

No record of winter

INTERNATIONAL SABBATH-SCHOOL QUARTERLY

Sabbath-School Lessons on

GOD'S KINGDOM IN THIS WORLD

FOR SENIOR CLASSES

FOURTH QUARTER, 1903

No. 34

Oakland, California, October 1, 1903

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20 cents per year

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SABBATH-SCHOOL LESSONS

ON

GOD'S KINGDOM IN THIS WORLD

FOR SENIOR CLASSES

Fourth Quarter, 1903

Introductory Note.

The lessons, as outlined for study, should be considered simply as a framework. Let the texts of Scripture cited be read, studied, and, as far as possible, committed to memory. Next, get the logical connection of these texts clearly in mind. Then let the practical and spiritual truth of each lesson—the coming of the promised Seed to restore this world to its rightful King—become a part of our personal experience. We shall then pray from the heart, “Thy kingdom come.” He will then see in us “His seed.” We shall then be fully “translated out of the kingdom of darkness, into the kingdom of His dear Son.”

LESSON I.—Adam as Sub-Ruler in God's Kingdom.

OCTOBER 3, 1903.

Memory Text.—“For God is the King of all the earth; sing ye praises with understanding.” Ps. 47:7.

Questions.

1. To whom and how fully was the dominion of this earth given? Gen. 1:26.

The offerings for this quarter go to the most needy fields.

2. What commission was given to Adam and Eve? How much of the earth were they to subdue? Gen. 1:28.
3. What object lesson did the Lord give them of what He designed the whole earth should become? Gen. 2:8.
4. What did the Lord cause to grow in this garden? Gen. 2:9.
5. By obedience to what command was man to acknowledge that God was the supreme Ruler of the world? Gen. 2:16, 17.
6. By acknowledging God's claim to this one tree, what would man have acknowledged concerning everything which the Lord had made?
7. What was the first insinuation of doubt, received into the human heart, concerning the goodness and love of God? Gen. 3:1.
8. This doubt, cherished in the heart, prepared the way for what more bold assertion by the tempter? Gen. 3:4. Note 1.
9. What character did that statement attribute to God?
10. Whose character was thus attributed to God? John 8:44.
11. By what still stronger statement did the serpent misrepresent the character of God? Gen. 3:5.
12. What did the woman then see? Gen. 3:6.
13. What enabled the woman, and what enables others, to see that which does not exist? 2 Cor. 11:3.

We expend sixty per cent of our efforts upon four per cent of our field.

14. To what state of wickedness did this first act of disobedience lead? Gen. 6:5.

15. What did the Lord then say He would do? Verse 7.

16. What promise had He already made? How much was included in that promise? Gen. 3:15. Note 2.

Notes.

1. Temptation is not sin, but the moment we allow an insinuation of doubt to find a lodging-place in the heart, and begin to parley with the tempter,—begin to reason that, perhaps, the wicked thing is right,—we are on the enemy's ground; and by his cunning and deception, practised for six thousand years, he will make wrong appear right. The Lord has given us one sure and safe weapon with which we can successfully meet every temptation of Satan, "It is written." That weapon of defense has been tested and proved by One who met and conquered in every temptation that can ever come to humanity.

2. The whole plan of human redemption, which is revealed in the Bible, and which "will be the song and the science of the redeemed throughout the ceaseless ages of eternity," is included in the promise of the seed which was to bruise the serpent's head. Adam had gone into bondage to Satan, and had forfeited to him all the rulership and dominion with which he had been entrusted. This promise of the seed is a pledge to the universe that God will never relinquish His kingship of this world. That kingship, perpetuated through the promised Seed, will be the central thought running through this quarter's lessons.

"One dollar now is of more value to the work than ten dollars will be at some future period."

LESSON II.—Noah as Sub-Ruler in God's Kingdom.

OCTOBER 10, 1903.

Memory Text.—"For the Lord most high is terrible; He is a great King over all the earth." Ps. 47:2.

Questions.

1. What position did Satan gain by his usurpation of the rulership and dominion given to Adam? John 12:31, 14:30, 16:11. Note 1.

2. When the usurper of God's kingdom in this world had so far succeeded in his work of ruin that it became necessary to drown the world by a flood, what provision did the Lord make for its perpetuation through the promised Seed? Gen. 6:7, 8.

3. How is the condition of the earth at that time described? Verses 11, 12.

4. What declaration did the Lord make to Noah? Verses 13, 17.

5. What provision did the Lord instruct Noah to make for the preservation of himself and family? Gen. 6:14, 15.

6. In this provision, what was the Lord establishing with Noah? Verse 18. Note 2.

7. After the flood, what rulership and dominion was given to Noah? Gen. 9:2.

8. What command was repeated to Noah and his sons? Gen. 9:1. (Compare Gen. 1:28.)

9. How fully was this command carried out? Gen. 9:18, 19; 10:32.

Nine-tenths of the women of India never heard of a Saviour.

10. By whom did Satan seek to organize a government in this world after his own mind? Gen. 10:8-11. Note 3.

11. What plan was organized with the intent of overthrowing God's purpose that the whole earth should be peopled? Gen. 11:1-4. (Repeat verse 4.)

12. How did the Lord make this effort to defeat His purpose the means of its accomplishment? Gen. 11:5-8. (Repeat verse 8.)

