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FOR SENIOR CLASSES

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SABBATH-SCHOOL LESSONS
OUTLINE STUDIES IN THE REVELATION

FOR SENIOR CLASSES

Third Quarter, 1904

General Note.—Under the symbols of a great red dragon, a leopard beast, and a beast with lamb-like horns, are represented the powers especially engaged in warfare against God's people. Their war is carried forward till the close of time, till only a remnant are left. That we live in the time when the final struggle is to take place, and the remnant be developed, and the long drawn-out controversy is to be finished, makes these studies of special interest. Note throughout these studies that out of the darkest hour in the history of the world, there will be a glorious deliverance of the remnant. Then before us is spread out in panoramic view Paradise restored, and the weary, worn, and faithful children of the Most High, of every age and clime, safe at home in the earth made new.

LESSON I.—Prophetic Outline of the Church till the End.

JULY 2, 1904.

Questions.

1. What did the revelator behold in heaven? With what was the woman clothed? What was under her feet? What was upon her head? Rev. 12:1. Of what is a woman a symbol? Jer. 6:2. Note 1.

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

2. What was born unto the church? Rev. 12:2, 5; Isa. 9:6.

3. How highly has He been exalted? Rev. 3:21.

4. What else was shown the prophet in vision? How is the wonder described? Rev. 12:3. Note 2. Who is this dragon? Verse 9.

5. What work did he attempt to do? Verse 4.

6. What more did the prophet behold? Who were engaged in the terrible contest? Verse 7. Who prevailed? Verse 8.

7. Who is Michael? Jude 9; 1 Thess. 4:16; John 5:28, 29.

8. Through the victory of Christ, what is made possible for His people? Rev. 12:11.

9. Having failed to overcome Christ, against what did Satan especially direct his hatred? Verse 13. Note 4.

10. What experience came to the church? Verse 15.

11. During what period of time was the church in its wilderness experience? Rev. 12:6, 14. Note 5.

12. Who helped the church? How was this done? Rev. 12:16. Note 6.

13. Will Satan continue his warfare till the end? What is a remnant? How will it be distinguished? Verse 17.

14. How is the "testimony of Jesus" defined? Rev. 19:10.

15. If the last days are here, must not the remnant church be here also? Note 7.

16. Does Satan *know* when the end is near? Rev. 12:12. Do you *know* that the end is near?

17. What is one way that Satan attacks the church?
 Rev. 12:10. Note 8.

Notes.

1. The apostolic church is here introduced, and its history briefly outlined till the end. The glory of the Gospel, as revealed in the types and shadows (the moon), being in the past, she was clothed with greater Gospel light (the sun), and fully organized and filled with power; she went forth "conquering and to conquer."

2. Satan is symbolized by the dragon, as shown in verse 9. At the time of which the prophet is speaking he worked through Rome in pagan form.

3. When Satan overcame Adam, he became the prince of this world (John 14:30), and took Adam's place in the heavenly council as a representative from this world. Job 1:6-12. His relentless persecution of Christ revealed his true character to the universe, and, when Jesus died on the cross, he was again cast out. He lost his place in the council of heaven, and the second Adam appears now instead. From Rev. 12:4 and "Spirit of Prophecy," Vol. 1, pages 22, 23, it seems that about one-third of the angels sympathized with him, and were cast out of heaven with Lucifer. By a comparison of this statement with the unnumbered host that remains faithful (Rev. 5:11), we can gain some idea concerning the number of fallen angels with which the church must cope.

4. "Satan again counseled his angels, and with bitter hatred against God's government told them that while he retained his power and authority upon the earth, their efforts must be tenfold stronger against the followers of Jesus. They had prevailed nothing against Christ, but must overthrow His followers, if possible. In every generation they must seek to ensnare those who believe in Jesus. He related to his angels that Jesus had given His disciples power to rebuke them and cast them out, and to heal those whom they would afflict. Then Satan's angels went forth like roaring lions, seeking to destroy the followers of Jesus."
 —*Early Writings*, page 59.

5. The 1260 years of papal supremacy as a persecuting power are here brought to view, beginning in A. D. 538, and ending in A. D. 1798. The church was indeed in the wilderness during this time. "That church which, during all the Dark Ages, trumpeted her lordly commands into the ears of listening Christendom, and flaunted her ostentatious banners before gaping crowds, was not the church of Christ; it was the body of the mystery of iniquity."
 —*Thoughts on Revelation*.

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

6. "The Reformation of the sixteenth century began its work. God raised up the noble Luther and his colaborers to expose the true character of the Papacy, and break the power with which superstition had enslaved the minds of the people."—*Thoughts on Revelation*.

7. The remnant church is distinguished by three things: (1) They are a persecuted people; (2) they keep the commandments of God; (3) they have the "Spirit of prophecy." We can not consistently believe that the end is near and the remnant church now doing its work in the earth, unless we believe that there is a church which has all these characteristics.

8. "Satan is constantly encouraging unbelief. He notes the mistakes and failings of Christ's professed followers, and taunts the angels of God with them. He is an accuser of the brethren, and he will influence as many as possible to do the same work. Those who take it upon themselves to watch their neighbor's garden, instead of weeding their own plot of ground, will surely find their own gardens so grown up to weeds that every precious plant will be crowded out."—*Testimonies for the Church, No. 32, page 42*.

