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SABBATH-SCHOOL

# LESSON QUARTERLY

TOPICAL STUDIES

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FOR SENIOR CLASSES

FIRST QUARTER, 1906

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## TOPICAL STUDIES FOR SENIOR DIVISION

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the present tendency in the religious world

**First Quarter, 1906**

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*LESSON I.—The Word of God.—No. 1.*

JANUARY 6, 1906.

### Questions.

1. In what manner is all scripture given? 2 Tim. 3: 16. Note 1.
2. For what is it profitable? Same verse.
3. What will it accomplish for the man of God? Verse 17.
4. What are two characteristics of the Word of God? Heb. 4: 12.
5. How long will the Word of God endure? 1 Peter 1: 23.
6. In what two ways may the Word of God be received? What is the result when it is received for what it really is? 1 Thess. 2: 13. Note 2.
7. What testimony is borne concerning the purity of the Word of God? Ps. 12: 6; 119: 140.
8. What testimony is borne concerning the truthfulness of the Word of God? John 17: 17; Ps. 119: 160.

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

9. What testimony is borne concerning the certainty of the Word of God? 2 Peter 1:19.

10. What statements show that the messages of the Lord are to be given and to be received just as He has spoken them? Deut. 4:1, 2; 12:32; Rev. 22:18, 19.

11. By what comparison does the Lord show the working power of His word? Isa. 55:10, 11.

12. What is the Word of God able to do for those who receive it? Acts 20:32. Note 3.

13. How firmly established is the Word of the Lord? Ps. 119:89. Compare Matt. 24:35.

#### Notes.

1. "The union of the divine and the human, manifest in Christ, exists also in the Bible. The truths revealed are all 'given by inspiration of God;' yet they are expressed in the words of men, and are adapted to human needs. Thus it may be said of the Book of God, as it was of Christ, that 'the Word was made flesh, and dwelt among us.' And this fact, so far from being an argument against the Bible, should strengthen faith in it as the Word of God. Those who pronounce upon the inspiration of the Scriptures, accepting some portions as divine, while they reject other parts as human, overlook the fact that Christ, the divine, partook of our human nature, that He might reach humanity. In the work of God for man's redemption, divinity and humanity are combined."—*Testimonies for the Church, No. 33, pages 275, 276.*

Such, then, is God's Book. Its first line, its last line, all its teachings, understood or not understood, are by the same author; and that ought to suffice us. Whoever may have been the writers—whatever their circumstances, their impressions, their comprehension of the Book, and the measure of their individuality in this powerful and mysterious operation—they have all written faithfully and under superintendence in the same roll, under the guidance of one and the same Master, for whom a thousand years are as one day; and the result has been the Bible. Therefore I will not lose time in idle questions; I will study the book. It is the word of Moses, the word of Amos, the word of John, the word of Paul; but

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

still the thoughts expressed are God's thoughts, and the words are God's words. "Thou, Lord, hast spoken by the mouth of Thy servant David." "The Spirit of the Lord spake by me," said he, "and His word was in my tongue."—*L. Gaussen on the Inspiration of the Bible, page 31.*

2. "God hath spoken! The words of a man carry weight according to the idea I have of his wisdom, his veracity, his power, his love. The words of God! Oh, who can express what they ought to be worth to us! Each word carries with it all the life of God, all His saving power and love. . . . The words of men have often exerted a wonderful and a mighty influence. But the words of God—they are creative deeds, they give what they speak. . . . Men's words appeal to the mind or the will, the feelings or the passions. God speaks to that which is deeper than all—to the heart, that central depth within us whence are the issues of life. Let us believe the mighty, quickening power God's Word will have."—*Andrew Murray.*

3. John the Baptist was "the voice of one crying in the wilderness." When the time came for God's message for that generation to be delivered, "the word of God came unto John the son of Zacharias in the wilderness," and he immediately went forth to speak that word. He openly rebuked the sin and the formalism of his time, and sought to restore the pure word of God in the hearts of the people. Thus he was delivering the message given through the prophet Isaiah, "All flesh is grass, and all the goodness thereof is as the flower of the field. . . . The grass withereth, the flower fadeth; but the word of our God shall stand forever. . . . Behold your God." In this closing generation a work corresponding to the work of John the Baptist is to be carried to completion, and in this great second advent movement the Word of God in its purity and power must be given its rightful place. This is the fundamental thing in the Third Angel's Message. Thus will the tabernacle of David be built again. Acts 15: 13-17.

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*"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 II.—*The Word of God.*—No. 2

JANUARY 13, 1906.

## Questions.

1. Who moved upon the prophets of olden times to speak the Word of God? 2 Peter 1:21. Compare 1 Peter 1:10, 11. Note 1.

2. Who then speaks God's Word through the mouth of the prophets? Acts 1:16. Compare Heb. 3:7; 10:15, etc.

3. As the Holy Spirit speaks God's Word, working in the human instrumentality, who is really speaking? Heb. 1:1; Hos. 12:10.

4. In view of the relation which the Spirit sustains to the Word of God, what is that Word called? Eph. 6:17.

5. What, however, is the usual expression by which the Scriptures are designated? 2 Cor. 4:2; Rom. 9:6; Acts 19:20; 12:24; 13:44, 46; 18:11; 1 Thess. 2:13; 2 Tim. 2:9, etc.