13. How fully did the world again depart from God and go into apostasy and idolatry? Joshua 24:2. Note 4.

Notes.

1. "Of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. Through the sin of Adam and Eve, the whole human race was involved in bondage to Satan. "Who-soever committeth sin is the servant of sin." John 8:34. By bringing Adam into bondage to himself, and usurping his rulership and dominion, Satan gained the position of "prince of this world." God had not given to Adam an absolute rulership of this world, and, as Adam could forfeit to Satan only that which had been entrusted to him, the great controversy through all the ages of sin has been, and will be till the close, between God and Satan as to whose rulership of this world will ultimately prevail. And as it was to be through the promised Seed that the rightful kingship was to be perpetuated in this world, the controversy has been directly between Christ and Satan.

2. The covenant which the Lord established with Noah, in preserving him alive to perpetuate the race, when he was about to destroy all flesh, was that recorded in Gen. 3:15, that "the Seed of the woman shall bruise the serpent's head."

3. The Revised Version makes the meaning of verse 11 clearer:

The needs of the cause of God are world wide.

"Out of the land he [Nimrod] went forth into Assyria, and builded Nineveh."

4. The statement (Joshua 24:2) that Terah, the father of Abraham, dwelt on the other side of the flood, and the statement in verse 3, that Abraham was taken from the other side of the flood, should be understood as meaning the other side of the River Euphrates. The Revised Version renders it, "Your fathers dwelt of old time beyond the river." See also Joshua 1:4.

LESSON III.—*The Call of Abraham.*

OCTOBER 17, 1903.

Memory Text.—"For the Lord is our defense; and the Holy One of Israel is our King." Ps. 89:18.

Questions.

1. After the flood when the whole world had again departed from God, and had gone into idolatry and sin, why could not the Lord again destroy the world by a flood? Gen. 9:9-17. (Repeat verse 11.)

2. What provision was then made for the fulfilment of the promise that the Seed of the woman should bruise the serpent's head? Joshua 24:2, 3.

3. From whom, and to what place, was Abraham called to go? Gen. 12:1.

4. How did he respond to this call? Heb. 11:8.

5. How was the promise made to Adam, that the Seed of the woman should bruise the serpent's head, repeated to Abraham, and enlarged upon? Gen. 12:2, 3.

6. What was comprised in this covenant made with Abraham?" Gen. 13:14-16.

7. What was "His oath unto Isaac?" Gen. 26:3, 4.

The Son of God beggared Himself to enrich us.

8. How was this covenant "confirmed to Jacob for a law"? Gen. 28:10-15. (Repeat verses 13, 14.)
9. How was it "confirmed to Israel for an everlasting covenant"? Gen. 35:9-12.
10. Repeat Ps. 105:8-12.
11. Who were associated with Abraham, Isaac, and Jacob, in the promise?
12. Who is the Seed referred to in all these promises? Gal. 3:16.
13. Through whom alone was Abraham to look for the promised Seed? Gen. 21:12.
14. Tell the wonderful story of the trial of Abraham's faith. Gen. 22:1-18.
15. Repeat Heb. 11:17-19.

LESSON IV.—*Israel's Mission as a Nation.*

OCTOBER 24, 1903.

Memory Text.—"And He said, It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth." Isa. 49:6.

Questions.

1. What did the Lord promise to make of Abraham and his seed? Gen. 12:2.
2. When did the Lord fix the boundary limits of the nations? Deut. 32:8, 9.
3. According to what were these boundary limits fixed? Note I.

Prayerfully consider the unentered fields.

4. What besides the boundary limits of every nation has been predetermined? Acts 17:26.

5. What decides the time limit of every nation that has existed, or that ever will exist? Acts 17:27. Note 2.

6. What did the Lord fix as the boundary limits of the nation which He promised to make of Abraham and his seed? Rom. 4:13.

7. What did He establish as the time limit of that kingdom? Ps. 81:13-15. Note 3.

8. What did the Lord design the nation of Israel should be to all the other nations of the earth? Isa. 49:6; Acts 13:46, 47; Deut. 4:67. Note 4.

9. What did the Lord foretell Abraham would befall his posterity? Gen. 15:13.

10. What did the Lord promise Abraham should take place at the end of that period? Gen. 15:14.

11. Did the Israelites go out of Egypt at the right time to fulfil this promise? Ex. 12:41. Note 5.

Notes.

1. "He sets the bounds of the people [nations] according to the number of the children of Israel." God has always had Israel in mind. All who will be saved from this world will constitute the Israel of God, the exact number that was in "His eternal purpose," "which was given us in Christ Jesus, before the world began." God's one and only purpose in the existence of nations in this world is that that number which will constitute Israel shall be gathered out.

2. "That they might seek the Lord." Whenever a nation reaches that point in its history that men can no longer have the

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

opportunity of seeking the Lord, the Lord has no further use for that nation, and it comes to its end.