LESSON II.—A Terrible Persecutor.

JULY 9, 1904.

WAS NEW Questions.

1. What ~~did~~ the prophet behold arising out of the sea? Rev. 13:1.
2. Describe the beast. Rev. 13:1, 2. Note 1.
3. How many points of identity can you find between this beast and the little horn of Daniel 7? Compare carefully Rev. 13: 2, 5, 6, 7, 10 with Dan. 7:8, 20, 21, 25, 26.
4. How many worship him? Rev. 13:8.
5. With what words do the people worship the beast? What else do they worship? Rev. 13:4. Of what is the dragon a symbol?
6. Who gave to the beast his seat? Verse 2. Note 2.

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

7. Against whom does he speak? Rev. 13:6.
From whence do words proceed? Matt. 12:35, 36.
What then is this professedly Christian power at heart?

8. What does he do to the saints? Rev. 13:7.

9. How long was the supremacy of the beast as a persecuting power to continue? Rev. 13:5; 12:6, 14.

10. What was then to occur? Was the wound to be healed? Rev. 13:3, 10. Note 3.

11. Will this power be permitted to persecute in the last days? Rev. 12:17.

12. What admonition is given to the church for this time? Rev. 13:9.

13. Amid the moral darkness, how are the true people of God referred to? Verse 10, last part; Rev. 14:12.

Notes.

1. The description given of this beast indicates that the characteristics of Babylon, Medo-Persia, Grecia, and Rome have been inherited by the Papacy, of which this symbol is a representative. Though professedly Christian, it wages a relentless warfare against truth and righteousness. It continues till the end, and goes *alive* into the lake of fire. Rev. 19:20; Dan. 7:26.

2. The dragon is a symbol of Satan. Satan offered his seat and great authority to Christ once when He was here on earth. Luke 4:5-7. The price which he placed upon it was that Jesus should bow down and worship him. It is not reasonable to suppose that he has transferred it to the beast for anything less; so that power is, therefore, the servant, full and complete, of the prince of darkness, pledged to bow down and do obeisance to him. Any homage, therefore, that is rendered to this ecclesiastical power, is in reality paying homage to the evil power by which sin came into the world.

3. This wound was inflicted when the beast went into captivity in A. D. 1798, when the French general, Berthier, entered Rome and took the pope prisoner, and abolished for a time the papal government—a deadly wound indeed.

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

LESSON III.—*Another Persecuting Power.*

JULY 16, 1904.

Questions.

1. Describe briefly the work of the first beast of Revelation 13. What is his number? Rev. 13:18. Note 1.

2. When did he go into captivity?

3. What attracted the prophet's attention at this time? Rev. 13:11.

4. Out of what did this power arise? How did this differ from the manner in which the other beast arose? What does this suggest?

5. What beast is used as a symbol?

6. What do the two horns denote? Note 2.

7. With what voice did the beast speak? What does this indicate as to its real character? How does a nation speak?—Through its government. The laws enacted are its voice.

8. What power was coming up in A. D. 1798, when the other beast went into captivity? How accurately does this nation meet the specifications of the prophecy? Note 3.

9. What marvelous things will this power do? Verse 13.

10. For what purpose will these miracles be wrought? Verse 14.

11. What power will this beast exercise? Verse 12.

12. What will he do? Verses 16, 17.

13. What is the mark of the beast? Note 4.

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

14. What are the people commanded to make? Verse 14.

15. Will the image be a living thing? Verse 15. What would constitute an image to the beast? Note 5.

16. What will finally be the penalty for refusing to bow to this image? Verses 15-17. What decree will go forth? Note 6.

17. Will any gain the victory over the beast, the image, and the mark? Rev. 15:1, 2; 20:4.

Notes.

1. The pope wears in jeweled letters on his triple crown the blasphemous title, "Vicarius Filii Dei,"—"Vicegerent of the Son of God." Taking the letters which the Latins used as numerals out of this title, and giving them their numerical value, we have just 666. Thus we have: V—5; I—1; C—100; ("a" and "r" not used as numerals); I—1; U—5 (formerly the same as V); ("s" and "f" not used as numerals); I—1; L—50; I—1; I—1; D—500; ("e" not used as a numeral); I—1.

2. "Here is a striking figure of the rise and growth of our nation. And the lamb-like horns, emblems of innocence and gentleness, well represent the character of our government, as expressed in its two fundamental principles—Republicanism and Protestantism."—*Great Controversy*.

3. The only power which was coming up at the time when the beast went into captivity in A. D. 1798, was the United States. The Declaration of Independence was signed in A. D. 1776, setting forth the truths that men are created equal, and endowed with the right of life, liberty, and the pursuit of happiness. The Constitution was adopted and ratified April 30, 1789. Every specification touching the rise of this power is met in the rise of this nation, and the movements to fulfil the specifications indicated by the dragon voice are already far advanced.

