

*Revised from A. B. Hampton
Lesson*



THE EPISTLE OF JAMES

SABBATH SCHOOL
**LESSON
QUARTERLY**

No. 189 Third Quarter 1942

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

	5.00	2.00	1.00	.50	.30	.25	
<i>"God loveth a cheerful giver"</i>							
RECORD							
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<i>Birthday</i>							
<i>Investment</i>							
TOTAL							

This Individual Sabbath School Offering Goal chart will appear in each *Quarterly*. Systematic giving week by week is becoming more and more a practice, and this chart is inserted by request. Many Sabbath school members are giving a dollar or more each week, and this goal chart will enable them to keep an accurate record of their covenant with God.

"God has devised a plan by which all may give as He has prospered them, and which will make giving a habit without waiting for special calls. Those who can do this, but will not because of their selfishness, are robbing their Creator, who has bestowed upon them means to invest in His cause to advance its interests."—*Testimonies*, vol. 3, p. 411.

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Sabbath School Lesson Quarterly

THE EPISTLE OF JAMES

Introductory Note

Several persons of this name are mentioned in the New Testament. Most reliable authorities, ancient and modern, ascribe the Epistle of James either to our Lord's brother, or to James the Less, the son of Alphaeus. The preponderance of opinion leans to James the brother of our Lord, sometimes called James the Just. It was this James who presided over the council at Jerusalem, about A.D. 49 (Acts 15:13), and he appears to have seen Christ shortly before His ascension (1 Cor. 15:7).

Opinions vary as to the time the epistle was written, but it is generally agreed that it was written from Jerusalem, and is the earliest of the New Testament epistles, though the exact date is not known.

The epistle makes it evident that James had in mind the spiritual growth of the Jewish converts to the Christian faith, and that he sought to correct conditions which vitally affected their relation to Christian life and principles.

Much that was written to the early church is equally applicable to the church of God today. The same sage counsels are needed, the same urgings to patient continuance in the law of righteousness, the same warnings against self-sufficiency and worldliness. If the student will delve into similar instruction elsewhere in the word, comparing scripture with scripture, he will profit richly from this quarter's study.

Lesson 1, for July 4, 1942

Under Trial; Source of Wisdom

LESSON SCRIPTURE: James 1:1-8.

MEMORY VERSE: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." James 1:2, 3.

STUDY HELP: "Steps to Christ," pages 114-116.

Trial Works Patience

1. How does James introduce himself? To whom does he address the epistle? James 1:1.

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

He writes to the twelve tribes scattered abroad—to all Christians. Gal. 3:29; Rom. 2:28, 29. His exhortations to faith, stability, obedience, patience, and devotion to God, apply especially to those who live through the conflicts of the last days.

2. To what time does the instruction of this epistle extend? James 5:3, 7-9.

NOTE.—As the instruction in this epistle is given to brethren who are waiting patiently for the coming of the Lord, it is evident that it includes all

Christians in the "twelve tribes which are scattered abroad." A parallel principle is found in the application of Revelation 7:1-8, according to which twelve thousand are gathered from each of the twelve tribes of Israel in the final sealing.

3. What experiences were the brethren to receive with joy? James 1:2.

NOTE.—The word translated "temptation," signifies affliction, persecution, or trial of any kind; and in this sense it is used here.—*Dr. Adam Clarke.*

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

4. How may tribulations prove to be a blessing? Verse 3.

NOTE.—"Through conflict the spiritual life is strengthened. Trials well borne will develop steadfastness of character, and precious spiritual graces. The perfect fruit of faith, meekness, and love often matures best amid storm clouds and darkness."—*Christ's Object Lessons*, page 61.

5. What scope should be given patience? What result to the believer will follow? Verse 4.

NOTE.—The Christian who steadfastly holds communion with Christ may develop in grace and knowledge, and eventually attain to perfection, wanting nothing. Paul describes the church made up of such individual Christians as "a glorious church, not having spot, or wrinkle, or any such thing; . . . and without blemish." Eph. 5:27. Such perfection is only developed through tribulation.

In Search of Wisdom

6. What encouragement is offered those who lack wisdom? What promise is given to those who seek? Verse 5.

7. What does the prophet Jeremiah indicate to be the primary source of all wisdom? Jer. 8:9. (Compare with James 3:17.)

NOTE.—There is danger in following human reasoning and philosophy. Safety lies in accepting God's word as our wisdom. "A sense of the power and wisdom of God, and of our inability to comprehend His greatness, should inspire us with humility, and we should open His word, as we would enter His presence, with holy awe. When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM."—*Steps to Christ*, page 115. As we seek for wisdom in God's word, yielding our minds to His Spirit's guidance, we shall receive liberally of heaven's boundless store.

8. What does Paul say regarding the wisdom of this world and the wisdom which comes from above? 1 Cor. 1:20-27.

9. How must we ask for this heavenly wisdom? James 1:6, first part.

10. To what are those who doubt likened? Verse 6, last part.

NOTE.—Nothing presents a more striking symbol of instability and restlessness than the surging, ever-changing, waves of the sea, subject to wind and tide. (Compare Isa. 57:20, 21.) The Lord exhorts us to be established on the immovable rock of faith. He bids us ask and receive; seek and find. If His children ask for wisdom, He will not upbraid them for their ignorance, but from the storehouse of His fullness will give liberally all that they need.

The Importance of Faith

11. What does Christ say is required that our prayers for wisdom may be answered? Matt. 21:22; Mark 11:22-24.

NOTE.—“What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.’ There is a condition to this promise,—that we pray according to the will of God. But it is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we *have* received them.”

“When we do not receive the very things we ask for, at the time we ask, we are still to believe that the Lord hears, and that He will answer our prayers. We are so erring and shortsighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good,—that which we ourselves would desire if with vision divinely enlightened we could see all things as they really are. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err, and too good to withhold any good thing from them that walk uprightly.”—*Steps to Christ*, pages 55, 56, 100, 101.

12. What may the wavering man expect from God? James 1:7.

NOTE.—“His promise is only to those who are willing to follow the Lord wholly. God does not force the will of any; hence He cannot lead those who are too proud to be taught, who are bent upon having their own way. Of the double-minded man—he who seeks to follow his own will, while professing to do the will of God—it is written, ‘Let not that man think that he shall receive anything of the Lord.’”—*Patriarchs and Prophets*, page 384.

13. What is the wavering man called? What is his condition? Verse 8.

14. How does instability affect the character? 2 Peter 2:14.

NOTE.—More often than not instability leads to outward transgression, for the unstable man finds it extremely difficult to make a decision between good and evil. His wavering attitude makes him especially susceptible to temptation. The longer his weakness and indecision remain a part of his character, the more easily transgression follows as a natural result.

15. What is possible to one who truly believes God? Mark 9:23.

NOTE.—“It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every evil trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men, is still the same mighty Redeemer. Then grasp His promises as leaves from the tree of life: ‘Him that cometh to Me I will in nowise cast out.’ As you come to Him, believe that He accepts you, because He has promised. You can never perish while you do this—never.”—*The Ministry of Healing*, pages 65, 66.

Lesson 2, for July 11, 1942

Man's Frailty; The Source of Temptation

LESSON SCRIPTURE: James 1:9-18.

MEMORY VERSE: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." James 1:12.

STUDY HELP: "The Desire of Ages," pages 124-131.

