small, well disciplined force of arms is more effective in war than an untrained mob. This makes the selection of foods a matter not only of health, but of economics as well; and when the principles of combining foods are rightly understood, very palatable and nutritious meals may be

prepared from the most simple and inexpensive foods.

In planning the meal, two great objectives should be kept in view: first, the selection of foods that provide in about the right proportion all the kinds of substances required to nourish the body; second, the selection of foods that agree with one another.

In seeking to balance the food elements in a meal, we should think of foods classified in the following four groups, and choose some article of food from each group at least once a day; then the daily ration is not likely to want for any necessary element. There is nothing mysterious about the planning of most palatable, nutritious and inexpensive meals. By a study of these groups one may learn how to substitute one food for another in accordance with palatability and price, and when laying in supplies of food, to consider the question in terms of these groups.



SECOND YEAR.

NUMBER 1.

## The Flight Into Egypt

Herod had not been honest in saying that he wanted to go and Worship Jesus. He feared that the Saviour would grow up to be a king, and take his kingdom from him.

He wanted to find the child, that he might have Him put to death.

The wise men prepared to return and tell Herod. But the angel of the Lord appeared to them in a dream, and sent them home another way.

"And, when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy Him. Matthew 2:13.

Joseph did not wait till morning; he rose at once, and, with Mary and the child, started by night on the long journey.

The wise men had given costly presents to Jesus, and in this way God provided for the expenses of the journey and their stay in Egypt, until they should return to their own land.

Herod was very angry when he found that the wise men had gone home another way. He knew what God by His prophet had said about Christ's coming.

He knew how the star had been sent as a guide to the wise men. Yet he was determined to destroy Jesus. In his wrath he sent soldiers to kill "all the children that were in Bethlehem .. from two years old and under."

How strange that a man should fight against God! What an awful scene this slaying of the innocent children must have been! Herod had before done many cruel things; but his wicked life was soon to end. He died a terrible death.

Joseph and Mary remained in Egypt till after the death of Herod. Then the angel appeared to Joseph and said, "Arise, and take the young child and His mother, and go into the land of Israel; for they are dead which sought the young child's life. Matthew 2:16, 20.

Joseph had hoped to make his home in Bethlehem, where Jesus was born;

but on coming near to Judea, he learned that a son of Herod was reigning in place of his father.

This made Joseph afraid to go there, and he did not know what to

do; so God sent an angel to instruct him. Following the directions of the angel, Joseph returned to his old home in Nazareth.

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## SABBATH SCHOOL LESSON FOR THE CHILDREN.

Januari 2, 1926.

### CREATION

1. What did the Lord do on the seventh day? Genesis 2:1.
  2. And what did the Lord put on this day? Genesis 2:3.
  3. What should the Sabbath be? Ezekiel 20:12-20; Exodus 31:17.
- Lord, teach us how to keep Thy day,  
And lead and bless us all the way!  
Amen.

Jan. 9, 1926.

### SABBATH-KEEPING.

1. Who should keep the Sabbath holy? Ecclesiastes 12:13.
  2. What should we not do on the Sabbath day? Deuteronomy 5:14; Jeremiah 17:22; Isaiah 58:13.
  3. What will the Lord do, if we obey? Isaiah 58:14; Isaiah 56:2.
  4. And what will the Lord do if we obey not? Jeremiah 17:27.
- I need not fear If Thou art near;  
Thou art my Saviour, Kind and Dear;  
Amen.

Jan. 16, 1926.

### SEARCH THE SCRIPTURES.

1. What did Jesus say to the people, what they should do? John 5:39.
2. What habit did the Jews have? Acts 13:27.
3. Where is the word of God not abiding? John 5:38.
4. What do they do, who hear the word of God, and obey not? James 1:22.

Jesus, Saviour, wash away,  
All that has been wrong to-day;  
Help me every day to be  
Good and gentle, more like thee.

Jan. 23, 1926.

### SEARCH THE SCRIPTURES

5. Who was disobedient to the word of God? Genesis 3:1-13.
6. What promise is given to us? Genesis 3:15.
7. Give names of men, who did believe in this promise? John 8:56; Hebrews 11.

