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Topical Studies on the Message

Third Quarter, 1912

LESSON I—Search the Scriptures

JULY 6, 1912

LESSON HELPS: "Steps to Christ," pages 93-96; "Ministry of Healing," pages 458-466; "Education," pages 185-192; *Sabbath-School Worker*.

Questions

1. What is God's word said to be? John 17:17; Ps. 119:160.
2. What statements are made concerning the study of the Scriptures? John 5:39; 2 Tim. 2:15.
3. What commendable example has been recorded for our benefit? Acts 17:10-12.
4. What is the attitude of angels toward the things revealed through the prophets? 1 Peter 1:9-12. Note 1.
5. What is said concerning some of the things revealed therein? What do the unlearned sometimes do? With what result? 2 Peter 3:16. Note 2.
6. For what purpose were the Scriptures given? What will they do for the believer? 2 Tim. 3:16, 17. Note 3.
7. By what do we live? Matt. 4:4; John 6:63, 67, 68. Compare Deut. 8:1-3.
8. What lights up the pathway of the believer? Ps. 119:105; Prov. 6:23; 4:18, 19.

9. To what is the Word compared? Jer. 23:29; Heb. 4:12.

10. What is stated concerning the prophecies of God's word? By what means were they given? 2 Peter 1:19-21. What exhortation is given to Christians living in the last days? Chapter 3:2.

11. What is the effective safeguard against sin? Ps. 119:11.

12. What had Timothy been taught in his childhood? What were the Scriptures able to do? 2 Tim. 3:14, 15. Compare Ps. 119:9.

13. What charge is given concerning the Word? 2 Tim. 4:1, 2.

14. What was the example of the apostle Paul in this matter? Acts 13:5; 14:25; 17:13.

15. What were some of the results of preaching the Word? Acts 8:5-7; 19:19, 20.

16. What mighty power did the words of Jesus have when He was on earth? Luke 4:32-39; John 11:43, 44. Note 4.

17. What is said of those who reject God's word? Jer. 8:9.

18. What famine has been foretold? Amos 8:11, 12.

19. How should we regard the words of the Lord? Jer. 15:16.

Notes

1. "Has the reader ever paid a visit to the astonishing organist who so charmingly elicits the tourist's tears in the cathedral at Freiburg, as he touches one after another his wondrous keys, and greets your ear by turns with the march of warriors on the riverside, the voice of prayer sent up from the lake during the fury of the storm, or of thanksgiving when it is hushed to rest? All your

senses are electrified, for you seem to have seen all, and to have heard all. Well, then, it was thus that the Lord God, mighty in harmony, applied, as it were, the finger of His Spirit to the stops which He had chosen for the hour of His purpose, and for the unity of His celestial hymn. He had from eternity before Him all the human stops which He required; His Creator's eye embraces at a glance this range of keys stretching over threescore centuries; and when He would make known to our fallen world the everlasting counsel of His redemption, and the coming of the Son of God, He put His left hand on Enoch, the seventh man from Adam, and His right on John, the humble and sublime prisoner of Patmos. The celestial anthem, seven hundred years before the flood, began with these words: 'Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all;' but already, in the mind of God, and in the eternal harmony of His work, the voice of John had answered to that of Enoch, and closed the hymn, three thousand years after him, with these words: 'Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him. Even so, Lord Jesus, come quickly. Amen!' And during this hymn of thirty centuries, the Spirit of God never ceased to breathe in all His messengers; the angels, an apostle tells us, desired to look into its wondrous depths. God's elect were moved, and life eternal came down into the souls of men.'—"*The Plenary Inspiration of the Holy Scriptures,*" by L. Gaussen, pages 51, 52.

2. "The difficulties of Scripture have been urged by skeptics as an argument against the Bible; but so far from this, they constitute a strong evidence of its divine inspiration. If it contained no account of God but that which we could easily comprehend; if His greatness and majesty could be grasped by finite minds, then the Bible would not bear the unmistakable credentials of divine authority. The very grandeur and mystery of the themes presented, should inspire faith in it as the word of God.

"The Bible unfolds truth with a simplicity and a perfect adaptation to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds, while it enables the humble and uncultured to discern the way of salvation. And yet these simply stated truths lay hold upon subjects so elevated, so far-reaching, so infinitely beyond the power of human comprehension, that we can accept them only because God has declared them. Thus, the plan of redemption is laid open to us, so that every soul may see the steps he is to take in repentance toward God, and faith toward our Lord Jesus Christ, in order to be saved in God's appointed way; yet beneath these truths, so easily understood, lie mysteries which are the hiding of His glory, — mysteries which overpower the mind in its research, yet inspire

the sincere seeker for truth with reverence and faith. The more he searches the Bible, the deeper is his conviction that it is the word of the living God, and human reason bows before the majesty of divine revelation."—"*Testimonies for the Church*," volume 5, page 700.

3. "After trying other books, if you experience religious longings, open the Bible; listen to it. Sometimes you find here the songs of angels, but of angels that have come down among the children of Adam. Here is the deep-sounding organ of the Most High, but an organ that serves to soothe man's heart and to rouse his conscience, alike in shepherd's cots and in palaces; alike in the poor man's garrets and in the tents of the desert. The Bible, in fact, has lessons for all conditions; it brings upon the scene both the lowly and the great; it reveals equally to both the love of God, and unveils in both the same miseries. It addresses itself to children; and it is often children that show us there the way to heaven and the great things of Jehovah. It addresses itself to shepherds and herdsmen; and it is often shepherds and herdsmen that lift up their voices there, and reveal to us the character of God. It speaks to kings and to scribes; and it is often kings and scribes that teach us there man's wretchedness, humiliation, confession, and prayer. Domestic scenes, confessions of conscience, pourings forth of prayer in secret, travels, proverbs, revelations of the depths of the heart, the holy courses pursued by a child of God, weaknesses unveiled, falls, recoveries, inward experiences, parables, familiar letters, theological treatises, sacred commentaries on some ancient scripture, national chronicles, military annals, political statistics, descriptions of God, portraits of angels, celestial visions, practical counsels, rules of life, solutions of cases of conscience, judgments of the Lord, sacred hymns, predictions of future events, narratives of what passed during the days preceding our creation, sublime odes, inimitable pieces of poetry;—all this is found there by turns; and all this meets our view in most delightful variety, and presenting a whole whose majesty, like that of a temple, is overpowering. Thus it is, that, from its first to its last page, the Bible behooved to combine with its majestic unity the indefinable charm of human-like instruction, familiar, sympathetic, personal, and the charm of a drama extending over forty centuries. In the Bible of Desmarests, it is said, 'There are fords here for lambs, and there are deep waters where elephants swim.'"—"*The Plenary Inspiration of the Holy Scriptures*," by L. Gaussen, pages 55, 56.