"As the Flower of the Grass"

1. In what may the humble brother rejoice? James 1:9.
2. In what should the rich rejoice? Why? Verse 10.

NOTE.—Among men there are class distinctions, but all are one in Christ Jesus. Christianity brings all to the same level. True value consists in moral worth. The Lord considers character of great value. Christ did not die for the talented and wealthy only. He died for all. All have equal opportunity to be saved. The poor, the unlearned, the downtrodden, the one of lowly rank or humble circumstances, though of "low degree" in man's sight, may be of more value in God's sight than the gold of Ophir. Many rich of this world are without noble aspirations, covetous and selfish. Unless they repent, they may be as a withered branch. Well, indeed, may such a one who comes to himself, and seeks the Lord in lowliness of spirit, rejoice if his proud heart has been humbled.

3. By what illustration is the peril of the rich emphasized? Verse 11.
4. What is characteristic of those who love riches? Eccl. 5:10.

NOTE.—Those who live only to accumulate are never satisfied with what they have gathered. The trend is ever to add a little more, never happy with what one already has. Nor does the amount of one's possessions give the real measure of the man. The lover of any form of earthly possessions is in danger of losing his soul.

5. For what commendable purposes may riches be used? Luke 18:22-25; 1 Tim. 6:17, 18.

NOTE.—"The lover of self is a transgressor of the law. This Jesus desired to reveal to the young man, and He gave him a test that would make manifest the selfishness of his heart. He showed him the plague spot in his character."

"To the rich no less than to the poor are the words of the Holy Spirit spoken, 'Ye are not your own; for ye are bought with a price.' When men believe this, their possessions will be held as a trust, to be used as God shall direct, for the saving of the lost, and the comfort of the suffering and the poor."—*Christ's Object Lessons*, pages 392, 394.

The Source of Temptation

6. Upon whom is a blessing pronounced? What is promised him who endures? James 1:12.

NOTE.—Before the victors receive the crown, they must be tested. It is in trial that the chaff is separated from the wheat. There must be battles in every life. Fire and hammer and file give form to metal. So character is shaped in trial. Those who faithfully endure the testing process will receive the crown.

7. When tempted, what are we not to say? Why? Verse 13.

NOTE.—“Temptation is enticement to sin, and this does not proceed from God, but from Satan, and from the evil of our own hearts. ‘God cannot be tempted with evil, and He Himself tempteth no man.’

“Satan seeks to bring us into temptation, that the evil of our characters may be revealed before men and angels, that he may claim us as his own. In the symbolic prophecy of Zechariah, Satan is seen standing at the right hand of the Angel of the Lord, accusing Joshua, the high priest, who is clothed in filthy garments, and resisting the work that the Angel desires to do for him. This represents the attitude of Satan toward every soul whom Christ is seeking to draw unto Himself. The enemy leads us into sin, and then he accuses us before the heavenly universe as unworthy of the love of God. . . .

“God, in His great love, is seeking to develop in us the precious graces of His Spirit. He permits us to encounter obstacles, persecution, and hardships, not as a curse, but as the greatest blessing of our lives. Every temptation resisted, every trial bravely borne, gives us a new experience, and advances us in the work of character building. The soul that through divine power resists temptation, reveals to the world and to the heavenly universe the efficiency of the grace of Christ.”—*Thoughts From the Mount of Blessing*, pages 170, 171.

8. Where lies the root of all temptation? Verse 14.

NOTE.—“Every man is tempted when he is drawn away of his own lusts and enticed. He is turned away from the course of virtue and real good by following his own inclinations. If the youth possessed moral integrity, the strongest temptations might be presented in vain. It is Satan’s act to tempt you, but your own act to yield. It is not in the power of all the host of Satan to force the tempted to transgress. There is no excuse for sin.”—*Testimonies*, vol. 4, p. 623.

9. What naturally follows lust? Verse 15, first part.

NOTE.—“Temptations from without find an answering chord within the heart, and the feet slide imperceptibly into sin.”—*Counsels to Teachers*, page 425.

10. What inevitably follows persistent sin or transgression of God’s law? Verse 15, last part.

11. What are the wages of sin? Rom. 6:23; Rev. 20:14.

NOTE.—The wages, or reward, of sin is not an eternal life of misery, but death, the *second* death, in the fire “prepared for the devil and his angels.” All whose sins have not been washed away in the cleansing blood of the Lord Jesus will be partakers in the second death. The righteous have been taken to heaven at the time of the first resurrection, but return to earth with the Saviour when the New Jerusalem descends from God out of heaven. They have received the gift of eternal life from God, but to the wicked will be given the opposite, eternal death.

The Word of Truth

12. What loving caution is given the brethren? James 1:16.

13. Why do men err? Matt. 22:29.

NOTE.—Error is darkness. Truth is light. Ignorance of the Scriptures and

of God's power to save leads to much of the error and darkness of the world. Truth only can save. Says Christ, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6.

14. From whom does every good and perfect gift come? How is God's unchangeable character described? James 1:17.

NOTE.—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, or His purposes. 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 today the same blessed Christ that healed the sick and comforted the sorrowful when on earth. Heb. 1:10-12; 13:8.

15. With what were we begotten of God? For what purpose? Verse 18.

NOTE.—God begat us, "brought us forth." In the original, the word here is the same as in verse 15, "bringeth forth." Lust "bringeth forth" sin; sin "bringeth forth" death. So here the "word of truth" brought forth life, living Christians, men and women who live in Christ. God's voice, speaking again at the resurrection, "bringeth forth" the dead from their graves. It is the "word of truth" living, life-giving, the voice of the Creator and the Redeemer of mankind.

Lesson 3, for July 18, 1942

The Engrafted Word; True Religion

LESSON SCRIPTURE: James 1:19-27.

MEMORY VERSE: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

STUDY HELP: "The Ministry of Healing," pages 201-208.

The Engrafted Word

1. What instruction is given concerning hearing? About speaking? With regard to anger? James 1:19.

NOTE.—Truly blessed is the man who listens well, but is slow to speak, slow to anger, regardless of the temptation which assails him. Says the wise man, "In the multitude of words there wanteth not sin." Prov. 10:19. "He that keepeth his mouth keepeth his life." Prov. 13:3. Many times we have reason to regret with sorrow that we have opened our lips, but rarely do we regret having remained silent. To be a good listener is of outstanding value to every soul. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God." Eccl. 5:2. Sin must be avoided in word and act. We need to remember that while the unspoken word may not be heard by men, God knows our thoughts, and sin before God can lie behind closed lips, veiled eyes, and motionless hands. The Spirit of God must dwell within, exercising complete control, if we are to be safe from the temptation to sin.

2. What similar instruction is given by the apostle Paul? Eph. 5:3, 4; Col. 3:8.

NOTE.—"The heart becomes transformed by that on which it feeds, the

mind by that upon which it thinks. It is not becoming to saints, to holy ones of God, to talk of those things that are evil and only evil. Let the filthiness stay where it belongs. There is no need of spotting by it the garments which Christ has made white. Leave the foolish talking and the low jesting, the 'lewd turns,' as some render. They ought not to be 'convenient,' as expressed in our Common Version,—better the text which we are using, they 'are not befitting.' They do not become Christians; they are not an appropriate dress to wear before those outside. They are made by the wrong outfitter. There is one thing that is much more becoming—cherish that—the giving of thanks. Do not grumble. Look upon the bright side. In this way will you commend the religion of the Master."—M. C. Wilcox, *Studies in Ephesians*, page 88.

