

A. J. Robinson
SABBATH-SCHOOL

LESSON QUARTERLY

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Sabbath-School Lessons

Studies on the

Epistle to the Ephesians

Senior Division

Fourth Quarter, 1908

LESSON I.—The Election by Grace. Eph. 1: 1-6.

OCTOBER 3, 1908.

Questions.

1. To whom is this epistle addressed? From what view-point does the author write? By what is he an apostle? Eph. 1: 1.

2. What is God's will concerning each of us? 1 Thess. 4: 3.

3. How is this sanctification wrought in us? Heb. 13: 20, 21; Phil. 2: 13.

4. Repeat the apostle's salutation. From what source does this grace and peace come to us? Eph. 1: 2.

5. How abundantly does the Lord desire to supply us with grace and peace? 2 Peter 1: 2, 3.

6. How may this peace become a personal experience?
Rom. 5:1; 15:13.

7. What is the effect of this experience in the heart?
Isa. 32:17.

8. What measure of spiritual blessings have already
been bestowed upon us? Eph. 1:3.

9. How abundantly has He promised to supply our
needs? Phil. 4:19; Ps. 84:11.

10. What choice has God made for us? When was
this choice made? Eph. 1:4.

11. What assurance is given us that this choice will
some day be realized by His people? Eph. 5:25-27.

12. Unto what have we been predestinated? Accord-
ing to whose will? Through whom? Eph. 1:5.

13. Through what act on our part does this prede-
stination, or election, become a personal experience?
2 Thess. 2:13; 1 Peter 1:2. Note 1.

14. Through whom only are we accepted as children?
Eph. 1:6. Note 2.

Notes.

1. To predestinate, or foreordain, means to mark out, define or determine beforehand. God has the one standard character of holiness, the one ever all-glorious Example, His Son Christ Jesus, reflecting always all the fulness of the light of His righteousness. God also in the beginning chose characters for His heritage, each character righteous in the righteousness of God, yet having its own individuality, manifesting one or more of the many beauties of Him in whom all fulness dwells, even as each color in the rainbow reveals some of the special beauties of the light. God chose these characters before the foundation of the world. The names of those characters were written in the Lamb's book of life. Rev. 13:8. He has called, and is calling, to those characters, and His blessing is sufficient for every soul to meet the call and attain the character to which he is called.

2. "The word that was spoken to Jesus at the Jordan, 'This is My beloved Son, in whom I am well pleased,' embraces humanity. God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. 'He hath made us accepted in the Beloved.' The glory that rested upon Christ is a pledge of the love of God for us. . . . His love has encircled the earth, and reaches the highest heaven. The light which fell from the open portals upon the head of our Saviour will fall upon us as we pray for help to resist temptation. The voice which spoke to Jesus says to every believing soul, 'This is My beloved child, in whom I am well pleased.'"
—"*Desire of Ages*," page 113.

LESSON II.—*God's Eternal Purpose. Eph. 1:7-23.*

OCTOBER 10, 1908.

Questions.

1. Through whom do we obtain redemption and forgiveness of sins? According to what are these blessings ours? How has His grace abounded? Eph. 1:7, 8.
2. What has God made known to us? How is this knowledge given? Verse 9.
3. In whom does this purpose center? What kind of a purpose is it declared to be? Eph. 3:11.
4. What is contemplated in this eternal purpose? Eph. 1:10. Compare chapter 3:14, 15.
5. What assurance have we of the fulfilment of the promise made to the believers of this family? According to whose purpose and will is this plan being worked out? Eph. 1:11.
6. What is the object of the Lord in bestowing these blessings? Verse 12.

7. What is now given us as a pledge of the promised inheritance? Unto what are we sealed by the Holy Spirit? Verses 13, 14.

8. What did this purpose of the Lord concerning us lead Paul to do? Verses 15, 16.

9. What did he pray might be given unto us? Verses 17, 18.

10. Through whom does the Lord desire to reveal the greatness of His power? Verse 19. Note 1.

11. What example is given of the working of "His mighty power"? Verses 19, 20. Note 2.

12. What does this same mighty power now accomplish in the believer? Rom. 8:11. Note 3.

13. How highly has this power exalted Jesus? Eph. 1:20, 21.

14. What has been put under Him? What has been given Him? Verse 22.

15. What relation does Christ sustain to the church? Verse 23.

Notes.

