

SABBATH SCHOOL LESSON QUARTERLY

No. 111 MOUNTAIN VIEW, CAL., JANUARY, 1923 20c a year

Entered as second-class matter October 13, 1904, at the Post Office in Mountain View, Cal., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

PACIFIC PRESS PUBLISHING ASSOCIATION
A Corporation of S. D. A.

Epistle of James

Senior Division, First Quarter, 1923



THIRTEENTH SABBATH OFFERING
March 31, 1923
SOUTH AND EAST CHINA

ARE YOU READING THE "SIGNS" AND USING IT TO REACH OTHERS?

The "Signs of the Times," with its up-to-the-minute presentation of current events and interesting Bible study features, is exerting a mighty influence wherever it goes. Never before were the mails so full of appreciative letters from Christian people who are reading it, and from those who are seeing results from its distribution. Representing the first class, the following letter from a Presbyterian lady in Washington, D. C., is typical:

"Inclosed is my order for a renewal. Did think I would not take the paper another year, but I cannot live without its weekly visits; its messages have become a part of my life. I love the Bible lessons, the daily meditations, the poetry; in fact, every word is read and passed on to others.

"And I'm sorry the paper is not larger. Am I not selfish? I know it is the best religious paper printed, and cheaper than many others. The paper has given me a deeper insight into the Bible; made my life happier, richer, fuller; and drawn me nearer to God than I have ever been before. I wanted to write and tell you what it has done for one subscriber. May the 'Signs of the Times' girdle the whole earth, and the true Sabbath be an established fact."

Of the possibilities in using the "Signs" to bring persons to an acceptance of the truth, the following note—only one of hundreds received—tells the story:

"I want to tell you how the Lord is touching hearts. Brother Kruse sent the 'Signs' to a Mr. Snyder, out here in the country, and from that one paper we have three in this message,—Mr. and Mrs. J. R. Snyder and her brother, Mr. Quinn,—and prospects are good for three more. Praise the Lord from whom all blessings flow!

"Yesterday afternoon five different ones came to us in the afternoon and evening to find out if this is the truth about the Sabbath; and this morning a stranger came and ordered the 'Signs' and paid for it for his neighbor, Mr. J. R. Johnson.

"How we wish for a good minister to teach these hungry souls, and preach to them! Pray for us that we may receive wisdom from God."

While you are engaged in other work, if need be, you can be enjoying a continuous experience in active work for God by personally getting the "Signs" into homes, by furnishing it to persons direct through the mails, or by helping to furnish the church club of papers that others are distributing.

The plan is so simple and inexpensive, but it is fraught with unlimited possibilities for good. In the church club you pay \$1.10 a copy a year for any number of copies above five; your lists of single names and addresses, where five or more are furnished, are received at \$1.25 each a year. Order through your church missionary secretary or of your tract society.

THE EPISTLE OF JAMES

INTRODUCTORY NOTE

AUTHORSHIP.—Several persons bearing the name of James are mentioned in the New Testament: (1) the son of Zebedee, Mark 1: 19, 20; 3: 17; (2) the son of Alphaeus, Matt. 10: 3; Mark 3: 18; (3) the Lord's brother, Matt. 13: 55; Mark 6: 3; (4) James the Less (possibly the same as the second mentioned), Mark 15: 40; (5) the brother of Jude (who may be identical with one or more of the foregoing), Jude 1. While there is some question as to the authorship of the epistle of James, Bible scholars generally concede that it was written by James the Just, the Lord's brother. He is called "the Just" by Josephus, who says that he was celebrated for his integrity and zeal. Dr. Adam Clarke says: "Modern critics are agreed, with almost entire unanimity, that 'James the brother of our Lord,' who seems to have been recognized as the chief minister of the church at Jerusalem, was the author of the epistle." "He resided at Jerusalem, seems to have been married (1 Cor. 9: 5), and was early recognized as a leader in the church. Acts 12: 17; 21: 18; Gal. 2: 9, 12. He appears to have seen Christ shortly before His ascension (1 Cor. 15: 7), and to have presided over the council held at Jerusalem A. D. 49. Acts 15: 13."—*Smith's Bible Dictionary.*"

DATE AND PLACE.—There is some difference of opinion concerning the date of the epistle, the latest date assigned being A. D. 62. "The epistle of James is generally supposed to have been written at Jerusalem, about A. D. 61, by James the Just, shortly before his death."—*Id.*

"Many expressions and references in the epistle make it fully certain that it was written before the destruction of Jerusalem. . . . It would seem, from a comparison of all the evidence that can be made to bear upon the case, that the epistle could not have been written earlier than A. D. 50, nor later than A. D. 62."—*Adam Clarke.*

Lesson 1 — Trials; Seeking Wisdom

JANUARY 6, 1923

LESSON SCRIPTURE: James 1: 1-8.

Daily Study Outline

1. Read the lesson scripture.
2. Exhortation to all Christians, questions 1-5.
3. Source of true wisdom, questions 6, 7.
4. Seeking wisdom, questions 8-10.
5. The prayer of faith, questions 11-13.
6. Unstability; saving faith, questions 14, 15.
7. Review the lesson.

Questions

1. What does James call himself? To whom is this epistle addressed? James 1: 1. Note 1.
2. To what time does the instruction of this epistle extend? James 5: 3, 7-9. Note 2.
3. What experiences are we to receive with joy? James 1: 2. Note 3.
4. What will the trying of our faith, if patiently endured, do for us? Verse 3. Note 4.
5. What scope should we give to patience? What will result to us personally if we do this? Verse 4.
6. From whom should we ask wisdom? What encouragement is given those who thus seek? Verse 5.
7. From whom does all true wisdom and knowledge come? Jer. 8: 9. Compare James 3: 17.
8. How does the wisdom of this world compare with that which comes from above? 1 Cor. 1: 20, 25-27.
9. How are we to ask for this wisdom? James 1: 6, first part.
10. To what are those compared who ask with doubt? Verse 6, last part. Note 5.
11. What kind of prayer has the Lord promised to answer? Matt. 21: 22; Mark 11: 22-24.
12. What need not the wavering man think? James 1: 7.
13. What is he called who wavers through unbelief? What is he said to be? Verse 8.
14. What example is given of an unstable man? How does unstability affect the development of character? Gen. 49: 3, 4.
15. What is possible to the one who believes God? Mark 9: 23.

Notes

1. James assumes no title. He does not claim to be the Lord's brother, or an apostle, or bishop at Jerusalem. He simply designates himself as "a servant of God," a title that is an honor above all others.