4. "Who does not tremble, after following with his eyes the Son of man as He commands the elements, stills the storms, and opens the graves, while, filled with so profound a respect for the sacred volume, He declares that He is one day to judge by that

book the quick and the dead? Who does not shudder, whose heart does not bleed, when, after observing this, we venture to step into a Rationalist academy, and see the professor's chair occupied by a poor mortal, learned, miserable, a sinner, responsible, yet handling God's word irreverently; when we follow him as he goes through this deplorable task before a body of youths, destined to be the guides of a whole people — youths capable of doing so much good if guided to the heights of the faith, and so much mischief if tutored in disrespect for those Scriptures which they are one day to preach? With what peremptory decision do such men display the phantasmagoria of their hypotheses; they retrench, they add, they praise, they blame, and pity the simplicity which, reading the Bible as it was read by Jesus Christ, like Him clings to every syllable, and never dreams of finding error in the word of God! They pronounce on the intercalations and retrenchments that Holy Scripture must have undergone — intercalations and retrenchments never suspected by Jesus Christ; they lop off the chapters they do not understand, and point out blunders, ill-sustained or ill-concluded reasonings, prejudices, imprudences, and instances of vulgar ignorance.

“May God forgive my being compelled to put this frightful dilemma into words, but the alternative is inevitable! Either Jesus Christ exaggerated and spoke incoherently when He quoted the Scriptures thus, or these rash, wicked men unwittingly blaspheme their divine majesty.”— *Id.*, pages 94, 95. :

LESSON II — Prayer

JULY 13, 1912

LESSON HELPS: “Thoughts from the Mount of Blessing,” chapter entitled “The Lord’s Prayer;” “Steps to Christ,” pages 97-109; “Christ’s Object Lessons,” pages 243-251; “Education,” pages 257, 258; *Sabbath School Worker*.

Questions

1. What special instruction is given concerning prayer? Eph. 6:18; 1 Tim. 2:8; 1 Thess. 5:17.
2. What degree of earnestness characterized the psalmist’s prayer? Ps. 42:1, 2; 84:2.

3. In what does the Lord delight? Prov. 15:8.
4. What is the example of Jesus concerning prayer? Luke 9:28, 29; 6:12.
5. How was His earnestness manifested? Heb. 5:7.
6. What promises are given to those who pray? Matt. 21:22; Luke 11:9-13.
7. What did the Lord promise anciently to do for His people when they prayed to Him? 2 Chron. 6:24, 25; 7:12-15.
8. How only can victory be gained over the power of the enemy? Mark 9:29.
9. What is said of the prayers of Cornelius? Acts 10:1-4. Note 1.
10. What did the revelator see offered in heaven upon the altar of incense? Rev. 8:3, 4; 5:8.
11. As the Saviour was praying in a certain place, what request did the disciples make? Luke 11:1. Note 2.
12. What relationship did He bid us recognize in prayer? For what are we to pray concerning the kingdom? What concerning God's will? Verse 2. Note 3.
13. What daily dependence upon God are we to recognize? Verse 3. Note 4.
14. What request did Jesus teach us to make concerning our sins? To what extent are we to expect forgiveness? From what are we to be delivered? Verse 4. Compare Matt. 6:9-15. Note 5.
15. What were the followers of Jesus doing just before Pentecost? Acts 1:14.
16. What admonition should we earnestly heed at this time? Col. 4:2; Rom. 12:12.

Notes

1. "The messenger whom God sent assured him that his prayer was accepted, and also his 'alms.' Do we sufficiently notice how the Bible connects almsgiving with prayer, and how little reason the Bible gives us to hope that God will hear our prayers if we do not hear the cry of the needy? This pious centurion's prayers were not hindered by stinginess. 'His prayers and his alms were had in remembrance in the sight of God.'"—"*Half Hours with the Lessons of 1883*," page 168.

2. No doubt as the Son of God prayed there was a pathos, an earnestness, a communing with His Father as with a friend, that deeply impressed the disciples. They longed to approach into the presence of God like that. They, therefore, requested that He teach them to pray. In response to their request, He repeated the same prayer which on a previous occasion, in the sermon on the mount, He had given to the multitude.

3. "In calling God our Father, we recognize all His children as our brethren. We are all a part of the great web of humanity, all members of one family. In our petitions, we are to include our neighbors as well as ourselves. No one prays aright who seeks a blessing for himself alone."—"*Thoughts from the Mount of Blessing*."

4. The manna in the wilderness fell daily, and the people were to go out and gather a certain portion each day. This taught them the lesson of trusting the Lord each day for what they needed. So in the Lord's prayer we are to come to Him each day and ask Him to supply our needs. As He is our Father, we have the assurance that He will do this.

"He who lightened the cares and anxieties of His widowed mother, and helped her to provide for the household at Nazareth, sympathizes with every mother in her struggle to provide her children food. He who had compassion on the multitude because they 'fainted, and were scattered abroad,' still has compassion on the suffering poor. His hand is stretched out toward them in blessing; and in the very prayer which He gave His disciples He teaches us to remember the poor."—"*Thoughts from the Mount of Blessing*."

5. "He who is unforgiving, cuts off every channel through which alone he can receive mercy from God. We should not think that unless those who have injured us confess the wrong, we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not

to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us."—*Id.*

LESSON III—Prayer (Continued)

JULY 20, 1912

LESSON HELPS: "Christ's Object Lessons," pages 150, 163; "Steps to Christ," chapter entitled "The Privilege of Prayer;" "Ministry of Healing," pages 225-233; *Sabbath School Worker*.

Questions

1. Upon what condition has the Lord promised to hear our prayers? 2 Chron. 7:14.

2. What will hinder our prayers' being answered? Ps. 66:18; Isa. 59:1-3; Prov. 28:9.

3. At what set times did the psalmist call upon God? Ps. 55:17.

4. What was Daniel's custom in the matter of prayer? Dan. 6:10, 13.

5. Upon whom will the anger of the Lord be poured out? Jer. 10:25. Note 1.

6. What encouragement is given us to pray in secret? Matt. 6:5, 6. Note 2.

7. What exhortation is given to praise the Lord in the public congregation? Ps. 22:25; 35:18.

8. With what should our requests to God be made known? Phil. 4:6.

9. When we call upon the Lord in time of trouble, what has He promised to do? Ps. 50:14, 15; 107:6.

10. For what did David pray when fleeing from Ab-

salom? 2 Sam. 15:30, 31. How was this prayer answered? 2 Sam. 17:1, 14. Note 3.

11. What blessing was bestowed upon the disciples while they were praying in a time of persecution? Acts 4:29-31.

12. When in the Philippian jail, what did Paul and Silas do? Acts 16:25. What answer was sent? Verse 26.

13. When Peter was kept in prison, what did the church at Jerusalem do? Acts 12:5. What answer was sent from the Lord? Verses 6-10.