4. "The light we have received upon the Third Angel's Message is the true light. The mark of the beast is exactly what it has been proclaimed to be."—*Testimonies for the Church, Vol. 6, page 17.*

God's law is a definition of His character. The fourth precept, enjoining the seventh day as the Sabbath, defines *who* the true God is. The beast sits in the temple of God, exalting him-

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

self above God, claiming even to be God, and having power to change His precepts. His purpose is to shut away from mankind the true God and substitute himself. To do this, he must necessarily change that commandment which defines who is the true God, and substitute one which will exalt himself. This the man of sin has done. When this change is enforced and accepted intelligently, the mark of the beast will be received. That Catholicism recognizes the substitution of Sunday for the Sabbath of Jehovah as the special mark of her power is acknowledged in her standard works. The following is clear:—

“*Ques.*—How prove you that the church has power to command feasts and holy days?

“*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore, they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.”—*Abridgement of Christian Doctrine.*

5. The characteristic feature of the beast as a persecuting power is a union of the church and the state, the church being the controlling power, and enforcing religious dogmas through the civil laws. An image to the beast would be another ecclesiastical power doing a similar work.

6. “In the conflict, the Sabbath will be the special point of controversy throughout all Christendom. Secular rulers and religious leaders will unite to enforce the observance of the Sunday; and, as milder measures fail, the most oppressive laws will be enacted. It will be urged that the few who stand in opposition to an institution of the church and the law of the land ought not to be tolerated, and a decree will finally be issued denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the old world, and apostate Protestantism in the new, will pursue a similar course toward those who honor the divine precepts.”

“In one night they determine to strike the decisive blow that shall forever silence the voice of the reposer.”—*Great Controversy.*

“The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther. . . . The Protestant world to-day see in the little company keeping the Sabbath a Mordecai in the gate.”—*Testimony Number 32, page 206.*

“There shall be delay no longer”—our confidence.

LESSON IV.—The Victory of the Remnant.

JULY 23, 1904.

Questions.

1. With what powers were God's people in conflict in our last lesson?

2. What severe measures were being taken to compel all to worship this beast and his image? Rev. 13:16.

3. Do all worship the beast and his image? Rev. 13:8.

4. What will be the experience of those who do not worship the beast? Rev. 15:2; Dan. 12:1.

5. After beholding the remnant under sentence of death for refusing to bow to the decrees of men, what next attracted the attention of the prophet? Where did they stand? How many were delivered? Whose name did they bear? Where was it written? Rev. 14:1.

6. How many were sealed under the message presented in Revelation 7? Where was the seal placed? Verse 3. At what period is this sealing work completed?

7. Are the companies mentioned in chapters 7 and 14 the same? What comes next? Rev. 8:1.

8. What did the seer hear in heaven? Rev. 14:2. Note 1.

9. What song will the remnant sing? Rev. 15:2, 3.

10. Has this song ever been sung on the sea of glass before? Rev. 14:3. Can any others learn this song?

Prayerfully consider the unentered fields.

Why?—They sing a song of an experience that no others have ever passed through.

11. From whom are they redeemed? Are they defiled with the sins of Babylon? To whom are they the first fruits? What exalted privilege have they? Rev. 14: 4. Note 2.

12. What is said of their character? Verse 5. Eph. 5:25-27; Jude 24.

Notes.

1. The aged prophet was in exile on lonely Patmos. But though placed where he could not hear the church militant sing the song of Zion, his connection with heaven was not interrupted. In vision of the future, the Lord permitted His servant to hear the ransomed multitude sing and play upon the heavenly instruments. He heard the final song of victory over the beast and his image. His name was inscribed in the records of Rome's criminal annals, but the Lord encouraged His servant by showing him the city of God, with his name inscribed in the foundations of its wall. Rev. 21:14. The Lord is a present help in time of trouble. In the fiery furnace was seen the "form of the Fourth."

2. The saved will have the privilege of going with the Saviour and visiting all the worlds in the universe, and singing the song of their deliverance. The unfallen inhabitants of other worlds will listen with joy to the song of the 144,000, those who have come from the weakest generation of men, when the enemy was working with the greatest power. They can not join this redeemed choir, for they have never had such an experience. This glorious privilege is within the reach of each of us. See "Early Writings," page 33.

LESSON V.—The Judgment Message.

JULY 30, 1904.

General Note.—The line of prophecy commenced in chapter 12, closed with the fifth verse of chapter 14, with a description of the overcomers in the redeemed state. A new line of prophecy

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

is now introduced. The prophet begins with the hour of the judgment impending, and emphasizes the Gospel messages which will be given as specially applicable to the solemnity of that time; a period just before the coming of the Lord.

In connection with this study, read the chapter entitled, "The Judgment," in "Testimonies for the Church," Vol. 4, pages 384-387.

Questions.

1. For what event are the messages of Revelation 14 to prepare the world? Verse 14. What will any effort to detract from them bring upon us? Rev. 22:19. Note 1.

2. What symbol is used to introduce this line of prophecy? What did the angel proclaim? What shows the message to be world-wide? Rev. 14:6. Note 2.

3. What startling Gospel message does he bear? How is the message heralded? To whom are we directed to give glory? Who alone should be worshiped? Verse 7.