1. "The word 'power,' as used in our English version, is represented in the Greek Testament by several distinct words. One of these is *kratos*, or its collateral form, which signifies strength, or the manifestation of physical force. The two chief forms, however, are *exousia* and *dunamis*. The first of these indicates authority as exercised or conferred by a ruler, and seems to intimate official privilege or prerogative; thus: 'All power is given unto Me in heaven and in earth;' 'to them gave He power to become the sons of God;' and Christ gave to His disciples 'power over unclean spirits, and to heal all manner of sickness.' Their official prerogatives and their miraculous endowments are in all cases expressed by the word *exousia*, though in a few cases *dunamis* is joined with it. Ministerial power is

everywhere expressed by the word *dunamis*, as in St. Luke: 'Tarry ye in the city of Jerusalem, until ye be endued with power from on high.'"—*Simpson's "Lectures on Preaching," page 199.*

2. "If we endeavor to analyze the elements of this power in itself, I think we shall fail. It is spiritual and invisible. All we can do is to trace the circumstances under which this power is given, and the results which flow from it. Indeed, power is in its nature indescribable. It is known simply by its results. Gravitation, that greatest of all material powers, ceaselessly active, everywhere potent, is wholly beyond our research, or even our conception. Where are those cords, stronger than steel, which bind the planets to their centers? Where are those unseen ties that, like a universal net-work, envelop every atom in the air, and make it fall to the earth, and not merely to the earth, but in a direct line toward the center of the earth, though it be thousands of miles away, and can never be reached? It seems an emblem of God, filling all space, operating through all matter. If the dream of astronomers be true, that not only secondaries surround their planets, and planets their suns, but that suns revolve around the center of immense systems, and all these centers through the immensity of space move around one great center, who can even conceive the magnitude of a force that can thus operate through infinite space with precisely the same law of attraction for vast worlds and for infinitesimal atoms? It is a force never seen, and yet it operates alike in the sunshine and in the dark. It is never heard, and yet it sends its myriads of worlds singing and shining on their way. He who made that power by the word of His Spirit gives that Spirit to work in us and through us. Nor is it the only exhibition of power. Consider the chemical affinity that draws together the acids and the alkalis. With what constant and unseen power does it operate! Think of that magnetic power which makes the steel filings, though in a mass of dust and rubbish, and clippings of tin and brass, leave them all and fly up and kiss the magnet. It touches that pivoted needle, and lives and treasure are secure upon the stormy ocean in the darkest night by its unerring guidance. The winds blow ever so fiercely, the cold comes ever so freezingly, the waves roll ever so furiously, and the vessel pitches and sinks as though it would be submerged; and yet that strange influence, unseen, unheeded, unfelt even by the most sensitive nerves, holds the needle in its place. Who can tell what is power? We see it in its effects, we measure it in its results. So with spiritual power. We can not tell 'whence it cometh, or whither

it goeth;' but it breathes upon the human spirit—the stormy passions subside; falsehood, fraud, lust, and avarice disappear; and truth, purity, meekness, and love reign supreme in the soul. It is a transmutation beyond what the philosopher sought in the fabled stone whose touch would transmute into gold. It is a new creation from the breath of Him who created all worlds and breathed into all spirits. Spiritual power is not beauty of presence nor dignity of form. It is not learning, nor rhetoric, nor logic, nor oratory; but it can use these for its one great end. It can burn and shine in the highest periods of the most eloquent speaker, and it can thrill in the accents of the unlettered man. It can invest the words that drop from the mother's lips, and it can wing the lisps of the little child. It can use all there is of a human being, and of his acquirements, for the glory of God and for the advancement of His church."—*Id.*, pages 202-204.

3. "Satan can not hold the dead in his grasp when the Son of God bids them live. He can not hold in spiritual death one soul who in faith receives Christ's word of power. God is saying to all who are dead in sin, 'Awake, thou that sleepest, and arise from the dead.' That word is eternal life. As the word of God which bade the first man live still gives us life; as Christ's word, 'Young man, I say unto thee, Arise,' gave life to the youth of Nain, so that word, 'Arise from the dead,' is life to the soul that receives it. . . . It is all offered to us in His word. If we receive the word we have the deliverance."—"*Desire of Ages*," page 320.

LESSON III.—*Out of Darkness into Light.*

Eph. 2: 1-13.

OCTOBER 17, 1908.

Questions.