14. What did Paul most earnestly desire of the church? 1 Thess. 5:25.

15. What does he say of his prayers for his brethren? Col. 1:9; Phil. 1:4; 2 Cor. 13:7.

16. In what way can we help forward the work of God? 2 Cor. 1:11.

17. For whom should we pray? James 5:16; 1 Tim. 2:1, 2.

18. What description is given of the close of the farewell visit of Paul and the elders from Ephesus? Acts 20:36-38.

Notes

1. In heaven the angels gather around the throne of God at set times for worship. Concerning the fall of Satan, we read: "The hour for joyful, happy songs of praise to God and His dear Son had come. Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through heaven in honor of God and His dear Son. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader. Where was he? Was it not all a horrible dream? Was he shut out of heaven? Were the gates of heaven nevermore

to open and admit him? *The hour of worship draws nigh*, when bright and holy angels bow before the Father. No more will he unite in heavenly song."—"*Spirit of Prophecy*," volume 1, page 28.

"In the morning the Christian's first thoughts should be upon God. Worldly labor and self-interest should be secondary. Children should be taught to respect and reverence the hour of prayer. Before leaving the house for labor, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with God to keep them through the day. Come in humility, with a heart full of tenderness, and with a sense of the temptations and dangers before yourselves and your children; by faith bind them upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children. They should patiently instruct them,—kindly and untiringly teach them how to live in order to please God."—"*Testimonies for the Church*," volume 1, pages 397, 398.

2. "We should pray in the family circle; and above all we must not neglect secret prayer; for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. [Secret prayer is to be heard only by the prayer-hearing God.] No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. Sweet and abiding will be the influence emanating from Him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith, the soul holds communion with God, and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength."—"*Steps to Christ*," pages 102, 103.

3. "'And David said, O Lord, I pray Thee, turn the counsel of Ahithophel into foolishness.' Upon reaching the top of the mount, the king bowed in prayer, casting upon God the burden of his soul, and humbly supplicating divine mercy. His prayer seemed to be at once answered. Hushai the Archite, a wise and able counselor, who had proved himself a faithful friend to David, now came to him with his robes rent, and with earth upon his head, to cast in his fortunes with the dethroned and fugitive king. David saw, as by divine enlightenment, that this man, faithful and true-hearted, was the one needed to serve the interests of the king in the councils at the capital. At David's request, Hushai returned

to Jerusalem to offer his services to Absalom, and defeat the crafty counsel of Ahithophel."—"Patriarchs and Prophets," page 735.

LESSON IV—Answers to Prayer

JULY 27, 1912

LESSON HELP: *Sabbath School Worker*.

Questions

1. For what purpose were the things written which happened aforetime? Rom. 15:4; 1 Cor. 10:11.
2. What assurance is given those who call upon the Lord in trouble? Ps. 50:15; 107:4-6. Note 1.
3. What is said of the prayer of the righteous? James 5:16.
4. For what did Elijah pray? With what result? Verses 17, 18.
5. On a certain occasion how earnestly did Daniel seek God? Dan. 10:1-3.
6. When the angel came to him, what did he say about how soon Daniel's prayers were heard? Verses 11, 12.
7. Why was not his prayer answered more speedily? Verse 13.
8. What did Sennacherib, king of Assyria, once send against Jerusalem? Who was in command? Isa. 36:1, 2. Note 2.
9. What insolent message did the king send by the hand of Rabshakeh? Verses 13-20. Note 3.

10. How did his words affect those who heard them? Verses 21, 22.

11. What did Hezekiah do? Isa. 37:1. Note 4.

12. What message did he send to Isaiah, the prophet? Verses 2-5. Note 5.

13. What comforting message came to him through Isaiah? Verses 6, 7.

14. What further blasphemous message did the king send Hezekiah by the hand of Rabshakeh? Verses 8-13.

15. What did Hezekiah do with the letter? Verse

14. What prayer did he offer? Verses 15-20. Note 6.

16. What further message in answer to the prayer of Hezekiah came through the prophet Isaiah concerning King Sennacherib and his army? Verses 21-28.

17. What did the Lord say He would do? Verses 29-32.

18. What deliverance did the Lord promise to Jerusalem? Verses 33, 34.

19. Who did He say would defend the city? How was deliverance brought? Verses 35, 36.

20. What befell Sennacherib? Verses 37, 38.

21. Under all circumstances what promise may the righteous claim? Ps. 34:17.

Notes

1. "We never need to distrust God. The just Judge repulses no one who comes to Him in contrition. He has more pleasure in His church, struggling with temptations here below, than in the imposing host of angels that surround His throne. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being."—*Mrs. E. G. White, in "Signs of the Times," September 15, 1898.*

2. The story of the invasion of Sennacherib, his defiance of God, and the miraculous destruction of his army, contains one of

the most wonderful deliverances of God's people in answer to prayer, recorded in the Bible. No effort is made in the lesson to cover every detail, the one object being to strengthen faith in God by getting before our minds how, in answer to the prayer of His servant, the Lord sent deliverance to His people. We, too, are engaged in a warfare. Foes within us and enemies without at times threaten the overthrow of the cause and work of God; but now, as in the days of Hezekiah, God will not leave His people, but in answer to their earnest petitions will send help.

3. "Having utterly overthrown Merodach-baladan, Sennacherib turned fiercely upon his rebellious provinces in the west. Sidon at once surrendered before his impetuous onset. All Syria was terrorized and submitted. The allies from Egypt, marching northward, were defeated. Ekron fell, and its chief men were impaled on stakes. Turning then against his chief enemy, Sennacherib captured in swift succession forty-six of the fortified cities of Judah. He was rapidly approaching Jerusalem. 'Signs of the Assyrian advance were given in the sky, and night after night the watchers on Mount Zion, seeing the glare in the west, must have speculated which of the cities of Judah was being burned. Clouds of smoke across the heavens, from prairie and forest fires, told how war, even if it passed, would leave a trail of famine; and men thought with breaking hearts of the villages and fields, heritage of the tribes of old, that were now bare to the foot and the fire of the foreigner. Then came touch of the enemy, the appearance of armed bands, vistas down Jerusalem's favorite valleys of chariots, squadrons of horsemen emerging upon the plateaus to north and west of the city, heavy siege-towers and swarms of men innumerable.' "—*George Adam Smith, quoted in Peloubet's Notes, 1905, page 195.*

4. "Terrified at Sennacherib's approach, Hezekiah had raised the enormous tribute of three hundred talents of silver (about \$600,000, equal in purchasing value to six million dollars to-day). He stripped the temple of its gold, and sent it to the Assyrian monarch, whose headquarters were at Lachish, about thirty-four miles southwest of Jerusalem. The tribute was accepted, but the invaders pressed on."—*Id.*

✍️ We should not fail to note that when Israel was involved in a terrible crisis, Hezekiah sent to the prophet of God to inquire if he had any instruction for them. And the Lord had not forgotten His people; He sent them a message of hope.