4. Which precept of the decalogue is specially suggested by the wording of the message? Ex. 20:8-11.

5. What will God bring into judgment? Eccl. 12:13, 14.

6. Describe the solemn scene. Dan. 7:9, 10.

7. Who are the millions around the throne? Rev. 5:11.

8. What were opened? Out of what are the dead judged? Rev. 20:12; Dan. 7:9; Mal. 3:16; Phil. 4:3. Note 3.

9. What was opened in heaven when the judgment

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

commenced? Rev. 11:18, 19. In which apartment is the ark? Heb. 9:3, 4.

10. What is in the ark? Deut. 10:1-5; Ex. 25:16, 22.

11. By what will character be tested? James 2:8-12; Ps. 96:13.

12. Had the judgment commenced in the days of the apostles? Acts 24:25; 2 Peter 2:4; 3:7; Jude 6.

13. When did the judgment begin? Note 4.

14. What was the result of rejecting this past message? Rev. 14:8.

15. What solemn decree will follow the close of the work in the heavenly sanctuary? Rev. 22:11.

16. Do you know how far the solemn investigation in this great tribunal has proceeded? What emphasis does this lend to the need of being wholly prepared *now*? Note 5.

Notes.

1. "I saw a company who stood well guarded and firm, and giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angel's messages. Said my accompanying angel: 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.'"—*Early Writings, page 121.*

2. When the Lord wishes to represent earthly governments, he selects as the most fitting symbol a wild and ravenous beast. But the work of the Gospel for these last days is represented by an angel flying in the heaven. Though the Gospel is preached by men, doubtless special angels have charge of the work.

3. The judgment is a real thing. The Judge upon the throne is a real, actual, personal Being; the throne upon which He is seated is a real throne; the books opened are real books; the angels who surround the throne are real angels; and those who are being judged are real beings.

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

4. The judgment message, being a Gospel message, must be given before probation closes. It is synonymous with the cleansing of the sanctuary, and began at the end of the 2300 days of Dan. 8:14, on the tenth day of the seventh month, of Oct. 22, 1844—nearly threescore years ago.

"The prophecy of the first angel's message, brought to view in Revelation 14, found its fulfilment in the Advent Movement of 1840-1844."—*Great Controversy*.

5. "Silently, unnoticed as a midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men. . . . While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, 'Thou art weighed in the balances, and found wanting.'"—*Great Controversy*, page 491.

LESSON VI.—*The Final Warning.*

AUGUST 6, 1904.

Note.—"I then saw the third angel. Said my accompanying angel: 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner: These things should engross the whole mind, the whole attention.'"—*Early Writings*, page 31 (*Supplement*).

Questions.

1. What message is introduced in Rev. 14:9? How is the message delivered? Against what is the warning uttered? Note 1.

2. If this warning follows the judgment message given in the 1844 movement, when must it be given to the world?

3. Is this message world-wide? Give proof. Note 2.

The Son of God beggared Himself to enrich us.

4. What is the beast power? The image? The mark? See lessons 3 and 4.

5. What terrible penalty is threatened for worshipping the beast and his image, and receiving the mark of his name? Rev. 14:9-11. Note 3.

6. How is the remnant church described in contrast with the worshipers of the beast power? Whose commandments do they keep? Whose faith? What is a further characteristic of this people? Rev. 14:12; 12:17.

7. What angel unites his voice with that of the third angel? Rev. 18:1. Note 4.

8. During this struggle, what does a voice from heaven say? Rev. 14:13.

9. What great event follows the proclamation of this message? Upon what is the Saviour seated? What has He upon His head? What in His hand? Verse 14.

10. What is then ripe? Verses 15, 16.

11. What is the harvest? Matt. 13:30, 39.

12. Does this message seal the wicked for destruction? Rev. 14:18.

13. Where are the wicked cast? Verses 19, 20.

14. Where are the remnant seen? Rev. 15:2, 3.

Notes.

1. "I have been shown that but a small number of the people in our churches know for themselves what constitutes the Third Angel's Message."—*Gospel Workers*, page 229. The judgment message will continue till the close of time; likewise that of the second angel. With these go the terrible warning of the third angel, making a great threefold message with which to close human probation, and end the problem of sin.

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

2. The fact that this message follows the other two shows it to be world-wide, for they went to "every nation, kindred, and tongue, and people."

3. By consulting any standard Greek lexicon, it will be seen that, while the terms from which "for ever and ever" are translated sometimes mean absolute eternity of duration, they are also used to denote *limited duration*. Compare Ex. 21:6. They are used in the lesson text to indicate finality of punishment, as the beast and his image are to be entirely destroyed, and the territory they now occupy becomes the home of the redeemed. The doctrine of eternal torture in a lake of fire is contrary to the attributes of God, and foreign to the teachings of the Bible.

4. "I saw angels hurrying to and fro in heaven, descending to earth, and again ascending to heaven, preparing for the fulfilment of some important event. Then I saw another mighty angel commissioned to descend to earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he ascended the earth was lightened with his glory. . . . This message seemed to be an addition to the third angel, joining it as the midnight cry joined the second angel's message in 1844. . . . Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the conviction of his own conscience, and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. I saw that this will close with power and strength far exceeding the midnight cry."—*Early Writings*, pages 137-139.

LESSON VII.—*The Last Plagues.*

AUGUST 13, 1904.

Questions.

1. What is threatened by the Third Angel's Message? Rev. 14:10. Whose wrath is threatened? How is it poured out? Into what is it poured?