1. What declaration is made in the opening of this chapter? *Eph. 2: 1.*

2. From what are those alienated who are dead in trespasses and sins? *Eph. 4: 18.*

3. According to what did we then walk? According to whom? In whom does this evil spirit especially work? Eph. 2:2.

4. How many of us formerly had our conversation (citizenship) among the children of disobedience? What desires were then followed? What were we then by nature? Verse 3.

5. What has God's mercy accomplished for us? What moved the Lord in our behalf? When did He act? By what are we saved? Verses 4, 5.

6. With whom are we made alive? Where are we made to sit? Verse 6.

7. What is to be revealed? When? Through whom? Verse 7. Note 1.

8. By what are we saved? Through what? From whom does this salvation *not* come? Through whom *does* it come? Verses 8, 9. Note 2.

9. Whose workmanship are we? Unto what have we been created? What has God ordained? Verse 10. Compare 2 Cor. 5:17.

10. How are we exhorted to walk? Col. 1:9, 10.

11. What were these believers once? What were they called? Eph. 2:11.

12. What was their condition at that time? Verse 12.

13. Through whom are those having no hope brought nigh? Verse 13.

Notes.

1. The redeemed saints alone will possess the requisite qualification for acting the part of messengers or heralds in making known the story of Redemption to the principalities and powers

in all the heavenly places—unfallen worlds. Being themselves the monuments of grace, having on the blood-washed garments of salvation, and bearing in their very persons the marks of the grace of God, having learned by experience the wondrous depths of redeeming love and grace, they will be able to speak of salvation and make known "the exceeding riches of His grace," as neither sinless angels nor unfallen beings can do.

2. Jesus when on earth said, "The Son can do nothing of Himself." This expresses man's condition without God. He is helpless. He has no strength. By nature he is carnal, sold under sin. His resolutions to do good are like ropes of sand. The good we will to do is left undone, and the things we hate we do. But through faith there is help for every tempted soul.

"Jesus says, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' There is a condition to this promise—that we pray according to the will of God. But it is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings and believe that we receive them, and thank God that we have received them. It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.'

"Henceforth you are not your own; you are bought with a price. 'Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot.' Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are now as a child born into the family of God, and He loves you as He loves His Son."—"Steps to Christ," pages 62, 63.

LESSON IV.—*The At-one-ment. Eph. 2:14-18.*

OCTOBER 24, 1908.

Questions.

1. What does Christ become to the believer? What has been broken down? Eph. 2:14. Note 1.

2. What was abolished in His flesh? Why has Christ done this? What did He thus make? Verse 15. Note 2.

3. What was necessary on the part of Christ to accomplish this object? Phil. 2:5-8. Note 3.

4. Whose flesh did He take? Heb. 2:14.

5. In how many things was He tempted? Heb. 4:15.

6. Why was He made like His brethren? Heb. 2:17.

7. What invitation is therefore given to His "brethren"? Heb. 4:16.

8. Who thus became reconciled to God? Through what means? Eph. 2:16. Note 4.

9. To whom did He preach peace? Verse 17.

10. Through Him what do all classes have? Verse 18; Rom. 10:11-13.

11. How is this union of Christ and the repentant sinner expressed in the opening sentence of the Lord's Prayer? Matt. 6:9. Note 5.

Notes.

1. Christ not only gave Himself for us, but He gave Himself to us. He became one of us. In order for His name to be "Jesus"—Saviour, He must be "Immanuel"—God with us.

2. The minding of the flesh is enmity against God. It is not possible for those in the flesh to please God. Sin is that which separates us from God, whether Jew or Gentile. Jesus abolished sin by becoming sin and dying to sin. By faith we accept His crucifixion for ours, and His life of righteousness for our life of sin.

3. "Into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss."—*"Desire of Ages,"* page 49.

“Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam’s position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation.”—*Id.*, page 117.

4. “It was Satan’s purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken.”—*Id.*, page 25.

5. “Through the eternal ages He [Christ] is linked with us. ‘God so loved the world, that He gave His only-begotten Son.’ He gave Him not only to bear our sins and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. . . . In Christ the family of earth and the family of heaven are bound together.”—*Id.*, page 25.

LESSON V.—Change of Family Name and Relationship. Eph. 2: 19-22.

OCTOBER 31, 1908.

Questions.

