SENIOR DIVISION

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M. E. Cady
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Studies in Proverbs and Ecclesiastes

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Far Eastern Division

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INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

	5.00	2.00	1.50	1.00	.50	.35

"God loveth a cheerful giver"

RECORD

1	2	3	4	5	6	7	8	9	10	11	12	13	Birthday	Investment	TOTAL

DAILY LESSON STUDY PLEDGE

As one who greatly desires to improve his knowledge of the Scriptures, I pledge myself to the careful and prayerful study of some portion of my Sabbath school lesson each day of the week.

Name .....

Place a check mark in each space below for the days you have studied.

STUDY RECORD	1	2	3	4	5	6	7	8	9	10	11	12	13
1ST DAY'S STUDY													
2D DAY'S STUDY													
3D DAY'S STUDY													
4TH DAY'S STUDY													
5TH DAY'S STUDY													
6TH DAY'S STUDY													
7TH DAY'S STUDY													

"Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."—"Education," pages 251, 252.

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Sabbath School Lesson Quarterly

STUDIES IN PROVERBS AND ECCLESIASTES

I

The Value of the Writings of King Solomon

"IN this book Solomon was inspired to use his surpassing wisdom and acquire knowledge and to interpret the lessons of his own wide experience in the setting forth of wise, practical counsels for all that should live after him. This he did in brief moral sentences, using either the proverb, a figurative form of expression, or the maxim, a plain statement. His aim is to set forth the principles and rules of right living in this world. His themes include almost every topic touching personal and social relations, rights and duties, and bearing upon the welfare of the individual, the family, and the community. The book, therefore, embodies an inspired manual of ethics or right acting. For the individual it furnishes all essential counsels pertaining to sobriety, purity, and all probity, as well as to industry and economy. And, says Coleridge, it is 'the best statesman's manual that was ever written. . . .' Further, though civilization changes by steady advances and though customs differ, yet man's nature and acting are the same in every age and among every people. Hence these terse, energetic sentences, each unfolding or summing up some principle of right living in the positive form of counsel or the negative one of warning, must ever have a universal application; and, though not often directly containing distinctive *Christian* instruction, yet the spirit of their inculcations is always in harmony with the precepts of Christ and His apostles."—*Butler's Bible Work,* vol. 6, p. 229.

Lesson 1, for October 7, 1950

The Beginning of Knowledge

LESSON SCRIPTURE: Proverbs 1:1-33; 2:1-6.

MEMORY VERSE: "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." Prov. 1:5.

STUDY HELPS: "Testimonies," vol. 4, pp. 207-209; "Patriarchs and Prophets," pages 557-559; "The Great Controversy," page 644; "Prophets and Kings," pages 25-34.

AIM: To impart a simple, clear understanding of the divine definition of wisdom, to "understand the fear of the Lord, and find the knowledge of God."

DAILY STUDY ASSIGNMENT

1. General survey.
2. Study Introductory Note and ques. 1-4.
3. Review previous day's study and ques. 5-8.
4. Review previous day's study and ques. 9-11.
5. Review previous day's study and ques. 12-14.
6. Read selections from study helps.
7. Review.

Solomon Evaluates Knowledge

1. Who is identified as the author of Proverbs? Prov. 1:1.

NOTE.—"The book is inscribed, 'The proverbs of Solomon, the son of David, king of Israel.' How this title is to be regarded, and to what portion or portions of the work it applies, we shall see further on. Then (ch. 1:1-6) follows a description of the writing and a recommendation of its importance and utility. Its object is partly moral and partly intellectual; it seeks to instruct in the way of wisdom, to edify those who have already made progress, and to discipline hearers to receive and assimilate the highest teaching. The wisdom (*chocmah,* and in the plural of 'excellence,' *chocmoth*) here first mentioned is no mere philosophical attainment, no merely secular advancement in the knowledge of things; it is this—it includes the knowledge of all that can be known; but it is much more. It is distinctly religious, and has for its object the directing of man's life according to his highest interests, so that it is equivalent to 'the fear of the Lord,' that is, practical religion, and is often interchanged with that expression."—*The Pulpit Commentary,* Proverbs, Introduction, page 3.

2. What charge did David give Solomon at the beginning of his reign? 1 Kings 2:1-4.

NOTE.—Read carefully David's prayer for Solomon in Psalm 72:1-20.

"David knew that God's high purpose for Israel could be met only as rulers and people should seek with unceasing vigilance to attain to the standard placed before them. He knew that in order for his son Solomon to fulfill the trust with which God was pleased to honor him, the youthful ruler must be not merely a warrior, a statesman, and a sovereign, but a strong, good man, a teacher of righteousness, an example of fidelity."—*Prophets and Kings,* page 26.

3. In what statements does the author set forth his purpose in writing the book? Prov. 1:1-4, 6.

4. What class of readers will profit by these proverbs? Prov. 1:5.

5. What is the fear of the Lord said to be? Prov. 1:7.

NOTE.—"Since God is the source of all true knowledge, it is, as we have seen, the first object of education to direct our minds to His own revelation of Himself. Adam and Eve received knowledge through direct communion with God; and they learned of Him through His works. All created things, in their original perfection, were an expression of the thought of God. To Adam and Eve nature was teeming with divine wisdom. But by transgression man was cut off from learning of God through direct communion, and, to a great degree, through His works. The earth, marred and defiled by sin, reflects but dimly the Creator's glory. It is true that His object lessons are not obliterated. Upon every page of the great volume of His created works may still be traced His handwriting. Nature still speaks of her Creator. Yet these revelations are partial and imperfect. And in our fallen state, with weakened powers and restricted vision, we are incapable of interpreting aright. We need the fuller revelation of Himself that God has given in His written word."—*Education,* pages 16, 17.

6. How are children admonished to heed the counsel of father and mother? Prov. 1:8.

7. What will result from heeding this admonition? Prov. 1:9.

8. What is the counsel of divine wisdom concerning enticements to evil? Prov. 1:10-15.

Wisdom's Appeal and Promise

9. How far does the voice of wisdom reach? Prov. 1:20-22.

10. What wonderful gifts are promised? Prov. 1:23.

11. What tragic consequences follow a rejection of wisdom's call? Prov. 1:24-32.

12. What assurance have those who listen to the wisdom of God? Prov. 1:33.

Wisdom Exhorts to Earnest Seeking for Knowledge

13. What attitudes mark the sincere seeker for truth? Prov. 2:1-4.

a. Receptive. "Receive My words." Verse 1.
b. Retentive. "Hide My commandments with thee." Verse 1.
c. Attentive. "Incline thine ear unto wisdom." Verse 2.
d. Applicative. "Apply thine heart to understanding." Verse 2.
e. Supplicative. "Criest after knowledge, and liftest up thy voice for understanding." Verse 3.
f. Active. "Seekest her as silver, and searchest for her as for hid treasures." Verse 4.

NOTE.—"Let none think that there is no more knowledge for them to gain. The depth of human intellect may be measured; the works of human authors may be mastered; but the highest, deepest, broadest flight of the imagination cannot find out God. There is infinity beyond all that we can comprehend. We have seen only the glimmering of divine glory and of the infinitude of knowledge and wisdom; we have, as it were, been working on the surface of the mine, when rich golden ore is beneath the surface, to reward the one who will dig for it. The shaft must be sunk deeper and yet deeper in the mine, and the result will be glorious treasure. Through a correct faith, divine knowledge will become human knowledge."—*Christ's Object Lessons,* page 113.

14. What is the blessed fruitage of such search for knowledge? Prov. 2:5, 6.

NOTE.—"In these days much is said concerning the nature and importance of 'higher education.' The true 'higher education' is that imparted by Him with

whom 'is wisdom and strength;' out of whose mouth 'cometh knowledge and understanding.'

"In a knowledge of God, all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, or the spiritual realm; in whatever we behold, apart from the blight of sin, this knowledge is revealed. Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate."—*Education,* page 14.

Lesson 2, for October 14, 1950

The Seven Pillars of Wisdom

LESSON SCRIPTURES: Prov. 2:6-11; 8:4, 5, 10, 11, 18.

MEMORY VERSE: "Wisdom hath builded her house, she hath hewn out her seven pillars." Prov. 9:1.

STUDY HELPS: "Education," pages 13-19; "Testimonies," vol. 8, pp. 279, 280.

AIM: To reveal how wisdom is not only a manifestation of mental culture, but that it also flows through all the emotions of the consecrated heart, and embraces all the actions of the entire human being.

DAILY STUDY ASSIGNMENT

1. General survey.
2. Ques. 1-3.
3. Review previous day's study, and ques. 4-8.
4. Review previous day's study, and ques. 9, 10.
5. Review previous day's study, and ques. 11-13.
6. Read selections from study helps.
7. General review.

The Fundamentals of Wisdom

1. What beautiful illustration is given of Wisdom? Prov. 9:1, first part.

NOTE.—"As the 'strange woman' in chapter 7:8 possessed a house to which she seduced her victim, so Wisdom is represented as having a house which she has made and adorned, and to which she invites her pupils."—*The Pulpit Commentary,* Proverbs, page 180.

2. How is Wisdom's house supported? Prov. 9:1, last part.

NOTE.—"The palace of Wisdom is very attractive; well built and well furnished, it rings with the sounds of hospitality; and, with its open colonnades, it seems of itself to invite all passers-by to enter in as guests. It is reared upon seven well-hewn marble pillars, in a quadrangular form, with the entrance side left wide open. This is no shifting tent or tottering hut, but an eternal mansion, that lacks nothing of stability, or completeness, or beauty."—*The Expositor's Bible,* Proverbs, page 123.

3. How may we recognize the characteristics of Wisdom symbolized by the seven pillars? Prov. 2:6; Job 28:20-28.

NOTE.—"Neither by searching the recesses of the earth nor in vain endeavors to penetrate the mysteries of God's being is wisdom found. It is found, rather, in humbly receiving the revelation that He has been pleased to give, and in conforming the life to His will."—*Testimonies,* vol. 8, p. 280.