3. "But their time should have endured forever." All who study these lessons closely will see that the Lord made every provision, first, that His kingdom in this world might have been eternally established, with Adam as its head; second, Adam having failed, after the flood provision was made for the establishment of the kingdom, with Noah as head; third, up to this time there had been no organized kingdom in the world, and the controversy was between God and Satan as to who should be king, and if the subjects of the rightful Sovereign had proved true and loyal to Him, His kingdom would have prevailed; fourth, under Nimrod, Satan endeavored to set up his form of organized government in the world, and the overthrow of that effort was the origin of nations as they have existed in this world; fifth, in the nation of Israel, with God Himself as King, the Lord sought to set up His form of organized government, in territory usurped by Satan; sixth, if the nation of Israel had been true and loyal to God and kept His commandments, He would have subdued every enemy, given them the whole earth, and "their time should have endured forever;" seventh, in God's eternal purpose provision was made, through the promised Seed, to meet every emergency and every failure on man's part, "to the end the promise might be sure to all the seed." When the plan is all worked out, God will set up His throne on this earth, and every subject who shall have proved true and loyal to the principles of His government will then "possess the kingdom under the whole heaven."

4. As Christ is the light of the world, so His church is set to be the light of the world. The Lord designed, through the nation of Israel, through the principles of His government, to reveal His character to all other nations in the world. If Israel had been true to God and His government, they would have shed

Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

the light of the glory of God upon all the world, and would have unmasked the character of Satan and his government.

5. Abraham went down to Egypt 1921 B. C. (Gen. 12:10, see date in margin.) Four hundred and thirty years would reach to 1491. Not only did they go out in that year, but on the "selfsame day of that year." Ex. 12:41, marginal date. "Like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. 'Afterward,' He said, 'shall they come out with great substance.' Against that word all the power of Pharaoh's proud empire battled in vain. 'On the selfsame day,' appointed in the divine promise, 'it came to pass that all the hosts of the Lord went out from the land of Egypt.'"—*Desire of Ages*, page 35.

LESSON V.—*The Seventy Years' Captivity in Babylon.*

OCTOBER 31, 1903.

Memory Text.—"Nevertheless He regarded their affliction, when he heard their cry; . . . He made them also to be pitied of all those that carried them captives." Ps. 106:44, 46.

Questions.

1. After coming out of Egypt, how long was it before the children of Israel entered the land of Canaan? Acts 13:17-19.

2. How long did they continue to faithfully serve the Lord? Judges 2:7.

3. What did they do after Joshua's death? Judges 2:11-13.

"*The advent message to the world in this generation*"—our watchword.

4. What was the result of the protecting hand of the Lord being withdrawn from them? Judges 2:14, 15.

5. What means of deliverance did the Lord, in mercy, raise up for them? Judges 2:7.

6. How long were they ruled by judges? Acts 13:20.

7. At the close of Samuel's life, what did the people demand? 1 Sam. 8:4, 5.

8. In their demand for a king, whom were they rejecting as king? 1 Sam 8:7.

9. In His compassion, how did the Lord seek to bring them back to Him and to the high calling to which He had called them? 2 Chron. 36:15.

10. How long did they continue to depart from the Lord and refuse to walk in His ways? 2 Chron. 36:16.

11. When "there was no remedy"—no other remedy—what did the Lord permit to come upon them? Jer. 25:8, 9, 11.

12. What did the Lord promise to do for them at the close of the seventy years? Jer. 29:10.

LESSON VI.—The Restoration of Israel to Their Own Land.

NOVEMBER 7, 1903.

Memory Text.—"Save us, O Lord our God, and gather us from among the heathen, to give thanks unto Thy holy name, and to triumph in Thy praise." Ps. 106:47.

Questions.

1. When did the seventy years' Babylonian captivity begin? Jer. 29:10 (marginal date). Note 1.

"There shall be delay no longer"—our confidence.

2. Beginning B. C. 606, when would the seventy years terminate? Ans.—B. C. 536.

3. In B. C. 538, two years before the seventy years ended, whose attention was called to the subject? Dan. 9:1, 2.

4. In the first year of Cyrus, B. C. 536, how had the providence of God prepared the way for Israel to be delivered from bondage? Ezra 1:1-4. Note 2.

5. How many returned to Jerusalem, under this proclamation of Cyrus? How many might have returned? Ezra 2:1, 64, 65. Note 3.

6. What difficulties attended the effort to rebuild Jerusalem? Ezra 4:4, 5.

7. What special concern did the prophet Daniel manifest regarding the carrying forward of God's purpose for Israel? Dan. 10:1, 3.

8. What assurance was given Daniel, at the close of his three weeks' praying? Dan. 10:10-12. Repeat verse 12.

9. Why was the answer to Daniel's prayer delayed? Dan. 10:13. Note 4.

10. How complete was their restoration to their own land in B. C. 445? Neh. 7:73; 8:1.

11. What is the date of the latest prophecy concerning the return of the Jews to their own land? Zech. 12:6-8. Marginal date, B. C. 487.

12. How many years after the latest prophecy concerning their restoration, were they fully restored to

"Lift up your eyes and look on the fields; for they are white already to harvest."

their own land? How complete and lasting might that restoration have been? Ps. 81:13-15. Note 5.

Notes.

1. In the year 606 B. C., Nebuchadnezzar carried the children of Israel to Babylon as captives.

2. "The Lord stirred up the spirit of Cyrus king of Persia." In His providence, Daniel held a high position in the king's court. Having knowledge that the seventy years were expiring, and having influence with the king, Daniel, no doubt, not only informed him that the prophecy indicated that the seventy years were fulfilled, but that God had foretold that Cyrus himself was the man who "shall perform all My pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. 44:28.