1. Through faith in Christ what change of relationship takes place? What are we no longer? Eph. 2: 19.

2. Under what other figure is this change of relationship noticed in the Bible? Rom. 7: 4.

3. What two families does the Bible recognize in this world? Note 1.

4. How is this change of name and family relationship beautifully expressed by the prophet? Hosea 2:16, 17, margin.

5. Upon what foundation does this new household rest? Eph. 2:20; 1 Cor. 3:11.

6. Who is the chief corner-stone? Isa. 28:16; Ps. 118:22.

7. What kind of a stone is He declared to be? 1 Peter 2:4.

8. What material composes this temple? 1 Peter 2:5; Zech. 6:15. Note 2.

9. What is the process by which this building is to become "an holy temple in the Lord"? Eph. 2:21.

10. Who serves as Master-builder? Where was He to grow up? Zech. 6:12, 13.

11. What was He to bear? What counsel is between the Father and the Son? Upon whose throne was Christ to sit and rule during His priesthood? Zech. 6:13; Heb. 10:12, 13.

12. How long must He remain upon the throne of His Father? 1 Cor. 15:24-26.

13. For what purpose are we builded together? Eph. 2:22. Note 3.

Notes.

1. The children of two families are recognized in the Bible as "children of Belial" (Judges 20:13), "children of transgression" (Isa. 57:4), "children of the Lord" (Deut. 14:1), "children of wrath" (Eph. 2:3), "sons of God" (1 John 3:1); "children of iniquity," of "disobedience" (2 Sam. 3:34; Eph. 2:2), and "obedient children" (1 Peter 1:14; Rom. 15:18); "children of darkness" (Eph. 5:8), and "children of light"

(1 Thess. 5:5); "children of the wicked one" (Matt. 13:38), and "children of God" (Luke 20:36; Rom. 8:16); "children of this world" (Luke 16:8), and "children of the kingdom" (Matt. 8:12); "children of the flesh" (Rom. 9:8), and "children of the promise" (Gal. 4:28). Of the unbelieving Jews, Christ said, "Ye are of your father, the devil" (John 8:44); but, praise God, the children of evil may through Jesus Christ become the sons and daughters of God (2 Cor. 6:14-18; John 1:12).

2. In the building of Solomon's temple every stone was prepared for its place in the building before it was brought to the place, so that beautiful temple came together without the sound of an ax or hammer upon it. The living stones for this living temple, taken from the rough quarry of sin, are hewed, squared, fitted, and polished, each for its particular place in the temple of the Lord. Unlike the stones of Solomon's temple, which had to be conveyed to the spot, of these living stones it is said, "They that are afar off shall come and build in the temple of the Lord." See Zech. 6:12, 13.

3. "Christ has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives."—"Christ's Object Lessons," page 419.

LESSON VI.—*The Mystery of the Gospel.*

Eph. 3:1-13.

NOVEMBER 7, 1908.

Questions.

1. In whose behalf was Paul a prisoner? What does he imply the Gentiles had heard? Eph. 3:1. Note 1.
2. How does the apostle say the mystery of the Gospel was made known to him? Verse 3. How else does

he speak of this revelation? What does this revelation qualify him to do? Gal. 1:15, 16. Note 2.

3. What was it the privilege of the believers to know when they read the apostle's instruction? Eph. 3:3, 4. See also 1 Thess. 2:13.

4. Through what agency is a fuller revelation of this mystery made to us? What light had other generations in comparison? Eph. 3:5. Compare Rom. 16:25, 26.

5. What knowledge did this fuller revelation bring? To whom was the apostle Paul especially commissioned to declare this mystery? How was the gift of God's grace given to him? Eph. 3:6, 7.

6. What was he to preach among the Gentiles? What opinion did he express concerning himself? Verse 8.

7. What was he to make all see? What does he say concerning the age of this mystery? By whom does he state all things were created? Verse 9.

8. What is made known through the church to the principalities and powers in heavenly places? Who are interested in the work? Verse 10. Note 3.

9. According to what purpose is this? In whom does this purpose center? Verse 11.

10. What experience does the knowledge of this mystery give? Verse 12; Rom. 5:2.

11. What request did Paul make? What is said concerning their tribulations? Verse 13. Note 4.

Notes.

1. Paul as a steward of God was entrusted with the Gospel of the grace of God. This he was to dispense to the people.

2. The Gospel was made known to the apostle Paul by "revelation." We may understand in theory the sublime themes of the Gospel, but when we yield wholly to God His Spirit will reveal to the soul the great and profound truths of His word.