4. With what appeal are we exhorted to seek wisdom and understanding? Prov. 8:4, 5.

5. How do the treasures of wisdom compare with the treasures of earth? Prov. 8:10, 11.

6. What riches and favor are bestowed on the disciples of wisdom? Prov. 8:18.

NOTE.—"The God whom we serve is no respecter of persons. He who gave to Solomon the spirit of wise discernment, is willing to impart the same blessing to His children today. 'If any of you lack wisdom,' His word declares, 'let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' " (James 1:5.)—*Prophets and Kings,* page 31.

7. What catalogue of Wisdom's perfect working may be symbolized by the seven pillars? Prov. 2:6-11; 8:12, 15.

a. Knowledge—Prov. 2:6.

NOTE.—"Divorce God from the acquisition of knowledge, and you have a lame, one-sided education, dead to all the saving qualities that give true power to man. The Author of nature is the Author of the Bible. Creation and Christianity have one God. God is revealed in nature, and God is revealed in His word. In clear rays the light shines from the sacred page, showing us the living God, as represented in the laws of His government, in the creation of the world, in the heavens that He has garnished. His power is to be recognized as the only means of redeeming the world from the degrading superstitions that are so dishonoring to God and to man."—*Counsels to Teachers,* page 395.

b. Understanding—Prov. 2:6.

NOTE.—"Disobedience has closed the door to a vast amount of knowledge that might have been gained from the Scriptures. Understanding means obedience to God's commandments. The Scriptures are not to be adapted to meet the prejudice and jealousy of men. They can be understood only by those who are humbly seeking for a knowledge of the truth that they may obey it."—*Christ's Object Lessons,* page 112.

c. Justice.—Prov. 8:15.

NOTE.—"Our God is emphatically a God of justice. Wherever there is deceit in the world, wherever injury, wherever oppression, there is God's anger and loathing accompanying it. The false balance, which is an abomination to the Lord, where do we not see it around us? Of every rank and class some, and far too many, are and are allowed to be and are tolerated as men of fraud, men of mere shine—workers and upholders of deceit. The secret of all wrong is the false balance within the heart; the real cheating begins there. An unfair dealer

has defrauded himself before ever he defrauded another. And this is a most important consideration for all of us. Have we the balance right within?"—*Butler's Bible Work,* vol. 6, pp. 301, 302.

d. Judgment—Prov. 2:8.

NOTE.—"The safe man is he who walks in the path of duty, the strong man is he who clothes himself with the strength of principle. The grandest characters have an affinity for right and truth. They succeed because they depend upon something stronger than any mere device of the intellect or any expedient suggested by the exigencies of a moment. . . . What we call the faculty of judgment is at its best simply a clear vision of the eternal veracities which persist through all history and finally crush all opposition because they are fundamental and fixed necessities."—*Butler's Bible Work,* vol. 6, p. 245.

e. Equity—Prov. 2:9.

f. Prudence—Prov. 8:12 (margin).

g. Discretion—Prov. 2:11, 12, 16, 17.

8. In whom was the wisdom of God perfectly revealed? 1 Cor. 1:24 (last part); Col. 2:2, 3.

Wisdom Builds Her Temple Today

9. Where has the God of wisdom desired to dwell? Ex. 25:8; Eph. 2:19-22.

NOTE.—"Through the ages that have passed since the days of the apostles, the building of God's temple has never ceased. We may look back through the centuries, and see the living stones of which it is composed gleaming like jets of light through the darkness of error and superstition. Throughout eternity these precious jewels will shine with increasing luster, testifying to the power of the truth of God. The flashing light of these polished stones reveals the strong contrast between light and darkness, between the gold of truth and the dross of error."—*The Acts of the Apostles,* pages 598, 599.

10. What is the temple in which God now dwells by His Holy Spirit? 1 Cor. 6:19.

NOTE.—"As your soul yearns after God, you will find more and still more of the unsearchable riches of His grace. As you contemplate these riches, you will come into possession of them, and will reveal the merits of the Saviour's sacrifice, the protection of His righteousness, the fullness of His wisdom, and His power to present you before the Father 'without spot, and blameless.' "—*The Acts of the Apostles,* page 567.

11. What is said of the ownership of this temple? 1 Cor. 6:19, 20.

12. How is that character formed that is symbolized by Wisdom's seven pillars? Eph. 3:17-19; James 3:17, 13.

NOTE.—"The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. It is the knowledge that works transformation

of character. This knowledge, received, will re-create the soul in the image of God. It will impart to the whole being a spiritual power that is divine."—*Testimonies*, vol. 8, p. 289.

13. What is promised every true disciple of Christ? Luke 21:15; John 16:13, 14.

NOTE.—"God intends that even in this life the truths of His word shall be ever unfolding to His people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of God's word only through the illumination of that Spirit by which the word was given."—*Steps to Christ*, page 114.

Lesson 3, for October 21, 1950

The Rewards of Wisdom

LESSON SCRIPTURE: Prov. 3:1-35.

MEMORY VERSE: "The Lord giveth wisdom. . . . He layeth up sound wisdom for the righteous." Proverbs 2:6, 7.

STUDY HELPS: "The Desire of Ages," page 89; "The Ministry of Healing," pages 417, 456, 457; "Testimonies," vol. 6, pp. 305-308; "Patriarchs and Prophets," page 738.

AIM: To show that wholehearted dependence on divine wisdom does not tend to debase the individual, or condemn him to penury, but rather assures exaltation and material prosperity.

DAILY STUDY ASSIGNMENT

1. General survey.
2. Ques. 1-4.
3. Review previous day's study, and ques. 5-8.
4. Review previous day's study, and ques. 9-12.
5. Read selections from "The Desire of Ages," and "The Ministry of Healing."
6. Read selections from "Testimonies," vol. 6; and "Patriarchs and Prophets."
7. Review.

In Wisdom's Way Is Health and Prosperity

1. What are we admonished to remember? What will be added to us? Prov. 3:1, 2.

NOTE.—"Let it be made plain that the way of God's commandments is the way of life. God has established the laws of nature, but His laws are not arbitrary exactions. Every 'Thou shalt not,' whether in physical or in moral law, implies a promise. If we obey it, blessing will attend our steps. God never forces us to do right, but He seeks to save us from the evil and lead us to the good."—*The Ministry of Healing*, page 114.

2. Adherence to what divine principles assures success? Prov. 3:3, 4.

NOTE.—"See that your foundation is sure; then build firmly, and with persistent effort, but in gentleness, meekness, love. So shall your house stand unshaken, not only when the storms of temptation come, but when the overwhelming flood of God's wrath shall sweep over the world."—*Counsels to Teachers,* page 63.

3. How may we be assured of God's constant care? Prov. 3:5, 6.

NOTE.—"Lean to your own understanding, dear brethren, as you make your way through the world, and you will reap sorrow and disappointment. Trust in the Lord with all your heart, and He will guide your steps in wisdom, and your interests will be safe for this world and for the next."—*Testimonies,* vol. 5, p. 427.

4. How does God mark out the way of health? Prov. 3:7, 8.

A Heavenly Walk in an Evil World

5. How will God bless those who are generous in support of His work? Prov. 3:9, 10. See Mal. 3:10-12.

NOTE.—"These truths are not for the closet more than for the counting room. The goods that we handle are not our own, and never can this fact safely be lost sight of. We are but stewards, and on the discharge of our obligation to God and man depend both the welfare of our fellow beings and our own destiny for this life and for the life to come."—*Education,* page 139.

6. What do the hard experiences of God's children teach? Prov. 3:11, 12.

7. What can give greater happiness than silver or gold? Prov. 3:13, 14.

8. What seven wonderful blessings does Wisdom bestow? Prov. 3:15-18.

NOTE.—"True religion brings man into harmony with the laws of God, physical, mental, and moral. It teaches self-control, serenity, temperance. Religion ennobles the mind, refines the taste, and sanctifies the judgment. It makes the soul a partaker of the purity of heaven. Faith in God's love and overruling providence lightens the burdens of anxiety and care. It fills the heart with joy and contentment in the highest or the lowliest lot. Religion tends directly to promote health, to lengthen life, and to heighten our enjoyment of all its blessings. It opens to the soul a never-failing fountain of happiness."—*Patriarchs and Prophets,* page 600.

The Greatness of Providential Care

9. How did God enlist Wisdom in the creation of the earth? Prov. 3:19, 20.

10. What providential care is assured all who follow the principles of divine wisdom? Prov. 3:21-26.

NOTE.—"Those who walk humbly before God, distrustful of their own wisdom, will realize their danger, and will know God's keeping care."—*Counsels to Teachers*, page 324.

11. What is to be the attitude of Christians toward real need? Prov. 3:27-29.

12. What condemnation is voiced against the spirit of oppression? How does God bless the unselfish ways of the righteous? Prov. 3:30-35.

NOTE.—"We should seek for true goodness rather than greatness. Those who possess the mind of Christ will have humble views of themselves. They will labor for the purity and prosperity of the church, and be ready to sacrifice their own interests and desires rather than to cause dissension among their brethren."—*Testimonies*, vol. 5, p. 242.

Lesson 4, for October 28, 1950

The Unsearchable Worth of Wisdom

LESSON SCRIPTURE: Prov. 8:1-3, 6-9, 12-17, 20-36.

MEMORY VERSE: "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Prov. 9:10.

AIM: To teach that wisdom is a divine gift, and that God, by grace, makes earnest appeal to us to accept this great treasure.

DAILY STUDY ASSIGNMENT

1. General survey.
2. Ques. 1-3.
3. Review previous day's study, and ques. 4-6.
4. Review previous day's study, and ques. 7-9.
5. Review previous day's study, and ques. 9-12.
6. Study "Worker" notes.
7. General review.

Wisdom's Appeal to All Men in All Ages

1. With what earnestness does Wisdom seek to arrest the attention of all? Prov. 8:1-3.

NOTE.—"Although Israel had 'mocked the messengers of God, and despised His words, and misused His prophets,' He had still manifested Himself to them, as 'the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth;' notwithstanding repeated rejections, His mercy had continued its pleadings. With more than a father's pitying love for the son of his care, God had 'sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place.' When remonstrance, entreaty, and rebuke had failed, He sent to them the best gift of

heaven; nay, He poured out all heaven in that one Gift."—*The Great Controversy,* page 19.