3. Under this proclamation of Cyrus, 42,360 of the Jews are said to have returned. But a careful study of that decree (Ezra 1:1-4) shows that ample provision was made that every Jew on the face of the earth might have hastened his steps toward his own land. Any Jew, living in any part of Cyrus' dominion, which was "all the kingdoms of the earth," who was too poor to go to Jerusalem, was to be provided, by "the men of his place," with all the money he needed for the journey, and sufficient to make an offering to the house of God when he got there.

4. The answer to Daniel's prayer involved some action on the part of the king of Persia. The enemies of Israel were attempting to frustrate God's purposes. "Ah, how little do we realize what is going on in the unseen world in relation to human affairs! Here, as it were, the curtain is for a moment lifted, and we catch a glimpse of the movements within. Daniel prays. The Creator of the universe hears. The command is issued to Gabriel to go to his relief. But the king of Persia must act before Daniel's prayer is answered, and the angel hastens to the Persian king. Satan, no doubt, musters his forces to oppose.

The offerings for this quarter go to the most needy fields.

They meet in the royal palace of Persia. All the motives of selfish interest and worldly policy which Satan can play upon he doubtless uses to the best advantage to influence the king against compliance with God's will, while Gabriel brings to bear his influence in the other direction. The king struggles between conflicting emotions. He hesitates, he delays. Day after day passes away, yet Daniel prays on. The king still refuses to yield to the influence of the angel; three weeks expire, and, lo, a mightier than Gabriel takes His place in the palace of the king, and Gabriel appears to Daniel to acquaint him with the progress of events."—*Daniel and Revelation*, page 218.

5. The latest prophecy concerning the return of the Jews to their own land was spoken in B. C. 487. In B. C. 445, forty-two years this side the latest prophetic utterance concerning their return, they were fully restored to their own land, and every promise made to that people was fulfilled on the Lord's part. Every promise made to that people was on condition of their keeping His commandments. If they had fulfilled their part, the promise would have been fulfilled to them that "every place whereon the soles of your feet shall tread shall be yours. . . . There shall no man be able to stand before you; for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as He hath said unto you." Deut. 11:24, 25; Ps. 81:13-15.

LESSON VII.—*God's Promises and Israel's Failure.*

NOVEMBER 14, 1903.

Memory Text.—"What could have been done more to My vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Isa. 5:4.

Questions.

1. What high and exalted position did the Lord call the nation of Israel to occupy? Acts 13:47.

We expend sixty per cent of our efforts upon four per cent of our field.

2. In order for that nation to shed its light and blessing upon all the surrounding nations, what position among other nations must it occupy? Ans.—They must be high above all other nations. Deut. 28:13.

3. So long as Israel occupied her God-given position, what would other nations say of her? Deut. 4:6-8.

4. What did Israel covenant to do? Deut. 26:17.

5. What did the Lord covenant to do for them? Deut. 26:18, 19.

6. Would this give them a position of world-wide influence? Deut. 28:1, 9, 10, 12, 13.

7. When they demanded a king to reign over them, were they aspiring to a higher position than the Lord, their King had promised them? 1 Sam. 8:19, 20.

8. In their efforts to be like the other nations, to what position were they brought? Note 1.

9. When Israel had sunk far below all other nations, whom did the Lord place in a position of world-wide influence, to do the work that His people had been called to do? Jer. 27:5-8. (Repeat verse 6.) Note 2.

10. Through what agency was the light which God would have published to all the world, brought to Nebuchadnezzar? Dan. 1:19-21.

11. What proclamation did Nebuchadnezzar afterward make to all the world? Dan. 3:28, 29.

12. What means did Cyrus, king of Persia, have of obtaining a knowledge of the true God? Dan. 1:21.

13. What proclamation was issued by Cyrus to all the world? Dan. 6:25-27. Note 3.

“One dollar now is of more value to the work than ten dollars will be at some future period.”

14. What testimony did Joshua bear, at the time of his death, concerning God's faithfulness in all that He had promised to do for Israel? Joshua 23:14; 21:43. 45. Note 4.

Notes.

1. In order that they might be a light to all the world, God called His people to occupy a position high above all other nations. In their efforts to be like the nations around them, they sank far below, and became the despised of all nations. From the position to which they had fallen, it was impossible for them to shed light upon the world, even if they had light.

2. When God's own chosen people fell from that high position to which they had been called to give the light to the world, He had to choose a heathen king, whom He designates as "Nebuchadnezzar My servant." He placed Nebuchadnezzar in a position of world-wide influence; above all other nations. He brought some of His own people who were true to Him to Babylon as captives, that they might give the light to Nebuchadnezzar to publish to the world, as he was the only man in the world who was in a position to be listened to by all people.

3. What has been said concerning Nebuchadnezzar, king of Babylon, is also true of Cyrus, king of Persia. The Lord gave all the kingdoms of the world into the hand of Cyrus—set him upon the throne of universal dominion in this world—and caused him to publish the name and character of the true God to all the world.