3. Jesus died that the universe of intelligent beings might have a full and true knowledge of God in all the glorious perfection of His character. But it would have been in vain that Christ died on Calvary, so far as the inhabitants of other worlds are concerned, if the story of the Cross should never be published or made known among them. And this is to be "made known by ["through," A.R.V.] the church." The redeemed are to be the mediums through whom the wonderful and manifold wisdom of God is to be made known.

4. "Christ is acquainted with all that is misunderstood and misrepresented by men. His children can afford to wait in calm patience and trust, no matter how much maligned and despised; for nothing is secret that shall not be made manifest, and those who honor God shall be honored by Him in the presence of men and angels. . . .

"In every age, God's chosen messengers have been reviled and persecuted; yet through their very affliction, the knowledge of God has been spread abroad. Every disciple of Christ is to step into the ranks, and carry forward the same work, knowing that its foes can do nothing against the truth, but for the truth. God means that truth shall be brought to the front, and become a subject of examination and discussion, even through the contempt placed upon it. The minds of the people must be agitated; every controversy, every reproach, every effort to restrict liberty of conscience, is God's means of awakening minds that otherwise might slumber."—"*Mount of Blessing*," pages 50, 51.

LESSON VII.—*An Inspired Prayer.* Eph. 3: 14-21.

NOVEMBER 14, 1908.

• Questions.

1. What feelings inspired the heart of the apostle as he contemplated the great theme of our previous lessons? Eph. 3: 14. Note 1.

2. From whom is the universal family named? Verse 15.

3. What is the measure of spiritual blessing desired in this prayer? With what and through what did the apostle desire that they might be strengthened? Verse 16.

4. How much strength has the Christian a right to claim by faith? Col. 1: 11.

5. Who according to this prayer is to dwell in our hearts? How? What will this experience accomplish for us? Eph. 3: 17.

6. How much does the Holy Spirit, as expressed in this prayer, desire that we should comprehend? Why does He desire us to know the love of God? What does He say of this love? Verses 18, 19.

7. Who is the source of all wisdom and knowledge? 1 Cor. 1: 24; Col. 2: 3, 9.

8. What does Christ declare of Himself? Rev. 1: 8, 11. Compare Col. 1: 17, 18.

9. What is the measure of His ability to answer prayer? What power is this? Eph. 3: 20. Compare chapter 1: 19-21.

10. What description of praise is offered to God? Can you join in the response? Eph. 3:21. Note 2.

11. What universal chorus of praise did the revelator hear? Rev. 5:13; 19:1, 6, 7.

Notes.

1. Verses 2 to 13 of chapter three are really parenthetical. In this lesson the apostle directly resumes the subject which he introduced in verse 1.

2. "But the plan of Redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: 'Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me.' "

"Christ undertook to redeem man and to rescue the world from the grasp of Satan. The great controversy begun in heaven was to be decided in the very world, on the very same field, that Satan claimed as his. It was the marvel of all the universe that Christ should humble Himself to save fallen man. That He who had passed from star to star, from world to world, superintending all, by His providence supplying the needs of every order of being in His vast creation—that He should consent to leave His glory and take upon Himself human nature was a mystery which the sinless intelligences of other worlds desired to understand. When Christ came to our world in the form of humanity, all were intensely interested in following Him as He traversed, step by step, the blood-stained path from the manger to Calvary. Heaven marked the insult and mockery that He received, and knew that it was at Satan's instigation. They marked the work of counter-agencies going forward; Satan constantly pressing darkness, sorrow, and suffering upon the race, and Christ counter-acting it. They watched the battle between light and darkness as it waxed stronger. And as Christ in His expiring agony upon the cross cried out, 'It is finished!' a shout of triumph rang through every world, and through heaven itself. The great con-

test that had been so long in progress in this world was now decided, and Christ was Conqueror. His death had answered the question whether the Father and the Son had sufficient love for man to exercise self-denial and a spirit of sacrifice. Satan had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he had ruled the children of men who were under his power, he would have manifested if permitted to control the intelligences of heaven. With one voice the loyal universe united in extolling the divine administration."—"*Patriarchs and Prophets*," pages 74 to 76.

"All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe, and rang with the songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of Creation—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed."—"*Great Controversy*," pages 677, 678.