He writes to the twelve tribes scattered abroad,—to all Christians. His exhortations to faith, stability, obedience, patience, and devotion to God, while equally applicable to any age and to any people, may be especially helpful to those who live through the conflicts of the last days. .

2. As the instruction given reaches down to the last days, and Christians are designated as "the twelve tribes which are scattered abroad," it shows that no Israel is now recognized but Christian, or spiritual Israel. This would explain how the sealing work of Rev. 7:1-8, which gathers twelve thousand from each of the twelve tribes of Israel, can be fulfilled in the last generation.

3. "The word which is here translated 'temptation' signifies affliction, persecution, or trial of any kind; and in this sense is used here."—*Clarke*.

When temptations come, we are not to consider them as a punishment, or some curse or calamity visited upon us because we are wicked. God's people in all ages have been tried, many even suffering death.

4. The word "steadfastness" is given in the margin of the Revised Version instead of "patience." This gives the true idea. A person might seemingly be very patient and yet be very unstable. The design of all trials is to develop steadfastness, and stability is wrought into the character of the person who patiently endures trials.

5. Nothing presents a more striking symbol of instability and restlessness than the surging, ever-changing, shifting waves of the sea, never at rest, always on the move, coming in and going out, subject to wind and tide. Compare Isa. 57:20, 21. The Lord does not want us to be like that. He exhorts us to be established on the immovable rock of faith. It is ask and receive, seek and find. If we ask for wisdom, He will not upbraid us for our ignorance, but from the storehouse of His fullness, will give liberally all that we need.

In the latest quarterly report made out by the General Conference Sabbath School Department, 21,632 were reported present every Sabbath, and 9,218 had studied the lesson every day.

At the present time, our Sabbath schools are giving about \$28,000 a week, or \$4,000 a day.

Lesson 2—The Frailty of Man; the Root of Temptation

JANUARY 13, 1923

LESSON SCRIPTURE: James 1: 9-18.

Daily Study Outline

1. Read the lesson scripture.
2. Class distinction; frailty of man, questions 1-3.
3. True riches, questions 4, 5.
4. Enduring temptation, questions 6-10.
5. Wages of sin; danger of not knowing the Scriptures, questions 11-13.
6. Source of every good and perfect gift, questions 14, 15.
7. Review the lesson.

Questions

1. In what may one of low degree rejoice? James 1: 9.
2. In what are the rich to rejoice? Why should this be a cause for rejoicing? Verse 10. Note 1.
3. How is the frailty of the rich man illustrated? Verse 11.
4. For what good purpose may wealth be used? Luke 16: 9-12.
5. What is characteristic of those who love riches? Eccl. 5: 10.
6. Upon whom is a blessing pronounced? What is promised to those who endure temptation? James 1: 12. Note 2.
7. What are the tempted not to say? Why should they not say this? Verse 13.
8. Where is the root of all temptation? Verse 14. Note 3.
9. What is the offspring of lust? Verse 15, first part.
10. When finished, what does sin bring forth? Verse 15, last part.
11. What is the wage that sin pays? Rom. 6: 23; Rev. 20: 14. Note 4.
12. What caution is given in reference to this matter? James 1: 16.
13. What did the Saviour say as to why the Pharisees had erred? Matt. 22: 29. Note 5.
14. From whom does every good and perfect gift come? How is the fact of God's unchangeableness expressed? James 1: 17. Note 6.

15. What has God done for us? By what are we begotten? For what purpose? Verse 18. Compare 1 Peter 1: 23. Note 7.

Notes

1. Among men, there are class distinctions; but all are one in Christ Jesus. Christianity brings all *up* on the same level. The true value of a man consists in moral worth. Character is what the Lord considers of value. Christ did not die for the talented and wealthy only. He died for all. All have equal opportunity to be saved. The poor of this world, the ignorant, the downcast, the downtrodden, the one of lowly rank or humble circumstances, though of "low degree" in man's sight, may be of infinite value in God's sight. The rich of this world, without noble aspirations, covetous and selfish, unless they repent, may be only as a withered branch. Well indeed may such a one who comes to himself, and seeks the Lord in lowliness of spirit, rejoice in that his heart has been broken and humbled.

2. Before we receive the crown, we must be tested. It is in trial that the chaff is separated from the wheat. There must be battle fields in every life. Fire and hammer and file are necessary to give form to metal. So character is shaped and brightened in trial. Those who faithfully endure the grinding, testing process will receive the crown.

3. The word "lust" here means desire. The source of all temptation is in man himself. There may be inducement to sin; but there must be some inclination, some desire for it, to give it power. If there were no desire, or appetite, for food, there would be no disposition to eat even if food were placed before us. The unrestrained man will be drawn along by his own natural propensities to sin. Power over sin in his own fleshly heart is the need of every human being.

4. The wages, or reward, of sin is not eternal life in misery, and unspeakable torture in the lake of fire; but it is *death*, the *second* death, in the "fire prepared for the devil and his angels." The righteous receive the gift of God, eternal life; the wicked, the opposite, eternal death.

5. Error is darkness. Truth is light. Ignorance of the Scriptures and of the power of God is responsible for all the error and darkness that cover the earth, whether scientific or religious.

6. God is always the same, at all seasons and in all ages. "I am the Lord, I change not." There is no alteration in His character, His purposes, His plans. What He was in the eternity of the past, He will be countless ages yet to come. Human affairs change, nations pass away, but God is the same. We have to-day the same blessed Christ that healed

the sick and comforted the sorrowful when on earth. Heb. 1: 10-12; 13: 8.

7. The word from which the phrase "begat He us" is translated is the same that in verse 15 is rendered "bringeth forth." Sin "bringeth forth" death, but the word of God "bringeth forth" life. It is the voice of God, His word, that "bringeth forth" the dead out of their dusty beds at the resurrection.

Lesson 3 — The Engrafted Word; Pure Religion

JANUARY 20, 1923

LESSON SCRIPTURE: James 1: 19-27.

Daily Study Outline

1. Read the lesson scripture.
2. Instruction in hearing and speaking, questions 1-3.
3. The engrafted Word; hearing and doing, questions 4-8.
4. The Christian's mirror; bridling the tongue, questions 9-12.
5. Pure religion, questions 13, 14.
6. Complete surrender to God; transformation of character, questions 15, 16.
7. Review the lesson.