3. Why should the Christian be slow to wrath? James 1:20.

4. What is he admonished to lay aside? Verse 21, first part.

5. What will he receive? What is God's word able to do? Verse 21, last part.

NOTE.—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, R. V., margin.

Doers of the Word

6. What is essential on our part that God's word may bless us? Verse 22.

NOTE.—"It is easy to be borne along by the current, and to cry, Hosannah! with the multitude; but in the calm of everyday life, when there is no special excitement or exaltation, then comes the test of true Christianity. It is then that your heart becomes cold, and your zeal abates, and religious exercises become distasteful to you. . . .

"Many are deluded by relying on sensational impressions. The test is, What are you *doing* for Christ? What sacrifices are you making? What victories are you gaining? A selfish spirit overcome, a temptation to neglect duty resisted, passion subdued, and willing cheerful obedience rendered to the will of Christ, is far greater evidence that you are a child of God than spasmodic piety and emotional religion."—*Testimonies*, vol. 4, p. 188.

7. To whom is the man who hears but fails to obey compared? What does he do? What does he straightway forget? Verses 23, 24.

8. By what illustration does the Saviour show the folly of such a course? Matt. 7:24-27.

NOTE.—"Christ set forth the principles of His kingdom, and showed them to be the great rule of life. To impress the lesson He adds an illustration. It is not enough, He says, for you to hear My words. By obedience you must make them the foundation of your character. Self is but shifting sand. If you build upon human theories and inventions, your house will fall. By the winds of temptation, the tempests of trial, it will be swept away. But these principles that I have given will endure. Receive Me; build on My words."—*The Desire of Ages*, page 314.

True Religion Exemplified

9. What constitutes the great Christian mirror? To whom is the blessing promised? James 1:25.

NOTE.—It is not enough to look occasionally into God's law as into a great mirror. We should look continually 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.

10. What great test of genuine religion is given? Verse 26.

NOTE.—“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.

11. From what should the tongue be withheld? 1 Peter 3:10.

12. What resolution did the psalmist make regarding his speech? Ps. 39:1.

13. How is pure religion defined? James 1:27.

NOTE.—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.

“In placing among them the helpless and the poor, to be dependent upon their care, Christ tests His professed followers. By our love and service for His needy children we prove the genuineness of our love for Him. To neglect them is to declare ourselves false disciples, strangers to Christ and His love.”—*The Ministry of Healing*, page 205.

14. How much is embraced in the words “unspotted from the world”? 1 John 2:15, 16.

NOTE.—“The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and noble, but in which one sin is fostered, one vice indulged. To the soul that is struggling in secret against some giant temptation, trembling upon the very verge of the precipice, such an example is one of the most powerful enticements to sin. He who, endowed with high conceptions of life and truth and honor, does yet willfully transgress one precept of God's holy law, has perverted His noble gifts into a lure to sin. Genius, talent, sympathy, even generous and kindly deeds, may become decoys of Satan to entice other souls over the precipice of ruin for this life and the life to come.”—*Thoughts From the Mount of Blessing*, page 140.

15. How completely should we surrender to God? Rom. 12:1.

NOTE.—“‘A living sacrifice.’ It is easier generally to die for a great thing than patiently to live for it. Many a heroic soldier who gives his life for what he believes to be a good cause cannot withstand temptation or ridicule or

nagging for an hour. Living for God is the higher test. The sacrifice ever-consuming, held by love on God's spiritual altar, is the test of our love for Him who gave all for us. It is not an uncommon picture,—the ox with the altar on the one side, the plow and the yoke on the other, with the motto, 'Ready for Either.' This is the Christian's attitude,—a living sacrifice for God, to die if He will, to serve in hard and lowliest place if He ask. Give to Him, holy, set apart, well-pleasing to God, your spiritual, reasonable, service or worship. For true worship is truest service."—M. C. Wilcox, *Studies in Romans*, page 110.

16. To what should we not conform? What transformation should take place in us? For what purpose is this change essential? Rom. 12:2.

Lesson 4, for July 25, 1942

God No Respector of Persons; Standard of Judgment

LESSON SCRIPTURE: James 2:1-13.

MEMORY VERSE: "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" James 2:5.

STUDY HELP: "Patriarchs and Prophets," pages 207-210.

Natural Trends to Be Avoided

1. With what exhortation is this chapter introduced? James 2:1.

NOTE.—The Revised Version, margin, 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. What description is given of the rich man and the poor man? Verse 2.

3. How do men ordinarily relate themselves to these two classes? Verse 3.

4. What does such partiality reveal? Verse 4.

NOTE.—"Judges with evil thoughts" (Revised Version), "that is, judges who reason wickedly; who, in effect, say in your hearts, we will espouse the cause of the rich, because they can befriend us; we will neglect that of the poor, because they cannot help us, nor have they power to hurt us."—*Dr. Adam Clarke*.

5. How did Jesus teach and exemplify in His life the truth regarding God's impartiality to men? Matt. 5:45; 11:19.

NOTE.—"No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation; and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every

soul may have free access to God. . . . In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood.”—*Christ’s Object Lessons*, page 386.

God No Respector of Persons

6. What lesson was taught the apostle Peter concerning the equality of men in God’s sight? Acts 10:34, 35.

7. What should be our attitude toward all men? To what does respect of persons lead? Prov. 24:23; 28:21.

NOTE.—God is not a respector of persons. God values those traits of character which indicate a love for that which is good and loving and true. “Unsanctified partiality for special ones who may please the fancy, to the neglect of others who are conscientious and God-fearing, and in His sight of more value, is offensive to God. That which God values, we should value. The ornament of a meek and quiet spirit, He regards of higher value than external beauty, outward adornment, riches, or worldly honor.”—*Testimonies*, vol. 3, p. 24.

8. To whom does God promise His kingdom? James 2:5; Matt. 5:3, 5, 10.

NOTE.—These promises indicate that character alone makes a man worthy of a place in God’s kingdom. Neither wealth, nor position, nor power makes it possible for one to enter that holy land. “Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.” Therefore, “he that glorieth, let him glory in the Lord.” 1 Cor. 1:26, 27, 31.

9. What charge is made against those who respect persons? What is the customary attitude of the rich? James 2:6, 7.

Fulfilling the Royal Law

10. How is the royal law fulfilled? Verse 8. (Compare with Matt. 22:35-40.)

NOTE.—We are here reminded of that supreme law, before which all stand equal. 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 which all must bow. By it all differences must finally be settled.

11. What do those who have respect of persons do? Of what does their attitude convict them? James 2:9.

12. Into conflict with what great body of guiding principles does the breaking of one command of God’s law bring the transgressor? Verse 10.

NOTE.—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*, page 153.

One step in disobedience may lead to complete rebellion on the part of the transgressor, unless in repentance he turns back to God for pardon and cleans-

ing. Man's only safety is in yielding himself fully to follow the divine pattern, and in daily becoming one with God in every life purpose.

13. How is this illustrated? Verse 11.

14. What are we exhorted to do in our relationship to God's law? Verse 12.

15. What may the ones who show no mercy expect in God's hour of judgment? Verse 13.

Lesson 5, for August 1, 1942

The Relation of Faith and Works

LESSON SCRIPTURE: James 2:14-26.

MEMORY VERSE: "As the body without the spirit is dead, so faith without works is dead also." James 2:26.

STUDY HELP: "Patriarchs and Prophets," pages 145-155.