✍️ What a splendid example is here presented before us by Hezekiah! He took the threatening letter of the king, and "spread it before the Lord." When in trouble and almost overwhelmed with difficulty we too can obtain help by bringing it to the Lord, and earnestly seeking Him for help.

LESSON V — Faith

AUGUST 3, 1912

LESSON HELPS: "Steps to Christ," chapter on "Faith and Acceptance;" "Education," pages 253-257; "Ministry of Healing," pages 59-72; *Sabbath School Worker*.

Questions

1. What relation does faith sustain to unseen things? Heb. 11:1.
2. What must we have in order to please God? Verse 6.
3. What is the foundation of all true faith? Rom. 10:17. Note 1.
4. What proof has God given of the immutability of His promises? Heb. 6:16-19. Note 2.
5. How only can the deep things of God be understood? Heb. 11:3. Note 3.
6. With what is true faith always accompanied? James 2:15-17, 20.
7. What gives victory to the soul struggling under temptation? 1 John 5:4, 5. Note 4.
8. What will be the experience of the righteous in that trying time just before the coming of Christ? Heb. 10:37, 38. Note 5.
9. How does Christ dwell in our hearts? Eph. 3:17.
10. How is the promise of the Spirit received? Gal. 3:14. To what extent will unbelief hinder the fulfillment of the promise? James 1:6, 7.
11. What part of the Christian armor is faith? What will it do for us? Eph. 6:16.
12. In the days of Gideon how great was the encamp-

ment which came against the children of Israel? Judges 6:3-5; 7:12.

13. What did the Lord say He would do with three hundred chosen ones who believed Him? Judges 7:7. Note 6.

14. How great was the victory that came to Israel as a result of their faith? Verses 21, 22. Note 7.

15. What request did the Syrophenician woman make of Jesus? What did He say? Mark 7:24-27.

16. How did she reply? What was the result of faith? Verses 28-30.

17. What testimony did Joshua leave concerning the fulfilment of God's promises to Israel? Joshua 21:45.

18. What is an appropriate prayer for us at this time? Luke 17:5. Note 8.

Notes

1. Much that is called faith is a mere belief founded on the opinions and assumptions of men. The "devils also believe, and tremble" (James 2:19), but this is not faith. Real faith is founded upon the eternal rock of Scripture. To those who believe, the word of Jehovah is the end of all controversy.

2. "The ship that rides at anchor experiences rackings and heavings that ships which drift with the tide do not know. So souls who have no hold of Christ seem to lie softer on the surface of a heaving world than souls that are anchored in His power and love. The drifting ship, before she strikes, is more smooth and more comfortable than the anchored one; but when she strikes, the smoothness is all over. The pleasures of sin are sweet to those who taste them; but the sweetness is only for a season.

"When the anchor has been cast into a good ground, the heavier the strain that comes on it, the deeper and firmer grows its hold. As winds and currents increase in volume, the anchor bites more deeply into the soil, and so increases its preserving power. It is thus with a trusting soul; temptations, instead of driving him away from his Saviour, only fix his affections firmer

on the Rock of Ages."—"The Sermon Bible," volume 11, page 219.

3. Faith is not speculation. It does not guess its way through. Faith *knows*. We understand by faith. It is folly to claim, as some do, that they will not believe that which they do not understand. Faith precedes understanding. All the infidel ideas advanced concerning the stupendous work of creation are set forth simply because what God says in His word concerning creation is not believed. Faith believes things beyond the power of human understanding.

4. Rotherham's translation of 1 John 5:4 reads, "And this is the conquest that conquers the world, even our faith." The Bible abounds with examples showing how unwavering faith in the words of Jehovah has brought victory to God's people in the past. And the Lord is the same to-day as in the past. Heb. 13:8.

5. Righteousness is the gift of God (Rom. 5:17), as is eternal life (Rom. 6:23), and the two are so inseparable that one involves the other. Both these gifts, as all others, are received by believing. During the time of probation, life is continued to the impenitent in order to give them the opportunity to repent; but after probation closes, the coming of the Lord will be attended by such a manifestation of glory as will destroy those who have not been living the life of faith in Christ. 2 Thess. 1:7-10. Those however who have become sons of God by believing (John 1:12), and have learned how to lay hold upon eternal life (1 Tim. 6:19), will not perish with the wicked in the day of Christ's appearing, but will continue to live by their faith.

6. "Poetry and eloquence for long centuries have delighted in proclaiming the glory of the brave Leonidas and the three hundred Spartans, whose heroic valor and death-defying patriotism made the pass of Thermopylæ a shrine and an altar for Greece. Their equals in courage and patriotism, and their superiors in faith, were Gideon and the immortal three hundred who remained on Mount Gilboa while their comrades bade them farewell and marched to their homes. It was no ordinary daring they displayed when, armed with pitchforks and trumpets, they went forth to meet the multitudes of their foes. It was the boldness of faith in the divine word. 'One, with God on his side,' said the old German Reformers, 'is a majority.' Thus the three hundred outnumbered the hosts of Midian, for God was with them. It is grand to stand with God's minorities. Better be with them than the myriads of His enemies. Better be with them than with the large majority of cowardly, half-hearted Christians whom He can not use."—"Half Hours with the Lessons of 1883," page 320.

7. "The sleeping army was suddenly aroused. Upon every side was seen the light of the flaming torches. In every direction

was heard the sound of trumpets, with the cry of the assailants. Believing themselves at the mercy of an overwhelming force, the Midianites were panic-stricken. With wild cries of alarm they fled for life, and mistaking their own companions for enemies, they slew one another. As news of the victory spread, thousands of the men of Israel who had been dismissed to their homes returned, and joined in pursuit of their fleeing enemies. . . .

“In this signal defeat, not less than one hundred and twenty thousand of the invaders perished. The power of the Midianites was broken, so that they were never again able to make war upon Israel. The tidings spread swiftly far and wide, that Israel’s God had again fought for His people. No words can describe the terror of the surrounding nations when they learned what simple means had prevailed against the power of a bold, warlike people.” —“*Patriarchs and Prophets*,” pages 550, 553.

8. The gospel commission lasts until the end. The promises of these mighty workings of the Holy Spirit for those who believe are for us to-day as well as for the apostles. The fact that so little power is seen among God’s people at the present time is sad evidence of the lack of real faith and trust in the promises of God.

LESSON VI — *Justified by Faith*

AUGUST 10, 1912

LESSON HELPS: “Steps to Christ,” chapter entitled “The Test of Discipleship;” “Christ’s Object Lessons,” pages 396-404; *Sabbath School Worker*.

Questions

1. How many have sinned? Rom. 3:9-19.
2. As a result of sin, what is man’s condition without Christ? Eph. 2:11, 12.
3. What description is given of the natural heart? Jer. 17:9; Isa. 1:4-6.
4. How is man’s helplessness to change his condition illustrated? Jer. 13:23.