2. What is Wisdom's message to the least as well as to the greatest? Prov. 8:4, 5. Compare Acts 10:34, 35.

NOTE.—"God is no respecter of persons; but in every generation they that fear the Lord and work righteousness are accepted of Him; while those who are murmuring, unbelieving, and rebellious will not have His favor nor the blessings promised to those who love the truth and walk in it. Those who have the light and do not follow it, but disregard the requirements of God, will find that their blessings will be changed into curses and their mercies into judgments. God would have us learn humility and obedience as we read the history of ancient Israel, who were His chosen and peculiar people, but who brought their own destruction by following their own ways."—*Testimonies,* vol. 3, p. 172.

3. What high standard of word and deed is revealed in all who heed the message? Prov. 8:6-9; Ps. 119:97-104.

Seek Wisdom Rather Than Wealth

4. What estimate is placed on the value of wisdom? Prov. 8:10-12.

5. What is shown to be the true secret of success? Prov. 8:13-18.

NOTE.—"Obedience is the test of discipleship. It is the keeping of the commandments that proves the sincerity of our professions of love. When the doctrine we accept kills sin in the heart, purifies the soul from defilement, bears fruit unto holiness, we may know that it is the truth of God."—*Mount of Blessing,* page 210.

6. What further comparison is made? Prov. 8:19.

NOTE.—"God's way is always the right and the prudent way. He always brings honor to His name. Man's only security against rash, ambitious movements is to keep the heart in harmony with Christ Jesus. Man's wisdom is untrustworthy. Man is fickle, filled with self-esteem, pride, and selfishness. Let the workers doing God's service trust wholly in the Lord. Then the leaders will reveal that they are willing to be led, not by human wisdom, which is as useless to lean upon as is a broken reed, but by the wisdom of the Lord."—*Testimonies,* vol. 8, p. 106.

The Way of Wisdom Is the Way of Eternal Life

7. What blessings are promised those who follow the way of truth? Prov. 8:20, 21; Ps. 37:18, 19, 25; Isa. 33:16, last part.

NOTE.—" 'If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day,' 'blessed shalt thou be in the city, and blessed shalt thou be in the field,' in 'the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle; . . . blessed shall be thy basket and thy store; blessed shalt thou be when thou

comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face. . . . The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto.' "—*Patriarchs and Prophets,* page 466.

8. In what ways is the eternal character of Wisdom personified? Prov. 8:22-26.

NOTE.—"The Sovereign of the universe was not alone in His work of beneficence. He had an associate,—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' Christ, the Word, the only-begotten of God, was one with the eternal Father,—one in nature, in character, in purpose, —the only being that could enter into all the counsels and purposes of God." —*Patriarchs and Prophets,* page 34. Compare Isaiah 11:1-5.

9. What part did the Word have in the work of creation? Prov. 8:27-31; John 1:1-3; Col. 1:13-17.

10. With what careful attention should we heed the voice of God in His word? Prov. 8:32, 33.

NOTE.—" 'The excellency of knowledge is, that wisdom giveth life to them that have it.' 'The words that I speak unto you,' said Jesus, 'they are spirit, and they are life.' 'This is life eternal, that they should know Thee the only true God, and Him whom Thou didst send.'

"The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature, and re-creates the soul in the image of God."—*Education,* page 126.

11. What reward is assured everyone who daily seeks the word of God? Prov. 8:34.

NOTE.—"The prayer for daily bread includes not only food to sustain the body, but that spiritual bread which will nourish the soul unto life everlasting. . . . We receive Christ through His word; and the Holy Spirit is given to open the word of God to our understanding, and bring home its truths to our hearts. We are to pray day by day that as we read His word, God will send His Spirit to reveal to us the truth that will strengthen our souls for the day's need." —*Mount of Blessing,* pages 164, 165.

12. What two ways are set before each soul? Prov. 8:35, 36.

NOTE.—"The same voice that with patient, loving entreaty invites the sinner to come to Him and find pardon and peace, will in the judgment bid the rejectors of His mercy, 'Depart from Me, ye cursed.' In all the Bible, God is represented not only as a tender father, but as a righteous judge. Though He delights in showing mercy, and 'forgiving iniquity and transgression and sin,' yet He 'will by no means clear the guilty.' "—*Patriarchs and Prophets,* page 469.

Lesson 5, for November 4, 1950

Solomon Reviews the Teachings of David

LESSON SCRIPTURE: Prov. 4; 5; 6:1-24.

MEMORY VERSE: "Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not My law." Prov. 4:1, 2.

AIM: To stress parental responsibility, and to show that from their earliest years children should be diligently taught obedience to God and to parents, the dignity of labor, and purity of life.

DAILY STUDY ASSIGNMENT

1. General survey.
2. Ques. 1-3.
3. Review previous day's study, and ques. 4-7.
4. Review previous day's study, and ques. 8-10.
5. Review previous day's study, and ques. 11-13.
6. Study "Worker" notes.
7. General review.

Divine Instruction for Children

1. What testimony does Solomon bear regarding the instruction of his parents? Prov. 4:1-3.

NOTE.—"If properly instructed, very young children may have correct views of their state as sinners and of the way of salvation through Christ."—*Testimonies,* vol. 1, p. 400.

"Parents should explain and simplify the plan of salvation to their children that their young minds may comprehend it. Children of eight, ten, or twelve years are old enough to be addressed on the subject of personal religion."—*Ibid.,* p. 400.

"Too much importance cannot be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years."—*The Ministry of Healing,* page 380.

"The lessons that the child learns during the first seven years of its life have more to do with the formation of character than all that it learns in future years."—Mrs. E. G. White, *Signs of the Times,* April 8, 1903.

2. How was Solomon taught the value of wisdom? Prov. 4:4-9.

3. What rewards are assured to one who walks in Wisdom's way? Prov. 4:10-13.

4. What lessons concerning evil did David teach Solomon? Prov. 4:14-17.

5. How are the rewards of the righteous and the wicked contrasted? Prov. 4:18, 19.

6. How much of a man is involved in this true wisdom? Prov. 4:20-27.

NOTE.—"True religion brings man into harmony with the laws of God, physical, mental, and moral. It teaches self-control, serenity, temperance. Religion ennobles the mind, refines the taste, and sanctifies the judgment. It makes the soul a partaker of the purity of heaven."—*Patriarchs and Prophets*, page 600.

Warnings Against Deviation From Morality

7. What does Wisdom say of the holy state of matrimony? Prov. 5:18.

NOTE.—"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities."—*The Ministry of Healing*, pages 356, 357.

8. What inevitable sentence is visited upon all who violate the seventh commandment? Prov. 5:20, 22, 23.

Warnings Against Worldly Practices

9. What good counsel is given regarding suretyship? Prov. 6:1-5; 17:18; 20:16; 22:26, 27.

NOTE.—The wise man gives wise counsel to those who are asked to sign someone's note or other legal documents. Signing a bond, or becoming security for someone's loan has many times resulted in financial ruin to a trusting soul. It is well never to sign a document without first having read it, and if not sure, to ask the opinion of a lawyer.

"I saw that God was displeased with His people for becoming surety for unbelievers. I was directed to these texts: Proverbs 22:26: 'Be not thou one of them that strike hands, or of them that are sureties for debts.' Proverbs 11:15: 'He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure.' Unfaithful stewards! They pledge that which belongs to another,—their heavenly Father,—and Satan stands ready to aid his children to wrench it out of their hands. Sabbathkeepers should not be in partnership with unbelievers. God's people trust too much to the words of strangers, and ask their advice and counsel when they should not. The enemy makes them his agents, and works through them to perplex and take from God's people."—*Testimonies*, vol. 1, p. 200.

10. How are industrious people and slothful ones compared? Prov. 6:6-11.

NOTE.—"Solomon points to the industry of the ant as a reproach to those who waste their hours in idleness or in practices that corrupt soul and body.

The ant prepares for future seasons; but many gifted with reasoning powers fail to prepare for the future immortal life."—*Counsels to Teachers*, page 190.

11. What is the ultimate destiny of a troublemaker? Prov. 6:12-15.

NOTE.—"The connection of wickedness with idleness is natural. As industry with virtue, so slothful ease is allied with vice. The particulars here given read as if written of today, for the evil heart has always been the same in its nature and manifestations. Very striking is the illustration of verse 13. Although especially applicable to the Orientals, who are wonderfully expert in making communications by signs and gestures with eyes, hands, and feet, yet the fact is still common. Everywhere light-minded and evil-minded are addicted to the use of signs for words. They use the wink and the shrug, or some like method of conveying an insidious meaning, either disparaging or impure. And the vicious, too, are here faithfully forewarned of the sudden remediless destruction that must follow."—*Butler's Bible Work*, vol. 6, p. 279.

12. Name seven manifestations of the carnal nature which are hated of God. Prov. 6:16-19.

13. How only can we be sure of God's sustaining grace? Prov. 6:20-24.

NOTE.—"Heavenly intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through union with the Divine, may be accomplished for the saving of souls that are ready to perish. There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in mind and heart. Through the grace given us we may achieve victories that because of our own erroneous and preconceived opinions, our defects of character, our smallness of faith, have seemed impossible."—*The Ministry of Healing*, page 159.

Lesson 6, for November 11, 1950

God's Response to Solomon's Humble Request

LESSON SCRIPTURES: 1 Kings 3:3, 5-15; 4:29-34; 2 Chron. 9:1-8.

MEMORY VERSE: "Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." 1 Kings 3:12.

AIM: To impart the lesson that when we desire to do only God's will, wisdom will be granted to us so that we will know at all times what to do and how to do it in such a way as to receive divine approval.

DAILY STUDY ASSIGNMENT

1. General survey.
2. Ques. 1-3.
3. Review previous day's study, and ques. 4-7.
4. Review previous day's study, and ques. 8-11.
5. Review previous day's study, and ques. 12, 13.
6. Study "Worker" notes.
7. General review.

God Appears to Solomon at Gibeon

1. What testimony is given concerning Solomon's relation to God? 1 Kings 3:3, first part.

2. What did God suggest to Solomon in a dream? 1 Kings 3:5.

3. What indicates that Solomon was impressed with God's favor toward faithful service? 1 Kings 3:6.

NOTE.—"The principles taught in the schools of the prophets were the same that molded David's character and shaped his life. The word of God was his instructor. 'Through Thy precepts,' he said, 'I get understanding. . . . I have inclined mine heart to perform Thy statutes.' It was this that caused the Lord to pronounce David, when in his youth He called him to the throne, 'a man after Mine own heart.' "—*Education,* page 48.