6. Inasmuch as the Word of God is "living and active," what might it naturally be expected to do? Acts 12:24; 19:20.

7. What did Jesus declare His words to be? John 6:63.

8. What experience may be realized by the right use of the Word of God? Ps. 119:11; 17:4. Note 2.

9. What material evidence have we of the creative power of God's Word? Ps. 33:6, 9; 2 Peter 3:5.

10. How is the same power applied in the healing of disease? Ps. 107:17-20. Illustrate this by the experience

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

of the centurion. Matt. 8: 5-13. By the experience of the leper. Mark 1: 40-42.

11. How did the religious teachers in the time of Christ make the Word of God of no effect? Mark 7: 5-9.

12. In what way is the same thing being done by the two great branches of the professed church of Christ to-day? *Ans.*—In express terms by the Roman Catholic Church which teaches thus: “Through these two divine streams (Holy Scripture and the tradition of the church) are in themselves, on account of their divine origin, of equal sacredness, and are full of revealed truths, still, of the two, tradition is to us more clear and safe.”—*Catholic Belief*, page 45. By the Protestant churches through what is known as “Higher Criticism.” As the result of its dealing with the Bible, the large majority of religious teachers of this time have ceased to regard the Holy Scriptures as in a special sense the Word of God to man. The highest authority acknowledged is the so-called voice within. See Note 3.

13. In view of this condition in the religious world what instruction and exhortation demand most earnest attention at the present time? 2 Tim. 3: 16 to 4: 4.

#### Notes.

1. “A prophet, in the Bible, is a man, then, in whose mouth God puts the words which He wishes to be heard on earth; and it was further by allusion to the fulness of this meaning that God said to Moses that Aaron would be his prophet unto Pharaoh, according as He had told him: ‘He shall be to thee instead of a mouth, and thou shalt be to him instead of God.’” Mark, in Scripture, how the prophets testify of the Spirit that makes them speak, and of the wholly divine authority of their word; you will even find in their language one uniform definition of their office, and of their inspiration. They speak;

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*Prayerfully consider the unentered fields.*

it is, no doubt, their voice that makes itself heard; it is their person that is agitated; it is, no doubt, their soul also that often is moved; but their words are not only theirs; they are, at the same time, the words of Jehovah. 'The mouth of the Lord hath spoken;' 'the Lord hath spoken,' they say unceasingly."—*Gaussen*.

2. The record of the temptation of Jesus in the wilderness and of the use of the Scripture by Jesus and Satan in that conflict furnishes an instructive example of the right and the wrong use of the Word of God. Jesus turned to the injunction to worship and serve only the one God as means of saving Himself from going contrary to the will of His Father in acknowledging the supremacy of the usurper, but Satan quoted the Lord's promise of a watchful care over His children as a sufficient reason for acceding to his suggestion to tempt God. The one used the Word of God as a defense against sin, the other as an excuse for committing sin. The one displayed faith in the Word of God, the other showed presumption. Read Matt. 4: 1-10, with these suggestions in mind.

3. The true significance of the movement in this generation which has resulted in weakening to such an alarming extent faith in the inspiration and authority of the Bible, and who the instigator of this movement really is, may be more clearly understood by reading the following extract: "The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and His followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested."—*Great Controversy, page 593*.

*General Note.*—"Has the reader ever paid a visit to the astonishing organist, who so charmingly elicits the tourist's tears in the Cathedral at Freiburg, as he touches one after another his wondrous keys, and greets your ear by turns with

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*"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 march of warriors on the river-side, the voice of prayer sent up from the lake during the fury of the storm, or of thanksgiving when it is hushed to rest? All your senses are electrified, for you seem to have seen all, and to have heard all. Well, then, it was thus that the Lord God, mighty in harmony, applied, as it were, the finger of His Spirit to the stops which He had chosen for the hour of His purpose, and for the unity of His celestial hymn. He had, from eternity, before Him all the human stops which He required; His Creator's eye embraces at a glance this range of keys stretching over threescore centuries; and when He would make known to our fallen world the everlasting counsel of His redemption, and the coming of the Son of God, He put His left hand on Enoch, the seventh man from Adam, and His right on John, the humble and sublime prisoner of Patmos. The celestial anthem, seven hundred years before the Flood, began with these words, 'Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all;' but already, in the mind of God, and in the eternal harmony of His work, the voice of John had answered to that of Enoch, and closed the hymn three thousand years after him with these words, 'Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him!' 'Even so, come, Lord Jesus.' And during this hymn of thirty centuries the Spirit of God never ceased to breathe in all His messengers."—*Gaussen*.

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*LESSON III.—The Testimony of the Scriptures Concerning the Being and Attributes of God.—No. 1.*

JANUARY 20, 1906.

**Questions.**

1. What is the foundation of any Christian experience? Heb. 11:6. Note 1.
2. What will be the result of seeking to know and understand God through human wisdom? Job. 11:7; Eccl. 8:17; Rom. 11:33.
3. In what way may we become acquainted with God?

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



Eph. 1:15-17; Deut. 29:29. Compare Dan. 2:20-22. Note 2.

4. What does the Lord say of Himself as compared with other beings? Isa. 46:9. Compare Jer. 10:6.

5. By what name has God made Himself known? Ex. 3:13, 14.

6. What revelation has been made concerning the eternity of the being of God? Ps. 90:1, 2.

7. What is said of His understanding? Ps. 147:5.

8. How is power associated with the being of God? Ps. 62:11.

9. What testimony is borne concerning the omnipresence of God? Ps. 139:7-12.

10. How is the being of God defined? John 4:24, Compare margin of R. V. Note 3.

11. How is the character of God defined? 1 John 4:8.

12. Mention four special manifestations of this character. Ps. 89:14.

13. How is God's character manifested in His dealings with sin? Ps. 86:5, 15; 1 John 1:9. Note 4.

14. What revelation does God make of His character in His ways and in His works? Ps. 145:17.

15. In what relation to mankind will God decide the destiny of all? Heb. 12:23; Ps. 94:1, 2.

#### Notes.

1. A belief in God is fundamental in Christian experience, and upon a right conception of God depends all that pertains to the Christian life. We must believe both in His existence and in His character as He has revealed Himself in His Word.