Questions

1. What instruction is given with reference to how we should hear? What in reference to speaking? What concerning anger? James 1: 19. Note 1.
2. What similar instruction is given by the apostle Paul? Eph. 5: 4; Col. 3: 8.
3. Why should we be slow to wrath? James 1: 20.
4. What are we admonished to lay aside? Verse 21, first part.
5. What are we to receive? What is this Word able to do? Verse 21, last part. Note 2.
6. What is necessary upon our part, that the Word may benefit us? Verse 22.
7. To whom is the man compared who hears, but does not obey? What does he do? What does he forget? Verses 23, 24.



"Pure Religion."

8. By what illustration did the Saviour show the folly of this course? Matt. 7: 24-27.
9. What constitutes the great Christian mirror? To whom is it a blessing? James 1: 25. Note 3.
10. By what is a vain profession of religion shown? Verse 26. Note 4.
11. From what should the tongue ever be withheld? 1 Peter 3: 10; Ps. 34: 13.
12. What did the psalmist say he would do in this matter? Ps. 39: 1.
13. How is pure religion defined? James 1: 27. Note 5.
14. How much is embraced in the expression "unspotted from the world"? 1 John 2: 15, 16.
15. How thorough should be our surrender to God? Rom. 12: 1.
16. To what should we not be conformed? What transformation should be experienced? Why should this change take place? Verse 2.

Notes

1. "In the multitude of words there wanteth not sin." Prov. 10: 19. "He that keepeth his mouth keepeth his life." Prov. 13: 3. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God." Eccl. 5: 2. Many times we have occasion to regret that we have spoken, but seldom that we remained silent.

2. The Revised Version reads, "the implanted Word;" and in the margin, "the inborn Word." The word of God implanted in the heart creates us new creatures in Christ Jesus. "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God who liveth and abideth." 1 Peter 1: 23, A. R. V., margin.

3. It is not enough to look occasionally into the great mirror of God's law; because, as in looking into a glass, we soon lose sight of the defects shown us. We should continually look into the law of God, by which sin is revealed, not being forgetful hearers, but doers of the Word. Some endeavor to destroy the law, because it reveals defects and failures in their lives. This is no wiser than it would be to dash a mirror into fragments because it revealed defects in our persons or clothing. Such are like the Hindu who, when the microscope made known to him the fact that there were living organisms in the water he drank, at once destroyed the microscope.

4. "Many will be weighed in the balance and found wanting in this matter of so great importance. Where are the

Christians who walk by this rule? who will take God's part against the evil speaker? who will please God, and set a watch, a continual watch, before the mouth, and keep the door of the lips? Speak evil of no man. Hear evil of no man. If there be no hearers, there will be no speakers of evil. If anyone speaks evil in your presence, check him. Refuse to hear him, though his manner be ever so soft, and his accents mild. He may profess attachment, and yet throw out covert hints and stab the character in the dark."—*"Testimonies,"* vol. 2, p. 54.

5. Much is said about the need of the physical nature for pure water, pure air, and pure food. But that which is of the greatest importance is pure religion. It is possible to drink pure water, breathe pure air, and eat pure food, and yet be corrupt in heart, and have a censorious, domineering character. Only by the power of God, through the Holy Spirit, can the wicked, deceitful heart of man be changed.

Lesson 4—God Is No Respector of Persons; the Judgment Standard

JANUARY 27, 1923

LESSON SCRIPTURE: James 2: 1-13.

Daily Study Outline

1. Read the lesson scripture.
2. God no respecter of persons, questions 1-6.
3. Our attitude toward all men, questions 7, 8.
4. Oppressing the poor; the royal law, questions 9, 10.
5. Transgressors of the law, questions 11-13.
6. Standard of God's judgment, questions 14, 15.
7. Review the lesson.

Questions

- With what exhortation does this chapter open? James 2: 1. Note 1.
2. How are the rich and the poor frequently distinguished? Verse 2.
 3. How was respect of persons often manifested? Verse 3.
 4. What had those become who made these distinctions? Verse 4.
 5. How does God look upon the inhabitants of this world? Ps. 33: 13-16.
 6. What did the apostle Peter perceive? Acts 10: 34, 35.

7. What should be our attitude toward all men? Prov. 24: 23; 28: 21. Note 2.
8. To whom is the kingdom of God promised? James 2: 5; Matt. 5: 3, 5, 10.
9. What charge is made against some? How had they been treated by rich men? James 2: 6, 7.
10. How is the royal law fulfilled? Verse 8. Compare Matt. 22: 35-40. Note 3.
11. What do those do who have respect of persons? By what is this sin shown? James 2: 9.
12. Of what are those guilty who offend in but one point? Verse 10. Note 4.
13. How is this illustrated? Verse 11.
14. What is this law called? How are we exhorted to speak? Verse 12.
15. How will those be judged who have shown no mercy? Verse 13.

Notes

1. The Revised Version, margin, of this text reads, "My brethren, do ye, in accepting persons, hold the faith of our Lord Jesus Christ, the Lord of glory?" None who profess the pure and undefiled religion of our Lord should countenance any distinction, or manifest any partiality, among members of the church, because of difference in wealth or social standing. We are all one in Christ Jesus.

2. While God is no respecter of persons, He is a respecter of character. He will immortalize a pure and holy character in His kingdom. We too should love and respect good character, no matter in whom it may be found.

3. We are here cited to the higher, supreme law, before which all will stand on an equality. There will be no rich or poor, no high or low. Right and wrong, guilt and innocence alone will be considered. It is "the royal law" because it is the law of the great King. Before this law all must bow. By it all differences must finally be settled.

4. The moral law "is that revelation of the divine will which relates to the duties men owe both to their Maker and to their fellow men, or neighbors, as explained in Luke 10: 33-37. This law is spiritual and perfect, extending to all the inward creations and outward actions of men, and can never be changed or annulled."—"*Binney's Theological Compend*," p. 153.

Thirteenth Sabbath Offering, March 31, 1923. South and East China Union Missions.

Lesson 5 — Faith and Works

FEBRUARY 3, 1923

LESSON SCRIPTURE: James 2: 14-26.

Daily Study Outline

1. Read the lesson scripture.
2. Faith without works, questions 1-3.
3. Real faith prompted by love, questions 4-7.
4. An example of perfect faith, questions 8, 9.
5. Justification by faith, questions 10-12.
6. Rahab's faith; illustration of a dead faith, questions 13, 14.
7. Review the lesson.