4. In what words did Solomon present his great need as a reason for God's blessing? 1 Kings 3:7, 8.

NOTE.—"The language used by Solomon while praying to God before the ancient altar at Gibeon, reveals his humility and his strong desire to honor God. He realized that without divine aid, he was as helpless as a little child to fulfill the responsibilities resting on him. He knew that he lacked discernment, and it was a sense of his great need that led him to seek God for wisdom. In his heart there was no selfish aspiration for a knowledge that would exalt him above others. He desired to discharge faithfully the duties devolving upon him, and he chose the gift that would be the means of causing his reign to bring glory to God. Solomon was never so rich or so wise or so truly great as when he confessed, 'I am but a little child: I know not how to go out or come in.' " —*Prophets and Kings,* page 30.

5. What great gift did Solomon ask of God? 1 Kings 3:9.

6. What immediate response was given? 1 Kings 3:10-12.

NOTE.—"The God whom we serve is no respecter of persons. . . . When a burden bearer desires wisdom more than he desires wealth, power, or fame, he will not be disappointed. Such a one will learn from the Great Teacher not only what to do, but how to do it in a way that will meet with the divine approval."—*Prophets and Kings,* page 31.

7. In addition to wisdom, what added blessings did God promise? 1 Kings 3:13, 14.

8. How did the wisdom of Solomon compare with that of other great men? 1 Kings 4:29-31.

9. In what was his wisdom recorded? 1 Kings 4:32, first part. Compare Prov. 1:1.

10. What is said of Solomon's knowledge of music? 1 Kings 4:32, last part.

11. How did he indicate his marvelous grasp of natural science? 1 Kings 4:33.

NOTE.—This brief catalogue of subjects on which Solomon spoke covered the study of: (*a*) plant life; (*b*) animals; (*c*) birds; (*d*) insects; (*e*) fish.

12. How far did the story of Solomon's wisdom and glory extend? 1 Kings 4:34.

NOTE.—"The name of Jehovah was greatly honored during the first part of Solomon's reign. The wisdom and righteousness revealed by the king bore witness to all nations of the excellency of the attributes of the God whom he served. For a time Israel was as the light of the world, showing forth the greatness of Jehovah. Not in the surpassing wisdom, the fabulous riches, the far-reaching power and fame that were his, lay the real glory of Solomon's early reign; but in the honor that he brought to the name of the God of Israel through a wise use of the gifts of Heaven."—*Prophets and Kings,* pages 32, 33.

13. What great ruler heard of Solomon's wisdom and visited Jerusalem? 2 Chron. 9:1-8.

NOTE.—As a concrete illustration of the influence Solomon's kingdom exerted on heathen nations, we have recorded in 2 Chron. 9:1-9 the visit of the wealthy and influential Queen of Sheba. The Gospels of both Matthew and Luke record Christ's comment on the purpose of the queen's journey to hear the wisdom of Solomon. Matt. 12:42; Luke 11:31.

The Queen of Sheba asked many questions. Solomon answered them all. "There was nothing hid from Solomon." But this intelligent monarch was not fully convinced until she had seen the wisdom of Solomon. Four things are specifically mentioned as impressing the queen:

a. The architecture of the buildings. 2 Chronicles 9:3, 19.

b. The organization of the work and the workers. 2 Chron. 9:4.

c. "The food of his table." (The diet.) 2 Chron. 9:4, R.V.

d. The apparel of his butlers and the ministers of his cabinet. (The dress.) 2 Chron. 9:4.

All this was so superior to the customs followed by other nations that the queen freely acknowledged, "It was a true report which I heard in mine own land: . . . howbeit I believed not, . . . until I came, and mine eyes had seen it." "Blessed be the Lord thy God," was her comment. 2 Chron. 9:5, 6, 8.

Lesson 7, for November 18, 1950

Godly Traits of True Womanhood

LESSON SCRIPTURE: Prov. 31:10-31.

MEMORY VERSE: "Every wise woman buildeth her house: but the foolish plucketh it down with her hands." Prov. 14:1.

AIM: To show that women, married or unmarried, may share abundantly all the blessings of the wisdom proffered to mankind, and the benign influence they may exert in the home and in the community.

DAILY STUDY ASSIGNMENT

1. General survey.
2. Introductory note and ques. 1, 2.
3. Review previous day's study and ques. 1, 2.
3. Review previous day's study, and ques. 3, 4.
4. Review previous day's study, and ques. 5-8.
5. Review previous day's study, and ques. 9-12.
6. Study "Worker" notes.
7. General review.

Introductory Note

"This description of a true, good woman, is an alphabetical poem, consisting of twenty-two verses, each ve[illegible] [illegible] with a letter of the Hebrew alphabet, and proceeding in a consecutive [illegible] throughout. The picture here presented indicates that the position of woman in the Hebrew community during the period referred to was one of special honor, trust, and efficiency. This detail of her daily life shows not only the elevating tendency of the Mosaic social system, but it is replete with interesting instruction concerning domestic customs and household economy. The family referred to here is large, wealthy, and eminent; and this wife, mother, and mistress, by her wise, energetic industry and activity, mainly ensures its prosperity and happiness. It presents a beautiful picture of the true elements of *womanly excellence;* what the true woman is in her home, to her husband, and children, and household, and to the poor; her high, pure aim, her industry, her helpful counsel and sympathy, her care for the outward needs and the heart training of all dependent upon her. And its inspired record, as well as its peculiar alphabetical structure, shows that it was designed for special study by all whom it concerned, from ancient to modern times."—*Butler's Bible Work,* pages 427, 428.

Virtue a Priceless Jewel

1. How does godliness enhance womanhood? Prov. 31:10.

NOTE.—No manual of right living would be complete unless it outlined for women, as well as for men, a rightful place in the social order. It is significant that after stressing fundamental principles of truth to be observed in the field, the factory, the office, and the classroom, as well as in executive work, the last chapter of Proverbs should delineate the character traits of the keeper of the home, a godly woman.

The word, "virtuous" is used here in a broader sense than we understand it. "It is rather the old Roman sense of 'virtus,'—energy, capability—describing the woman who fills every sphere of her duty capably and nobly."—*Butler's Bible Work,* page 428.

2. What outstanding trait is first noted? Prov. 31:11, 12.

NOTE.—She is trustworthy. She can always be trusted to be faithful and helpful. If she is a wife and mother her husband will find in her a true "help-meet," wisely using the means entrusted to her for the operation of the household. The happiness of many a home has been seriously marred by lack of thriftiness.

The Example of Diligence

3. With what diligence and spirit does she go about her homely duties? Prov. 31:13-15.

NOTE.—"In many a home the wife and mother has no time to read, to keep herself well informed, no time to be a companion to her husband, no time to keep in touch with the developing minds of her children. There is no time or place for the precious Saviour to be a close, dear companion. Little by little she sinks into a mere household drudge, her strength and time and interest absorbed in the things that perish with the using. Too late she awakes to find herself almost a stranger in her own home. The precious opportunities once hers to influence her dear ones for the higher life, unimproved, have passed away forever."—*The Ministry of Healing*, pages 368, 369.

4. Through wise and frugal toil what economic stability does she achieve? Prov. 31:17-19, 24, 16.

NOTE.—These verses reveal by inspiration a character trait seldom manifested even in these days, days when women are presumed to be on an equality with their brothers. Not only did the woman described in the Proverbs husband her funds until she could buy a "field," but she studied its soil and planted a vineyard. Perhaps few women, burdened with the care of a family, may be successful in business, but they may by careful expenditures in maintaining the home and clothing the children help their families greatly in achieving economic security.

The Exercise of Unselfishness

5. How does the ideal woman relate herself to the needy? Prov. 31:20.

NOTE.—Another proverb teaches that "there is that scattereth, and yet increaseth." And the wisdom of God is teaching the blessedness of generosity, "The liberal soul shall be made fat." Prov. 11:24, 25. God has His own way of repaying in blessing all that is bestowed on those in need, out of love for suffering humanity. Many a busy housewife has found that she has not been the loser by giving of her time to the work of the church and community as a deaconess or a busy Dorcas Society helper.

6. What law does her tongue express? Prov. 31:26.

NOTE.—"Those who keep in a prayerful frame of mind will be able to speak a word in season to those who are brought within the sphere of their influence;

for God will give wisdom whereby they may serve the Lord Jesus. 'When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee.' Proverbs 2:10, 11. You will open your mouth with wisdom, and in your tongue will be the law of kindness."—*Testimonies*, vol. 6, p. 69.

7. What provision does she make to safeguard the health of her family? Prov. 31:21, margin.

NOTE.—Ordinarily the snowfall in Palestine is light, but it must be remembered that in ancient times there was no method of heating houses except perhaps a small charcoal burner. Therefore, the "double garments" would be needful.

8. What indicates this woman was a lover of beautiful things? Prov. 31:22, 25.

NOTE.—She dressed herself in a way becoming her station, avoiding the extremes of austere simplicity and ostentatious luxury. Perhaps for silk we should think rather of white linen, of very fine texture and costly. Purple garments brought from Phoenician cities and were highly esteemed. "From the garden of Eden to the present time, there have been two distinct uniforms: one worn by the soldiers of Jesus Christ, and the other by the soldiers of the powers of darkness."—S. N. Haskell, *The Bible Training School*, July, 1918.

The Reward of Faithfulness

9. What indicates the importance of the wife's share in family success? Prov. 31:23.

NOTE.—"Such a woman advances her husband's interests, increases his influence, and, by attending to his domestic concerns, enables him to take his share in public matters, so that his name is in great repute in the popular assemblies at the city gates." Compare Chapter 12:4.—*The Pulpit Commentary*, Proverbs, page 600.

10. What would be expected of such a woman as to her interest in the family? Prov. 31:27.

NOTE.—She would give careful supervision to the "ways" of the members of her household. It is certain that she would faithfully fulfill the responsibilities of a godly mother in teaching the principles of virtue, a godliness that would keep the feet of her children in the "narrow . . . way, which leadeth unto life."