A Practical Illustration

1. What direct questions does James ask concerning faith and works? James 2:14.

NOTE.—The writer of this epistle is seeking to show that the mere profession of faith does not prove that we have faith. James is insisting on the emptiness of the claim when there is no fruit as proof. A sign advertising wares for sale is not sure evidence that the goods are within. That faith which a man claims to have, if it does not manifest itself in a holy life, will not save him, for it is not genuine.

2. By what practical illustration does he make plain his meaning? Verses 15, 16.

NOTE.—The apostle Paul speaks of the "work of faith." 1 Thess. 1:3. Living faith manifests itself in good works. Faith which will permit a man to say, "I have faith," while at the same time he allows the destitute and naked to go unfed and unclothed, although he is in a position to minister to their needs, is of no avail. It does not exist in reality. Such a person is professing to be what he is not. The fruit seen in the life will determine whether or not we have real faith. Every tree is known by the fruit.

3. What conclusion, therefore, must follow? Verse 17.

4. How does true faith work? Gal. 5:6.

NOTE.—True faith manifests itself in love to God and man. The outworking of faith is the Christian's service in behalf of others. He cannot love God and hate his fellow men. Not even enemies are excluded from the practical working of his faith in love. Both Christ's teaching and example emphasize that true faith makes itself manifest in word and deed.

A Faith That Works

5. What objection may some raise? With what challenge does James reply? James 2:18.

NOTE.—"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*, page 115.

6. What faith is commended? What is said of the faith of fallen angels? Verse 19.

NOTE.—"Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*Gospel Workers*, page 261.

7. Again what conclusion is drawn? Verse 20.

The Faith of Abraham

8. What question concerning Abraham is asked? Verse 21.

9. What wrought with his good works? What was required to make his faith perfect? Verse 22.

NOTE.—"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*, pages 153, 154.

10. What scripture was thus fulfilled? What is Abraham called? Verse 23.

11. In what words does the apostle Paul state the same truth? Rom. 4:1-5.

12. What conclusion does James draw from the experience of Abraham? James 2:24.

13. What further example of works coupled with faith is given? Verse 25.

14. What impressive illustration is given to further emphasize the need for combining faith and works? Verse 26.

NOTE.—Faith and works are as essential a combination to perfect the Christian life as the breath of life to the body that it may become, and be maintained, a "living soul." Separate them and life becomes extinct; join them and life is vibrant. So with faith and works; separate them and they lack vitality and spiritual life; combine them and you have a vibrant, zealous, kindly Christian, a follower of his Lord.

THIRTEENTH SABBATH OFFERING

September 26, 1942

China Division

Lesson 6, for August 8, 1942

The Power of the Tongue

LESSON SCRIPTURE: James 3:1-9.

MEMORY VERSE: "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" James 3:5.

STUDY HELPS: "Thoughts From the Mount of Blessing," pages 123, 124; "Steps to Christ," pages 108, 109.

Offending in Word

1. Against what does James caution believers? James 3:1.

NOTE.—The Revised Version of this verse reads: "Be not many of you teachers, my brethren, knowing that we shall receive heavier [margin, "greater"] judgment." The intent of the apostle is to emphasize the responsibility of the teacher before God. Those who teach others must live the things they teach. By precept and by example every teacher is molding the life of those he instructs. His influence upon human lives is almost unlimited. To undertake the teaching of others, especially in matters which affect the spiritual welfare of the individual, is an outstandingly important task. It should not be entered upon lightly, nor the work of the teacher handled carelessly. A careless teacher, one failing to sense his responsibility before God, is a danger to the future eternal life of the pupil, and is subject to, and richly deserving of, the heavier judgment or punishment spoken of by the apostle.

2. What are all prone to do? Verse 2, first part.

3. What is the test of one's power to control the whole body? Verse 2, last part.

NOTE.—"Only by acting upon principle in the tests of daily life can we acquire power to stand firm and faithful in the most dangerous and most difficult positions. . . . To your every word or deed you have a witness,—the holy, sin-hating God. Before you speak or act, always think of this."—*The Ministry of Healing*, page 490.

4. How does the wise man state the same principles? Prov. 13:3; 29:11, 20.

Illustrations of Control

5. How are horses made to obey? James 3:3.

6. What do men use to control the course of great ships? Verse 4.

7. What comparison is used concerning the tongue? Verse 5.

NOTE.—Weymouth translates the last part of verse five, "Remember how a mere spark may set a vast forest in flames." The figure in this verse is that of a great conflagration started by a single spark or tiny flame. How often is such damage done by some inopportune word.

8. How is the tongue further described? Verse 6.

NOTE.—"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." "Hell" is not here translated from the word *Hades*, the grave, but *Gehenna*, lake of fire.

How often this "fire of hell" has been kindled in churches 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 tool of Satan. There is no more infamous instrument of evil than the tongue of the gossip, the backbiter. Tearful eyes, broken hearts, ruined homes, and blasted lives, show the evil power of the tongue. Churches have been ruined and neighborhoods disgraced by busybodies and scandalmongers.

9. What do our words reveal concerning us? Matt. 12:34; Luke 6:44, 45.

10. By what shall we be judged in the last days? Matt. 12:36, 37.

11. What exhortation does Solomon give concerning our speech? Eccl. 5:2; Prov. 10:19.

Control of the Tongue

12. What success have men had in training wild animals? James 3:7.

13. What success has come in man's control of the tongue? What is said of the tongue? Verse 8.

14. What inconsistent use is often made of the tongue? Verse 9.

NOTE.—"Evilspeaking is a twofold curse, falling more heavily upon the speaker than upon the hearer. He who scatters the seeds of dissension and strife, reaps in his own soul the deadly fruits. The very act of looking for evil in others develops evil in those who look. By dwelling upon the faults of others, we are changed into the same image. But by beholding Jesus, talking of His love and perfection of character, we become changed into His image. By contemplating the lofty ideal He has placed before us, we shall be uplifted into a pure and holy atmosphere, even the presence of God. When we abide here, there goes forth from us a light that irradiates all who are connected with us."—*The Ministry of Healing*, page 492.

15. What course is enjoined upon those who desire life eternal? Ps. 34:12, 13.

16. What prayer should be constantly in our hearts? Ps. 141:3.

Lesson 7, for August 15, 1942

Known by Their Fruits

LESSON SCRIPTURE: James 3:10-18.

MEMORY VERSE: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17.

STUDY HELP: "Steps to Christ," pages 110-118.

The Fruitage Tells

1. After speaking of an unruly tongue, what common inconsistency in life does James mention? What comment is made? James 3:10.

NOTE.—"These things ought not so to be." The Twentieth Century New

Testament translates this, "It is not right that this should be so." It is out of place, contrary to Christian doctrine and conduct.

2. How is the incongruity of such a life illustrated? James 3:11.

NOTE.—In no instance does a fountain send forth sweet water and bitter. If two streams come into contact, they unite and the bitter contaminates the sweet, but from the same source both sweet and bitter cannot come. No such inconsistency is possible in nature, nor should it be in human experience, especially among Christians.

3. How is this evil further illustrated? Verse 12.

NOTE.—Three symbols are given to show the inconsistency of living such a contradictory life: (a) a fig tree; (b) a vine; (c) a fountain. A fig tree cannot produce olive berries; a vine cannot bear figs; a fountain cannot produce fresh water and salt. In the 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. By what illustration did Jesus set forth this same truth? Matt. 7:15-20.