Questions

1. What question does James ask concerning faith? James 2: 14. Note 1.
2. By what illustration does he make plain the meaning of his question? Verses 15, 16. Note 2.
3. What conclusion is drawn? Verse 17.
4. What does real faith do? Gal. 5: 6.
5. What objection is propounded? What challenge is made in reply? James 2: 18. Note 3.
6. How is faith in the existence of God commended? What is said about the faith of the fallen angels? Verse 19. Note 4.
7. What conclusion is again drawn? Verse 20.
8. What question is asked in reference to Abraham? Verse 21.
9. What was it that wrought the works? How was the perfection of faith shown? Verse 22. Note 5.
10. What scripture was thus fulfilled? What is Abraham called? Verse 23.
11. How is this same truth stated by the apostle Paul? Rom. 4: 1-5.
12. What conclusion is drawn from the example of Abraham? James 2: 24.
13. What further example is given of justification by faith? Verse 25.
14. What impressive illustration is given of a dead faith? Verse 26.

Notes

1. "Can faith save him?"—Yes, real faith can save the soul. "By grace are ye saved *through faith*." "He that be-

lieveth . . . shall be saved." Works cannot save us. We are saved by faith alone. But the writer of this epistle is seeking to show that the mere profession of faith does not prove that we have faith. James is setting forth the emptiness of the claim when there is no fruit in the life as a proof. A sign advertising wares for sale is not sure evidence that the goods are within. The meaning here seems to be that that faith which a man may claim to have, but which does not manifest itself in a holy life, will save no one, for it is not genuine faith.

2. The apostle Paul speaks of the "work of faith." 1 Thess. 1:3. Faith is living, and manifests itself in good works. That kind of faith which permits a man to say, "I have faith," and at the same time allow the destitute to go unfed and unclothed, when he might minister to their needs, is of no avail. It is dead. It does not exist in reality. Such a person does not really believe. He is professing to be what he is not. The fruit seen in the life will determine whether or not we have real faith. The tree is known by the fruit.

3. "The word which is rendered 'yea' would be better rendered by 'but.' The apostle designs to introduce an objection, not to make an affirmation. The sense is, 'Some one might say,' or, 'To this it might be urged in reply.' That is, it might perhaps be said that religion is not always manifested in the same way, or we should not infer, because it is not always exhibited in the same form, that it does not exist. One man may manifest it in one way, and another in another, and still both have true piety. One may be distinguished for his faith, and another for his works, and both may have real religion."—*Barnes*.

"But it must be a living faith—a faith that shows its sincerity by the sacrifices of self which it makes, by the works of love which it performs. A merely intellectual orthodoxy may be held by demons. A mere profession of faith may be worth no more than the body of a man without the breath of life. A true faith loves, works, lives. It regulates the conscience, the speech, and the life, by the conviction of God's constant presence; it shows its appreciation of spiritual realities by separation from the world. It takes the law of God as a reality, and; bringing its grand truths and inspiring motives to bear directly upon the conduct of every day, works by love."—*Bible in the Home*, p. 115.

4. A mere intellectual belief is not faith. It will save no one. The fallen angels intellectually believe in God. They know He exists. They have been in heaven. They know something of His nature and majesty, though engaged in warfare against Him. Their belief does not lead them to repentance. It terrifies them. They tremble at the knowledge

of the future which their belief reveals to them. Many have what might be termed an intellectual belief in the existence of God, and in the inspiration of the Word, yet continue in sin. Real faith leads to a reformation of life, a surrendering of all to God, manifested in a service of love.

5. "There are many who fail to understand the relation of faith and works. They say, 'Only believe in Christ, and you are safe. You have nothing to do with keeping the law.' But genuine faith will be manifest in obedience."—*"Patriarchs and Prophets," pp. 153, 154.*

Lesson 6—The Tongue

FEBRUARY 10, 1923

LESSON SCRIPTURE: James 3: 1-9.

Daily Study Outline

1. Read the lesson scripture.
2. Believers cautioned; test of one's power to control the body, questions 1-4.
3. The "unruly member," questions 5-8.
4. Our words; will stand for or against us in the Judgment, questions 9-11.
5. Unsuccessful attempts to tame the tongue, questions 12, 13.
6. Exhortations to those desiring life, questions 14-16.
7. Review the lesson.

Questions

1. Against what did James caution the believers? What reason is given for the caution? James 3: 1. Note 1.
2. What does he say we all do? Verse 2, first part.
3. What is the test of one's power to control the whole body? Verse 2, last part. Note 2.
4. How does the wise man state the same thing? Prov. 13: 3; 29: 11, 20.
5. How are horses made obedient? James 3: 3.
6. How are ships controlled? Verse 4.
7. How is the tongue described? Verse 5. Note 3.
8. How is the "unruly member" further described? How does it sometimes affect believers? Verse 6. Note 4.
9. What do our words reveal? Matt. 12: 34; Luke 6: 44, 45.
10. By what will we be judged at the last day? Matt. 12: 36, 37.

11. What exhortation does Solomon therefore give concerning our words? Eccl. 5: 2; Prov. 10: 19.
12. What success have men had in training animals? James 3: 7.
13. What success has attended their efforts to bring the tongue into subjection? What is said of the tongue? Verse 8.
14. What inconsistent use is often made of the tongue? Verse 9.
15. What exhortation is given those who desire life? Ps. 34: 12, 13.
16. What should be our prayer in regard to the organs of speech? Ps. 141: 3.

Notes

1. The plan of this epistle seems to be to call attention to such things as especially needed to be corrected. Some of the errors and improprieties that existed among the people have been noticed in the previous chapter. Others are noticed in this chapter.

The Revised Version of this verse reads, "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment." "Evidently designed to censure the false mania for teaching, the dogmatizing contentiousness which is thoroughly characteristic of Judaizing Christians."—*Lange*.

2. "He who truly masters his words will master his works."

3. The Revised Version, margin, reads, "Behold, how great a forest is kindled by how small a fire!" The figure is that of a widespread conflagration kindled by the incendiary work of an unruly, unsanctified tongue.

4. "Setteth on fire the wheel of nature." R. V. This indicates how an unbridled tongue can completely possess and have a reflex influence on the soul, changing the whole course of human life into a great fire wheel of destruction. "Set on fire of hell." The word "hell" is not here translated from the word *hades*, meaning the grave, but from *gehenna*. The unsanctified, unruly tongue kindles in the family, in the church, in the neighborhood, the flames of *gehenna*—"fire of hell." We should individually take heed that we do not kindle the first spark of this awful devastation.

How often this "fire of hell" has been kindled in churches and communities by the improper use of the tongue! Nothing will drive the Holy Spirit from the life more effectually than a wrong use of this unruly member. An unbridled, unconsecrated tongue may be a remorseless tool of Satan. There is no more infamous instrument of evil than the tongue of the gossip, the tattler, the backbiter, and the slanderer.