2. "The revelation of Himself that God has given in His Word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect

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*The Son of God beggared Himself to enrich us.*

may tax itself until it is wearied out in conjectures regarding the nature of God; but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. Let not finite man attempt to interpret Him. Let none indulge in speculation regarding His nature. . . . Neither by searching the recesses of the earth, nor in vain endeavors to penetrate the mysteries of God's being, is wisdom found. It is found, rather, in humbly receiving the revelation that He has been pleased to give, and in conforming the life to His will."—*Testimonies for the Church, Vol. VIII, pages 279, 280.*

3. The fact that God is spirit does not militate against the idea that He is a real being. He is a spiritual being, but still a real, personal being, just as a spiritual body is a real body.

4. In presenting the plan of salvation for man, such a revelation is made of God as would be entirely inconsistent with any other conception of Him than as of a personal being. The love shown in the gift of His own Son, the justice and the mercy, the righteousness and the holiness, are all the attributes of a personal being, but could not be affirmed of an Infinite Power, or an Intelligent Energy. God's dealing with sin, as taught in the sanctuary and its services, testifies most convincingly to the fact that He is a personal Being.

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*LESSON IV.—The Testimony of the Scriptures Concerning the Being and Attributes of God.—No. 2.*

JANUARY 27, 1906.

**Questions.**

1. In what place is God found in a sense in which He is not found in any other place? 1 Kings 8: 30. Compare John 20: 17; 2 Chron. 30: 27; Ps. 123: 1. Note 1.

2. What views have been given of this dwelling-place of God? Eze. 1: 26-28; Rev. 4: 2, 3, 9-11.

3. What description has the prophet Isaiah given of his view of God in His dwelling-place? Isa. 6: 1-4.

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

4. What relation does God sustain to all material things? Jer. 10:11, 13, 16; Eph. 3:9.

5. In whose image was man created? Gen. 1:26, 27. Note 2.

6. To what extent did the Son of God represent His Father? Heb. 1:3. Note 3.

7. What personal relation does God sustain to what are usually called the operations of nature? Ps. 104:10-14, 19-24. Note 4.

8. How intimate a relation was Moses permitted to enjoy with God? Deut. 34:10.

9. How does the language of the Scriptures indicate that God is a personal being? Gen. 6:17; Ex. 20:1-6. Note the use of the personal pronoun, and find other similar passages.

10. What revelation did Jesus make to His disciples concerning the future home of the saved? John 14:1-3.

11. When the redeemed are settled in the new earth where will God take up His abode? Rev. 21:1-3.

#### Notes.

1. In order to have any correct idea of God, we must accept all that is revealed concerning Him in the Scriptures. The Bible teaches the omnipresence of God, but it just as plainly teaches that there is a dwelling-place where His personal Presence is found, in a sense in which it is not found in any other place. We may not be able to explain these two facts concerning the presence of God, but by believing them both we shall be saved from pantheistic teaching on the one hand, and from too circumscribed conceptions of God on the other hand. God is a personal being, with a dwelling-place, but He is everywhere present by His Spirit.

2. "In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was

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

without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, breathing, intelligent being."—*Testimonies for the Church, Vol. VIII, page 264.*

3. Rotherham's translation of Heb. 1: 3 reads thus: "Being an eradiated brightness of His glory, and an exact representation of His very being," etc. Christ is declared to be "the image of God" (2 Cor. 4: 4), as man was created "in the image of God," and this image was never marred by sin in the experience of Christ.

4. "The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. God is a spirit; yet He is a personal being, for man was made in His image."—*Testimonies for the Church, Vol. VIII, page 263.*

### LESSON V.—*The Divinity of Christ.*

FEBRUARY 3, 1906.

#### Questions.

1. In what prophetic announcement is the eternal existence of Christ affirmed? Micah 5: 2. Note the marginal reading. Compare Matt. 2: 4-6.

2. What term is applied to Him who was born as the son of Mary? John 1: 14.

3. What testimony is borne concerning the origin and nature of the Word? John 1: 1. Note 1.

4. Under what other form of statement is the same general truth expressed? 1 John 1: 1, 2.

5. What divine names are applied directly to the Son of God who partook of our flesh and blood? Heb. 1: 8, 10. Note 2.

6. What prophecy was thus fulfilled? Isa. 7: 14. Compare Matt. 1: 22, 23.

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

7. In what other prophecy is the same general idea presented? Isa. 9:6.

8. In what statement did Christ Himself declare His divine and eternal nature? John 8:58. Compare Ex. 3:13, 14. Note 3.

9. How does the coming Saviour testify to the eternity of His Being? Rev. 22:12, 13. Compare Isa. 44:6.

10. What other declaration conveys the same general idea? Heb. 13:8. Compare Ps. 90:1, 2.

11. What relation does the Son of God, our Redeemer, sustain to creation and created things? Col. 1:12-17, R. V.

12. Is the plan of salvation through faith in Christ of recent origin? Eph. 3:11.

13. What honor has been bestowed upon Him who was "in the form of God" but was willing to take upon Himself "the form of a servant"? Phil. 2:9-11. Read verses 5-8.