4. At the time of Joshua's death God had planted His people in Canaan, the center of the world. He gave them that land, with the promise that just as fast as they could multiply and fill the whole world every place where the soles of their feet should tread should be theirs, and that not an enemy in all the world could stand before them. Just as the Lord had given Adam the Garden of Eden, with the promise that, at the touch of his hand, the whole earth would become like that sample, so He

Nine-tenths of the women of India never heard of a Saviour.

gave His people the land of Canaan, a land flowing with milk and honey, with the promise that the whole earth would become like that goodly land. All was on condition of their obedience. Just as Adam, through the fall, lost what the Lord had given him, so Israel, through their fall, lost what the Lord had given them. Some people talk about the "return of the Jews," as though God were under obligation to that nation to do for them what he promised to do. On the authority of God's word, we can say, as did Joshua, that "not one thing hath failed of all the good things which the Lord spake; all are come to pass, and not one thing hath failed."

All that the Lord would have done through that nation, if they had been what God designed them to be—a spiritual kingdom—He will yet accomplish through the true Israel of God. When He finds a people of whom He can say, "Here are they that keep the commandments of God, and the faith of Jesus," the condition upon which all those promises were based, all these blessings will overtake that people.

LESSON VIII.—Israel's Rejection as a Nation.

NOVEMBER 21, 1903.

Memory Text.—"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." Luke 13:34, 35.

Questions.

1. What was the first step in Israel's formal rejection of God as their king? I Sam. 8:7.
2. What was their almost constant attitude toward God? Jer. 25:4-7.

The needs of the cause of God are world wide.

3. How constant had been the Lord's effort to bring them back to Him? 2 Chron. 36:15, 16.

4. After the restoration from Babylon, what further time was allotted to the Jewish nation? Dan. 9:24.

5. Near the close of the seventy weeks, what final step was taken by the Jewish nation, in their formal rejection of God as their king? John 19:15.

6. Until the expiration of the seventy weeks (in A. D. 34) to whom especially was the gospel message to be preached? Matt. 10:5, 6.

7. About the close of this period, what development do we find? Acts 8:4, 5, 25. (Note marginal date.)

8. In rejecting their king and refusing the gospel of the kingdom, what did the nation of Israel forfeit? Acts 13:46; Matt. 21:43. Note 1.

9. In this act what were the Jews doing? Matt. 23:32.

10. What were they saying with their lips? Matt. 23:30.

11. What were they witnessing by their rejection of their King? Matt. 23:31.

12. How much guilt were they thus bringing upon themselves? Matt. 23:35, 36.

13. Of what was rebellious Jerusalem a symbol? Note 2.

Notes.

1. "When Christ should hang upon the cross of Calvary, Israel's day as a nation favored and blessed of God would be ended. The loss of even one soul is a calamity, infinitely out-

The Son of God beggared Himself to enrich us.

weighing the gains and treasures of a world; but as Christ looked upon Jerusalem, the doom of a whole city, a whole nation, was before Him; that city, that nation, which had once been the chosen of God, His peculiar treasure. . . . Looking down the ages, He saw the covenant people scattered in every land, 'like wrecks on a desert shore.' In the temporal retribution about to fall upon her children, He saw but the first draught from that cup of wrath which at the final judgment she must drain to its dregs. Divine pity, yearning love, found utterance in the mournful words, 'O Jerusalem, Jerusalem, which killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Oh, that thou, a nation favored above every other, hadst known the time of thy visitation and the things that belong unto thy peace! I have stayed the angel of justice, I have called thee to repentance, but in vain. It is not merely servants, delegates, and prophets whom thou hast refused and rejected, but the Holy One of Israel, thy Redeemer. If thou art destroyed, thou alone art responsible. 'Ye will not come to Me, that ye might have life.'"—*Great Controversy*, page 21.

2. "Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God. The woes of a fallen race, pressing upon His soul, forced from His lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood; His heart was moved with infinite pity for the afflicted and suffering ones of earth; He yearned to relieve them all. But even His hand might not turn back the tide of human woe; few would seek their only source of help. He was willing to pour out His soul unto death, to bring salvation within their reach; but few would come to Him, that they might have life."—*Great Controversy*, page 22.

Prayerfully consider the unentered fields.

*LESSON IX.—The Establishment of David's Throne
and Kingdom*

NOVEMBER 28, 1903.

Memory Text.—"Behold, a king shall reign in righteousness, and princes shall rule in judgment." Isa. 32:1.

Questions.

1. Whose throne did David, Solomon, and their successors sit upon? 1 Chron. 29:23.

2. Upon what condition, and how long, did the Lord promise that the throne of David should continue? Jer. 17:24, 25.

3. Who was the last king to sit upon the throne of David? Eze. 21:25, 26. Note 1.

4. How long did the Lord say it would be before that throne would again be occupied? Eze. 21:27.

5. What prophecy was spoken concerning David's throne? Amos 9:11.

6. When was that prophecy given, and when might it have been fulfilled? Note 2.

7. Since the disobedience of the nation of Israel deferred the realization of the prophecy, what does Inspiration say as to its fulfilment? Acts 15:13, 16. Note 3.

8. What was the origin of the term "Israel," as applied to that nation? Gen. 32:27, 28.

9. What is it then to be an Israelite, in God's estimation?

10. What is the character of a true Israelite? John 1:47.

The needs of the cause of God are world wide.