There are many tearful eyes, broken hearts, ruined homes, and blasted lives, as the result of the wrong use of the tongue. Churches have been ruined and neighborhoods disgraced by busybodies and scandalmongers.

Lesson 7 — The Tree Known by the Fruit

FEBRUARY 17, 1923

LESSON SCRIPTURE: James 3: 10-18.

Daily Study Outline

1. Read the lesson scripture.
2. Inconsistencies in the life, questions 1-5.
3. What our words reveal; true wisdom, questions 6-8.
4. The results of envy and strife, questions 9-11.
5. Laying aside all evil speaking, questions 12-14.
6. The fruit of righteousness, questions 15, 16.
7. Review the lesson.

Questions

1. After speaking of an unruly tongue, what inconsistency in the life does James mention? What is said of this? James 3: 10. Note 1.
2. What does Solomon say concerning the power of the tongue? Prov. 18: 21.
3. What illustration is used to show the incongruity of such a life? James 3: 11. Note 2.
4. By what other illustrations is this inconsistency emphasized? Verse 12. Note 3.
5. By what illustration did Jesus set forth this same truth? Matt. 7: 15-20.
6. What do our words reveal? Luke 6: 45; Matt. 12: 33-35.
7. By what are true wisdom and understanding revealed? James 3: 13. Note 4.
8. Through what was the true light made known to the world? John 1: 4; 9: 5. Note 5.
9. If we have strife in the heart, what are we bidden not to do? James 3: 14. Note 6.
10. From what source does such wisdom come? Verse 15.
11. What is the fruitage of envy and strife? Verse 16.
12. What are we earnestly exhorted to lay aside? 1 Peter 2: 1.
13. What led the people to crucify Christ? Matt. 27: 18; Mark 15: 10.

14. What comparison does Solomon make between a sound heart and one filled with envy? Prov. 14: 30.
15. What is said of the wisdom from above? James 3: 17.
16. How is the fruit of righteousness sown? By whom is it sown? Verse 18. Note 7.

Notes

1. "These things ought not so to be." That is, they *must* not be, they are not fitting.

2. No fountain is both sweet and bitter. Be the stream of impure water ever so small that comes into the fountain of pure water through some opening or fissure in the rock, the whole fountain is made impure. No such inconsistency is found in nature as for a fountain to send forth both fresh water and salt, and none such should be found in the life of any individual, especially a Christian.

3. Four illustrations are given, showing the inconsistency of living such a contradictory life: (a) a fountain; (b) a fig tree; (c) a vine; (d) salt water. A fountain cannot produce sweet water and bitter; a fig tree cannot produce olive berries; a vine cannot bear figs; the sea cannot yield fresh water. According to the ordinary operations of nature, these things are impossible. All these illustrations are used to show the utter impossibility of depravity and virtue dwelling in the same heart, or of the love of God dwelling in the heart when hatred and malice are cherished.

4. Proud, haughty, disdainful, unholy persons may pass for great scholars, and have the reputation of being very learned; but such do not have true wisdom. This comes from above, and is revealed in a holy life.

5. That "the life is the light" is true of Christ's followers also. We are epistles known and read of men. Our words have but little weight unless they are emphasized by a consistent life.

6. "If ye be under the influence of an unkind, fierce, and contemptuous spirit, even while attempting or pretending to defend true religion, do not boast. . . . Ye have no religion, and no true wisdom; and to profess either is to lie against the truth."—*Clarke*.

7. "Sown in peace." Fields are not sown with grain in the tumult of a mob, or in a battle. Nothing is more peaceful than a farmer going forth with measured tread to scatter seed over his field. "The whole effect, therefore, of religion is to produce peace. It is all peace — peace in the original, and in its results; in the heart of the individual, and in society; on earth, and in heaven."—*Barnes*.

Lesson 8—Friendship with the World; Its Results

FEBRUARY 24, 1923

LESSON SCRIPTURE: James 4: 1-8.

Daily Study Outline

1. Read the lesson scripture.
2. Personal application of strife among the members, questions 1-3.
3. Prayer; Jesus' example; things that hinder, questions 4-7.
4. Friendship with the world, questions 8-11.
5. Submitting to God; resisting the enemy, questions 12-15.
6. An earnest admonition, question 16.
7. Review the lesson.

Questions

1. With what question does this chapter open? What answer is given? James 4: 1. Note 1.
2. How is strife among members described? Verse 2, first part.
3. To what lack is their condition attributed? Verse 2, last part. Note 2.
4. What encouragement have we to pray? John 14: 13; Luke 11: 9-13; Matt. 21: 22.
5. What example did Jesus leave us in this matter? Mark 1: 35; Luke 5: 15, 16; 6: 12.
6. What did James say had hindered answer to prayer? James 4: 3. Note 3.
7. What similar instruction is given elsewhere in the Word? Ps. 66: 18; Isa. 1: 13-15. Compare 1 John 3: 22; John 9: 31.
8. What are professed Christians who unite with the world called? What is the friendship of the world said to be? James 4: 4, first part.
9. What is said of one who is a friend of the world? Verse 4, last part. Note 4. Compare 1 John 2: 15, 16.
10. In what words did Jesus state the same truth? Matt. 6: 24.
11. What question does James next ask? James 4: 5. Note 5.
12. Whom does the Lord resist? To whom is grace given? Verse 6. Note 6.

13. How are we counseled to relate ourselves to God? What attitude are we to maintain toward the enemy? Verse 7.
14. How did Jesus, when tempted, resist the enemy? Matt. 4: 1-10.
15. How successful was He in resisting the tempter's power? Verse 11. Compare Isa. 59: 19.
16. What earnest admonition to personal godliness is given? James 4: 8. Note 7.

Notes

1. Hitherto the instruction and admonitions seem to have been somewhat general. But now the application is made more personal: "Whence come wars and fightings *among you*."

"Not public or national wars, nor yet conflicts in the courts, but rather quarrels growing out of their selfishness and uncharitableness."—*Clarke*.

2. "Ye have not, because ye ask not." One of the great causes of all spiritual death, and strife in homes and churches, is here pointed out. It is the lack of prayer.

3. "The general sense is: If you prayed aright, this feeling of continued craving after more of worldly things would not exist. All your proper wants would be supplied; and these improper ones, which beget wars and fightings among you, would not exist."—*Alford*.

4. This world has its god. We cannot worship the God of heaven and the god of this world. Those who bow before the god of this world are truly the enemies of God.