#### Notes.

1. That "the Word" of John 1:1 is the Son of God is further evident from Rev. 19:11-16. In Rev. 17:14, it is stated that the Lamb is "Lord of lords, and King of kings," and the Son of God in the flesh was pointed out by John the Baptist as "the Lamb of God." John 1:36.

2. The whole of the first chapter of the epistle to the Hebrews is occupied with the teaching of the Old Testament Scriptures concerning the being and character of the Son of God, who, in the second chapter, is called "Jesus," and of whom it is declared that "in all things it behooved Him to be made like unto His brethren." In the first chapter there are seven quotations from the Old Testament, each one of which testifies to the superiority of the Son. The whole chapter should be studied in this connection.

3. As further showing His own claim to the divine nature, it will be profitable to consider such statements of Jesus as are found in John 6:48; 8:12; 10:11; 11:25; 14:6; and 15:1. In these declarations Jesus is simply interpreting the meaning of the I AM of Ex. 3:14.

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*Prayerfully consider the unentered fields.*

*General Note.*—Those who have the time to pursue this subject further may profitably study those instances where Christ appeared to men before His incarnation. Some of these are Christ and Abraham (Genesis 17), Christ at Sinai, Christ and Joshua (Joshua 5: 13-15), Christ and Gideon (Judges 6: 11-24).

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*LESSON VI.—Creation and Redemption.*

FEBRUARY 10, 1906.

**Questions.**

1. What is the first fact revealed to us in the Bible?  
Gen. 1:1.

2. How definitely are we informed concerning the order followed and the time occupied in the creation or formation of the earth? Read verses 3 to 28. Note 1.

3. What was instituted at the close of the six days of creative work? Gen. 2: 1-3. Note 3.

4. Upon what foundation of facts is the Sabbath made to rest? Ex. 20: 11.

5. What is the record of the creation of man? Gen. 1: 26, 27.

6. How was this Godlikeness lost? Rom. 3: 23.

7. By what process is the image of God restored in man? Ps. 51: 10.

8. What change has come to those who are in Christ? 2 Cor. 5: 17; Gal. 6: 15. Note the marginal reading of the Revised Version in both cases.

9. What has been made a sign of this new experience? Eze. 20: 12. Note 4.

10. In what declaration are creation and redemption associated as being simply different manifestations of the same power. Isa. 43: 1.

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

11. When man has been thus recreated how will a perfect home be provided for him? Isa. 65:17; 2 Peter 3:13; Rev. 21:1.

12. What will still remain as the sign between God and His redeemed people? Isa. 66:22, 23.

#### Notes.

1. It is certainly significant that the first chapter of the Bible should be occupied with an account of creation, and that the time employed in the creative work should be so explicitly stated. The reason for this becomes clear when we study the plan of redemption. That creation which was pronounced "very good" was marred by sin, and there must be a new creation. Man must be renewed "after the image of Him that created him," and there must be new heavens and a new earth. Redemption is thus simply the bringing to perfection again the original creation when man was created in the image of God.

2. The development in this last generation of the theory of evolution as the scientific method of creation is of much meaning in its relation to the closing work in the plan of redemption. "The assumption that the events of the first week required thousands upon thousands of years, strikes directly at the foundation of the fourth commandment. It represents the Creator as commanding men to observe the week of literal days in commemoration of vast, indefinite periods. This is unlike His method of dealing with His creatures. It makes indefinite and obscure that which He has made very plain. It is infidelity in its most insidious, and hence most dangerous, form."—*Patriarchs and Prophets*, page 111. This theory of evolution has now been carried into the sphere of religion, and has become the fundamental principle of the so-called "new theology," which is based upon "the acceptance of evolution as the method of divine providence in the spiritual sphere as well as in the material." By this system of teaching God has been transformed into an Infinite Force of Personal Power, and there is no place nor need for the atoning work of Christ, as all imperfection will be remedied by natural processes.

3. Almost at the same time that the message of Sabbath reform began to be proclaimed, the claims of geology began

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

to be emphasized. "Geologists claim to find evidence from the earth itself that it is much older than the Mosaic record teaches. . . . But apart from Bible history, geology can prove nothing. Those who reason so confidently upon its discoveries, have no adequate conception of the size of men, animals, and trees before the Flood, or of the great changes which then took place. . . . In the days of Noah, men, animals, and trees, many times larger than now exist, were buried, and thus preserved as an evidence to later generations that the antediluvians perished by a flood. God designed that the discovery of these things should establish faith in inspired history; but men, with their vain reasoning, fall into the same error as did the people before the Flood,—the things which God gave them as a benefit, they turn into a curse by making a wrong use of them. It is one of Satan's devices to lead the people to accept the fables of infidelity; for he can thus obscure the law of God, in itself very plain, and embolden men to rebel against the divine government. His efforts are especially directed against the fourth commandment, because it so clearly points to the living God, the Maker of the heavens, and the earth."—*Patriarchs and Prophets*, pages 112, 113.

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### LESSON VII.—*The Miracles of the Bible.*

FEBRUARY 17, 1906.

#### Questions.

1. For what purpose did Christ perform miracles, and why are they recorded? John 20: 30, 31. Compare John 4: 48; 6: 30; 7: 31. Note 1.
2. What surprise is expressed in John 12: 37?
3. What did Christ state as one ground for faith in Him? John 14: 11.
4. Why was Moses instructed to perform miracles before the children of Israel in Egypt? Ex. 4: 1. Why before Pharaoh? Ex. 9: 29. And why were these to be told to later generations? Ex. 10: 1, 2. Note 2.
5. Mention some of the miracles performed in connec-

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



tion with the schools of the prophets. 2 Kings 4; 5: 1-14; 6: 1-7.