LESSON VIII.—*The Unity of the Church.*

Eph. 4: 1-13.

NOVEMBER 21, 1908.

Questions.

1. What does the apostle entreat God's children to do? How does he speak of himself? *Eph. 4: 1.*
Note 1.
2. By what spirit should this walk be characterized? How should believers regard one another? Verse 2.
3. What are we admonished to keep? Verse 3.

4. To what does he liken the unity and oneness of the church? Verse 4.

5. How many faiths are there? How many baptisms? Who is the true God? Verses 5, 6.

6. According to what is grace measured out to each believer? Verse 7.

7. What important point in the work of Christ is mentioned in verse 8? What was given to men? Note 2.

8. What does the Lord desire His people to know? 1 Cor. 2:12.

9. For what purpose were these gifts placed in the church? Eph. 4:12.

10. Will this purpose ever be accomplished? Eph. 5:25-27.

11. Will these gifts ever fail? 1 Cor. 13:8.

12. How long must they remain in the church? Eph. 4:13.

13. Concerning what does the Lord especially desire that His people shall not be ignorant? 1 Cor. 12:1.

14. At what time will the people of God not be ignorant concerning spiritual gifts? 1 Cor. 1:6-8.

Notes.

1. As a convict in a Roman prison, the apostle penned the glorious Gospel message contained in this wonderful epistle. As a prisoner upon the lonely, barren Isle of Patmos, the beloved apostle, wrapped in the vision of God's glory, was permitted to hand down to us the glorious panoramic view contained in the book of Revelation. Thus the efforts of men, inspired by the spirit of the dragon, to hinder the work of the Gospel, have been so overruled that they have turned out gloriously to the furtherance of God's work. Surely, as the apostle states it, "We can do nothing against the truth, but for the truth."

2. The margin of this verse reads, "or a multitude of captives." In Matt. 27:52, 53 we are told that when Jesus arose from the dead, the "graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." In Rev. 4:4, 10, 11; 5:8-10, some of this same company are seen. The "multitude of captives," therefore, are those who were resurrected when Jesus came forth from the grave. They ascended with Him as trophies of His victory.

LESSON IX.—*Spiritual Gifts. Eph. 4: 11-14.*

NOVEMBER 28, 1908.

Questions.

1. What was given to man when Christ ascended?
Eph. 4: 8.
2. What are some of these gifts? Verse 11.
3. What enumeration of the gifts of the Spirit is given in another place by this same apostle? 1 Cor. 12: 4-10, 28, 30.
4. For what purpose are these gifts bestowed? Eph. 4: 12.
5. How long will these gifts remain in the church?
Verse 13.
6. Which of these gifts should we especially desire?
1 Cor. 14: 1.
7. What outpouring of the Holy Spirit is promised?
Joel 2: 28, 29; Acts 2: 12-18.
8. How many of the gifts will be manifest in the church which is waiting for the coming of the Lord?
1 Cor. 1: 6-8.

9. Which gift is to be especially exercised in the remnant church? Rev. 12:17. Compare chapter 19:10.

10. When the law of God is not kept, what gift is withdrawn from the church? Lam. 2:9.

11. What is the result to the church? Prov. 29:18.

12. What promise is associated with a belief in the Lord's prophets? 2 Chron. 20:20.

13. Against what will the receiving of the gifts of the Spirit guard us? Eph. 4:14.

LESSON X.—Putting Off the Old Man: Putting On the New. Eph. 4:15-32.

DECEMBER 5, 1908.

Questions.

1. In whom should we grow up, and to what extent? Eph. 4:15.

2. What beautiful figure of Christian growth is given by the apostle? Verse 16.

3. What admonition, therefore, does he give? Verse 17.

4. What is the condition of those who are out of Christ? From what are they alienated? What is the condition of the heart? Verse 18.

5. To what sad condition does wilful blindness at last lead? Verse 19.

6. Are these things practised by Christians? Verses 20, 21.

7. What are Christians to put off? How is the "old man" described? Verse 22.
8. What change is called for? Verse 23.
9. What is the believer to put on? Verse 24.
10. How does Jeremiah illustrate the impossibility of bringing about this change by one's own power? Jer. 13:23.
11. What things are mentioned which are to be put away? Eph. 4:25-28, 31. Note 1.
12. What exhortation is given regarding our words? Verse 29.
13. What should we not grieve? What does the Holy Spirit do for the believer? Verse 30.
14. What spirit should we manifest toward others? What should be the measure of our forgiveness toward those who wrong us? Verse 32. Note 2.