2. What is contained in the seven last plagues? Rev. 15:1.

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

3. What decree goes forth before Jesus comes? Rev. 22:11.

4. When the good Spirit of God leaves the earth forever, in what sad condition will its inhabitants be left? Amos 8:11, 12.

5. Will the world be without an Intercessor when the plagues are being poured out? Rev. 15:8. Note 1.

6. From what holy place do the angels come who pour out these plagues? Rev. 15:5, 6.

7. Describe the first plague. Rev. 16:1, 2. Who are specially seized by the first visitation of wrath?

8. Where is the second plague poured out? Verse 3.

9. Against what is the third directed? Verse 4.

10. During the time of this terrible visitation, who is heard speaking? Verses 5-7. What do they say?

11. What does the fourth plague do? Verses 8, 9. What shows the impenitence of the wicked at this time?

12. What is touched by the fifth plague? Verse 10. What effect does it have upon this kingdom?

13. On what is the sixth plague poured out? Verse 12.

14. What nation does the River Euphrates symbolize? Rev. 9:14. Note 2.

15. Where are the nations assembled at this time? Rev. 16:13-16; Joel 3:9-16.

16. What now takes place? Rev. 16:17-21; Job 38:22, 23. Note 3.

17. What solemn words come from the throne?

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

Rev. 16:17. How do they affect the earth? Verses 18-20; Joel 3:16.

18. What assurance of protection is given to God's people? Ps. 91:1-11.

Notes.

1. "It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as His work there is finished, and His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation, and hated reproof. In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God without an intercessor. . . . The last tear for sinners had been shed, the last agonizing prayer offered, the last burden borne, the last warning given. The sweet voice of mercy was no more to invite them."—*Early Writings, page 141.*

"When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark, will be poured out. . . . These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals."—*Great Controversy.*

2. The Turkish Empire is clearly symbolized by the River Euphrates in Rev. 9:14. There is no reason to believe that the Spirit uses the symbol here with a different meaning. Under this plague apparently the Ottoman power, which for so many years has been crumbling away, will be literally "dried up;" will come to its end. This fact is stated, though the steps in detail by which this will be brought to pass may not all be clearly given.

3. The Turk, having been driven from the soil of Europe, has established the capital of his kingdom at Jerusalem, and here in the valley of Jehoshaphat the terrible battle of Armageddon will take place. The preliminary steps to bring this to pass are now being seen among the nations. Truly this will be a time of trouble such as never was, a time of "confused noise, and garments rolled in blood." In the midst of the turmoil, the long-suffering God intervenes. The seventh vial is unstopped. He opens the armory of heaven, and brings forth the "weapons of

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

His indignation," and pours out the reserved treasures of the hail. All the proud and stately nations of earth will be quickly overthrown.

LESSON VIII.—*Babylon.*

AUGUST 20, 1904.

Note.—"Revelation 18 points to the time when, as a result of rejecting the threefold warning of Rev. 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God, still in Babylon, will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that 'believed not the truth, but had pleasure in unrighteousness,' shall be left to receive strong delusion, and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call, 'Come out of her, My people.'"—*Great Controversy.*

Questions.

1. Who appeared to John to talk with him? Rev. 17:1, 2.
2. What did the angel show him? Verses 3, 4.
3. What was the name of this woman? Verse 5. Note 1.
4. Through rejecting the judgment message, what did Babylon experience? Rev. 14:8.
5. What is the inevitable result of rejecting light? John 12:35.
6. How dark does the apostasy become? Rev. 18:2, 5, 24.
7. Is there a remnant left? Rev. 18:4.
8. What are they bidden to do by the voice from heaven? Verse 4. Why are they exhorted to leave this apostate body? Note 2.

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

9. Upon what will those who come out of Babylon be united? Rev. 14:12; 12:17.

10. How will Babylon be rewarded? Rev. 18:6,8. See also Isa. 47:1-15.

11. Is Babylon conscious of her danger? Rev. 18:7.

12. What striking illustration is given of her overthrow? Rev. 18:21. Will her destruction be final?

13. What does the merchandise of this figurative city include? Rev. 18:12-14.

14. How will her destruction affect the kings of the earth? Verses 9-11.

15. What are those who have dealt in her merchandise represented as doing? Verses 15, 16.

16. Is ocean commerce affected? Verses 17-19. Note 3.

17. In contrast with the lamentations of the wicked, what emotions of joy do the righteous express? Verse 20.

Notes.

1. The illicit connection between the church and worldly power is here clearly illustrated by the woman, a symbol of the church, seated upon a beast, a symbol of earthly government. The Church of Rome, with its gigantic organization, stands as chief representative of this iniquitous system, and is here called Babylon.

2. Some of the true people of the Lord are scattered throughout Babylon. In all the churches there are those who sigh and cry because of the abominations which are cherished in their midst. On these the Lord has His eye; they are dear to Him. And as the storm of indignation against sin gathers and is about to break, a voice from heaven, a mighty message, calls them to "come out of her." "Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the

The needs of the cause of God are world-wide.

doomed churches, as Lot was hurried out of Sodom before the destruction."—*Early Writings, page 139.*

3. With the plagues of wrath falling upon them, their earthly traffic gone, and unable to deliver themselves with their silver and gold, one universal cry of lamentation and woe is heard. In despair they will cast their treasures to the moles and bats (Isa. 2:17-21), and seek to hide themselves with these creatures of darkness in the dens of the earth. How true are the words of the prophet! Isa. 3:10, 11.