5. What statement of the Scriptures denies the possibility of justification by the law? Rom. 3:20.

6. What illustration is given of the experience of a sinner? Zech. 3:1-3.

7. By command of the angel what change was made? Verses 4, 5.

8. What garment will be found upon those who are saved? Matt. 22:11; Rev. 19:7, 8.

9. What provision has been made for the sinner's justification? Rom. 3:21-26. Note 1.

10. How did Abraham obtain righteousness? Rom. 4:1-3, 18-22. Note 2.

11. What did Peter tell those to do who inquired how they might be saved? Acts 2:38; 3:19.

12. What gracious promise is given to all who confess their sins? 1 John 1:9. Note 3.

13. For whose sake are sins blotted out? Isa. 43:25, 26.

14. How far is the sinner who believes separated from his sins? Ps. 103:12.

15. How tenderly is the forgiven sinner regarded by the Lord? Verses 13, 14.

16. What invitation and promise are given to the backslider? Jer. 3:21, 22.

17. In view of all these promises, what should we conclude? Rom. 3:28.

18. Whom does the Lord justify? What is counted for righteousness? Rom. 4:5.

19. Whose blessedness does David describe? Verse 6.

20. What is the experience of those who are justified by faith? Rom. 5:1.

Notes

1. Justification from sin is not merely the granting of pardon, or forgiveness. You may pardon a transgression, but not justify the offender. Justification from sin includes all this, *and more*. It is the accounting just, or righteous, before God of those who are unrighteous. It is a judicial act by which the innocence of the person is fully established. It is even more than this. "It is not only forgiveness for sins, but reclaiming from sin." It constitutes a change of standing before God, from a condition of guilt and condemnation to one of perfect and complete righteousness. It is a removal of all guilt, a justification from all sin and uncleanness. It includes complete remission of every sin, and an imputation of the righteousness of Jesus Christ to the penitent believer, so that we stand in the presence of the holy God free from all unrighteousness. This is an act of God alone. He and He alone is the one who justifies. Nothing that man can do can in any way justify a wrong committed. We are justified by faith, and not by works. The sinner believes, and God supplies the fact.

"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*," page 55.

2. "'And he believed in the Lord.'" Neither Greek nor German, much less Latin or English, can furnish any full equivalent to the meaning of these words. He was supported, he was built up, he reposed as a child in its mother's arms (such seems the force of the Hebrew word), in the strength of God, in God, whom he did not see, more than in the giant empires of earth, and the bright lights of heaven, or the claims of tribe and kindred, which were always before him."—*Stanley*.

3. "True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty. . . .

"Confession will not be acceptable to God without sincere

repentance and reformation. There must be decided changes in the life; everything offensive to God must be put away."—"*Steps to Christ*," pages 43, 44.

LESSON VII—*Personal Victory Through Believing*

AUGUST 17, 1912

LESSON HELPS: "Steps to Christ," chapter entitled "Rejoicing in the Lord;" "Education," pages 253-261; *Sabbath School Worker*.

Questions

1. What is the victory that overcomes the world?
1 John 5:4.

2. What explanation is given of what is to be overcome in the world? 1 John 2:16.

3. What promise is given to those who pray in faith?
Matt. 21:22; Mark 11:24. Note 1.

4. What is man's condition by nature? Rom. 7:14;
John 8:34. Compare Prov. 5:22.

5. What encouraging promise is made to the captives?
Isa. 49:24, 25; 61:1-3.

6. What promise of victory over the powers of darkness was given to the disciples? Luke 9:1: Compare
1 John 4:4.

7. What encouraging report of victory was given by the seventy who were sent out? Luke 10:17.

8. In what words did the Saviour give assurance of victory for the future? Verses 18-20. Note 2.

9. When an afflicted woman touched the Saviour, what occurred? Luke 8:43, 44.

10. What question did Jesus ask? What reply did Peter make? What did Jesus say had gone from Him? Verses 45, 46.

11. What comforting words did Jesus speak to the woman? What made her whole? Verses 47, 48. Note 3.

12. What request was made by the man afflicted with leprosy? Luke 5:12.

13. What did Jesus say? What was the result? Verse 13. Note 4.

14. When the palsied man was brought before Him, what did Jesus say to him? Luke 5:18-20.

15. How did Jesus rebuke the unbelief of the Pharisees? Verses 21-24.

16. What did the afflicted man do? Verse 25. Note 5.

17. What gracious invitation is extended to all the afflicted and oppressed? Matt. 11:28-30.

Notes

1. "Whatsoever ye shall ask in prayer *believing*." The faith which brings an answer to our prayers must be based, not on our supposed needs, but on a statement in the word of God where the thing for which we ask is promised to us. The Lord has not pledged Himself to answer every request we may make, but He has promised to fulfil His own word. We must therefore study the Scriptures, know what God has promised and the conditions upon which the promise is based, and then ask in faith.

2. "The omnipotent power of the Holy Spirit is the defense of every contrite soul. Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. The Saviour is by the side of His tempted and tried ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us. When temptations and trials come, do not wait to adjust all the difficulties, but look to Jesus, your helper.

"There are Christians who think and speak altogether too much about the power of Satan. They think of their adversary,

they pray about him, they talk about him, and he looms up greater and greater in their imagination. It is true that Satan is a powerful being; but thank God, we have a mighty Saviour, who cast out the evil one from heaven. Satan is pleased when we magnify his power. Why not talk of Jesus? Why not magnify His power and His love?"—*“Desire of Ages,”* pages 490, 493.

3. “The wondering crowd that pressed close about Christ realized no accession of vital power. But when the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue. So in spiritual things. To talk of religion in a casual way, to pray without soul-hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul.”—*Id.*, page 347.

4. “The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin. The man who came to Jesus was ‘full of leprosy.’ Its deadly poison permeated his whole body. The disciples sought to prevent their Master from touching him; for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin,—deep-rooted, deadly, and impossible to be cleansed by human power. . . . But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner. Whoever will fall at His feet, saying in faith, ‘Lord, if Thou wilt, Thou canst make me clean,’ shall hear the answer, ‘I will, be thou made clean.’”—*Id.*, page 266.

5. “The paralytic found in Christ healing for both the soul and the body. The spiritual healing was followed by physical restoration. This lesson should not be overlooked. There are to-day thousands suffering from physical disease, who, like the paralytic, are longing for the message, ‘Thy sins are forgiven.’ The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can give, would impart vigor to the mind, and health to the body.”—*Id.*, page 270.

LESSON VIII — *The Holy Spirit*

AUGUST 24, 1912

LESSON HELPS: "Desire of Ages," chapter 73; *Sabbath School Worker*.

Questions

1. While in the upper room, what statement concerning Himself did Jesus make to His disciples which caused them sorrow? John 13:33-36.