5. What does Solomon say concerning the power of the tongue? Prov. 18:21.

6. What do our words reveal? Luke 6:45; Matt. 12:33-35.

Results of Worldly Wisdom

7. By what are true wisdom and understanding revealed? James 3:13.

NOTE.—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 wisdom comes from above and those who possess it reveal in their humble, godly lives the character of their Teacher.

8. Through whom was the true light made known to the world? John 1:4; 9:5.

NOTE.—That "the life" is "the light" is true of Christ's followers also. "Ye are the light of the world." We are living epistles "known and read of all men." Our words will have but little weight unless they are emphasized by a consistent Christian life.

9. If strife is in our hearts, what are we urged not to do? James 3:14.

NOTE.—"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."—*Dr. Adam Clarke.*

10. From whence is such wisdom? Verse 15.

11. What fruitage follows earthly wisdom? Verse 16.

12. What led the people and the chief priests to deliver the Saviour to Pilate? Mark 15:10.

13. What comparison does Solomon draw between a sound heart and one filled with envy? Prov. 14:30.

The Wisdom From Above

14. How is the wisdom from heaven described? James 3:17.

NOTE.—“You need not go to the ends of the earth for wisdom, for God is near. . . . He can sharpen the intellect. He can give tact and skill. Put your talents into the work, ask God for wisdom, and it will be given you.”—*Christ's Object Lessons*, page 146.

15. How is the fruit of righteousness sown? By whom? Verse 18.

NOTE.—“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 its origin and in its results; in the heart of the individual, and in society; on earth, and in heaven.”—*Barnes*.

Lesson 8, for August 22, 1942

Hindrances to Prayer; Friendship With the World

LESSON SCRIPTURE: James 4:1-8.

MEMORY VERSE: “He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble.” James 4:6.

STUDY HELP: “Thoughts From the Mount of Blessing,” pages 63-72.

Covetousness and Prayer

1. With what question does this chapter open? What answer is given? James 4:1.

2. What deplorable condition is described? Verse 2, first part.

NOTE.—The marginal reading of the word here translated “kill” is “envy.”

3. To what lack is their condition ascribed? Verse 2, last part.

NOTE.—One of the greatest causes of decline in spiritual life is the lack of prayer. As in the early church James ascribes the existing strife and confusion to failure to ask God for needed grace, so today the decline of the family altar, the lack of personal prayer and communion with God, is largely responsible for the lack of control that Christ by His Spirit bestows on those who seek Him.

4. What encouragement have we to seek God in prayer? John 14:12, 13; Luke 11:9-13; Matt. 21:22.

5. What example has Jesus given us of faithfulness in prayer? Mark 1:35; Luke 5:15, 16; 6:12.

6. What did James say had hindered the answers to prayer? James 4:3.

NOTE.—“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*.

7. What somewhat similar instruction is given elsewhere in the Scriptures? Ps. 66:18; Isa. 1:13-15 with which compare 1 John 3:22; John 9:31.

8. What names are applied to professed Christians who unite with the world? What relationship does such friendship reveal between the Christian and God? James 4:4, first part.

Friendship With the World

9. What does friendship for the world make of the Christian? Verse 4, last part.

NOTE.—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 the favor of God, or ever get to the kingdom of heaven! When the world gets into the church, the church becomes a painted sepulcher, its spiritual vitality being extinct.”—*Dr. Adam Clarke*.

10. In what words did Jesus state the same truth? Matt. 6:24.

11. What question does James next ask? James 4:5.

NOTE.—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.

Earnest Admonitions

12. Whom does God resist? To whom will He give more grace? Verse 6.

NOTE.—“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.”—*Dr. Adam Clarke*.

13. How should we relate ourselves to God? What attitude should we maintain toward the evil one? Verse 7.

NOTE.—Were we admonished to *defeat* the enemy, we might well despair. But the power of resistance belongs to the weakest. When we *will* to do that which is right, and long to be delivered from the power of the enemy, all heaven is pledged to assure us victory.

14. How did Jesus when tempted resist the enemy? Matt. 4:1-10.

15. What was the result of Christ's fighting the devil with Scripture? Matt. 4:11.

16. What earnest admonition to personal godliness is given? James 4:8.

NOTE.—“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 a 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 acceptable 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 his transgressions.”—*Barnes*.

Lesson 9, for August 29, 1942

Judging Others; Vanity of Earthly Plans

LESSON SCRIPTURE: James 4:9-17.

MEMORY VERSE: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

STUDY HELP: "Thoughts From the Mount of Blessing," pages 177-185.

Humility and Repentance

1. What exhortation to full repentance does the writer of this epistle give? James 4:9.

NOTE.—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. In whose sight should we humble ourselves? If we heed this counsel, what is promised? Verse 10.

NOTE.—"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 these from the dust, when sufficiently humbled."—*Dr. Adam Clarke*.

3. What will God do for the humble person? Job 22:29.

4. What are we cautioned to avoid? James 4:11, first part.

The Fault of Judging

5. Of what are those guilty who speak evil of a brother? What do those who so act become? Verse 11, last part.

NOTE.—"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*.

6. What similar instruction was given by Christ? Matt. 7:1, 2.

7. In what words does the apostle Paul emphasize this same truth? Rom. 2:1.

8. How many lawgivers are there? What is the Lawgiver able to do? What direct personal question is asked? James 4:12.

NOTE.—"Ourselves faulty, we are not qualified to sit in judgment upon others. Finite men can judge only from outward appearance. To him alone who knows the secret springs of action, and who deals tenderly and compassionately, is it given to decide the case of every soul. . . .

"Thus those who condemn or criticize others, proclaim themselves guilty; for they do the same things. In condemning others, they are passing sentence upon themselves, and God declares that this sentence is just. He accepts their own verdict against themselves."—*Thoughts From the Mount of Blessing*, page 179.

The Uncertainty of Life

9. What class of individuals is next especially addressed? What is this class represented as saying? Verse 13.

NOTE.—The custom of ancient times which led men to plan their lives in every detail, their coming and going, their buying and selling, their transport of goods and of their persons, but without reference to God's will or plans for them is here referred to. The same custom is followed today. Men plan what they will do tomorrow, next week, month, or year, how they will profit by this, will do this or that, but too often without thought of God's plans or wishes for them. There is a searching lesson for all Christians in this and the following verses.

10. How is the uncertainty of life pointed out? Verse 14.

NOTE.—Weymouth translates this verse, "For what is the nature of your life? Why, it is but a mist, which appears for a short time and then is seen no more." Surely man, being but a mist, has nothing whereof to boast, nothing of which to be certain and sure. It is essential that he lay hold on the enduring substance found in God's promises and keeping power.

11. In what words does the psalmist speak of the frailty of man? Ps. 39:5; 90:5, 6.

12. How does the prophet Isaiah express a similar thought? Isa. 40:6.

13. For these reasons, what ought always to be the thought of the Christian? James 4:15.

NOTE.—In some lands it is a custom when making a spoken or a written promise to a friend, to say, "D. V. I will do so and so." The letters D. V. stand for the Latin words, *Deo volente*, "God willing."

"Many are unable to make definite plans for the future. Their life is unsettled. They cannot discern the outcome of affairs, and this often fills them with anxiety and unrest. Let us remember that the life of God's children in this world is a pilgrim life. We have not wisdom to plan our own lives. It is not for us to shape our future. 'By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.'