6. What noble examples of faith, courage, and trust in God, did the principles taught in these schools produce? Daniel 3 and 6. Note 3.

7. When Christ sent out the twelve and the seventy, what power did He give them? Matt. 10: 7, 8; Luke 9: 1, 2; 10: 1, 8, 9, 19.

8. By whose power and through what means did Christ perform all His miracles? Luke 11: 20; Matt. 12: 28. Note 4.

9. What is the record of the results produced by Christ's first miracles? John 2: 11; 4: 53, 54.

10. What signs did Christ say should follow believers? Mark 16: 17, 18.

11. How was this fulfilled in the days of the apostles? Acts 5: 12; Heb. 2: 4. In whose name were they wrought? Acts 4: 29, 30.

12. Does the working of miracles necessarily prove that a man or his message is from God? Ex. 7: 10, 11; Matt. 7: 21-23; 24: 23, 24; 2 Thess. 2: 9, 10; Rev. 13: 13, 14; 16: 13, 14. Note 5.

13. What test should be applied to all cases of miracle-working? Deut. 13: 1-4; Isa. 8: 20.

#### Notes.

1. "Christ never worked a miracle except to supply a genuine necessity, and every miracle was of a character to lead the people to the tree of life, whose leaves are for the healing of the nations."—*Desire of Ages*, page 366.

2. Genuine, divine miracles, as brought to view in the Bible, are extraordinary or supernatural manifestations of divine power, to awaken an interest in divine things, and to

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lead men to a knowledge of the true God, and of Jesus Christ, whom He has sent to be the Saviour of the world.

3. Daniel and his three Hebrew companions came from Judea, and were of the royal line. Dan. 1: 3, 6. From 2 Kings 22: 14 and 2 Chron. 34: 22, we learn there was a college or school of the prophets at Jerusalem shortly before the captivity. Whether Daniel and his companions actually attended this school or not, we are not informed; but if they did not, they and their parents were doubtless much influenced by the principles taught in it. At any rate, the early education of these youth taught them to believe in a God who could work miracles. And this is the education the children and youth need to-day.

4. "The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy intelligences, all waiting to do His will. Through channels which we can not discern, He is in active communication with every part of His dominion." "The angels of God are ever passing from earth to heaven, and from heaven to earth. The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of angels. And it is through Christ, by the ministration of His heavenly messengers, that every blessing comes from God to us."—*Desire of Ages, pages 356, 143.*

5. Miracles are of two kinds, good and bad. Satan also has power to work miracles. While he can not create, nor give life, he has studied "the secrets of the laboratories of nature," and by the use of things already created, he can, so far as God permits, perform wonders. But the Bible calls them "lying wonders." They are done to deceive, to lead men into sin, and to fasten them in deception.

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### LESSON VIII.—*The New Birth.*

FEBRUARY 24, 1906.

#### Questions.

1. What statement did Christ make to Nicodemus? John 3: 3. Note 1.

2. Did Nicodemus understand the statement? Verses 4 and 9. Why not? 1 Cor. 2: 14.

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

3. What is the character of the new birth? John 3: 5, 8. Eph. 4: 22-24. Note 2.
4. How great a change is wrought by it? Acts 26: 18; 2 Cor. 5: 17.
5. How important is the new birth? John 3: 3, 5. Note 3.
6. What spirit is essential to it? Matt. 18: 3; Luke 18: 17.
7. In what way will the new life manifest itself? Eze. 36: 25-27.
8. Who, though existing before, was begotten of the Spirit, and lived the Spirit life in the flesh? Luke 1: 26-35.
9. That this Birth might take place, what disposition was necessary on the part of Mary? How was this expressed? Verse 38.
10. What important lesson may we learn from this? Rev. 22: 17, last clause; John 5: 40; Rom. 10: 9, 10. Note 4.
11. Being begotten of the Spirit, what was Christ to be called? Luke 1: 32, 35.
12. What are those who receive Christ, and are born again, properly called? John 1: 11, 12; 1 John 3: 1.
13. Will the world know and love them? 1 John 3: 1; John 15: 19-21.
14. Should the birth of the Spirit, like that of the flesh, be followed by growth and development? Give proof. Luke 2: 52; 1 Peter 2: 2; Eph. 4: 13. Note 5.
15. What is the nature and proper food for this growth

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

and development? Jer. 15:16; Job 23:12; John 6:48-58, 63.

### Notes.

1. "Nicodemus had come to the Lord thinking to enter into a discussion with Him, but Jesus laid bare the foundation principles of truth. He said to Nicodemus, It is not theoretical knowledge you need, so much as spiritual regeneration. You need not to have your curiosity satisfied, but to have a new heart. You must receive a new life from above before you can appreciate heavenly things. Until this change takes place, making all things new, it will result in no saving good for you to discuss with Me My authority or My mission."  
—*Desire of Ages, page 171.*

As the Jews by virtue of their birth, nationality, and education felt sure of a place in the kingdom of God, so many to-day feel sure of salvation because they were brought up Methodists, Episcopalians, Roman Catholics, Baptists, Presbyterians, Congregationalists, or Seventh-day Adventists. They feel no need of a change. But this is all a delusion. If saved, we must be "born again." We must have the new heart. We must have the life that is from above.

What the unconverted sinner needs is not to have the good that is in him cultivated and developed, but to have his nature changed, and a new life begun within him. He needs to become a new creature in Christ Jesus. It is not evolution that is needed, but creation; it is not generation, but regeneration.

2. "When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into the human nature.

. . . Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love and self-indulgence, and temptation to sin. We may leave off many bad habits for the time, we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end."—*Desire of Ages, pages 323, 324.*

3. "The Saviour did not meet argument with argument. Raising His hand with solemn, quiet dignity, He pressed the truth home with greater assurance, 'Verily, verily, I say unto

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*The Son of God beggared Himself to enrich us.*

thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God.' Nicodemus knew that Christ here referred to water baptism, and the renewing of the heart by the Spirit of God.

"By nature the heart is evil, and 'who can bring a clean thing out of an unclean?—Not one.' No human invention can find a remedy for the sinning soul. 'The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' 'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.' The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit."—*Desire of Ages, pages 171, 172.*

4. The new birth is controlled by the will as well as the old. While the new life comes from God, and is dependent-wholly upon God, there must be an assent of the mind, a yielding of the will, or the change will not be wrought in the soul. "Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5. See also Rev. 3: 20.

5. "By *faith* you become Christ's, and by faith you are to grow up in Him,—by giving and taking. You are to *give* all,—your heart, your will, your service,—give yourself to Him to obey His requirements; and you must *take* all,—Christ, the fulness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting Helper,—to give you power to obey. Consecrate yourself to God in the morning; make this your first work. Let your prayer be, 'Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me to-day in Thy service. Abide with me, and let all my work be wrought in Thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."—*Steps to Christ, pages 84, 85.*

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

*LESSON IX.—The Obedience of Faith.*

MARCH 3, 1906.

**Questions.**

1. What is faith? Heb. 11:1. The American Revised Version reads: "Now faith is assurance of things hoped for, a conviction of things not seen."

2. What does it do? Gal. 5:6; 1 John 33:3. Note 1.

3. How did it manifest itself in the worthies of old? Heb. 11:32-34.

4. What is the proper evidence of living faith? James 2:14-26.

5. How did Paul's labors in the gospel affect the believing Gentiles? Rom. 15:18.

6. What does Paul say was God's object in making known the mystery of the gospel to all nations? Rom. 16:26.

7. By what does genuine faith work? Gal. 5:6. And what is love? Rom. 13:8, 10.

8. What does faith bring into the heart? Eph. 3:17.

9. What does Christ give to those who receive Him? John 1:11, 12.

10. How much can we do without Him? John 15:5.

11. What can we do with Christ dwelling within? Phil. 4:13.

12. What alone can give us the victory over all the evil that is in the world? 1 John 5:4.

13. What, therefore, is inseparably connected with genuine faith? Rev. 14:12; Rom. 3:31.

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

**Note.**

"We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith." "That so-called faith in Christ which professes to release men from the obligation of obedience to God is not faith, but presumption."—*Steps to Christ, pages 73, 74.*

*LESSON X.—Prayer.*

MARCH 10, 1906.

**Questions.**

1. What request did the disciples make of Jesus respecting prayer? Luke 11:1. Note 1.

2. In response, what model prayer did He give them? Luke 11:2-4. Note 2.

3. What instruction and promises does Christ give in Luke 11:9-13?

4. What further instruction is given in James 1:5-7 and Mark 11:24?

5. What parables did Christ give to teach the importance of earnestness and persistency in prayer? Luke 11:5-8; 18:1-8.

6. How did Elijah pray, and what was the result? James 5:17. Note 3.

7. What kind of prayer avails much? Verse 16.

8. How are our prayers, imperfect though they be, supplemented and made perfect? Rom. 8:26, 27.

9. With what should our request to God be accompanied? Phil. 4:6; 1 Thess. 5:18.

10. How much should we pray? Luke 18:1; 1 Thess. 5:17; Rom. 12:12.

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

11. How many times a day did David and Daniel pray? Ps. 55:17; Dan. 6:10. Note 4.

12. Where and how long did Christ sometimes pray? Luke 6:12; Mark 1:35. What instruction does He give concerning secret prayer? Matt. 6:5, 6.

13. What condition in the home will hinder prayer? 1 Peter 3:7. In the church? Matt. 5:23, 24. Note 5.

14. What cherished in the heart will prevent God from hearing our prayers? Ps. 66:18. Whose prayers are abomination to Him? Prov. 28:9.

15. If we would receive God's pardon, what must we do when we pray? Mark 11:25; Matt. 6:14, 15; 18:32-35. Note 6.

16. What is a good practice for taking out of our hearts all bitterness and evil feeling toward any soul? Matt. 5:44, last clause.

#### Notes.

1. It is a proper thing to learn how to pray. In the schools of the prophets "a spirit of devotion was cherished. Not only were the students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of the Spirit."—*Education*, page 47. See also "Patriarchs and Prophets," page 596. Many fail to begin the day right. David said the Lord should hear his voice in the morning. Ps. 5:3. An appropriate and beautiful morning prayer will be found in "Steps to Christ," page 84. See note 6, of Lesson VIII. In "Testimonies," Vol. VI, page 324, the instruction is given in praying for the sick: "As you pray, speak to Christ as you would a trusted and much-loved friend."

2. What is known as the Lord's prayer is doubtless the briefest, most comprehensive, and most perfect prayer ever put into human language. It is indeed a model prayer, and should be learned and studied by all. Besides its address, adoration, and ascription of dominion, power, and glory to the Father in heaven, its petitions cover every human need.

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*The Son of God beggared Himself to enrich us.*



Like the first verse of the Bible, the stamp of divinity is upon it. It is beautiful in its simplicity, brevity, directness, clearness, and comprehensiveness. There are sermons in every expression in it. There is no other prayer like it, nor any to be compared to it.