2. What promise did He give to comfort their troubled hearts? John 14:1-3.

3. What further promise did Jesus make to them? Verses 16-18. Note 1.

4. What did Jesus say the Holy Spirit would do when He is come? Verse 26. Compare Isa. 59:19. Note 2:

5. Of whom will the Spirit testify? John 15:26.

6. How will the working of the Holy Spirit affect the world? John 16:7-11.

7. What will He do for the believer? Of whom will the Spirit not speak? Verse 13.

8. After His resurrection, in what words did Jesus renew to the disciples the promise of the Holy Spirit? John 20:21, 22.

9. Just before His ascension, what did He bid them do? Luke 24:49. Note 3.

10. Of what did He assure them on the day of His ascension? Acts 1:4, 5.

11. Where were the disciples on the day of Pentecost? What was their spiritual condition? Acts 2:1.

12. With what outward manifestations was the Holy Spirit bestowed upon them? Verses 2-4.

13. What did every man hear? How were the people affected? Verses 5-8.

14. Of what did Peter say this was a fulfilment? Verses 14-20.

15. How many were added to the church that day? Verse 41.

16. What record is given of the further accessions to the church? Acts 4:4; 5:14; 6:7.

17. What is said of the spiritual condition of the church? Acts 2:42-47; 4:32-35.

Notes

1. The word from which "Comforter" is translated is the Greek word *Paraclete*. Five times this word is used in the New Testament, four times by Jesus in the upper room discourse to the disciples (John 14:16, 26; 15:26; 16:7), where it refers to the person of the Holy Spirit, and once in 1 John 2:1, where it refers to Christ. In 1 John 2:1, we read: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." The word *Paraclete*, translated "Comforter" in the other texts, is here translated "advocate," which is perhaps a little nearer the original text, and refers to a personal Saviour. The Holy Spirit is Christ's personal representative in the earth.

2. The word of God is the sword of the Spirit. Eph. 6:17. When in trial, the Spirit of God will bring to our minds the precious promises of God, to strengthen us, and defeat the enemy. But in order that the Spirit may do this we must fill our minds with the Word by diligent study. It was with the Word that Jesus met the enemy in the temptation in the wilderness. The Spirit and the Word go together. This has been well stated as follows:

"The means of the Holy Ghost to accomplish His work in us is the word of God. The church, looked at from one point of view, is a school. In this school, as in all others, there are two things,—the lesson book (the Bible), and the Teacher (the Holy Ghost, who makes us understand and learn the lessons). Or, to

make use of another comparison, the Holy Ghost is the heavenly Workman, who wishes to perform a good work in us — that of our salvation; and the Bible is the instrument He has prepared to that end; the ministers whom He has established in the church are the monitors charged with explaining the lessons (Ephesians 4; 1 Corinthians 12). He wishes us to listen to them, inasmuch as they are themselves faithful learners of the Word He has given us. The Holy Ghost, whether He wishes to explain, console, or sanctify, does nothing without the Word; by it we have been born again (1 Peter 2:2, 3); by it we are nourished (1 Peter 2:2; compare John 17:17). The Word is called 'the sword of the Spirit' (Eph. 6:17).

"To take the one without the other is to take the Teacher without the Book, or the Workman without His tool. Unhappily, only too many do this, with evil consequences — some doctrinal and others simply practical."

"The Spirit and the Word, the Word and the Spirit, are two things indissolubly united by God. A theology which separates them is not worthy of the name. 'The Spirit without the Word' is, with some, personal inspiration with all its illusions, or mysticism in its bad sense, if not fanaticism with all its errors.

"On the other hand, 'the Word without the Spirit' is, for some, orthodox intellectualism with its desolating dryness, or, what is still worse, rationalism and its errors; for others it is a prolongation of their childish comprehension of the Word, the want of peace and confidence in the promise of God, of assurance and rejoicing over our reconciliation with Him through faith in Jesus Christ. And it is also a delay in sanctification. Let us avoid these two extremes with equal care; while we hold the Book, let us lift our hearts to Him who makes us able to read it with profit; in the union of the Word and the Spirit, and there alone, is there entire safety for our souls."—"*Through the Eternal Spirit*," pages 301, 302, 306.

3. If an enduement of the Holy Spirit was necessary in order that the disciples might do the work committed to their hands of carrying the gospel to the world, it is equally necessary for His people in the closing work of God in the earth.

LESSON IX — *The Holy Spirit (Continued)*

AUGUST 31, 1912

LESSON HELPS: "Testimonies for the Church," volume 8, pages 19-23; "Steps to Christ," chapter entitled "The Test of Discipleship;" *Sabbath School Worker*.

Questions

1. To what power must we yield to be disciples of the Lord? Rom. 8:9, 14.
2. What must be the experience of one who enters the kingdom of God? John 3:3-6.
3. How willing is the Lord to give us the Holy Spirit? Luke 11:13.
4. When the Holy Spirit comes to us, what will He do? John 16:7-10. Note 1.
5. What is the work of the Spirit everywhere in the world? Gen. 6:3; Acts 2:37. Compare Acts 7:51; 9:5. Note 2.
6. How freely is the Spirit offered to us? John 7:37-39.
7. To whom will the Spirit be given? Acts 5:32. Note 3.
8. What did Simon Magus desire? Acts 8:18, 19.
9. What was Peter's reply? Verses 20-23. Note 4.
10. Whom will the Spirit of God lead us to exalt? John 15:26; 16:14, 15. Note 5.
11. What does the apostle exhort in reference to our receiving the Holy Spirit? Eph. 5:18.
12. What will be received when the Holy Spirit comes into the heart? Acts 1:8; Eph. 3:14-16.

13. What great work did the Spirit of God do for King Saul? 1 Sam. 10:6, 10.

14. Because of Saul's disobedience, what sad condition finally resulted? 1 Sam. 16:14.

15. What vow of consecration was upon Samson from his childhood? Judges 13:5.

16. As a result, how was he strengthened by the Spirit of God? Verses 24, 25; 14:6; 15:14.

17. Because of his sins, what change came upon him? Judges 16:18-21. Note 6.

18. Against what are we warned? Eph. 4:29, 30; 1 Thess. 5:19.

19. For what should we earnestly pray at this time? Zech. 10:1. Compare Joel 2:23-27. Note 7.

Notes

1. The evidence that the Lord has answered our prayers and sent to us the Holy Spirit, is not a joyous, happy feeling, but a deep conviction of sin. His first work is to convict of sin. And not till the sin is confessed and put away, will He convince us of righteousness.

2. "Those whom Christ commends in the Judgment, may have known little of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God.

"How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, 'Inasmuch as ye have done it unto one of the least of

these My brethren, ye have done it unto Me.' How glad will be the heart of Infinite Love as His followers look up with surprise and joy at His words of approval."—"*Desire of Ages*," page 638.