11. Where do we read of a company of people who possess that character? Rev. 14:1-5. Repeat verse 5.

12. When such people are found, who will be seen coming? Rev. 14:14.

13. Who will then be the rightful heir to David's throne? Luke 1:32, 33. Compare Eze. 21:27.

Notes.

1. Prophecy has declared that the scepter should not depart from Judah until Shiloh should come. Gen. 49:10. While, because of rebellion against God, the throne was to remain vacant, the kingly line was still preserved in Judah until Shiloh came.

2. The prophecy of Amos 9:11 was spoken nearly two hundred years before the reign of Zedekiah. It would have been fulfilled literally to that people if they had been true Israelites.

3. Note the argument of the apostle. He says that taking out of the Gentiles a people for His name agrees with all that the prophets have spoken on that subject. He then quotes the prophecy of Amos 9:11 as a sample of what the prophets have spoken concerning the re-establishment of David's throne.

LESSON X.—A Great Threefold Message

DECEMBER 5, 1903.

Memory Text.—"And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

Questions.

1. Of how great importance is it that man should know God? John 17:3.

2. How did God first make a revelation of His character to this world? Rom. 1:20; Gen. 3:8. Note 1.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

3. When, because of sin, man could no longer talk face to face with God, how was His will made known? Rom. 10:17; Heb. 11:1-7. Note 2.

4. When God called out a whole people to stand as witnesses to the world, what other revelation was made? —By the written Word. 2 Tim. 3:16; 2 Peter 1:21.

5. Did there come a time when those who read the Bible, and were the instructors of the people, did not read the character of God therein? Acts 13:27.

6. When Satan had so covered the Word with human traditions and perversions that men could no longer behold the character of God, how was another revelation made? John 1:14. Note 3.

7. What conditions demand now a fresh emphasizing of the revelation of God's character? 2 Tim. 3:1-5. Repeat verse 5. Note 4.

8. Through what is such a final revelation now being made? Rev. 14:6-14. Note 5.

9. What has God always done before bringing His judgments upon the earth? Amos 3:7.

10. Give incidents illustrating this.

11. With what appeal does the threefold message of Revelation 14 open? Rev. 14:7, first part. Note 6.

12. What is the further burden of this first message?

13. What distinguishes the true God from the false? Jer. 10:10-12.

14. What is the sign of His creative power? Ex. 20:8-11; Eze. 20:12.

“Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.”

15. To what reform then does the first message of Revelation 14 call mankind? Note 7.

16. What then must be the great test in the closing message, to prepare a people for the closing hour of God's judgment and the coming of the Lord? Eccl. 12:13, 14; Rev. 14:12.

Notes.

1. "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."—*Education*, page 16.

2. "Adam had learned from the Creator the history of creation; he himself witnessed the events of nine centuries, and he imparted his knowledge to his descendants. The antediluvians were without books; they had no written records, but, with their great physical and mental vigor, they had strong memories, able to grasp and retain that which was communicated to them, and, in turn, transmit it unimpaired to their posterity. And for hundreds of years there were nine generations living upon the earth contemporaneously, having the opportunity of consulting together and profiting each by the knowledge and experience of all.

"The advantages enjoyed by men of that age to gain a knowledge of God though His works have never been equaled since. And, so far from being an era of religious darkness, that was an age of great light. All the world had opportunity to receive instruction from Adam, and those who feared the Lord had also Christ and angels for their teachers. And they had a silent witness to the truth in the garden of God, which for so many

"The advent message to the world in this generation"—our watchword.

centuries remained among them. . . . Of Enoch it is written that he lived sixty-five years, and begot a son. After that he walked with God three hundred years. During these earlier years, Enoch had loved and feared God and had kept His commandments. He was one of the holy line, the preservers of the true faith, the progenitors of the promised Seed. From the lips of Adam he had learned the dark story of the fall, and the cheering one of God's grace as seen in the promise; and he relied upon the Redeemer to come. . . . Enoch became a preacher of righteousness, making known to the people what God had revealed to him."—*Patriarchs and Prophets*, pages 83-86.

3. "We beheld His glory." God's glory is His character; in other words, it is just what He is. Jesus Christ came to this world and took humanity upon Him, that He might reveal the character of God, which had been entirely misrepresented in the territory usurped by Satan.

4. "Having a form of godliness, but denying the power thereof." God's power is inseparably connected with His character. It is impossible to speak of one without speaking of the other. Therefore to deny the power of God is simply to deny His character. And to deny His character is not to know Him. With nature studied in the field of science, with the Bible in every home, and Christ preached about in every pulpit in the land, the character of God is wholly misunderstood.

5. This great threefold message is a gathering up of every ray of gospel light ever shed upon this world, and focusing that light upon the last generation of mankind. It is a revelation of Jesus Christ set forth in His Word and in the lives of His believing children—"Christ in you the hope of glory." In Christ's church the last generation of men is to see revealed the glory of His character and His power to save.

6. "Fear God and give glory to Him." This is an appeal to all who would be living when the light of these messages was about to be unfolded to continue to walk in that light. When the westering sun of light and truth was shedding its last beams upon the Jewish nation, God sent a similar message and appeal

"There shall be delay no longer"—our confidence.

to that people. "Give glory to the Lord your God, before He cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, He turn it into the shadow of death, and make it gross darkness." Jer. 13:16.