11. How do the members of the family respond to the attentions of such a mother? Prov. 31:28.

12. How does Inspiration show the secret of real beauty and attractiveness? Prov. 31:30, 31.

NOTE.—Physical beauty fades with the passing of youth. It is a gift of God to be recognized for His glory; nevertheless, it is but a bodily attribute and may have no corresponding mental, moral, or spiritual merit. God designed that marriage should be a lifetime companionship, and each party to the union should consider whether or not there are enduring traits that will make for happiness and success in the home life. Is a woman both beautiful and godly? Very well. But she will have many temptations that do not beset the path of one with less physical loveliness, but whose countenance bears the beauty of inward righteousness. Give careful attention to the fact that the proverbs are finished with the story of this wonderful woman. In it there is no encouragement for indolence, slovenliness, irritability, or extravagance, nor does it teach that a woman is freed from the responsibility to make herself neat and attractive.

"No literature of any age offers a finer ideal of the wife and mother than this Hebrew poem written not less than 2,500 years ago," writes Dr. Cunningham Geikie. But the same qualities of character, the same womanly virtues, the same capabilities must in every age be the cardinal elements of woman's power, and of woman's worth. Now as then the world bows and will ever bow before the stainless scepter of true womanhood. With this beautiful picture of womanly excellence, the book of Proverbs closes.

II

INTRODUCTORY NOTE TO THE STUDY OF ECCLESIASTES

"The universal consent of antiquity attributed the authorship of Ecclesiastes to Solomon. The title assumed by the writer, 'Son of David, King in Jerusalem,' was considered sufficient warrant for the assertion, and no suspicion of its uncertainty ever crossed the minds of commentators and readers from primitive to medieval times. Whenever the book is referred to, it is always noted as a work of Solomon. The Greek and Latin Fathers alike agree in this matter. The four Gregories, Athanasius, Ambrose, Jerome, Theodoret, Olympiodorus, Augustine, and others, are here of one consent."—*The Pulpit Commentary,* Ecclesiastes, page ii.

The writings of Ellen G. White credit the authorship of Ecclesiastes to Solomon.

"The discipline of David's early experience was lacking in that of Solomon. In circumstances, in character, and in life, he seemed favored above all others. Noble in youth, noble in manhood, the beloved of his God, Solomon entered on a reign that gave high promise of prosperity and honor. Nations marveled at the knowledge and insight of the man to whom God had given wisdom. But the pride of prosperity brought separation from God. . . .

"By his own bitter experience, Solomon learned the emptiness of a life that seeks in earthly things its highest good. . . . In his later years, turning wearied and thirsting from earth's broken cisterns, Solomon returned to drink at the fountain of life. The history of his wasted years, with their lessons of warning, he by the Spirit of inspiration recorded for after generations. And thus, although the seed of his sowing was reaped by his people in harvests of evil, the lifework of Solomon was not wholly lost. For him at last the discipline of suffering accomplished its work."—*Education,* pages 152-154.

Lesson 8, for November 25, 1950

The True Pleasures of Life

LESSON SCRIPTURES: Eccl. 2:1-23; 2 Thess. 1:11, 12.

MEMORY VERSE: "That the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ." 2 Thess. 1:12.

AIM: To teach that the wisdom of the world dictates a self-centered life, with its pride, intemperance, and impurity, and is worthless as compared with the pleasures of divine wisdom.

DAILY STUDY ASSIGNMENT

1. General survey.
2. Study Introductory Note, and ques. 1-3.
3. Review previous day's study, and ques. 4-6.
4. Review previous day's study, and ques. 7-9.
5. Review previous day's study, and ques. 10-13.
6. Study "Worker" notes.
7. General review.

Solomon's Experience With Worldly Pleasures

1. What resolve did Solomon make regarding earthly pleasures? Eccl. 2:1, first part.

2. What were some of the specific pleasures in which he indulged? Eccl. 2:3-10.

NOTE.—Solomon indulged in legitimate as well as sinful pleasures. The first part of the tenth verse shows the willful abandonment with which he pursued any pleasure that appealed to his senses. "From the joy of divine communion, Solomon turned to find satisfaction in the pleasures of sense."—*Prophets and Kings*, page 76.

3. After some twenty years of excessive worldly pursuits, to what conclusion did Solomon come? Eccl. 2:11, 17, last part.

NOTE.—The word translated "vanity" is found 37 times in Ecclesiastes, and only 33 times in the rest of the Old Testament.

"It is the same word as the proper name 'Abel.' . . . It is frequently applied in Scripture to the follies of heathenism (Jer. 14:22, etc.), and also to the whole estate of men (Ps. 39:5, 6; 62:9; 144:4). . . . We may reasonably believe that Saint Paul (Rom. 8:20) had this keynote of Ecclesiastes in his mind."—*Ellicott's Commentary*, on Eccl. 1:2, page 366.

Solomon's Change of View

4. When Solomon finished his experiments, what did he say of the superiority of wisdom over folly? Eccl. 2:13.

NOTE.—"The pleasures of the world promise much, but they deceive at last.

He who seeks in this way to drown the sense of the sad facts of life becomes at last disgusted with his own device. He first suspects, and then discovers himself befooled."—*The Preacher's Homiletic Commentary*, page 24.

"By his own bitter experience, Solomon learned the emptiness of a life that seeks in earthly things its highest good."—*Prophets and Kings*, page 76.

5. What picture of despair seized Solomon as he faced the future after indulgence in folly? Eccl. 2:17.

NOTE.—"The theme of the book is the 'vanity' of everything 'under the sun.' This is first announced, then proved from the preacher's personal experience, and from his wide-reaching observation. Finally . . . he shows that the whole of life is only found as there is recognition of things above the sun as well as of those under the sun—of things spiritual as well as material."—G. Campbell Morgan, in *The Graded Bible*.

6. What did Solomon say are God's best gifts to man? Eccl. 2:24-26.

NOTE.—"True goodness is that which can endure in the sight of God.

"Here we have: 1. A satisfaction for the intellect—'wisdom and knowledge.' 2. A satisfaction for the affections—'Joy.' 3. A satisfaction for the conscience—'Good in His sight.' "—*The Preacher's Homiletic Commentary*, on Eccl. 2:26, page 37.

"1. God gives wisdom—the knowledge of Himself, light to direct in the way of salvation. 2. Knowledge—understanding to discern the operation of His hand; experimental acquaintance with Himself, in the dispensing of His grace and the gifts of His Spirit. 3. Joy; a hundred days of ease for one day of pain; one thousand enjoyments for one privation; and to them that believe, peace of conscience, and joy in the Holy Ghost."—Adam Clarke, *Commentary*, note on Eccl. 2:26, vol. 3, p. 812.

"When a burden bearer desires wisdom more than he desires wealth, power, or fame, he will not be disappointed. Such a one will learn from the Great Teacher not only what to do, but how to do it in a way that will meet with the divine approval."—*Prophets and Kings*, page 31.

A Happy Life on Earth

7. What should be our attitude to life's experiences? Eccl. 12:1; 11:10; Deut. 33:29.

NOTE.—"Many cherish the impression that devotion to God is detrimental to health and to cheerful happiness in the social relations of life. But those who walk in the path of wisdom and holiness find that 'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' 1 Timothy 4:8. They are alive to the enjoyment of life's real pleasures, while they are not troubled with vain regrets over misspent hours, nor with gloom or horror of mind, as the worldling too often is when not diverted by some exciting amusement."—*Counsels on Health*, page 627.

8. In what can one find enjoyment and also glorify God? Eccl. 3:13; 9:10; Deut. 12:18 (last clause); Rom. 12:11.

9. What example have we of rejoicing even under adverse circumstances? 2 Cor. 12:9, 10; Rom. 5:2, 3.

The Secret of Joy

10. What is the greatest source of joy in the life? Isa. 61:10; Luke 10:20; Rom. 14:17.

NOTE.—To know that one's name is in the book of life is the result of personal acquaintance with the Saviour. This brings to the life a deep pleasure and an abiding joy, whatever may be the outward conditions of life. 2 Cor. 7:4.

"Christ dwelling in the soul is a wellspring of joy. For all who receive Him, the very keynote of the word of God is rejoicing."—*Christ's Object Lessons*, page 162.

11. What is the difference between the pleasures of the wicked and the joy of the righteous? Job 20:5; John 15:11; Ps. 16:11.

12. In all our joys and pleasures, what must we ever bear in mind? Eccl. 11:9.

The Greatest Blessings

13. What is the most profitable thing "for the sons of men" to "do under the heaven all the days of their life" (Eccl. 2:3)? Matt. 22:39.

NOTE.—True service to our fellow men brings the greatest reward on earth. Here is the answer to Solomon's question. "Like the first is the second commandment,—'Thou shalt love thy neighbor as thyself.' The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. . . . We are fitted for heaven; for we receive heaven into our hearts."—*Education*, page 16.

Lesson 9, for December 2, 1950

God's Hand in Times and Events

LESSON SCRIPTURES: Eccl. 2:24 to 3:17.

MEMORY VERSE: "To everything there is a season, and a time to every purpose under the heaven." Eccl. 3:1.

AIM: To show that the changing times, seasons, and circumstances of life in each succeeding generation are under God's control; that though they seem often to come unexpectedly, sometimes disagreeably and untimely, they nevertheless are determined by the Supreme Being for the good of all creation.

DAILY STUDY ASSIGNMENT

1. General survey.
2. Ques. 1-3.
3. Review previous day's study, and ques. 4-6.
4. Review previous day's study, and ques. 7-10.
5. Review previous day's study, and ques. 11-14.
6. Study "Worker" notes.
7. General review.

Events in Human Destiny

1. How did Solomon conclude that man should relate himself to God's government of life in this world? Eccl. 2:24-26.

NOTE.—"The unconditional dependence of man on God's government of the world, in all his efforts for happiness, which formed the concluding thought of the preceding discourse (ch. 2:24-26), now becomes the starting point of a new and independent reflection, . . . and its essence is placed in gratefully cheerful enjoyment and a devout use of the earthly blessings bestowed by God. For Divine Providence in its controlling power here below will ever remain obscure and mysterious, so that man, in this its hidden side, can neither alter its course nor observe any other conduct than humble submission and godly fear (verses 9-11, 14, 15)."—Lange, *Commentary,* note on Eccl. 3:1.