3. From Elijah we may learn a lesson of both definiteness and earnestness in prayer. He prayed earnestly, and he prayed for a definite, particular thing; and God heard and answered his prayer. The Lord has instructed us to "hold convocations for prayer," asking Him to open the way for the truth to enter the strongholds of Satan; to "solicit prayer for the souls for whom we labor," and to "present them before the church as subjects for their supplication;" to "select another and still another soul" to be prayed for. And we have the assurance given us that "there are miracles to be wrought in genuine conversion, miracles that can not be discerned. The greatest men of the earth are not beyond the power of a wonder-working God."—*Testimonies, Vol. VI, pages 80-82.* May not parents with unconverted children gather a suggestion and encouragement from this?

4. As we near the close of earth's history, and enter the closing struggles of the great conflict between good and evil, would it not be a wise thing for God's people to follow the example set by David and Daniel, and pray three times a day, at evening, morning, and noon? Do not we need to pray as much as they?

5. "Many are zealous in religious services, while between them and their brethren are unhappy differences which they might reconcile. God requires them to do all in their power to restore harmony. Until they do this, He can not accept their services. The Christian's duty in this matter is clearly pointed out."—*Desire of Ages, pages 310, 311.*

6. In working out our salvation, much depends upon the spirit we cherish toward others. God has promised to treat us as we treat others. If we judge, we shall be judged. If we do not forgive, we shall not be forgiven. "With the merciful Thou wilt show Thyself merciful; . . . with the froward Thou wilt show Thyself froward." Ps. 18: 25, 26, "For He shall have judgment without mercy, that hath showed no mercy." James 2: 13. It is a fact worthy of note that the only part of the Lord's prayer upon which Christ commented after giving the prayer, is the expression, "and forgive us our debts as we forgive our debtors." And His comment is: "For if ye forgive men their trespasses, your heavenly Father will

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

also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 14, 15. This, therefore, must be a very important matter. We can not afford to harbor ill feelings in our hearts toward any.

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*LESSON XI.—A Modern Apostasy.*

MARCH 17, 1906.

**Questions.**

1. What exhortation applies with special force at a time when iniquity abounds and the love of many is waxing cold? Jude 3.

2. What prophetic description is given of the decadence of religion in the last days? 2 Tim. 3: 1-5.

3. What course will some pursue "in the latter times"? 1 Tim. 4: 1.

4. What great apostasy was predicted to come before the second advent of Christ? 2 Thess. 2: 3, 4.

5. How is the same experience presented in symbolic prophecy? Rev. 13: 1-8.

6. What name is given in another prophecy to this religio-political organization? Rev. 17: 1-5.

7. What led to the fall of ancient Babylon? Dan. 5: 18-24. Read the whole chapter, and note that the experience of Nebuchadnezzar was the threefold message of warning to Belshazzar.

8. What do the Scriptures declare concerning the fate of modern Babylon? Rev. 14: 8; 18: 1-3.

9. In what movement was an effort made to restore to an apostate church the pure gospel? *Ans.*—The great re-

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

formation carried on by Martin Luther and his associates in the early part of the sixteenth century.

10. What were the fundamental principles in this reformation from popery? *Ans.*—"The Word of God . . . was the palladium of the reformation."—*D'Aubigne*. "This protest (of Spires) opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate; and the authority of the Word of God above the visible church."—*D'Aubigne*. The sole and infallible authority of the Word of God was the primary and fundamental principle of the Reformation."—*D'Aubigne*. "This powerful text (Rom. 1: 17) has a mysterious influence on the life of Luther. It was a *creative* sentence both for the reformer and for the Reformation."—*D'Aubigne*. Compare Acts 20: 32; Matt. 22: 21; Rom. 3: 28.

11. What prophecy indicates a relapse to the principles of popery? Rev. 13: 11-17. Although this prophecy has its definite application to the United States of America, yet the influence of this movement is felt throughout the whole territory of the beast from the sea mentioned in the first part of this chapter.

12. To what extent have the principles of Protestantism already been discarded? *Ans.*—Dr. Charles A. Briggs of Union Theological Seminary (New York) says that "the common doctrine of the present Protestant theologians would not be recognized by any of the Reformers."

13. What summary has been given of the results of this

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

“New Theology” in contrast with old-fashioned Christianity? *Answer:*

A pantheistic god, instead of a personal God.

A human Saviour, instead of a divine Saviour.

Infallible scholarship, instead of an infallible Bible.

“Modern thought,” instead of a “Thus saith the Lord.”

A development of religious ideas from the human mind, instead of a revelation from God.

The natural in all things, the supernatural in nothing.

Reformation, instead of regeneration.

Culture, instead of conversion.

A change of environment, instead of a change of heart.

The energy of the flesh, instead of prayer and faith.

Interest in the secular, instead of zeal for religion.

Nobody afraid of hell, and nobody caring much about heaven.

Everybody coming out right anyhow, and nobody on the wrong track except those who cling to the faith once delivered to the saints.

14. What message is designed to meet this apostasy and to prepare a people for the coming of the Lord? Rev. 14: 6-12.

15. What fundamental principles must be emphasized in this reform movement? Isa. 40: 3-10. The same gospel message which prepared a people for the coming of the Lord in the days of John the Baptist. Compare Luke 3: 1-6.