7. "Worship Him that made heaven, and earth, and the sea, and the fountains of waters." Here is clearly an appeal to the fourth commandment of the decalogue, calling attention of mankind to the downtrodden law of God as the great testing truth for the world.

LESSON XI.—*The Second Angel's Message—The Fall of Babylon.*

DECEMBER 12, 1903.

Memory Text.—"We would have healed Babylon, but she is not healed; . . . for her judgment reacheth unto heaven, and is lifted up even to the skies." Jer. 51:9.

Questions.

1. What constitutes modern Babylon? Note 1.
2. What is the inevitable result of rejecting light? John 12:35. Note 2.
3. Into what pathway will the Lord guide His people before He comes? Isa. 35:8, 10; Ps. 119:1. Note 3.
4. In what way will the spirit of the world be leading men? Into lawlessness?—"And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming." 2 Thess. 2:8.
5. When is the law of God to be sealed among His disciples? Isa. 8:16, 17. Compare Heb. 9:28.

"Lift up your eyes and look on the fields; for they are while already to harvest."

6. What is the advent message to accomplish? Isa. 40:3, 4; 62:10, 11.

7. From what way did the people stumble in Jeremiah's day? Jer. 18:15.

8. What message did the prophet bring to them, and what was their response? Jer. 6:16.

9. What was the cause of the fall of Jerusalem? Jer. 17:24-27.

10. For what purpose were the failures of ancient Israel recorded? 1 Cor. 10:11.

11. To what special reform as regards the law of God does the final message call men? Isa. 56:1, 2, 6.

12. As the continued rejection of the warning appeal of the first message causes still greater darkness, how is the message of the second angel emphasized? Rev. 18:1-3. Note 5.

13. What cry from heaven is to be carried to all the world in this generation? Rev. 18:4, 5.

Notes.

1. Babylon means confusion. The term originated at the time of the building of the tower of Babel, when the language of mankind was confounded. Babylon stands not only for confusion, but for self-exaltation and all the spirit of the world. As old Chaldea led in perverting God's truth, nearly all the false doctrines that have cursed the world have their roots in Babylon of old. The Papacy succeeded to the place of old Chaldea as the power ruling over the minds of men, and, through it, human traditions and the spirit of self-exaltation have permeated Christendom. Modern Babylon sums up the whole spirit of worldliness, carnality, and the substitution of man's way for God's way

The offerings for this quarter go to the most needy fields.

that to-day is found in the world. Out of this the Lord calls His people. Rev. 18:1-5.

2. The result of rejecting light is a moral fall into darkness and error. As noted in last week's lesson, the message of Revelation 14 is a gathering into one great system of truth all the light of past ages. It was also noted that the great testing truth of this message is the fourth commandment of the decalogue. Therefore the fall of Babylon must be a fall from the principles and teaching of that law; not from the outward formal recognition of the law merely, but from the living principle,—the law in Christ Jesus within the heart. "The first angel's message of Revelation 14, announcing the hour of God's judgment, and calling upon men to fear and worship Him, was designed to separate the professed people of God from the corrupting influences of the world, and to arouse them to see their condition of worldliness and backsliding. In this message God had sent to the church a warning, which, had it been accepted, would have corrected the evils that were shutting them away from Him."

"If God's professed people would receive the light as it shines upon them from His Word, they would reach that unity for which Christ prayed, that which the apostle describes, 'The unity of the Spirit in the bond of peace.' 'There is,' he says, one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism.' Such were the blessed results experienced by those who accepted the Advent message. . . . If this doctrine did this for the few who did receive it, it would have done the same for all, if all had received it."

3. The ten commandments are many times referred to as the Lord's way. Note a few other expressions: "They also do no iniquity; they walk in His ways." "Make me to understand the way of Thy precepts." "I will run the way of Thy commandments." "Teach me, O Lord, the way of Thy statutes." "Make me to go in the path of Thy commandments." "But they also

We expend sixty per cent of our efforts upon four per cent of our field.

have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."

4. The law of God is a great wall of protection to those who walk therein. A breach has been made in that law. The Sabbath has been torn from its place in the bosom of the law, and the "man of sin" has built up a wall of Sunday-keeping in its place. Others have daubed this wall with "untempered mortar" by trying to bolster up an unscriptural institution for which there is no "thus saith the Lord."

5. When Jerusalem of old rejected the light sent by the Lord's prophets, it was declared, "As a cage full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich." Jer. 5:27. And the call came to come out of her: "O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa." Jer. 5:27; 6:1. So also the rejection of light in the days of Christ and the apostles led to a moral fall that filled Jerusalem again with every evil, and brought upon it swift doom. Those times find their parallel in the last days. As Jesus wept over Jerusalem's rejection of light, looking down to the last generation, he "saw the world involved in deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in Heaven and earth. The precepts of Jehovah would be despised and set at naught. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! strange infatuation!"—*Great Controversy*, page 23.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

LESSON XII.—The Third Angel's Message—The Closing Conflict.

DECEMBER 19, 1903.

Memory Text.—"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

Questions.