Open thou mine eyes, that I may behold wondrous things out of thy law.  
Psalm 119, which vers?

Jan. 30, 1926.

### SEARCH THE SCRIPTURES

8. How much of the word of God is given to us, for reproof, for correction and instruction? 1 Timothy 3:16-17.
9. Is the word of God necessary to us? Matt. 4:4.
10. What does the word of God give us? Psalms 119:104.

The blood of Jesus Christ, God's Son, cleanses our hearts from every sin, Amen.

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## THE GOOD SHEPHERD

### II.

(Continuation and end).

It was a wonderful work done by our Lord during His ministry on earth. Of his work He spoke in the answer He sent to John the Baptist.

John was in prison, and had become despondent; he was even troubled by doubts as to whether Jesus was really the Messiah. So he sent some of his followers to ask the Saviour:—

“Art Thou He that should come, or do we look for another?”

When the messengers came to Jesus, there were about Him many sick, whom He was healing. All day the messengers waited, while He worked with tireless activity to help the suffering ones. At last He said:—

“Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.” Matthew 11:3-5.

So, for three years and a half, Jes-

us “went about doing good.” Then the time came for His ministry on earth to be finished. With His disciples He must go up to Jerusalem to be betrayed, condemned, and crucified.

Thus were to be fulfilled His own words, “The Good Shepherd giveth His life for the sheep.” John 10:11.

“Surely He hath borne our griefs, and carried our sorrows . . . He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.” Isaiah 53:4-6.

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## *Importance and Revival of the Colporteur Work*

### **Importance Of The Work.**

THE canvassing work, properly conducted, is missionary work of the highest order, and it is as good and successful a method as can be employed for placing before the people the important truths for this time. The importance of the work of the ministry is unmistakable; but many who are hungry for the bread of life have not the privilege of hearing the word from God's delegated preachers. For this reason it is essential that our publications be widely circulated. Thus the message will go where the living preacher cannot go, and the attention of many will be called to the important events connected with the closing scenes of this world's history.

### **The Work of God**

Let the canvasser remember that

he has an opportunity to sow beside all waters. Let him remember, as he sells the books which give a knowledge of the truth, that he is doing the work of God, and that every talent is to be used to the glory of His name. God will be with every one who seeks to understand the truth that he may set it before others in clear lines. God has spoken plainly and clearly. “The Spirit and the bride say, Come. And let him that heareth say, Come.” Rev. 22:17. We are to make no delay in giving instruction to those who need it, that they may be brought to a knowledge of the truth as it is in Jesus.

### **One Hundred Where There Is One**

The lost sheep of God's fold are scattered in every place, and the work that should be done for them is

being neglected. From the light given me I know that where there is one canvasser in the field, there should be one hundred. Canvassers should be encouraged to take hold of this work, not to canvass for story-books, but to bring before the world the books containing truth essential for this time.

#### A PERSONAL EXPERIENCE:

During the year I sold a book "Steps to Christ" to a lady, she brought the book to a sick woman. This woman is sick 11 years, had lost courage and was disheartened. She read the book "Steps to Christ" and began to take hold in faith to God and prayed to God for help. This poor woman could not move a member of her body. Now she begins to move her feet and legs and praises God with joy.

A month later in the colporteur work I came to the home of this woman that had been sick 11 years. A little girl called me in the house. The sick lady told me the above happenings and she told me, that I was the man, that sold the book to this woman, who gave her the book. She bought two more books from me. I had a Bible study with me, directed her to Jesus, the Saviour, prayed with her, and there welled tears in her eyes from joy.

This gave me also new faith and courage to go forward in the colporteur work to plant the gospel seed. Many more experiences I could write. Let us take hold of the work. Jesus our Saviour sends us! Matt. 9, 35-39. Psalm 67, 12.

Your Brother in Christ Jesus,  
Peter Lauer.

## Announcements

### ENGLISH LITERATURE

English literature, tracts and books, for colportage, can be obtained at colporteur's prices.

### OUR POST OFFICE ADDRESS

All letters, concerning this publica-

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