"How strange it is that people professing Christianity can suppose that with a worldly spirit, worldly companions, and their lives governed by worldly maxims, they can be in favor of God, or have a place in the kingdom of heaven! When the world gets into the church, the church becomes a painted sepulcher, its spiritual vitality being extinct."—*Clarke*.

5. The Revised Version, margin, reads: "Or think ye that the Scripture speaketh in vain? That Spirit which He made to dwell in us yearneth for us even unto jealous envy." This rendering contains a promise of the indwelling presence of the Holy Spirit to resist envy.

6. "The sure way to please God is to submit to the dispensations of His grace and providence; and when a man acknowledges Him in all his ways, He will direct all his steps. The covetous man grasps at the shadow and loses the substance."—*Clarke*.

7. "The heathen and the Jews were accustomed to wash their hands before they engaged in public worship. The particular idea here is, that in order to obtain the favor of

God, it is necessary to put away our sins; to approach Him with the purpose and desire to be pure and holy. The mere washing of the hands, in itself, could not recommend us to His favor; but that of which the washing of the hands would be an emblem would be accepted in His sight. It may be inferred from what is said here that no one can hope for the favor of God who does not abandon transgression."— *Barnes*.

Lesson 9— Judging; Vanity of Earthly Things

MARCH 3, 1923

LESSON SCRIPTURE: James 4: 9-17.

Daily Study Outline

1. Read the lesson scripture.
2. Exhortation to repentance and humility: speaking evil one of another, questions 1-4.
3. Judging others, questions 5-8.
4. Presumptuous planning concerning this life, questions 9, 10.
5. The frailty of man, questions 11-13.
6. Boasting; result of not doing what we know is right, questions 14, 15.
7. Review the lesson.

Questions

1. What exhortation to deep repentance does the writer of this epistle next give? James 4: 9. Note 1.
2. What further admonition is given? If this is heeded, what blessed result will follow? Verse 10. Note 2.
3. What are we admonished not to do? Verse 11, first part.
4. Of what are those guilty who speak evil of their brethren? What do those become who do this? Verse 11, last part. Note 3.
5. What similar instruction is given by Jesus? Matt. 7: 1, 2.
6. In what words does the apostle Paul emphasize the same truth? Rom. 2: 1; Eph. 4: 29-31.
7. What instruction does the apostle Peter give concerning evil speaking? 1 Peter 2: 1.
8. How many true sources of law are there? What is this Lawgiver able to do? What searching personal question is asked? James 4: 12. Note 4.
9. What class was specially addressed? What are these persons represented as saying? Verse 13. Note 5.

10. How is the uncertainty of life pointed out? Verse 14. Note 6.
11. How is the weakness and frailty of man expressed by the psalmist? Ps. 39: 5.
12. How does the prophet Isaiah set forth the brevity of man's life? Isa. 40: 6.
13. What ought we therefore to say, in all the affairs of this life? James 4: 15. Note 7.
14. In what were they rejoicing? What is said of this kind of rejoicing? Verse 16.
15. What is the sad result of failing to do what we know is right? Verse 17.

Notes

1. James continues his exhortation and admonition to those who through lack of Christian experience were guilty of the things mentioned in the previous lesson. Thorough repentance and humiliation of heart are demanded from those who transgress the instruction of the Lord.

2. "Mourners and penitents lay on the ground and rolled themselves in the dust. When comforted and pardoned, they arose from the earth, shook themselves from the dust, and clothed themselves in their better garments. God promises to raise men from the dust, when they are truly humbled."—*Clarke*.

3. "There is nothing more decidedly condemned in the Scriptures than the habit of pronouncing a judgment on the motives and conduct of others. There is nothing in which we are more liable to err, or to indulge in wrong feelings; and there is nothing which God claims more for Himself as His peculiar prerogative."—*Barnes*.

4. Those who judge usurp the office and prerogative of the supreme Judge. As God alone knows the heart and can read the motives, He alone can be the Judge. Those, therefore, who assume to judge others, put themselves in the place of God, which is the essence of papacy.

5. Reference is here made, probably, to a custom of ancient times. People traded from city to city, carrying their goods on their backs. Presumptuously planning concerning the things of this life, while leaving God out of the reckoning, and taking no account of the vicissitudes and uncertainties of life, is rebuked. The evil of fixing a time to make a journey, designating the period during which they would remain, and when they would return, without any reference to God's will or purpose, is pointed out. This contains a searching lesson for this time.

6. The Revised Version reads: "What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away." Surely man, being but a vapor, has nothing whereof to boast. How needful that he lay hold upon an enduring substance!

7. "Not only our doing depends on the will of the Lord, but also, first of all, life itself."— *Lange*.

Lesson 10—Last-Day Conditions; Exhortations to Patience

MARCH 10, 1923

LESSON SCRIPTURE: James 5: 1-10.

Daily Study Outline

1. Read the lesson scripture.
2. Distress among the rich, questions 1-4.
3. Oppression of the poor, questions 5-7.
4. Exhortation to patience; the early and the latter rain, questions 8-10.
5. The great day near at hand, questions 11-13.
6. Murmur not; example of suffering affliction, and patience, questions 14, 15.
7. Review the lesson.

Questions

1. What distress among the rich does James describe? James 5: 1.
2. What is said of the condition of their earthly treasures? Verse 2. Note 1.
3. What is said of their gold and silver? What will the rust be? Verse 3, first part. Note 2.
4. To what time is this accumulation of wealth especially applied? Verse 3, last part.
5. How are those who labor, represented as being treated? Who listens to their cry of distress? Verse 4.
6. To what purpose have the rich employed their wealth? What have they worshiped? How is the terrible time in which they live described? Verse 5. Compare Eze. 9: 4-8.
7. What acts of oppression have the rich committed? James 5: 6. Note 3.
8. What are the believers exhorted to do? Until what time? Verse 7, first part.



A Time of Trouble for the Rich.

9. What illustration is used to make clear what is meant by being patient? Verse 7, last part. Compare Rom. 12: 19. Note 4.
10. What exhortation is repeated? What should be the condition of the heart? James 5: 8, first part. Note 5.
11. What great event is near at hand? Verse 8, last part.
12. What admonition did Jesus give those who were to be living at the time of His coming? Matt. 24: 44-51.
13. What similar counsel did the apostle Paul give? Rom. 13: 11-13.
14. What are we told not to do? Why should we avoid this? Who is at the door? James 5: 9. Note 6.
15. Who is set forth as our example at this time? Verse 10.