2. What did Solomon affirm regarding the events of life which are beyond human control? Eccl. 3:1.

3. What events, which sometimes seem untimely, really come in God's good time? Eccl. 3:2 (first part); Ps. 31:15.

NOTE.—For "my times," etc., in Psalm 31:15, Moffatt has "my fate lies in thy hands;" the Vulgate has "my destinies." Ellicott's comment is: "The vicissitudes of human life are under Divine control, so that the machinations of the foe cannot prevail against one whom God intends to deliver."

"All that has perplexed us in the providences of God will in the world to come be made plain. The things hard to be understood will then find explanation. The mysteries of grace will unfold before us. Where our finite minds discovered only confusion and broken promises, we shall see the most perfect and beautiful harmony. We shall know that infinite love ordered the experiences that seemed most trying."—*Testimonies,* vol. 9, p. 286.

Changing Scenes Among Men and Nations

4. How did Solomon speak of God's control over the rise and fall of nations? Eccl. 3:2, last part; compare Dan. 4:13, 14, 37; Jer. 18:7, 9.

5. What contrasting events come to all men? Eccl. 3:4; 1 Peter 1:6; 2 Cor. 4:17, 18.

NOTE.—There is in this world a restriction upon all our experiences of joy and sorrow. To the believer who is conscious of human shortsightedness and

of the endless wisdom and omniscience of God, the mingled experiences of this life deepen the longing for eternal peace and happiness.

6. What may be a source of comfort to God's people in the midst of war and turmoil? Eccl. 3:8 (last part); Acts 17:26.

NOTE.—"In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will."—*Education,* page 173.

God in Control

7. What question is asked about the benefits of man's labor? Eccl. 3:9.

8. Whose purpose is it that man should be active in labor, even though it is sometimes mixed with travail? Eccl. 3:10.

NOTE.—"God appointed work as a blessing, and only the diligent worker finds the true glory and joy of life."—*The Desire of Ages,* page 72.

9. When Solomon surveyed the present world in the light of an eternal plan with everything occurring at the proper time and place, what conclusion did he draw? Eccl. 3:11.

NOTE.—" 'He hath made everything beautiful in its time;' and true beauty will be secured, not in marring God's work, but in coming into harmony with the laws of Him who created all things, and who finds pleasure in their beauty and perfection."—*Education,* page 198.

"Mr. Darwin asks us to believe that the beautiful adaptations in nature are not in the least due to *design,* but to *the slow operations and decisions of natural selection,* if indeed there can be decision without design. The very colors which man most admires are, according to this school of theorists, in no way representative of *purpose.* That the sky is blue and not scarlet, that the leaves of the landscape are not yellow and the soil not crimson, are the chance evolutions of this mysterious *something,* which has neither intelligence nor beginning of days. The mere suggestion that all this wealth of beauty in varied colors, and proportion in form, and gracefulness of movement, and the tint of the atmosphere, are in any respect an end and not accidental, Mr. Darwin resentfully rejects. They are with him no part of a *plan,* nor are they *intended* to please."—*Butler's Bible Work,* page 465.

10. What do we need to remember amidst the mixed events of life? Rom. 8:28.

"This is my Father's world,
O let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet."
—Maltbie D. Babcock.

Getting Good Out of Life

11. What is the logical result of following God's plan of life? Eccl. 3:12, 13.

NOTE.—"In these words we have a repetition of the conclusion already announced (ch. 2:24) as to the method by which some measure of happiness can be secured by man, but there is a very important addition made to the former declaration. . . . (1) A cheerful enjoyment of the gifts of God, and (2) a benevolent use of them. . . . It is a distinct advance upon the previous utterance, as it introduces the idea of an unselfish use of the gifts which God has bestowed upon us—an employment of them for the benefit of others less fortunately circumstanced than ourselves. . . . ' "Doing good" is in some sense the best way of getting good.' "—*Pulpit Commentary*, page 83.

12. What is said regarding the eternity and purpose of God's doings? Eccl. 3:14.

NOTE.—This is the first reference Solomon makes in Ecclesiastes to the "fear of God" which he had temporarily lost. From now on he makes frequent appeals to fear God.

"Man 'fleeth as a shadow, and continueth not,' 'but the word of our God shall stand forever.' 'The mercy of Jehovah is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them.' "—*Patriarchs and Prophets*, page 754.

13. When the fear of God leaves the heart, what takes its place? Eccl. 3:16.

14. In the final judgment of good and evil, who will be the judge? Eccl. 3:17.

NOTE.—"The sixteenth and seventeenth verses bring out the great doctrine of a future judgment in all its force and clearness. He saw 'under the sun,' in this world, 'the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.' He saw earthly judges partial and unrighteous—wronging the innocent, and clearing the guilty. And God seems to be like them, if we look no further than *this world*. But this leads Solomon to the great utterance of his heart in the seventeenth verse: 'I said *in mine heart, God* shall judge the righteous and the wicked.' The great idea is here *fully* brought out, for which he had been preparing the minds of his hearers—viz.: Since there is incompleteness, and crookedness, and sorrow, and apparent injustice under the sun, and man labors in vain if his prospects terminate with this life, there *must* be a future judgment of the righteous and the wicked; there *is* a future judgment."—*Butler's Bible Work*, page 463.

Lesson 10, for December 9, 1950

A United Church in a Divided World

LESSON SCRIPTURES: Eccl. 4:1-12; 1 Cor. 1:10-13.

MEMORY VERSE: "Two are better than one; because they have a good reward for their labor." Eccl. 4:9.

AIM: To show that notwithstanding the spirit of oppression in the world, unity and co-operation on the part of the children of God make for strength and assure a final reward.

DAILY STUDY ASSIGNMENT

1. General survey.
2. Ques. 1-3.
3. Review previous day's study, and ques. 4-6.
4. Review previous day's study, and ques. 7-10.
5. Review previous day's study, and ques. 11-14.
6. Study "Worker" notes.
7. General review.

Two Classes Among Men

1. What two classes are always found among men? Eccl. 4:1.

2. Who will repay both good and evil? Isa. 59:18; Rom. 12:19.

3. What often enters into men's regard for one another's work? Eccl. 4:4.

NOTE.—The Hebrew word rendered "right" means "dexterity," "success," so this verse shows how unsuccessful men regard the successful.

Envy and Selfishness

4. How was this spirit manifested in the time of Christ? Mark 15:10.

NOTE.—"Envy is the offspring of pride, and if it is entertained in the heart, it will lead to hatred, and eventually to revenge and murder."—*Patriarchs and Prophets*, page 651.

5. What comfort is promised to the oppressed? Job 36:15; Eccl. 5:8.

NOTE.—"It is a fearful thing in anywise to wrong our brother. The cry of the oppressed reaches God, and God cannot rest on His throne until that cry is avenged. Let us not do anything against our brother's rights, freedom, property, conscience, happiness, life, character."—*The Preacher's Homiletic Commentary*, on Psalms, vol. 1, p. 36.

"The accounts of every business, the details of every transaction, pass the scrutiny of unseen auditors, agents of Him who never compromises with injustice, never overlooks evil, never palliates wrong."—*Education*, page 144.

6. What form of dishonesty affects the church, as well as the world? James 5:4.

NOTE.—"These fearful words apply particularly to the wealthy who profess to believe the present truth. The Lord calls them to use their means to advance His cause. . . . The needy have suffered; they have not been blessed by your means."—*Testimonies,* vol. 1, pp. 174, 175.

Godly Contentment

7. What should we seek in preference to envy of the rich? Eccl. 4:6; Psalm 37:7; Phil. 4:11.

NOTE.—"Oh, that we could be satisfied with less heart longings, less striving for things difficult to obtain wherewith to beautify our homes, while that which God values above jewels, the meek and quiet spirit, is not cherished. The grace of simplicity, meekness, and true affection would make a paradise of the humblest home. It is better to endure cheerfully every inconvenience than to part with peace and contentment."—*Testimonies,* vol. 4, p. 622.

8. What kind of contentment should we seek? 1 Tim. 6:6.

NOTE.—Godly contentment is based on faith in God, and is needed by rich and poor alike.

"This faith will penetrate the darkest cloud and bring rays of light and hope to the drooping, desponding soul. It is the absence of this faith and trust which brings perplexity, distressing fears, and surmisings of evil. God will do great things for His people when they put their entire trust in Him. 'Godliness with contentment is great gain.' "—*Testimonies,* vol. 2, p. 140.

Strength in Unity

9. What does Solomon say about the results of co-operation between men? Eccl. 4:9, first part.

10. How is the spirit of unity manifest in the work of the gospel? Isa. 52:7, 8; Rom. 15:6.

11. How does Paul picture the fight for faith on the part of the church against the world? Phil. 1:27.

NOTE.—"The unity of the church is the convincing evidence that God has sent Jesus into the world as its Redeemer. This is an argument which worldlings cannot controvert. Therefore Satan is constantly working to prevent this union and harmony, that unbelievers, by witnessing backsliding, dissension, and strife among professed Christians, may become disgusted with religion and be confirmed in their impenitence. God is dishonored by those who profess the truth while they are at variance and enmity with one another."—*Testimonies,* vol. 5, p. 620.

The Reward of Co-operation

12. What kind of reward comes from co-operation in service? Eccl. 4:9, second part.

13. How does the apostle express the unity which the church should have in all its essential witness and teaching? Eph. 4:4, 5; 1 Cor. 1:10.

14. How did Jesus express the influence of Christian unity on an unbelieving world? John 17:21.

NOTE.—"If ever the Lord has spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each."—*Testimonies,* vol. 9, pp. 169, 170.

Lesson 11, for December 16, 1950

The Right and Wrong Use of our Possessions

LESSON SCRIPTURE: Eccl. 5:9-20; 6:1-12.

MEMORY VERSE: "The sleep of a laboring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep." Eccl. 5:12.

AIM: To teach that the toil of amassing wealth for selfish gratification alone leads to distress of mind and body and the loss of eternal life at last, and that means used unselfishly and for the glory of God "is good for man in this life."

DAILY STUDY ASSIGNMENT

1. General survey.
2. Ques. 1-3.
3. Review previous day's study, and ques. 4-6.
4. Review previous day's study, and ques. 7-10.
5. Review previous day's study, and ques. 11-13.
6. Study "Worker" notes.
7. General review.