LESSON IX.—*The Song of Triumph and the Marriage Supper.*

AUGUST 27, 1904.

Questions.

1. After the events of our last lesson, what song of triumph did the prophet hear? Where was it sung? By whom? What did they say? What caused these joyful emotions? Rev. 19:1-4.

2. What is heard from the throne? Verse 5.

3. What response is given to this command? Verse

6. Note 1.

4. What other special reason for praise is given? Verse 7.

5. What is the bride? Rev. 21:9, 10; Gal. 4:26, 27.

6. How is the bride arrayed? Rev. 19:8.

7. Where has Jesus now gone? Luke 19:11, 12.

8. When will He return? Verse 15.

9. What admonition is given the waiting church? Luke 12:35, 36.

10. Who received an invitation to the marriage sup-

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

per? Luke 14:15-23. What did many who were bidden do? Were they excused?

11. Is it blessed to be invited to this supper? Rev. 19:9. Who will serve? Luke 12:37. What promise will then be fulfilled? Matt. 26:27-29. Have you been invited? Are you going? Note 2.

12. What garments will be worn by the saints? Rev. 19:8.

13. When the King came in to see the guests, what did He find? Matt. 22:11. What excuse was offered? Verse 12.

14. Whose sayings are these? Rev. 19:9.

15. How did the view of this glorious scene affect the aged prophet? Verse 10, first part. Note 3.

16. Did the angel accept worship? What work did he say had been given him?

17. How is the "testimony of Jesus" defined? Verse 10, last part.

Notes.

• 1. Christ evidently is the One who speaks from the throne. He has passed through all the experiences of the redeemed, and met the fiercest assaults of the enemy. He is still the Son of *man*. "In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us." He still bears in His body the marks of the crucifixion. Now He beholds with supreme joy the travail of His soul and is satisfied. Isa. 53:11. He bids the ransomed host to sing, and they respond with such a chorus of praise as has never been heard in heaven before.

2. "Soon we heard His lovely voice again, saying, 'Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you.' We shouted, 'Alleluia, glory,' and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of

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

the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said: 'Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain.'—*Early Writings, page 15.*

3. When John heard this triumphant song from all the redeemed host, arrayed in their glorious robes of righteousness, and saw them seated at the marriage supper of the Lamb around that table which is "miles in length," he was so overcome by the sublimity and splendor of the scene that he fell at the feet of Gabriel, who was revealing it to him, to worship him. If a view of the scene so affected the prophet, what will it be to be really there?

LESSON X.—*The Return of the King.*

SEPTEMBER 3, 1904.

Questions.

1. What longing desire is in the heart of the Saviour? John 17:24.

2. Before He left the earth, what promise did He make concerning His return? Why did He go away? When will He come back? For what special purpose? John 14:1-3.

3. Will His appearing be visible to all? Rev. 1:7; Matt. 24:27. Note 1.

4. Describe the manner of His return. Acts 1:9-11.

5. With how much glory will the event be attended? Luke 9:26.

6. What view of His coming did the prophet have on Patmos? Rev. 19:11. Note 2.

7. Describe the King. How does He judge and make war? Verse 12. What did He have upon His head?

Prayerfully consider the unentered fields.

8. With what was He clothed? What is His name called? Verse 13.

9. What name is on His vesture? Verse 16. Note 3.

10. Who comes with Him? Verse 14. Note 4.

11. With what are the nations smitten? Rev. 19:15.

12. What terrible scene is described in Rev. 19:17, 18? See also Eze. 39:17-20. Note 5.

13. What will be the attitude of the kings of earth toward the King of kings when He comes? Rev. 19:19.

14. What is done with the apostate powers of the earth? Verse 20.

15. Will all the wicked be slain? Verse 21; Jer. 4:23-25. Note 6.

Notes.

1. By means of a partial resurrection, some of the righteous, and some of the wicked who are dead, will be raised to witness the Saviour's return. Some of the principal actors in His crucifixion will be brought forth to witness His triumphant return. The Saviour in the hour of His humiliation told the wicked Caiaphas that he would be one of this number. Matt. 26:64.

"All who have died in faith under the Third Angel's Message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law."—*Great Controversy*.

2. Note the similarity of the figure used to describe the coming of the Saviour, and that used in chapter 6:2, to represent the Gospel as it went forth in its purity, "conquering and to conquer." The Author of the Gospel now rides forth as a conqueror, to put down the rule of that temporary monarch, sin, that for a time ruled in His kingdom, and to gather His loyal subjects to Himself.

3. It would be no particular exaltation to be simply the King over the wicked kings of the earth. But just as Adam would have been the king of this earth had he never sinned, so in every loyal world there is a king. But Christ is King of kings. He is King over all the kingdoms throughout His universal domain.

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

4. Picture in your mind, if you are able, the glory of that hour when a hundred millions, and thousands of thousands more of shining angels, cherubim and seraphim, attend the Saviour as He comes in the forthshining of His own glory and all the glory of His Father. It is indeed a "glorious appearing."