Notes

1. "The term 'riches' is to be taken . . . generically for all kinds of property having a money value which is proverbially liable to loss or perishing."—*Clarke*.

2. "A witness." "Their putrefied stores, moth-eaten garments, and tarnished coin are so many proofs that it was not for want of property that they did not help the poor, but through selfishness and avarice they defrauded the poor."

"'Eat your flesh as it were fire.' This is a very bold and striking figure. He represents the rust of their coin as becoming a canker that should produce gangrenes and phage-



"The hire of the laborers . . . crieth."

denous ulcers in their flesh, till it should be eaten away from their bones."— *Clarke*.

3. "And he doth not resist." The poor have no one to plead their cause while they are groaning under the load of injustice and oppression. But if they wait patiently, the One into whose ears their cry has entered will give justice and equity to all.

4. The reference to the early and the latter rain has a broader application. The early rain was the rain of the seedtime, the latter rain was the rain of ripening for the harvest. The first fell in Judea about November; the second, toward the end of April, when the ears of grain were filling. Without these, the earth would have been unfruitful. In like manner, the former rain of the Spirit fell at Pentecost to water the seed. The latter rain is to fall to ripen the harvest of the earth. We are to be patient until then.

5. In the time of trial, we are not to grow impatient, and seek, as many do, to right wrongs by resorting to force and questionable methods; but we should look forward patiently to the time when Jesus will come and render a just reward to every man.

6. "Groan not; grumble not; do not murmur through impatience; and let not any ill treatment which you receive induce you to vent your feelings in imprecations against your oppressors. Leave all this in the hands of the Lord."— *Clarke*.

Lesson 11 — Patience; Prayer for the Sick; Saving a Sinner

MARCH 17, 1923 .

LESSON SCRIPTURE: James 5: 11-20.

Daily Study Outline

1. Read the lesson scripture.
2. Patience; attributes of God's character; a strong admonition, questions 1-3.
3. Prayer for the sick, questions 4-7.
4. Prevailing prayer; example, questions 8-10.
5. Our attitude toward those who trespass against us, questions 11, 12.
6. Saving a sinner, questions 13, 14.
7. Review the lesson.

Questions

1. Who does the apostle say are counted-blessed? Of what does he say we have heard? What have we seen? What beautiful attributes of God's character are mentioned? James 5: 11. Note 1.
2. What strong admonition is given? Verse 12.
3. What counsel did the Saviour give concerning this same matter? Matt. 5: 33-37. Note 2.
4. What are the afflicted to do? The merry? James 5: 13. Note 3.
5. What are the sick exhorted to do? What are the elders to do? Verse 14. Note 4.
6. What will the prayer of faith do? What blessing is assured to those who are raised up in answer to prayer? Verse 15. Note 5.
7. What should those do who desire to be healed? Verse 16, first part. Note 6.
8. What is said of fervent prayer? Verse 16, last part.
9. What example is given of the power of prevailing supplication? Verses 17, 18. Note 7.
10. What assurance has Jesus given us that our prayers will be answered? John 14: 13; Mark 11: 22-24.
11. What is said of the one who succeeds in turning a sinner from the error of his ways? James 5: 19, 20.
12. What did Jesus instruct us to do when a brother trespasses against us? Matt. 18: 15-17.
13. How does the Lord regard the saving of a soul? Luke 15: 10.

14. How is this same comforting truth expressed by one of the prophets? Eze. 18: 23, 32.

Notes

1. "The *end* of the Lord." The word "end" here means object. There was a purpose in the trial and affliction of Job. The Lord was working toward an end. It is even so in the trials and afflictions that He permits to befall each of us. In trial, we are to learn that the Lord is pitiful and compassionate.

2. "Our Saviour did not, however, forbid the use of the judicial oath, in which God is solemnly called to witness that what is said is the truth, and nothing but the truth. Jesus Himself, at His trial before the Sanhedrin, did not refuse to testify under oath. The high priest said unto Him, 'I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God.' Jesus answered, 'Thou hast said.' Had Christ, in the Sermon on the Mount, condemned the judicial oath, He would at His trial have reproved the high priest, and thus, for the benefit of His followers, have enforced His own teaching."—*Mount of Blessing*, p. 103.

3. "The remedy is prayer; not necessarily to obtain the reward of trial, but at any rate for the increase of faith, to raise the spirits, so that we be comforted and of good cheer."—*Speaker's Commentary*."

4. "In the word of God we have instruction relative to special prayer for the recovery of the sick. But the offering of such prayer is a most solemn act, and should not be entered upon without careful consideration. In many cases of prayer for the healing of the sick, that which is called faith is nothing less than presumption."—*Ministry of Healing*, p. 227.

Read the entire chapter on this subject.

5. "It is labor lost to teach people to look to God as a healer of their infirmities, unless they are taught also to lay aside unhealthful practices. In order to receive His blessing in answer to prayer, they must cease to do evil and learn to do well. Their surroundings must be sanitary, their habits of life correct. They must live in harmony with the law of God, both natural and spiritual."—*Id.*, pp. 227, 228.

6. "If any who are seeking health have been guilty of evil speaking, if they have sowed discord in the home, the neighborhood, or the church, and have stirred up alienation and dissension, if by any wrong practice they have led others into sin, these things should be confessed before God and before those who have been offended."—*Id.*, p. 229.

7. It would be helpful, in the study of this lesson, to read carefully the story of Elijah's remarkable experience recorded

in 1 Kings, chapters 17, 18. We should remember that Elijah was a man like ourselves, having the same passions and desires; and what God did for him in answer to prayer, He is able and willing to do for us, if we continue in prayer as Elijah did.

Lesson 12—Covetousness

MARCH 24, 1923

Daily Study Outline

1. The sin of covetousness, questions 1-3.
2. Covetousness and idolatry, questions 4-7.
3. Root of evil; qualifications of men chosen anciently as leaders of God's people, questions 8-10.
4. All things belong to God; our relation to them, questions 11-13.
5. The Lord's charge against His people; the sad result, questions 14, 15.
6. Blessing to those who repent, questions 16, 17.
7. Review the lesson.