The Blessings of Labor

1. In what words is the tilling of the soil shown to be useful to all men? Eccl. 5:9.

2. What great blessing does the laborer enjoy? Eccl. 5:12, first part.

NOTE.—"Those who are always busy, and go cheerfully about the performance of their daily tasks, are the most happy and healthy. The rest and composure of night brings to their wearied frames unbroken slumber. The Lord knew what was for man's happiness when He gave him work to do."—*Testimonies,* vol. 2, p. 529.

3. How is the nobility of labor taught in the New Testament? 1 Thess. 4:11; Eph. 4:8.

NOTE.—"By precept and example, Christ has dignified useful labor."—*Fundamentals of Christian Education,* page 418.

"Labor is a blessing. It is impossible for us to enjoy health without labor."—*Ibid.*, page 40.

The Folly of Idleness

4. What eventually happens as the result of habitual idleness? Eccl. 10:18.

5. What will overtake the slothful man? Prov. 6:10, 11.

NOTE.—"One of the surest safeguards against evil is useful occupation, while idleness is one of the greatest curses; for vice, crime, and poverty follow in its wake. Those who are always busy, who go cheerfully about their daily tasks, are the useful members of society. In the faithful discharge of the various duties that lie in their pathway, they make their lives a blessing to themselves and to others. Diligent labor keeps them from many of the snares of him who 'finds some mischief still for idle hands to do.' "—*Counsels to Teachers,* page 275.

6. What strong words does Paul use regarding deliberate idleness? 2 Thess. 3:10-12.

NOTE.—"Misguided souls have taught that the attainment of true holiness carries the mind above all earthly thoughts, and leads men to refrain wholly from labor. Others, taking extreme views of certain texts of Scripture, have taught that it is a sin to work,—that Christians should take no thought concerning the temporal welfare of themselves or their families, but should devote their lives wholly to spiritual things. The teaching and example of the apostle Paul are a rebuke to such extreme views."—*The Acts of the Apostles,* page 348.

The Love of Riches

7. How is the vanity (emptiness) of the love of money shown? Eccl. 5:10.

NOTE.—"Riches and worldly honor cannot satisfy the soul. Many among the rich are longing for some divine assurance, some spiritual hope. Many long for something that will bring to an end the monotony of their aimless lives. . . .

"Among the victims of want and sin are found those who were once in possession of wealth. Men of different vocations and different stations in life have been overcome by the pollutions of the world, by the use of strong drink, by the indulgence of lust, and have fallen under temptation."—*The Ministry of Healing,* page 210.

8. What problem arises from increase of riches? Eccl. 5:11.

9. What further evils come from hoarded riches? Eccl. 5:13, 14.

NOTE.—Readers of John Bunyan's *Pilgrim's Progress* will recall this passage: "Then said Christiana, 'Oh, deliver me from this muck rake!' 'That prayer,' said the interpreter, 'has lain by till it is almost rusty.' 'Give me not riches,' (Prov. 30:8) is scarce the prayer of one of ten thousand."

"In the midst of prosperity lurks danger. Throughout the ages, riches and honor have ever been attended with peril to humility and spirituality. It is not the empty cup that we have difficulty in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause sorrow; but it is prosperity that is most dangerous to spiritual life. Unless the human subject is in constant submission to the will of God, unless he is sanctified by the truth, prosperity will surely arouse the natural inclination to presumption." —*Prophets and Kings,* pages 59, 60.

10. What is said of the whole life of the man who selfishly uses his wealth? Eccl. 5:17; 6:1-6.

11. What limitations are placed upon our control of earthly possessions? Eccl. 5:15, 16.

The Enjoyment of Our Possessions

12. What should a man do with the possessions God has given him? Eccl. 5:18-20.

NOTE.—"God gives every man, in the course of His providence, the necessaries of life; and it is His will that he should thankfully use them. . . . Without them [these necessaries] his life cannot subsist; and earthly blessings are as truly the portion of his body and animal life, as the salvation of God is the portion of his soul."—Adam Clarke, *Commentary,* note on Eccl. 5:18, vol. 8, p. 820.

13. To what satisfactory use should we put our earthly possessions? 1 Tim. 6:17, 18.

NOTE.—"The sharing of true wealth does not diminish our own possession, but increases it, and increases our joy in it. . . . There is no selfishness in true wealth; and there is probably no joy comparable to the privilege of being allowed to contribute to the well-being and welfare and advance of humanity." —Sir Oliver Lodge, *Science and Human Progress,* page 25.

Are Your Plans Made for a
Generous Thirteenth Sabbath Offering, December 30?
The Isles of the Pacific Wait for the Gospel

Lesson 12, for December 23, 1950

Some Manifestations of Wisdom

LESSON SCRIPTURE: Ecclesiastes 8.

MEMORY VERSE: "Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed." Eccl. 8:1.

AIM: To show that "the wisdom that is from above" manifests itself in the daily walk of those who have fully accepted Christ as the indwelling power of a regenerated life.

DAILY STUDY ASSIGNMENT

1. General survey.
2. Ques. 1-3.
3. Review previous day's study, and ques. 4-7.
4. Review previous day's study, and ques. 8-10.
5. Review previous day's study, and ques. 11-13.
6. Study "Worker" Notes.
7. General review.

External Signs

1. What pertinent questions show the importance of the proper evaluation of things? Eccl. 8:1, first part.

2. How did Jesus associate the correct interpretation of the signs of the times with the state of men's hearts? Matt. 16:3.

3. What is said about the effects of wisdom of heart and mind and the outward appearance? Eccl. 8:1 (last part); Prov. 21:29; Isa. 3:9.

NOTE.—"Folly, in the form of selfishness, imparts a fierce aspect to the features but wisdom graces them with a superior refinement."—*The Preacher's Homiletic Commentary,* on Eccl. 8:1, page 118.

"'A man's wisdom maketh his face to shine.' Every state of the heart shines through the countenance; but there is such an evidence of the contented, happy, pure, benevolent state of the soul in the *face* of a truly pious man, that it must be observed, and cannot be mistaken. . . . Who has ever been deceived in the appearance of the face that belonged to a savage heart?"—Adam Clarke, *Commentary,* note on Eccl. 8:1, vol. 3, p. 826.

Wisdom in Attitude Toward Authorities

4. What is the counsel of wisdom regarding allegiance to governments? Eccl. 8:2.

NOTE.—"I saw that if there is anyone on earth who can consistently testify under oath, it is the Christian. He lives in the light of God's countenance. He grows strong in His strength. And when matters of importance must be decided by law, there is no one who can so well appeal to God as the Christian.

. . . If Jesus in His teachings to His disciples referred to the judicial oath, He would have reproved the high priest, and there enforced His teachings, for the good of His followers present. Satan has been pleased that some have viewed oath taking in a wrong light; for it has given him opportunity to oppress them and take from them their Lord's money."—*Testimonies,* vol. 1, pp. 202, 203.

5. By whom are the higher powers appointed? Rom. 13:1, 2.

6. What two things in our attitude to earthly powers are discerned by the wise man's heart? Eccl. 8:5 (last part); Matt. 10:19.

NOTE.—"It is a matter of great importance to be able to discern *when* and *how* both to speak and act; but when *time* and *manner* are both determined, the matter comes next. *What* shall I speak? *What* shall I do? *When, how,* and *what,* answer to *time, manner,* and *matter.* To discern all these, and act suitably, is a lesson for a *philosopher,* and a *study* for a *Christian.*"—Adam Clarke, *Commentary,* note on Eccl. 8:5, vol. 3, p. 826.

"It is the very essence of all right faith to do the right thing at the right time. God is the great Master Worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence and channels of working. If His people are watching the indications of His providence, and stand ready to co-operate with Him, they will see a great work accomplished. Their efforts, rightly directed, will produce a hundredfold greater results than can be accomplished with the same means and facilities in another channel where God is not so manifestly working."—*Testimonies,* vol. 6, p. 24.

7. What is the proper Christian attitude to all rulers? 1 Tim. 2:1-4.

Our Attitude Toward Unforeseen Events

8. What sometimes brings trouble to man? Eccl. 8:6, 7.

NOTE.—The ungodly are often full of foreboding as they think of an unknown future with its retributions. By contrast, the righteous are not "anxious for the morrow." "If you have given yourself to God, to do His work, you have no need to be anxious for tomorrow. He whose servant you are, knows the end from the beginning. The events of tomorrow, which are hidden from your view, are open to the eyes of Him who is omnipotent. . . . When we really believe that God loves us, and means to do us good, we shall cease to worry about the future."—*Mount of Blessing,* page 149.

9. How is the helplessness of men shown in respect to death? Eccl. 8:8.

NOTE.—To men without faith in God, death is a dreaded mystery, beyond which all is uncertainty and gloom. To the righteous, however, death is a brief sleep until the sounding of the last trump that brings the resurrection to eternal life.

10. What emboldens wicked men in their evil work? Eccl. 8:11.

11. Why is there apparent delay in the final execution of judgment on men? 2 Peter 3:9.

NOTE.—Delay is a purely human misconception. As such it emboldens the wicked. Nevertheless, it reveals to those who are anxious to do God's will a certainty of execution, and it ensures that none lose the opportunity of coming to repentance while probation lingers.

Assurance to the God-Fearing

12. Regardless of the various experiences that befall both righteous and wicked, what assurance is given concerning those who fear God? Eccl. 8:12, 13.

13. What was Solomon's attitude toward man's inequalities in the earth? Eccl. 8:14.

NOTE.—"All things work together for good to them that love God." We may mistake God's thought entirely. The pains which He sends upon the good for discipline, we may mistake for retribution. The good things He sends upon the wicked may be for their moral trial, and in no sense a proof of His approbation. So that which appears to us as inequality in God's justice is in reality all a part of His divine plan.

Lesson 13, for December 30, 1950

The Final Summary and Forecast of Life

LESSON SCRIPTURES: Eccl. 9:1-18; 10:5-7; 12:1, 13.

MEMORY VERSE: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10.

AIM: To teach that life's end depends on the way it is lived. God's commandments are the foundation on which every life is to be planned, every duty to God and man fulfilled.