"Christ, in His life on earth, made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will. As we commit our ways to Him, He will direct our steps.

"Too many, in planning for a brilliant future, make an utter failure. Let God plan for you. As a little child trust to the guidance of Him who will 'keep the feet of His saints.' God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him."—*The Ministry of Healing*, pages 478, 479.

14. In what were those to whom James wrote boasting? What is said of this kind of rejoicing? Verse 16.

15. What is invariably the result of a failure to do what we know to be right? Verse 17.

Thirteenth Sabbath Offering—Tibet

Lesson 10, for September 5, 1942

Last Day Labor Conditions; Patience Enjoined

LESSON SCRIPTURE: James 5:1-10.

MEMORY VERSE: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:8.

STUDY HELP: "Christ's Object Lessons," pages 170-178 (new edition, pages 173-181).

On the Rich, Woe

1. What distress among the rich is predicted? James 5:1.

2. What is the condition of the treasures they have accumulated? Verse 2.

NOTE.—The word "riches" should be taken as applying to all kinds of property having a money value, and which is liable to loss, or is perishable.

3. What is said of the gold and silver? What will the rust of them do? Verse 3, first part.

NOTE.—"A witness." Moldy, spoiled food, garments that are moth-eaten, coin that is corroded and tarnished, machinery that rusts and rots, all are a witness against selfish men. Property that might have been used to help the poor, but has been allowed to decay, because of selfishness and avarice, stands as a witness against men in the day of judgment.

4. In what time will these conditions most fully apply? Verse 3, last part.

NOTE.—The conditions delineated in verses three to five are to exist in the last days when the "coming of the Lord draweth nigh." Wealth has greatly increased in these "last days." It has been accumulated in the hands of a few persons. Their power to control the daily life of entire communities, and sometimes of whole nations, has become increasingly manifest. Looking down the stream of time to these "last days," to the "time of the harvest," to the "time of the end," the apostle delineates what his prophetic eye beheld taking place in this time, and warns the church as to their attitude in face of these conditions.

The Condition of the Laborers

5. How are the laborers represented as being treated? Who listens in sympathy to their cry? Verse 4.

NOTE.—For decades wealth has increasingly gravitated into the hands of the few. The multitudes are in very ordinary circumstances, and in many instances the laboring man has been exploited for the purpose of increasing profits to the benefit of the wealthy. Wealth has given an unjustified power to those who possess it and has produced resentment and hatred. This has often flared into riotous opposition. Labor has organized to obtain justice for the laboring man. Yet when power is transferred to labor, it frequently happens that the same selfish outlook that was condemned in wealth is markedly evident in labor. So long as human hearts are selfish and unsubdued by the spirit of the Saviour, this grasping, selfish policy is sure to develop. A spirit of kindness, love, and consideration for others, even our enemies, is the essentially Christian attitude.

In these later years the endeavors of high-thinking men, who desire to see justice given to labor, have developed into an effort to have government regulations control and equalize the opportunities of all classes. Yet here again the innate self-interest of mankind militates against high ideals, and violent clashes all too often occur.

It is for these reasons that the apostle, looking forward to our time, admonishes the children of God to "be patient . . . unto the coming of the Lord." It is the part of the Christian to live like his Master, to manifest His spirit, to keep himself unspotted from the world. To him the thing of greatest importance is that "the coming of the Lord draweth nigh."

6. To what purpose have the rich employed their wealth? What was the time in which they lived called? Verse 5.

7. What oppressive acts have they committed? What was the attitude of the oppressed? Verse 6.

NOTE.—In this life the poor and the oppressed are often without anyone to plead their cause except a loving Saviour. Remedies have been sought through groups who have interested themselves in these classes, and sometimes by governments, yet the innate selfishness of the human heart makes it practically impossible to redress the ills that befall them. But God's ear is ever open to their cry, and the day is not far distant when every injustice either in act or word, will receive its reward, and when the patient and the faithful will receive justice and judgment at the hands of a loving and merciful heavenly Father. It is to these classes that the admonitions of this chapter are addressed.

Be Patient, Brethren

8. What are believers exhorted to do? Until what time? Verse 7, first part.

9. How is this quality of patience illustrated? Verse 7, last part.

NOTE.—The early rain was the rain of seedtime, the latter rain was the rain of ripening for the harvest. The first fell in Judea about November; the second in late March and in April, when the ears of grain were filling. Without these Palestine 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. God's people are to be patient until then.

10. What exhortation is repeated? What must be done for each heart? Verse 8, first part.

NOTE.—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.

11. What great event will be near when these things take place? Verse 8, last part.

12. What admonition did Jesus give to those who should live at the time of His appearing? Matt. 24:44-51.

13. What similar counsel did the apostle Paul give? Rom. 13:11-13.

14. What are we admonished not to do? Why? Who stands at the door? James 5:9.

NOTE.—“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 God.”—*Dr. Adam Clarke*.

15. Who are cited as examples of how Christians should deport themselves under suffering? Verse 10.

Lesson 11, for September 12, 1942

Enduring; Prayer for the Sick; Salvation for Sinners

LESSON SCRIPTURE: James 5:11-20.

MEMORY VERSE: “The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.” James 5:15.

STUDY HELPS: “The Ministry of Healing,” pages 225-233; “The Desire of Ages,” pages 440-442.

Enduring With Christ

1. Who are accounted blessed? James 5:11, first part.

NOTE.—Weymouth translates, “Remember that we call those blessed who endured.” We look up to, honor, and consider greatly blessed of God that man or woman who with Christian fortitude and patience endures persecution, affliction, and suffering for Christ’s sake.

2. Of whom have we heard? What have we seen? What is God’s attitude toward His suffering children? Verse 11, last part.

NOTE.—“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 a definite objective. 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.

3. What direct admonition is given concerning oaths? Verse 12. (Compare with Matt. 5:33-37.)

NOTE.—“The passage presents so close a parallel with Matt. 5:33-37 that it is almost a necessary inference that James, if not himself a hearer of the Sermon on the Mount, had become acquainted with it as reported by others. The words condemn alike the rash use of oaths in common speech, and the subtle distinctions drawn by the scribes as to the binding force of this or that formula (Matt. 23:16-22). That the condemnation does not extend to the solemn judicial use of oaths we see in the facts (1) that our Lord answered when questioned as on oath by Caiaphas (Matt. 26:63, 64), and (2) that Paul at times used modes of expression which are essentially of the nature of an oath (2 Cor. 1:23; Rom. 1:9; Gal. 1:20; Phil. 1:8).”—*Cambridge Bible*.

“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 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."—*Thoughts From the Mount of Blessing*, page 103.

4. What is the afflicted one to do? The merry? Verse 13.

NOTE.—In many of the ills that afflict the sons of men, communion with God in earnest, sincere prayer, would bring healing and rest. In all cases such seeking of the Almighty would bring peace and rest. The Christian will find his joys best expressed in songs of trust, in psalms that exalt Jehovah. The greatest music man has yet composed has been inspired by reverence and love for God, and for Christ our Lord.

The Prayer of Faith

5. What are the sick exhorted to do? What part are the elders to take in their afflictions? Verse 14.

NOTE.—"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."—*The Ministry of Healing*, page 227.

6. What will the prayer of faith accomplish? What will the Lord do? What special blessing will be bestowed? Verse 15.

NOTE.—"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."—*The Ministry of Healing*," pages 227, 228.