5. Another "supper" is here spoken of. But note the contrast. At the marriage supper of the Lamb, the redeemed sit down at a beautiful table, laden with the viands of heaven, and served by the King of the place. But at this "supper of the great God," kings, captains, and mighty men of earth, are themselves food for the vultures of heaven.

6. Another "remnant" is here spoken of, not of the righteous, but of the wicked. Note the contrast between the "remnant" of Israel and the "remnant" of sin. One stands victorious on the sea of glass; the other is slain with the sword which proceeds out of the mouth of the Lord. Two vines (John 15:1, 2; Rev. 14:18), two suppers (Rev. 19:9, 17, 18), two resurrections (Chap. 20:4-6), and two remnants (Rev. 12:17; 19:21), are brought to view in these studies. "Choose you this day whom ye will serve."

LESSON XI.—*Satan Bound.*

SEPTEMBER 10, 1904.

Questions.

1. Who did the revelator see come down from heaven? What did he have in his hand? Rev. 20:1. Note 1.

2. What did the angel do? How long was Satan bound? Verse 2. Note 2.

3. Where is Satan confined? What is placed upon him? How long is his work of deception interrupted? What then takes place? How long is he to be loosed? Verse 3. Note 3.

4. What great event occurs at the coming of Christ? 1 Thess. 4:16; John 5:28, 29.

The Son of God beggared Himself to enrich us.

5. Who only are raised at His coming? Rev. 20:6.—The righteous. The “dead in Christ.” The “blessed and holy.”

6. What change takes place in the living righteous? 1 Cor. 15:51-54.

7. After the “change,” what then takes place? 1 Thess. 4:17.

8. Where are they next seen? Upon what are they seated? Rev. 20:4.

9. Who will be judged during this time? 1 Cor. 6:2, 3. Note 4.

10. What happens to the wicked when Jesus comes? 2 Thess. 2:7-9.

11. To what condition will the earth be brought? Jer. 4:23-27. Note 5.

12. What occurs when the 1,000 years are finished? Who only have a part in the first resurrection? Who *only* have a part in the “second” resurrection? How long a period of time intervenes between these two resurrections? Rev. 20:5, 6.

13. What descends from heaven at the close of the 1,000 years? Rev. 21:2.

14. What release does the raising of the wicked dead bring to Satan? Rev. 20:7.—He then has subjects to work upon.

15. What will he do? How many subjects has he? For what purpose does he gather them? Verse 8.

16. Where do they go? What is this camp called? What puts an end to the struggle? Verses 9, 10. Note 6.

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

17. For whom was this lake of fire prepared? Matt. 25:41.
18. How complete will be their destruction? Mal. 4:1, 3.
19. Will sin ever exist again? Rev. 22:3; Nahum 1:9, 10.
20. How will the fire that consumes the wicked affect the earth? 2 Peter 3:10-13.

Notes.

1. The word here translated "bottomless pit" is in the Revised Version, Rotherham's Translation, Interlinear, etc., properly translated "abyss," meaning a place of darkness and desolation. A like expression is found in Gen. 1:2, the Septuagint, where the term, "darkness was upon the face of the *deep*," is used to describe the earth in its chaotic condition. It denotes the same here.

2. Just as the scapegoat in the typical service connected with the earthly sanctuary was led into the wilderness, laden with the sins of the people placed upon him by the high priest on the day of atonement, so, at the close of the judgment work in the heavenly sanctuary, the sins of God's people will be placed by our great High Priest upon the anti-typical scapegoat, Satan.

3. Lucifer, because of sin, was cast out of heaven. Luke 10:18. When Jesus died on the cross, Satan was again cast down (John 12:31), the Second Adam taking the exalted position in the council of heaven, which the first Adam lost through transgression. Now with the saints all in heaven, beyond the reach of his temptations, his own subjects all dead, and every ambition of his soul blasted, an angel seizes this fallen cherub, and binds him in the desolated earth for a thousand years. What a striking object-lesson of the vanity of sin!

4. This judgment will not be to determine who are the righteous, for this has previously been determined, but it will consist in apportioning the measure of punishment due to the lost. There will be degrees in the reward of the lost (Matt. 10:15; 11:24; Mark 6:11), for all will be rewarded according as their works have been. This work will bring to light the hidden things, and the justice and mercy of God will be fully seen in all His dealings with the children of men.

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

5. No more fitting term than "abyss," or "bottomless pit," could be found to describe the earth in its desolate condition. Here will be Satan's home for a thousand years. All about him he will see only failure and ruin.

"Here is to be the home of Satan and his angels for a thousand years. Here he will be confined, to wander up and down over the broken surface of the earth, and see the effects of his rebellion against God's law. For a thousand years he can enjoy the fruit of the curse which he has caused. Limited alone to this earth, he will not have the privilege of ranging to other planets, to tempt and annoy those who have not fallen."
—*Early Writings, page 150.*

6. The countless millions of the wicked dead being raised will loose Satan from his prison, and he begins his former work of deception. He gathers them for battle, and they surround the capital of the New Earth in a desperate and final struggle to capture the city. This once will the whole family of Adam, both righteous and wicked, stand together on the earth. But what a contrast! We are now making decisions which will determine where we will then stand.