DAILY STUDY ASSIGNMENT

1. General survey.
2. Ques. 1-3.
3. Review previous day's study, and ques. 4-6.
4. Review previous day's study, and ques. 7-10.
5. Review previous day's study, and ques. 11-13.
6. Study "Worker" notes.
7. General review.

Like Things Befall All Men

1. His perplexity regarding God's dealings with men removed, what precious truth does Solomon declare? Eccl. 9:1; 1 Thess. 3:3; Ps. 80:5.

NOTE.—The expression, "I considered in my heart even to declare all this," came at the period of disillusionment and repentance in his life.

"He could never hope to escape the blasting results of sin; he could never free his mind from all remembrance of the self-indulgent course he had been pursuing; but he would endeavor earnestly to dissuade others from following after folly. He would humbly confess the error of his ways, and lift his voice in warning lest others be lost irretrievably because of the influences for evil he had been setting in operation. The true penitent does not put his past sins from his remembrance. He does not, as soon as he has obtained peace, grow unconcerned in regard to the mistakes he has made. He thinks of those who have been led into evil by his course, and tries in every possible way to lead them back into the true path."—*Prophets and Kings,* page 78.

2. What does Solomon say regarding like things befalling both the righteous and the wicked? Eccl. 9:2, 3.

3. In what way should God's treatment of just and unjust affect our attitude toward men? Matt. 5:45.

NOTE.—"In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. 'He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' This ideal of ministry God has committed to His Son. Jesus was given to stand at the head of humanity, that by His example He might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus He lived the law of God, and by His example showed how we are to obey it."—*The Desire of Ages,* page 649.

Life Is Better Than Death

4. How does Solomon now praise life in comparison with death? Eccl. 9:4.

5. What is said of man's condition in death? Eccl. 9:5, 6.

6. What great event will terminate the unconscious sleep of death? 1 Thess. 4:14-16.

Present Life a Preparation for the Future

7. How does Solomon now discriminate between loving the world supremely and the temperate enjoyment of its legitimate pleasures? Eccl. 9:7-9.

NOTE.—The "sentence of judgment" in 1 Kings 11:11, 12 had awakened Solomon as from a dream. He was not able to escape the mark and penalties

of his years of folly, but he repents and now seeks to teach the people true knowledge and the fear of God. (See *Prophets and Kings,* pages 77-79.)

8. What thoroughness should characterize all that we do in this life? Eccl. 9:10.

9. What disappointments should we be prepared to endure in this life? Eccl. 9:11.

The Value of Wisdom

10. What parable illustrates the value of wisdom and its neglect by men? Eccl. 9:14-18.

11. In the faulty administration of an unwise ruler, how were unworthy men promoted and worthy men rejected? Eccl. 10:5-7.

12. What safe counsel is given youth regarding the enjoyment of pleasure? Why should God always be remembered? Eccl. 12:1.

13. What was the grand conclusion of Solomon's counsel? Eccl. 12:13.

NOTE.—"Every man's work passes in review before God, and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel. The law of God is the standard by which the characters and the lives of men will be tested in the judgment. Says the wise man: 'Fear God, and keep His commandments: for this is the whole duty of man.' "—*The Great Controversy,* page 482.

"We are under solemn, sacred covenant to God to bring up our children for Him and not for the world; to teach them not to put their hands into the hand of the world, but to love and fear God, and to keep His commandments."—*Testimonies,* vol. 6, p. 127.

"A faithful obedience to God's requirements will have a surprising influence to elevate, develop, and strengthen all man's faculties. Those who have in youth devoted themselves to the service of God, are found to be the men of sound judgment and keen discrimination. And why should it not be so? Communion with the greatest Teacher the world has ever known, strengthens the understanding, illuminates the mind, and purifies the heart—elevates, refines, and ennobles the whole man. 'The entrance of Thy words giveth light; it giveth understanding unto the simple.' "—*Messages to Young People,* page 65.

SABBATH SCHOOL LESSONS FOR THE FIRST QUARTER

Sabbath school members who have failed to receive a senior *Lesson Quarterly* for the first quarter of 1951, the following outline will help in studying the first lesson. You will thus be able to follow daily study.

The general topic of the lessons is "Last-Day Events." Lesson 1, for January 6, is entitled "The Fall of Empires." The memory verse is 2 Peter 1:19. The main study help is *Daniel and the Revelation,* 1944 edition, pages 29-69. The texts to be studied are:

Ques. 1. Isa. 46:9, 10.
Ques. 2. 2 Peter 1:19.
Ques. 3. Dan. 2:28.
Ques. 4. Dan. 2:36-38.
Ques. 5. Dan. 5:22-28; Isa. 13:19-22.
Ques. 6. Dan. 2:39.
Ques. 7. Acts 17:16.
Ques. 8. Dan. 2:40; Rom. 1:21-32.
Ques. 9. Ps. 9:17.
Ques. 10. Dan. 2:41-43.
Ques. 11. Dan. 2:35, 45.
Ques. 12. Dan. 2:34, 44; Matt. 21:42, 44; Ps. 2:7-9.
Ques. 13. Rev. 19:11-16; Isa. 11:4.
Ques. 14. Dan. 2:35 (last part); Isa. 11:9.
Ques. 15. John 3:3-5.

THIRTEENTH SABBATH OFFERING

December 30, 1950—Far Eastern Division

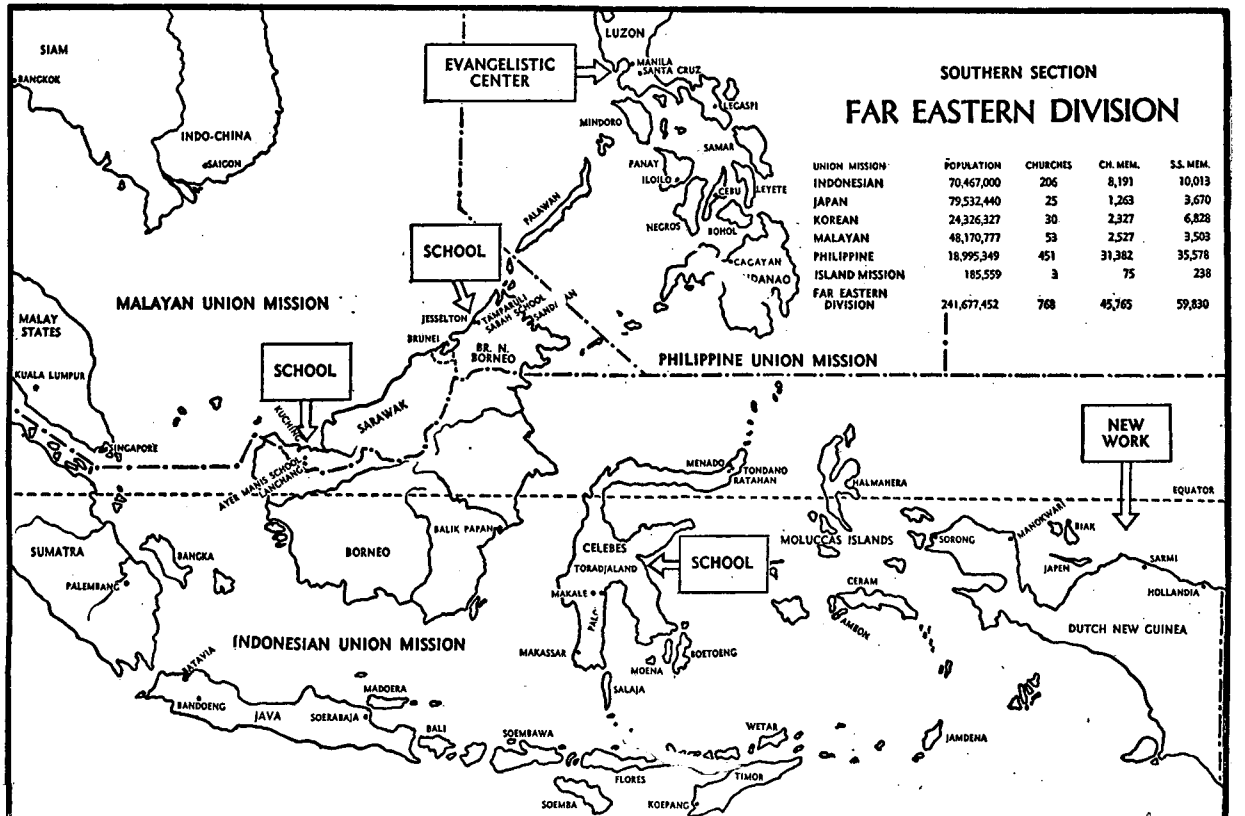
"The isles shall wait for His law," we read in the Scriptures. This is being literally fulfilled in the islands of the Far Eastern Division. Great is the need in this field to carry the gospel to the multitudes still waiting. This the Sabbath school members are privileged to do through generous offerings toward the Thirteenth Sabbath Offering. Two schools already established, one in North Borneo and the other in Sarawak, are operating with most meager facilities. These schools are our hope for training workers to teach their own people, and by our gifts we can do much to make this possible.

Today the long-closed eastern part of the vast island of New Guinea is open to us. Mission work has been started there, and a portion of the overflow offering is dedicated to the giving of the gospel in this promising territoy.

The most needy and neglected area on the island of Celebes is that of Toradjaland. The people here should also be given an opportunity to hear the gospel story, and missionaries should be sent that schools may be established and Sabbath schools organized.

When we gave to the Far Eastern Division the first quarter of 1949, the overflow offering amounted to $39,688.01, which went toward establishing headquarters on the island of Guam and for opening up medical work in Hiroshima, Japan.

A liberal offering by all Sabbath school members for the worthy projects in the Pacific islands will bring the light of the gospel to multitudes who are now in darkness.



UNION MISSION	POPULATION	CHURCHES	CH. MEM.	S.S. MEM.
INDONESIAN	70,467,000	206	8,191	10,013
JAPAN	79,532,440	25	1,263	3,670
KOREAN	24,326,327	30	2,327	6,828
MALAYAN	48,170,777	53	2,527	3,503
PHILIPPINE	18,995,349	451	31,382	35,578
ISLAND MISSION	185,559	3	75	238
FAR EASTERN DIVISION	241,677,452	768	45,765	59,830

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