7. What are those who desire healing to do? Verse 16, first part.

NOTE.—"If any who are seeking health have been guilty of evilspeaking, 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."—*The Ministry of Healing*, page 229.

8. How effective is the fervent prayer of the righteous man? Verse 16, last part.

9. What example of prevailing prayer is cited? Verses 17, 18.

NOTE.—Elijah's story will be found in 1 Kings 17 and 18. It would be well to restudy the experience there recorded.

Elijah, a man like ourselves, had the same passions and desires, and manifested some of our weaknesses. What God did for him in answer to fervent prayer, He is both able and willing to do for earnest men and women today.

Prayer and Salvation

10. What assurance of answers to prayer is given by the Saviour? John 14:13; Mark 11:23, 24.

11. What is said of the efforts of one who turns a sinner from his evil ways? James 5:19, 20.

12. When a brother trespasses against us, what did Jesus instruct us to do? Matt. 18:15-17.

13. What is heaven's attitude toward a repentant sinner? Luke 15:10.

14. How does Ezekiel express the same comforting thought? Ezek. 18:23, 32.

Lesson 12, for September 19, 1942

Covetousness and Idolatry

MEMORY VERSE: "Thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." 1 Tim. 6:11.

STUDY HELP: "Christ's Object Lessons," pages 252-259 (new edition, pages 253-259).

Forbidden by Commandment

1. Repeat the commandment against covetousness. Ex. 20:17.

NOTE.—"The greatest sin which now exists in the church is covetousness." —"*Testimonies*," vol. 1, p. 194. Covetousness embraces far more than the thought of money or the attainment of worldly possessions. The commandment itself reveals the comprehensive nature of the sin which it condemns. Included under its prohibitions are coveting our neighbor's property, his wife, his servants, his livestock, or *anything* that is our neighbor's. The dictionary definition of covet is "To wish for, or to wish, with eagerness or inordinate desire . . . excessive desire for what belongs to another."—*Webster*. This desire includes what belongs to God as well as what belongs to man. An inordinate desire for power is equally to be condemned with an unreasonable desire for property or security. Covetousness is selfishness in one of its most revealing forms. Every transgression of God's law centers around the covetous, selfish character of the transgressor.

2. What warning did our Saviour give against covetousness? Luke 12:15.

NOTE.—"The abundance of the things which he possesseth." Not our accumulated possessions, but our loyalty to the principles of righteousness, will be our justification or our condemnation in the day of judgment. Not the size of our gifts, but the amount we have retained to consume upon ourselves will measure our loyalty, and decide our cases in the sight of God. The greater our material blessings, the broader become our responsibilities.

3. By what parable did Christ emphasize the solemn warning which He had given? Verses 16-21.

4. How does the apostle Paul define covetousness? Col. 3:5.

NOTE.—"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."—*Testimonies*, vol. 3, p. 130.

"The heart of man may be the abode of the Holy Spirit. The peace of Christ, which passeth understanding, may rest in your soul; and the transforming power of His grace may work in your life, and fit you for the courts

of glory. But if brain and nerve and muscle are all employed in the service of self, you are not making God and heaven the first consideration of your life. It is impossible to be weaving the graces of Christ into your character while you are putting all your energies on the side of the world. You may be successful in heaping up treasure on the earth, for the glory of self; but 'where your treasure is, there will your heart be also.' Eternal considerations will be made of secondary importance. You may take part in the outward forms of worship; but your service will be an abomination to the God of heaven. You cannot serve God and mammon. You will either yield your heart and put your will on the side of God, or you will give your energies to the service of the world. God will accept no halfhearted service."—*Counsels on Stewardship*, pages 217, 218.

5. How does the Lord look upon a covetous person? Ps. 10:3.

6. What is the earliest instance of covetousness recorded in the Scriptures? Isa. 14:12-14.

NOTE.—Our adversary, the devil, was once a covering cherub. He stood next to Christ in the heavenly courts. But there entered into his heart a covetous desire for pre-eminence. He would "ascend above the heights of the clouds," he would "be like the Most High." He coveted the place of Christ and would be equal with God. But the result of his sinful course was expulsion from heaven; he was "brought down to hell, to the sides of the pit."

7. What early examples of covetousness in this world are given us? Gen. 3:6; 4:3-8.

NOTE.—In these two scriptures we have definite illustrations of what covetousness is, and its effect upon the human heart and life. In both illustrations the punishment for the indulgence of the sin is clearly portrayed. Covetousness is as evident in human lives today as in the patriarchal era. Of its presence, its influence, and its effect on human life here and hereafter we are told, "There are today close beside us many who are hungry, naked, and homeless. A neglect to impart of our means to these needy, suffering ones places upon us a burden of guilt which we shall one day fear to meet. All covetousness is condemned as idolatry. All selfish indulgence is an offense in God's sight."—*Christ's Object Lessons*, page 261.

The Love of Money

8. In what way is covetousness most often displayed? 1 Tim. 6:10.

NOTE.—The "love of money," not the possession of money, is the root of all evil. Money serves a useful purpose in world commerce and in all the daily transactions of life. It may, however, when man's affections are centered upon it, become a curse to man. A love of money will separate a man from God, alienate him from his fellow men, and destroy his soul.

9. What warning does the apostle give? Verse 11.

10. When seeking for leaders of God's people in ancient times, what manner of individual was to be chosen? Ex. 18:21.

God's Ownership and Our Obligations

11. To whom do all things on earth belong? Ps. 24:1; 50:9-12; Haggai 2:8.

NOTE.—The Lord created all things. While He has entrusted them to man,

He still owns every material thing, including man himself. We are His, the creatures of His hand. To Him we owe allegiance and loyalty; to Him we are indebted for all that we are and all that is ours.

12. What is our relationship to God's ownership? Luke 19:13.

NOTE.—We are entrusted with His goods. We have the privilege of occupying till He comes.

13. How much of what God has entrusted to us does He claim as holy to Him? Lev. 27:30-33.

14. What charge does He bring against His professed people? What results from robbing God? Mal. 3:8, 9.

NOTE.—“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 entrusted 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.”—*Testimonies*, vol. 3, p. 269.

15. What blessing is promised to those who repent of their covetousness? Verses 10, 11.

Lesson 13, for September 26, 1942

The Privilege of Prayer

MEMORY VERSE: “All things, whatsoever ye shall ask in prayer, believing, ye shall receive.” Matt. 21:22.

STUDY HELP: “Steps to Christ,” pages 97-109.

INTRODUCTORY NOTE.—“Through nature and revelation, through His providence, and by the influence of His Spirit, God speaks to us. But these are not enough; we need also to pour out our hearts to Him. In order to have spiritual life and energy, we must have actual intercourse with our heavenly Father. Our minds may be drawn out toward Him; we may meditate upon His works, His mercies, His blessings; but this is not, in the fullest sense, communing with Him. In order to commune with God, we must have something to say to Him concerning our actual life.

“Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.”—*Steps to Christ*, page 97.

The Saviour's Example

1. In what manner did Christ teach His disciples to pray? Matt. 6:9-13.

NOTE.—“If you call God your Father, you acknowledge yourselves His children, to be guided by His wisdom, and to be obedient in all things, knowing that His love is changeless. You will accept His plan for your life. As children of God, you will hold His honor, His character, His family, His work, as the objects of your highest interest.”—*Thoughts From the Mount of Blessing*, page 156.