3. "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. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk *about* Christ and *about* the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We can not use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people 'to will and to do of His good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive."—*Id.*, page 672.

4. The motive of Simon Magus was wrong. If we desire the Spirit of God for any selfish purpose, God must withhold it from us. Before, therefore, we can receive the fulness of the Holy Spirit, we must have the motives and purposes of the heart right.

5. The work of Satan is to exalt self. "I will ascend unto heaven." "I will exalt my throne." "I will be like the Most High." The Holy Spirit never leads to an exaltation of self, but ever exalts the Saviour, speaks of Him, testifies of Him, and glorifies Him.

6. "What a change to him who had been the judge and champion of Israel!—now weak, blind, imprisoned, degraded to the most menial service! Little by little he had violated the conditions of his sacred calling. God had borne long with him; but when he had so yielded himself to the power of sin as to betray his secret, the Lord departed from him. There was no virtue in his long hair merely, but it was a token of his loyalty to God; and when the symbol was sacrificed in the indulgence of passion, the blessings of which it was a token were also forfeited.

"In suffering and humiliation, a sport for the Philistines, Samson learned more of his own weakness than he had ever known before; and his afflictions led him to repentance. As his hair grew, his power gradually returned; but his enemies, regarding him as a fettered and helpless prisoner, felt no apprehensions."—"*Patriarchs and Prophets*," page 566.

"God's providential care had been over Samson, that he might be prepared to accomplish the work which he was called to do.

. . . The very ones whom God purposes to use as His instruments for a special work, Satan employs his utmost power to lead astray. He attacks us at our weak points, working through defects in the character to gain control of the whole man; and he knows that if these defects are cherished, he will succeed. But none need be overcome. Man is not left alone to conquer the power of evil by his own feeble efforts. Help is at hand, and will be given to every soul who really desires it."—*Id.*, page 568.

7. "Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. For the baptism of the Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should men pray that God will baptize His missionaries with the Holy Spirit."—"*Testimonies for the Church*," volume 8, page 22.

"My brethren and sisters, plead for the Holy Spirit. God stands back of every promise He has made. With your Bibles in your hands, say: 'I have done as Thou hast said. I present Thy promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'"—"*Id.*, page 23.

LESSON X — *Fruits of the Spirit; Works of the Flesh*

SEPTEMBER 7, 1912

LESSON HELPS: "Christ's Object Lessons," pages 67-69; "Steps to Christ," chapter entitled "The Test of Discipleship;" *Sabbath School Worker*.

Questions

1. What are the fruits of the Spirit? Gal. 5:22, 23.
2. What spiritual experience constitutes the kingdom of God within the heart? Rom. 14:17.
3. What prayer indicates the glorious privilege of the Christian? Rom. 15:13.

4. In contrast to the fruits of the Spirit, what are mentioned as works of the flesh? Gal. 5:19-21.

5. What change has been wrought in the life of every true Christian? Verse 24; 6:14. -

6. How is the daily experience of such set forth? Gal. 2:20.

7. How is this blessed experience further described? John 7:37-39; 4:13, 14. Note 1.

8. By what means has this change been wrought? Rom. 8:11-13; John 3:3-8.

9. How is man's wretched state by nature described? Rom. 7:14, 23.

10. How is he delivered? Rom. 8:1, 2. Note 2.

11. By what is a tree known? Matt. 7:17-20.

12. What application is made of this principle to our Christian experience? Luke 6:43-45. Compare James 3:10-12.

13. What disposition is finally made of trees that do not yield good fruit? Matt. 3:8-10.

14. What did the Saviour do with the fruitless fig-tree? Mark 11:12-14, 20, 21. Note 3.

15. How only can we bear good fruit? John 15:4, 5.

16. What is the blessed result of truly abiding in Christ? Verses 7, 8.

17. What is an appropriate prayer for all? Phil. 1:9-11.

Notes

1. "It is a great thing to have a well that you can carry with you; to have a well that is within you; to have your source of satisfaction, not in the things outside yourself, but in a well within, and that is always within, and that is always springing up in

freshness and power; to have our well of satisfaction and joy within us. We are then independent of our environment. It matters little whether we have health or sickness, prosperity or adversity, our source of joy is within and is ever springing up. . . . This fountain within is always gushing up with greatest power and fulness in the days of deepest bereavement. At such a time all earthly satisfactions fail. What satisfaction is there in money, or worldly pleasure, in the theater or the opera or the dance, in fame or power of human learning, when some loved one is taken from us? But in the hours when those that we love dearest upon earth are taken from us, then it is that the spring of joy of the indwelling Spirit of God bursts forth with fullest flow, sorrow and sighing flee away, and our own spirits are filled with peace and ecstasy. We have beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness (Isa. 61:3).”—“*The Person and Work of the Holy Spirit,*” pages 113, 114.

2. Three laws are here brought to view: (a) The law of God; (b) The law of sin and death in our nature; (c) The “law of the Spirit of life in Christ Jesus.” The attempt to keep God’s holy law in our own strength results in total failure. We sink deeper and deeper into the terrible pit of sin. We are constantly dragged down by the law of sinful habits in our nature. But when we in our wretched, hopeless, helpless condition look up to Jesus, and surrender to Him every purpose, desire, and affection, the Holy Spirit takes control of the life, and sets us free from the power of indwelling sin, the law of sin and death in our members, and gives us continual victory over sin. It sets the despairing captive free. The desires of the flesh may at times assert themselves, for the flesh is still there, but we “through the Spirit do mortify the deeds of the body.” This is indeed glorious fruit of the Holy Spirit.

3. “Christ’s act in cursing the tree which His own power had created, stands as a warning to all churches and to all Christians. No one can live the law of God without ministering to others. But there are many who do not live out Christ’s merciful, unselfish life. Some who think themselves excellent Christians do not understand what constitutes service for God. They plan and study to please themselves. They act only in reference to self. Time is of value to them only as they can gather for themselves. In all the affairs of life this is their object. Not for others but for themselves do they minister. God created them to live in a world where unselfish service must be performed. He designed them to help their fellow men in every possible way. But self is so large that they can not see anything else. They are not in touch with humanity. Those who thus live for self are like the

fig-tree, which made every pretension, but was fruitless. They observe the forms of worship, but without repentance or faith. In profession they honor the law of God, but obedience is lacking. They say, but do not. In the sentence pronounced on the fig-tree Christ demonstrates how hateful in His eyes is this vain pretense. He declares that the open sinner is less guilty than is he who professes to serve God, but who bears no fruit to His glory."—"Desire of Ages," page 584.