1. Against what is the third angel's message a warning? Rev. 14:9.
2. What power is it, against whose worship, image, and mark this warning is given? Rev. 13:1-8. Note 1.
3. What institution has the papacy set forth as a special sign or mark of its authority? Note 2.
4. What new earthly power arises to enforce the worship of the first beast? Rev. 13:11, 12. Note 3.
5. What pressure will be brought to bear in the enforcement of the worship of the beast? Rev. 13:14-17.
6. What does the Lord threaten against those who do worship the beast and his image, and receive his mark? Rev. 14:9-11.
7. Between what then will men have to choose? Note 4.
8. Who will be arrayed on either side of this conflict? Rev. 13:8.
9. What is threatened against those who worship the beast? Rev. 14:10, first part of verse. Note 5.

"One dollar now is of more value to the work than ten dollars will be at some future period."

10. When the seven last plagues are poured out, upon whom will they fall? Rev. 16:1, 2.

11. Who will escape these plagues? Rev. 15:1, 2.

12. What song will then be sung? Rev. 15:3. Note 6.

13. What will be the experience of God's people in that fearful time? Ps. 91:1-10. Repeat verse 10.

Notes.

1. The beast of Rev. 13:1-10 is a symbol of Rome, at the time when the religion of Rome became professedly Christian, or what we call the Papacy. "He that leadeth into captivity shall go into captivity." Rome, during the reign of the Papacy, led the people of God into captivity. In A. D. 1798 that power, which had held sovereignty over the kings of earth for 1260 years, herself went into captivity, and received a deadly wound. In that year the pope was taken prisoner by the French, and, for a time, some thought that the end of the papal power was at hand.

2. The whole question of the change of the Sabbath will be studied later, so we notice it but briefly here. The following from *Doctrinal Catechism*, page 174, shows the claims of Rome: "*Question*.—Have you any other way of proving that the church has power to institute festivals of precept?" *Answer*.—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."

3. The Papacy went into captivity in A. D. 1798. At that time John saw this other power "coming up out of the earth." Other symbolic beasts of prophecy had been seen coming up from the sea, denoting their rise as the result of war and conquest among the nations and peoples of the earth. This one coming

Nine-tenths of the women of India never heard of a Saviour.

up out of the earth indicates that about the year 1798 we should look for a nation just coming into prominence, not among the nations of the world, but occupying new territory. The nation, and the only one in the world, meeting these and other specifications of the prophecy is the United States of America. The influence of this nation for the first hundred years of its history, standing as it did for the great principles of religious freedom, held in check religious intolerance in the nations of the old world. But when this nation repudiates those principles herself, then it will be that by her influence she will say "to them that dwell on the earth, that they should make an image to the beast."

4. Men will be threatened with death by an earthly power for refusing to worship the beast; while, on the other hand, the Lord threatens the seven last plagues and eternal death upon all who do render such worship. The choice will then be between the worship of the true God, as revealed in this great threefold message, or the worship of Satan, as revealed in the beast and his image.

5. Wrath without mixture of mercy has never as yet fallen upon the inhabitants of this world. Such can never be the case until Christ, our great High Priest, steps down from the mediatorial throne.

6. "The song of Moses" was a song of mighty deliverance of God's people, when, from a human point of view, there was no escape from death at the hand of Pharaoh and his proud hosts. That song was one of experience, and can only be sung by those who pass through a similar experience.

LESSON XIII.—Gathering Out of His Kingdom All Things That Offend.

DECEMBER 26, 1903.

Memory Text.—"Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43.

Questions

1. What parable of our Saviour illustrates the great controversy between Christ and Satan, concerning the

Prayerfully consider the unentered fields.

ownership and rulership of this world? Matt. 13:24-30.

2. Who is represented by the man who sowed good seed in this field? Whose field was it? Matt. 13:37.

3. When did he sow his field with good seed? John 1:1-3, 10.

4. What is the field in which the good seed was sown? What is represented by the good seed? What by the tares? Matt. 13:38.

5. Who is the enemy who sowed the tares? When will the harvest be? Who will be the reapers? Matt. 13:39.

6. How will it be in the end of this world? Matt. 13:40.

7. On what mission will the Son of Man then send His angels? What will then be gathered out of His kingdom? Out of whose kingdom? Matt. 13:41.

8. After this gathering, where will the righteous appear? Then whose kingdom has it been all the time? Matt. 13:43.

9. What will then have been brought back to its rightful owner? Micah 4:8.

10. Whose throne will then be established upon this earth? Rev. 22:3.

11. Whose character will the subjects of the kingdom then bear? Rev. 22:4.

12. How long will they then reign in the kingdom of their Father? Rev. 21:5.

13. What promise will then be fulfilled to the faithful? Ps. 91:16.

The Son of God beggared Himself to enrich us.

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THE CITIES OF OUR WORLD

"The ungodly cities of our world are to be swept away by the besom of destruction. In the calamities that are now befalling immense buildings and large portions of cities, God is showing us what will come upon the whole earth."

As I recently rode down the Kansas River Valley and walked through some of its ruined towns, the above quotation from the Spirit of Prophecy came to my mind again and again. The question that followed it was, "How can I help show those with whom I have to do, that this is one of the signs of the times and that others will soon follow." The answer came clear and plain, "God has an appointed pioneer periodical which has been given us for this very purpose—THE SIGNS OF THE TIMES."

My brother, my sister, I am going to use this paper as never before. Will you unite with me?

H. H. HALL