LESSON XII.—*The New Earth.*

SEPTEMBER 17, 1904.

Questions.

1. After the binding of Satan and the destruction of sin, what did John behold? What had passed away? Rev. 21:1.
2. What other prophet had a view of the new earth? Isa. 65:17.
3. How many things will be made new? What was the prophet commanded to write? Rev. 21:5.
4. What encouraging promise did the Saviour make to the meek? Matt. 5:5.
5. When will this be fulfilled? Ps. 37:10, 11, 34.

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

6. For what purpose was the earth made? Isa. 45:18. Note 1.

7. To whom was the dominion of the earth given in the beginning? Gen. 1:26-28; Ps. 8:6-8.

8. What kingdom will the saints take? Dan. 7:18, 27.

9. How will the earth be purified? 2 Peter 3:10-13.

10. Will any part of the curse remain? Rev. 22:3. Note 2.

11. How will the earth appear when renewed? Isa. 35:1, 2.

12. Will the redeemed have real homes there? Isa. 65:21, 22. Note 3.

13. Can any cloud of sadness intervene? Rev. 21:4.

14. What will have become of the wicked? Rev. 21:8.

15. Will seasons of worship be observed? Isa. 66:22, 23.

16. Will God's throne be there? Rev. 21:3. Note 5.

17. Who will inherit all these things? Rev. 21:7.

18. Who has made all these promises? Rev. 22:16.

19. Is He able to fulfil them? Rom. 4:21, 22; Jer. 32:17.

Notes.

1. Unless this world is inhabited, its creation will have been in vain. What is true of this world is true of all the others also, which shows, incidentally, that all the worlds are inhabited. This world is the lost sheep of the universe. Jesus came to seek and to save all that was lost as a result of sin. This will include a restoration of the dominion which was lost by Adam because of transgression, and man's restoration to his home in the new earth.

2. The lives of the wicked will not be prolonged in an

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

eternal state of suffering to curse their Creator throughout endless ages. No such blot will remain to mar the work of God. The marks of the crucifixion, which the Redeemer carries in His body, will be the only reminder of sin that will remain. See "Great Controversy," page 674.

3. "There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls, most glorious to behold, which were to be inhabited by the saints, and in which was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God."—*Early Writings*, page 14.

4. "The earth itself, the very field which Satan claims as his, is to be not only ransomed, but exalted. Our little world, under the curse of sin, the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity, where the King of glory lived and suffered and died,—here, when He shall make all things new, the tabernacle of God shall be with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."—*Desire of Ages*, page 26.

LESSON XIII.—*The Eternal City.*

SEPTEMBER 24, 1904.

Questions.

1. What did the angel promise to show John? Rev. 21:9.
2. Describe what John saw. Verse 10.
3. From what place was the city seen coming? How was it adorned? Verse 2. To what place did it descend? Zech. 14:4, 5.
4. With what glory was it attended? Rev. 21:11.
5. What is the circumference of the city? What is

The needs of the cause of God are world-wide.

its shape? How many miles on either side? Rev. 21:15, 16.

6. Of what is the city built? Verse 18.

7. Of what is the wall of the city composed? Verse 18.

8. How many foundations has it? Whose names are written thereon? Verse 14.

9. With what are the foundations garnished? Verses 19, 20.

10. How many gates are there? Whose names are written on them? Verse 12. Who stood at the gates? Are the gates ever shut? Verse 25.

11. Of what are the gates made? Verse 21.

12. Of what is the street composed? Verse 21.

13. What is the light of the city? Verse 23; chapter 22:5. Note 1.

14. Who will walk in its light? Rev. 21:24, 26. Note 2.

15. Will there be any temple in the city? Verse 22. Note 3.

16. What proceeds from the throne? Rev. 22:1.

17. What is on either side of the river? Verse 2. Note 4.

18. Who will be shut out from the city? Rev. 21:27; 22:15.

19. What is the passport through the gates of pearl? Rev. 22:14.

20. How did the view of all these glorious things affect the aged prophet? Verses 8, 9. Note 5.

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

Notes.

1. The city will be so resplendent with the glory of the Lord that it will *need* no light of sun or moon, for the glory of the Lord is brighter than the sun. Acts 26:12, 13. The sun and moon will exist to lighten the earth, shining with increased brilliancy. Isa. 30:26.

2. There will be nations in the new earth whose rulers are called kings. The Saviour, in answer to a question propounded by Peter upon a certain occasion, said that when all things were regenerated, the apostles would sit on twelve thrones, ruling the twelve tribes, or nations, of Israel. Matt. 19:28.

3. It is not stated that there will be no temple in the new earth, but only that there will be none in the city. It appears, from Rev. 7:15, that there will be a temple, located, perhaps, outside of the city. The 144,000 only will enter this temple. See "Early Writings," pages 14, 15.

4. "Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold. At first I thought I saw two trees. I looked again, and saw that they were united at the top in one tree."—*Early Writings*, pages 12, 13.

5. Once more, as in chapter 19:10, the overwhelming glory which John beheld of Paradise restored overcame him, and, lost in admiration of the sight, he fell down to worship the angel. The angel again refused to accept the homage, and left on record the comforting assurance that he was not only the fellow servant with John, but all those also who keep the sayings of this wonderful book.

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