Questions

1. Repeat the tenth commandment. Ex. 20: 17. Note 1.
2. What warning did the Saviour utter against covetousness? Luke 12: 15. Note 2.
3. By what parable did He emphasize this solemn warning? Verses 16-21.
4. How is covetousness defined by the apostle Paul? Col. 3: 5. Note 3.
5. What will be the awful end of idolaters? Eph. 5: 5; Rev. 22: 15.
6. How does the Lord regard a covetous person? Ps. 10: 3.
7. What was the sin of Achan? Joshua 7: 20, 21. Note 4.
8. What is the root of all evil? How have some erred in this matter? What has been the sad result? 1 Tim. 6: 10.
9. What warning does the apostle give? Verse 11.
10. What kind of persons were to be chosen anciently as leaders among God's people? Ex. 18: 21.
11. To whom do all things in the earth belong? To whom do we belong? Ps. 24: 1; 50: 9-12; Haggai 2: 8.
12. What is man's relationship to all these things? Luke 19: 13.

13. How much of all we have is holy to the Lord? Lev. 27: 30-33.
14. What charge does the Lord bring against His people? Mal. 3: 8. Note 5.
15. What is the sad result of robbing God? Verse 9.
16. What blessing is promised to those who repent? Verses 10, 11.
17. What promise is made to those who hate covetousness? Prov. 28: 16.

Notes

1. "The greatest sin which now exists in the church is covetousness."—*Testimonies*, vol. 1, p. 194.

2. "I saw that anciently the covetousness of some led them to withhold a suitable proportion; they made their offering stinted. This was recorded in heaven, and they were cursed in their harvest and their flocks just as they withheld. Some were visited with affliction in their families. God would not accept a lame offering."—*Id.*, p. 221.

3. "The word of God defines covetousness as idolatry. It is impossible for men and women to keep the law of God and love money. The heart's affections should be placed upon heavenly things. Our treasure should be laid up in heaven; for where our treasure is, there will our heart be also."—*Id.*, vol. 3, p. 130.

4. "A concealed golden wedge and a Babylonish garment troubled the entire camp of Israel. The frown of God was brought upon the people because of the sin of one man. Thousands were slain upon the field of battle because God would not bless and prosper a people among whom there was even one sinner, one who had transgressed His word."—*Id.*, p. 239.

5. "I saw that many who profess to be keeping the commandments of God are appropriating to their own use the means which the Lord has intrusted to them, and which should come into His treasury. They rob God in tithes and in offerings. They dissemble, and withhold from Him to their own hurt. They bring leanness and poverty upon themselves and darkness upon the church, because of their covetousness, their dissembling, and their robbing God in tithes and in offerings."—*Id.*, p. 269.

Are you planning for the Thirteenth Sabbath Offering, March 31, 1923? South and East China Union Missions.

The Sabbath school lessons for next quarter will be a study of the First Epistle of Peter.

Lesson 13 — Review

MARCH 31, 1923

Daily Study Outline

1. Exhortation to all Christians; the frailty of man; the root of temptation, questions 1, 2.
2. The engrafted Word; pure religion, question 3.
3. God no respecter of persons, question 4.
4. Faith and works, question 5.
5. The tongue; the tree known by the fruit, questions 6, 7.
6. Friendship with the world; judging; vanity of earthly things, questions 8, 9.
7. Last-day conditions; exhortations to patience; prayer for the sick; saving a sinner, questions 10, 11.

Questions

1. Who is the author of the epistle of James? What does the writer call himself? When we fall into trial, what are we to do? Where is the source of wisdom? To what are those compared who ask in the spirit of doubt? How great is the possibility of faith? James 1: 1-8.
2. To what are the rich compared? Will the accumulation of wealth bring peace to the heart? What is the wages of sin? By what are Christians begotten? Verses 9-18.
3. What counsel is given in reference to hearing and speaking? What should Christians put away? What should they receive? What is the great mirror of character? How is pure religion defined? Verses 19-27.
4. With what exhortation does chapter two open? Is there distinction of persons with God? Whom has God chosen as heirs of the kingdom? What is the standard of the Judgment? James 2: 1-13.
5. What question is asked concerning a faith that does not work? What is said about the faith of the fallen angels? What is the evidence of true faith? How was faith shown in the experience of Abraham? Verses 14-26.
6. In what do many offend? What are those who control their tongues able to do? How is the unruly nature of the tongue illustrated? James 3: 1-9.
7. Can sweet water and bitter flow from the same fountain? How is the true nature of a tree shown? What do

- our words reveal? Describe the wisdom that is from above. Verses 10-18.
8. What does James say is the cause of strife and controversies among the members? What hinders prayer? What is union with the world called? With what weapon should we resist temptation? James 4: 1-8.
 9. What is said of the sin of judging? What is said concerning the uncertainty of life? Whom should we recognize in all the affairs of life? Verses 9-17.
 10. How is the distress described that is coming upon the rich? When does this especially apply? What conflict between capital and labor is mentioned? What exhortations are given to God's people? State the time and purpose of the latter rain. What example of patience is given? James 5: 1-10.
 11. What instruction is given concerning praying for the sick? What instruction is given concerning confession to one another? What case is cited as an example of prevailing prayer? Verses 11-20.

| | | | | |
|---|---|-------------------|---|---|
| <h2 style="margin: 0;">The Sabbath School Worker</h2> | { | New Ideas | { | Essentials in Every Successful Sabbath School |
| | | Better Teaching | | |
| | | Life and Interest | | |

The superintendent who has a vision of what a Sabbath school should be and do will work as faithfully to get the **Sabbath School Worker** into use by every officer and teacher as a progressive educational leader would in behalf of charts, maps, and reference libraries.

Moreover, the **Worker** brings into the Sabbath school a spiritual influence that may mean more than all else. Officers and teachers of our most successful schools take it, as do hundreds of members who wish to make their study more thorough and interesting.

Thirty-two pages, monthly. 90 cents a year singly; two or more copies to one address, each 75 cents a year.

Address your tract society.

Our Hearts and Treasure



Are in foreign missions. Some of us have sons, daughters, or other relatives, or personal acquaintances, out at the front. Most of us are giving generously of our means for the carrying forward of the work they are doing.

Nothing else thrills like the mission stories that are told to us. Did you ever notice how willing our people are to remain overtime when Elder Spicer tells of the experiences of our missionaries? Seems as if we can't get enough. And so it should be.

To read his new book, **OUR STORY OF MISSIONS**, is almost like hearing him talk. Its 372 pages contain not only scores of incidents in connection with our own work in almost every country in the world, but also chronicle the noble daring and supreme sacrifices of those pioneers who blazed the trail for the gospel and civilization. They do more. They carry the reader back to ancient Israel, to apostolic times, and on down the centuries to the Reformation, to show God's plan of making Himself known through His witnesses.

Material in abundance for use in Sabbath school talks and other departments of church work. Postpaid price \$1.50. 10% higher in Canada. Order of your tract society.