2. Where are men's most ardent prayers to be poured out? Verse 6.

NOTE.—“In the secret place of prayer, where no eye but God's can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity; and in the hush and silence of the soul, that voice which never fails to answer the cry of human need, will speak to our hearts.”—*Thoughts From the Mount of Blessing*, page 126.

“In a life wholly devoted to the good of others, the Saviour found it necessary to withdraw from the thoroughfares of travel and from the throng that followed Him day after day. He must turn aside from a life of ceaseless activity and contact with human needs, to seek retirement and unbroken communion with His Father. As one with us, a sharer in our needs and weaknesses, He was wholly dependent upon God, and in the secret place of prayer He sought divine strength, that He might go forth braced for duty and trial. In a world of sin, Jesus endured struggles and torture of soul. In communion with God He could unburden the sorrows that were crushing Him. Here He found comfort and joy.

“In Christ the cry of humanity reached the Father of infinite pity. As a man He supplicated the throne of God, till His humanity was charged with a heavenly current that should connect humanity with divinity. Through continual communion He received life from God, that He might impart life to the world. His experience is to be ours.”—*The Desire of Ages*, pages 362, 363.

3. What manner of prayers were to be avoided? Verse 5.

NOTE.—“The Pharisees had stated hours for prayer; and when, as often came to pass, they were abroad at the appointed time, they would pause wherever they might be,—perhaps in the street or the market place, amid the hurrying throngs of men,—and there in a loud voice rehearse their formal prayers. Such worship, offered merely for self-glorification, called forth unsparing rebuke from Jesus. He did not, however, discountenance public prayer; for He Himself prayed with His disciples, and in the presence of the multitude. But He teaches that private prayer is not to be made public.”—*Thoughts From the Mount of Blessing*, page 125.

4. What were the disciples of Jesus instructed not to use in prayer? Verses 7, 8.

NOTE.—All the recorded public prayers of our Saviour are brief and for specific things. In teaching His disciples to pray He taught them to be specific in their requests. Vain repetitions were to be avoided. It was a custom among the heathen to repeat the name of the god over and over, to use repetitions of the same set phrases. This custom had been much adopted by Israel and tended to formality. Christ warns against this perversion of prayer, and seeks to direct His disciples toward simple requests in faith for the things needed.

5. For whom does the Saviour specifically tell us to pray? Matt. 5:44.

6. What promise is made to those who pray believing? Matt. 21:22; Rom. 8:32.

Conditions of Answered Prayer

7. What is one of the requirements of prevailing prayer? Heb. 11:6.

NOTE.—“In faith the woman of Phoenicia flung herself against the barriers that had been piled up between Jew and Gentile. Against discouragement,

regardless of appearances that might have led her to doubt, she trusted the Saviour's love. It is thus that Christ desires us to trust in Him. The blessings of salvation are for every soul. Nothing hut his own choice can prevent any man from becoming a partaker of the promise in Christ by the gospel."—*The Desire of Ages*, page 403.

8. What must ever be the spirit of one who prays for forgiveness? Matt. 6:12.

9. What ought always to accompany prayer? Rom. 12:12; Col. 4:2; Ps. 107:8.

NOTE.—“We need to praise God more ‘for His goodness, and for His wonderful works to the children of men.’ Our devotional exercises should consist wholly in asking and receiving. Let us not be always thinking of our wants, and never of the benefits we receive. We do not pray any too much, but we are too sparing of giving thanks. We are the constant recipients of God’s mercies, and yet how little gratitude we express, how little we praise Him for what He has done for us.”—*Steps to Christ*, pages 107, 108.

10. What is the relationship of prayer and love to God and man? Jude 20, 21; Matt. 5:44.

11. In prayer what relationship of God and His earthly children should be remembered? James 5:11; Ps. 147:3.

Examples of Answered Prayer

12. What examples of God’s response to the pleading of His children do we have?

a. Jacob. Gen. 28:10-15; 32:24-30; *Patriarchs and Prophets*, pp. 196, 197.

b. Hezekiah. Isa. 38:3-5.

c. Nehemiah. Neh. 1:4-11; 2:1-8.

d. Daniel. Daniel 9:3-23.

e. Peter. Acts 12:5, 7-16.

f. Paul. Acts 9:10-18.

g. Elijah. 1 Kings 17:20-23; 18:36-39.

13. How fully may we expect our prayers to be answered? Matt. 7:7, 8.

NOTE.—“The assurance is broad and unlimited, and He is faithful who has promised. When we do not receive the very things we ask for, at the time we ask, we are still to believe that the Lord hears, and that He will answer our prayers. . . . To claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err, and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust Him, even though you do not see the immediate answer to your prayers. Rely upon His sure promise, ‘Ask, and it shall be given you.’”—*Steps to Christ*, pages 100, 101.

14. What promise of supplying all our needs has been made? Phil. 4:19.

15. Illustrate from Paul’s experience how the Christian should yield when prayer is not immediately answered. 2 Cor. 12:8, 9.

NOTE.—Paul teaches us by example how to accept God’s apparent refusal of our expressed desire. We pray; God answers other than we would choose. He knows our needs better than we ourselves. With Paul, we may “rather glory in” our “infirmities, that the power of Christ may rest upon” us. If God does not answer as we desire, it is ours to say, “Thy will be done.”

SABBATH SCHOOL LESSONS

FOURTH QUARTER

THE Sabbath school lessons for the fourth quarter are entitled, "Steps in the Christian Walk." The first lesson, for October 3, deals with "God's Guidance and Care," the memory verse being Isaiah 30:21. The Study Helps are "Thoughts From the Mount of Blessing," pages 139-162; "The Ministry of Healing," pages 469-482. For those who may not be provided with *Lesson Quarterlies* the first Sabbath of the quarter, we give the following for their daily study:

Ques. 1: Ps. 31:3.

Ques. 2: Ps. 25:9.

Ques. 3: Ps. 32:8; 73:24.

Ques. 4: Prov. 3:6.

Ques. 5: John 16:13.

Ques. 6: Deut. 1:30-33; Ps. 32:5;
Heb. 13:5, 6.

Ques. 7: Ps. 55:22; Matt. 11:28-30.

Ques. 8: Ex. 3:7, 8.

Ques. 9: Matt. 6:25.

Ques. 10: Matt. 6:26;
10:29-31.

Ques. 11: Dan. 3:26, 27.

Ques. 12: Dan. 6:19-23.

Ques. 13: Acts 12:6-10.

Ques. 14: Acts 27:23-25.

Ques. 15: 2 Tim. 4:16, 17.

Ques. 16: Ps. 91:1-10.

THIRTEENTH SABBATH OFFERING

September 26, 1942

CHINA DIVISION



Thirteenth Sabbath Offering

The overflow of the Thirteenth Sabbath Offering for the third quarter is to help meet the needs of Tibet and the border provinces of China. The gospel message must be given to this section of the world field even in these troublous times, and how willing should members of the Sabbath school be to give of their means! "On to Lhasa," the capital of Tibet, should be the slogan of our Sabbath schools at this time.

The overflow to China the last quarter of 1940 amounted to \$10,203.15; this helped to re-establish our work in sections where it had been destroyed by war. In Tibet and the border provinces our work can still be carried on, and it is hoped that a generous Thirteenth Sabbath Offering will be given by our members on September 26.

When this offering reaches \$60,000, there is an overflow of \$2,000 to the field designated. Sabbath school members can make this overflow as large as they wish, for it is increased by 20 per cent of all that is given beyond \$60,000.