LESSON XI—The Gifts of the Spirit

SEPTEMBER 14, 1912

LESSON HELP: *Sabbath School Worker.*

Questions

1. Concerning what are we admonished not to be ignorant? 1 Cor. 12:1.
2. Where did the Lord place these gifts? Verse 28.
3. What unity is there in the diversity of these gifts? Verses 4-6.
4. Name these gifts. How are they distributed? Verses 8-10. Note 1.
5. To what is the church possessing all these gifts compared? 1 Cor. 12:22-27.
6. For what did the apostle Paul fervently thank the Lord? 1 Cor. 1:4-6.
7. Will the time come when these gifts will not be required? 1 Cor. 13:8.
8. Why will they not be required? Verses 9, 10. Note 2.
9. Does the Bible recognize any difference in these gifts? 1 Cor. 12:31.

10. What gift is mentioned as one of these "best gifts"? 1 Cor. 14:1; 39.

Notes

1. It is by means of the Holy Spirit which is freely given to those who believe, that these spiritual gifts are bestowed upon the followers of Christ. These gifts are given, not as the believer may choose, but as the Spirit wills. 1 Cor. 12:11.

In the scriptures cited there are many different and distinct gifts of the Holy Spirit. There are other gifts as well, such as "gifts of healing, helps, governments," etc. Many make a mistake in emphasizing one gift of the Spirit to the exclusion of other important and helpful gifts which have been placed in the church for the edification of the body. While one gift may be more helpful and important than the others, all are necessary.

2. So long as the Holy Spirit strives with men, the gifts of the Spirit will be seen to a greater or less degree. God placed these gifts in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And they will remain there during the militant period of the church.

LESSON XII—The Gift of Prophecy

SEPTEMBER 21, 1912

LESSON HELPS: "Testimonies for the Church," volume 5, pages 654-691; *Sabbath School Worker*.

Questions

1. By what means has the Lord communicated with man since the fall? Heb. 1:1, 2; 2 Chron. 36:15, 16.

2. How is the instrument chosen through whom the prophetic gift is to be exercised? 1 Cor. 12:11. Compare Acts 13:2, 3. Note 1.

3. How does the Lord reveal Himself to those whom He has chosen to exercise the prophetic gift? Num. 12:6; Dan. 2:19; 7:1.

4. Against what are we cautioned? Matt. 24:24.
 Note 2?

5. How can we distinguish the true from the false? Deut. 13:1-3.

6. According to what will a true spokesman for God speak? Isa. 8:20. Compare 1 John 4:1.

7. How did the prophets of old speak? 2 Peter 1:20, 21; 1 Peter 1:10-12. Compare Acts 28:25.

8. How did they communicate to the people that which was revealed to them? Jer. 51:60, 61; 2 Chron. 20:14, 15.

9. When there is no prophetic instruction, how are the people affected? Prov. 29:18; Lam. 2:9.

10. What exercise of the prophetic gift was seen in the early church? Acts 11:27, 28; 13:1; 21:8, 9.

11. What exercise of spiritual gifts is promised for the church? Acts 2:17, 18, 38, 39. Compare Joel 2:28, 29.

12. What is said concerning the prophetic gift in the church of the last days? Rev. 12:17; 19:10. Note 3.

13. What encouraging promise is made to those who believe the Lord's prophets? 2 Chron. 20:20.

Notes

1. No one can of himself choose to be a prophet, teacher, worker of miracles, or any other office bestowed by the Holy Spirit. God, through the Spirit, selects the instrument. We may decline the holy calling, and fail to fill the place to which the Lord has called us; but the gifts of the Spirit, whether of prophecy or some other gift, are distributed as the Spirit Himself wills.

2. That there are false claims put forth and spurious gifts exercised in the world is quite true, but this should in no way discredit the genuine. Counterfeit money is in circulation, but this does not discount the genuine coin. It is against "false proph-

ets," teachers who depart from the Word, that we are warned. Though a pretended seer make a prediction which comes to pass, yet if he teach that which leads away from the true God and substitutes idolatry, if his teaching lead from the unerring Word to the tradition of men, we may know that his claims to be a prophet or teacher sent from God are not true, and we are not to "harken unto the words of that prophet, or that dreamer of dreams."

3. "That the Testimonies were not given to take the place of the Bible, the following extract from a Testimony published in 1876 will show:

"Brother R would confuse the mind by seeking to make it appear that the light God has given through the Testimonies is an addition to the word of God; but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of His people to His word, to give them a clearer understanding of it." "The word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study, are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed Testimonies, bringing them back to the Word that they have neglected to follow." — "*Testimonies for the Church*," volume 5, page 663.

"Let the Testimonies be judged by their fruits. What is the spirit of their teaching? What has been the result of their influence? 'All who desire to do so can acquaint themselves with the fruits of these visions. For seventeen years, God has seen fit to let them survive and strengthen against the opposition of Satan's forces, and the influences of human agencies that have aided Satan in his work.'

"God is either teaching His church, reprovng their wrongs, and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God, or the stamp of the enemy. There is no half-way work in the matter. The Testimonies are of the Spirit of God, or of the devil." — *Id.*, page 671.

LESSON XIII — Review

SEPTEMBER 28, 1912

Questions

1. What statement is made concerning the study of the Scriptures? By what does the believer live? How are we kept from sin? How were all things made? Cite an example of the power of Jesus' words when on earth. What is the result of rejecting the word of God?

2. Quote a text in which we are exhorted to pray. Relate some incidents in the life of Jesus concerning prayer.

3. What are the conditions of prevailing prayer? Cite examples of set times to pray. Give an example of secret prayer. Give a promise made to those who pray when in trouble or distress. Give examples of deliverance in answer to earnest prayer.

4. Whose prayers alone are effectual? Give an example. Relate the story of the invasion of Sennacherib and the deliverance of Jerusalem.

5. How only can the word of God be understood? How are the promises of God's word made real to us? Relate briefly the story of Gideon's victory of faith. Give other examples of the power of believing.

6. What is man's condition by nature? How alone can the sinner be justified? How did Abraham obtain righteousness?

7. Give an encouraging promise made to those in captivity to sin. Give two examples of healing in an-

swer to faith. What invitation has Jesus extended to the weary?

8. With what promise did Jesus encourage His disciples in the upper room? What is the meaning of the word "Comforter"? Relate the experience of Pentecost. What progress did the church make after Pentecost?

9. What did Jesus say about the new birth? To whom has the Lord promised to give His Holy Spirit? What is evidence of the work of the Spirit in the heart? How will this work affect the life? Give some examples of this work on the heart.

10. Name some of the fruits of the Spirit. What are the works of the flesh? In what way is a change wrought in the life? Give an illustration of the sad result of not bearing fruit.

11. Name the gifts of the Spirit. Where are the gifts placed? How long will they continue?

12. In what different ways does the Lord communicate with man? How does the Lord communicate through a prophet? What caution is given the church? Why? How may we distinguish a true prophet, or teacher, from the false? Give instances of the exercise of the prophetic gift in the early church. Cite a text showing that the gift of prophecy will be exercised in the church of the last days. What promise is made to those who believe the words of a true prophet?

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