Notes.

1. Note the "wherefore" in verse 25. If the "old man with his deeds" has been put off, and the "new man" has been put on, then the fruits of godliness will surely follow.
2. "The difficulties we have to encounter may be very much lessened by that meekness which hides itself in Christ. If we possess the humility of our Master, we shall rise above the slights, the rebuffs, the annoyances to which we are daily exposed, and they will cease to cast a gloom over the spirit. The highest evidence of nobility in a Christian is self-control."—"*Desire of Ages*," page 301.

LESSON XI.—Our Walk and Conversation.
Eph. 5:1-16.

DECEMBER 12, 1908.

Questions.

1. With what tender appeal does this chapter open?
Eph. 5:1.

2. How should we walk? What manifestation of love has Christ given us? Verse 2.

3. Whose example should we follow? 1 John 2:6; 1 Peter 2:21.

4. What should not even be named among the saints? What is said of these? What should be our theme of conversation? Eph. 5:3, 4.

5. What classes are mentioned, as having no part in the kingdom of God? Verse 5.

6. What have these things brought upon the disobedient? Verse 6.

7. What admonition follows? Verse 7.

8. What were we once? If Christians, what are we now? How should we walk? Verse 8.

9. What is the fruit of the Spirit? What will walking in the light prove? Verses 9, 10.

10. With what should we have no fellowship? What should we do? Verse 11.

11. What should be our attitude regarding secret deeds of evil? Verse 12.

12. What is the effect of reproving these evil deeds? Verse 13.

13. What personal appeal is made in verse 14?
 14. What admonition is given in verse 15?
 15. How should we regard time or opportunity?
- Verse 16.
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LESSON XII.—Christ, the Family, and the Church.
Eph. 5: 17-33; 6: 1-4.

DECEMBER 19, 1908.

Questions.

1. What is it the Christian's privilege to understand? What should we not be? Eph. 5:17.
2. With what are we admonished to be filled? Against what are we warned? Verse 18.
3. In what way does the Spirit manifest itself in believers? Verses 19, 20.
4. What should be the conduct of Christ's followers one toward another? Verse 21.
5. What rule of conduct is enjoined upon wives? Verses 22, 24.
6. In the ideal Christian home, what position does the husband occupy? Verse 23.
7. What is the measure of love that should exist between husband and wife? Verse 25.
8. How much did Christ love the church? For what purpose did He give Himself to the church? Verses 25, 26.

9. What kind of a church will He present to Himself at His soon coming? Verse 27.

10. How is the love that should exist in the family again set forth? Verses 28-30.

11. How strong is the true marriage bond? Verses 31, 32.

12. What further instruction is given to husband and wife? Verse 33.

13. What is enjoined upon children? Why? Eph. 6:1.

14. What commandment is quoted? What is said of this precept? Verse 2.

15. What promise is given to those who obey it? Verse 3. Compare Ps. 91:16.

16. How is the duty of fathers toward their children set forth? Eph. 6:4.

LESSON XIII.—The Soldier and His Armor.

Eph. 6:5-24.

DECEMBER 26, 1908.

Questions.

1. How is the duty of servants toward their masters set forth? Should they obey? Verse 5.

2. Whose claim to service should the servant recognize above all others? Verses 6, 7.

3. Who besides the earthly master takes cognizance of such services? What assurance is given? Verse 8.

4. What is the duty of masters toward those who are servants? Verse 9.

5. What admonition is given to all? Verse 10.

6. What is the Christian admonished to put on? For what purpose? Verse 11.

7. Against what foes must the Christian strive? Verse 12.

8. In view of the conflict to be met, what are we admonished to do? What will we then be able to do? Verse 13.

9. What weapons will not avail in this conflict? 2 Cor. 10:4.

10. Name the different parts of the Christian armor. Eph. 6:14-17.

11. In what spirit should this warfare be conducted? Verse 18.

12. Why did the apostle desire prayers for himself? Verse 19.

13. Under what circumstances did the apostle write this epistle? How did he desire to speak? Verse 20.

14. Whom did he send to his brethren with a message of comfort? What was the character of the message? Verses 21, 22.

15. With what twofold benediction does this epistle close? Verses 23, 24.

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