**Note.**

The nature and extent of the modern apostasy from the original truths of Christianity may be seen from the following summary of the teaching of one of the prominent ex-

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

ponents of advanced theology. This summary was made for the *Literary Digest*, and printed in its issue of March 25, 1905. It is as follows:

"The religious consciousness of former generations was based on divine revelation. It laid emphasis on miracles and signs. Divinely given interpretation was held to be the real and indispensable object of a genuine faith, so that often enough the revealed Book became itself almost a God. This whole conception of revelation has now disappeared from religious thought; it was a product of religious reasoning under the form of an antique philosophy. No longer do heaven and earth stand opposite each other as two worlds. We do not now believe in a lower world of hell. There can no longer be any claim to a revelation in the old sense of the word, and the idea is not in harmony with the certain results of modern scientific research. It is beyond doubt that the investigations of science and of history, and the unprejudiced researches into the character of original Christianity, which have been going on for about seventy years without regard to dogmas and doctrines, have made religion something entirely different from what it had traditionally been supposed to be. It has been found, too, that Christ is a historical person, and that His activity and work can be plainly understood in the light of His day and surroundings. The historical Christ, without any signs and wonders, and without the later Christology, is what the religious consciousness of to-day must deal with. The deification of Christ has not stood the test of real historical investigation. Such great problems as those of creation, providence, prayer, and its hearing, and the personality of God, wear an entirely new aspect in the light of modern science. The new truths must be recognized in our pulpits and become a part of the religious instruction in the schools."

The wide-spread and growing tendency to use the power of the state to enforce religious observances, especially as seen in the efforts to secure Sunday legislation and the enforcement of Sunday laws, is one of the marked evidences of a falling away from the true principles of Protestantism. This indicates the influence of the principles of popery, and calls for the presentation of the message of reform concerning the commandments of God and the faith of Jesus.

"As Christ alone takes away sin, we can not do so by all our works. But good works follow redemption as surely as fruit appears upon a living tree."—*Luther, "D'Aubigne History of the Reformation," Book II.*

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*Prayerfully consider the unentered fields.*

*LESSON XII.—The Old Paths.*

MARCH 24, 1906.

**Questions.**

1. How did God make man? Eccl. 7:29.
2. But what have men sought out?
3. What does the Lord tell His people to do? Jer. 6:16.
4. If they walk in the old paths and the good way, what does He say they shall find?
5. What charge does He bring against them? Jer. 6:19.
6. In what "way" did David desire to go? Ps. 119:27, 32.
7. What does Christ declare Himself to be? John 14:6.
8. Is there any other way of salvation than through Christ? Acts 4:12.
9. What did He say respecting His own obedience to the law of God? John 15:10.
10. What, besides the way, does Christ style Himself? John 10:7, 9.
11. What does He say of those who seek to climb up some other way? Verse 1.
12. What have we been warned would take place in the latter times? 1 Tim. 4:1. Note 1.
13. What admonition has the Lord, through the apostle John, given us in 1 John 4:1?
14. What test is laid down whereby we may try the spirits? Verses 2 and 3.
15. What warning has the apostle Peter given upon this point? 2 Peter 2:1-3.

16. In view of this, what should we do? 2 Cor. 13:5; Jude 3.

17. What are the people of God in the last days to build up and raise up, and what are they to be called? Isa. 58:12.

18. What special work in repairing the breach which has been made in God's law is here definitely pointed out? Verses 13 and 14.

#### Note.

That many are departing from the faith is evidenced by the numbers who are going off into Antinomianism, Spiritualism, Theosophy, Higher Criticism, New-thoughtism, Pantheism, Evolution, Christian Science, and other "isms" and false sciences which destroy faith in God, in the Bible, and in Christ as a personal and complete Saviour. The following from the *Outlook* of July 15, 1905, is an evidence of this: "There are many in these days to whom the message of the Church is nearly meaningless. To such as these the theological terms once in common use, such as atonement, redemption, regeneration, justification, sanctification, are as antiquated, artificial, empty, as the jargon of the alchemist or the astrologer. To them even the 'story of the cross,' as it is often told, sounds like a false appeal to the emotions, the misuse of the narrative of a noble death in an attempt to becloud the judgment."

There is much significance in the following statement in a farewell sermon delivered by a Baptist minister of Detroit, Mich., not long ago. Giving some advice to his congregation to guide them in the selection of his successor, he said: "Don't get a man who doesn't believe in the Deity."

For a summary of the false ideas concerning religion which are rapidly gaining ground everywhere, in contrast with the true, see answer to Question 13, in Lesson XI.

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### LESSON XIII.—*Rewards and Punishments.*

MARCH 31, 1906.

#### Questions.

1. What statement is made in Eccl. 3:17?

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

2. What assurance has God given that He will judge the world? Acts 17:31.

3. Where must all appear, and for what purpose? 2 Cor. 5:10. See also Eccl. 11:9.

4. Because all wickedness is not summarily punished, what presumptuous course do many pursue? Eccl. 8:11.

5. When Jesus comes, what will He bring with Him? Rev. 22:12.

6. When did He say those who had dealt kindly with the poor and needy would be recompensed? Luke 14:13, 14. Compare Prov. 19:17.

7. Where are all, both good and bad, to be recompensed? Prov. 11:31.

8. What is to be the reward of the righteous? Matt. 5:5; Isa. 65:21, 22.

9. What is to be the fate of the ungodly? Mal. 4:1; Ps. 9:17; 37:20; 2 Thess. 1:7-9.

10. In view of all this, what message of warning must every faithful minister of God proclaim? Isa. 3:10, 11; Eze. 3:18.

11. In what words did John the Baptist do this? Matt. 3:11, 12. David? Psalms 1. Christ? Matt. 25:46. Peter? 2 Peter 3:10.

12. How is the final scene of destruction described by the Revelator? Rev. 20:9.

13. When will this take place? Verse 7. What is it called? Verse 14.

14. What will then appear? Rev. 21:1.

15. Who will dwell in the new heaven and the new earth? 2 Peter 3:13.

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