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SABBATH-SCHOOL

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Sabbath - School Worker

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Sabbath-School Lessons

A Synopsis of Present Truth

No. 2

Senior Division

First Quarter, 1908.

LESSON I.—The Judgment Hour—A World-Wide Message.

JANUARY 4, 1908.

Questions.

1. How has the Lord ever forewarned people of impending events? Amos 3: 6, 7. Give illustrations of this principle.

2. What sure guide have we as to the times and the seasons? 2 Peter 1: 19.

3. Before what great tribunal must every life come in review? Eccl. 12: 13, 14.

4. In what way did Paul speak of the time of this event? Acts 17: 31; 24: 25.

5. With what event is the judgment associated? 2 Tim. 4: 1.

6. Show that a judgment work, an investigation and decision of cases, must precede the coming of Christ. Luke 20: 35 (first part); Rev. 22: 11, 12. Note 1.

7. What line of prophecy establishes the time of this investigative judgment? Dan. 8:14; 9:24, 25. Note 2.

8. What view was given Daniel of the judgment scene in heaven? Dan. 7:9, 10.

9. What did the prophet behold of the work of apostasy on earth while the judgment was sitting in heaven? Verses 11, 21, 22.

10. What view was given John of the work of God on earth during this time of judgment in heaven? Rev. 14:6, 7. Who only is to be feared and exalted?

11. What other messages are joined with the proclamation of the judgment hour? Verses 8-11.

12. What are the characteristics of the believers developed by these messages? Verse 12.

13. What movement is fulfilling this prophecy before our eyes?

14. What event of all events follows the carrying of these messages to the world? Verses 14-16.

15. How only may we hope to stand in this searching day of God's judgment? Phil. 3:8-11; 1 John 4:17.

16. What assurances are given us in 1 John 2:1 and Heb. 7:25?

Notes.

1. Inasmuch as the righteous dead are raised and the righteous living translated in a moment, in the twinkling of an eye, at the second coming of Christ, it is evident that the judgment to determine who is worthy of life must precede the second advent.

2. As shown in last quarter's studies, the day of atonement, or cleansing of the sanctuary, in the tabernacle service, was the last of the yearly round of ministration. It was a day of judgment in the camp of Israel, and whatsoever soul did not find pardon in that day was cut off. Lev. 23:27-29. So the anti-typical day of atonement, the time of the closing ministry of

our High Priest in heaven, is the hour of the investigative judgment. The beginning of this closing work of judgment is at the close of the prophetic period of Dan. 8:14. This period of 2300 prophetic days, or literal years, was to reach from the going forth of the commandment to restore and rebuild Jerusalem to the time of the cleansing of the sanctuary. That commandment went forth in the year B. C. 457, and ended in the year 1844. Then began the solemn work of the investigative judgment.

LESSON II.—The Dragon, the Leopard Beast, and the Two-Horned Beast.

JANUARY 11, 1908.

Questions.

1. What power is symbolized by the dragon of Revelation 12? Verses 9, 3, 4. Note 1.

2. What is symbolized by the first beast of Revelation 13? Note 2.

3. What characteristics show that this beast is the lineal descendant of the four beasts of Daniel 7? Compare Rev. 13:2 with the four beasts of Daniel 7.

4. How is the change from pagan Rome to papal Rome indicated in Revelation 12 and 13? *Ans.*—By the change in the symbols. How in Daniel 7? See verses 8, 20, 24.

5. What did the dragon, or pagan Rome, give to the beast? Rev. 13:2. Note 3.

6. What was the character of the beast, and what was it to do? Rev. 13:1, 5-7. Compare Dan. 7:25.

7. How many were to worship this apostate and per-

secuting power? Rev. 13:8. What period was allotted for its work of oppression? Verse 5. Compare Dan. 7:25.

8. Where was it to go then? Rev. 13:10. Note 4.

9. What at this time did John see coming up out of the earth? Rev. 13:11.

10. How many horns had it? what was their character? and what is represented by this beast? Verse 11. Note 5.

11. How was this beast finally to speak? Verse 11. Note 6.

12. How much power is it to exercise? Rev. 13:12.

13. What worship does it require? Same verse.

14. What wonders does it perform? Verse 13; 16:13,

14. Compare with 1 Kings 18:22-24 and Matt. 24:23, 24.

15. In the midst of these terrible deceptions, what will be our only safety? Isa. 8:19, 20; 2 Peter 1:19. Note 7.

Notes.

1. "The line of prophecy in which these symbols are found, begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan; he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian era, was the Roman empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome."—"Great Controversy," page 438.

2. "In chapter 13 is described another beast, 'like unto a leopard,' to which the dragon gave 'his power, and his seat, and great authority.' This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once possessed by the ancient Roman empire. . . . This prophecy which is nearly identical with the descrip-

tion of the little horn of Daniel 7, unquestionably points to the papacy."—*Id.*, page 439.

3. The fulfilment of this prophecy is well described by Cardinal Gibbons in his work, "The Faith of Our Fathers," pages 164-166. He says: "Constantine gave to the Roman Church munificent donations of money and real estate, which were augmented by additional grants contributed by subsequent emperors. Hence the patrimony of the Roman pontiffs soon became very considerable. . . . An event occurred in the reign of Constantine which paved the way for the partial jurisdiction which the Roman pontiffs commenced to enjoy over Rome, and which they continued to exercise till they obtained full sovereignty in the days of King Pepin of France. In the year 327, the Emperor Constantine transferred the seat of empire from Rome to Constantinople, the present capital of Turkey."

4. "The forty and two months are the same as the 'time and times and the dividing of time,' three years and a half, or 1260 days, of Daniel 7—the time during which the papal power was to oppress God's people. This period began with the establishment of the papacy, A. D. 538, and terminated in 1798. At that time, when the papacy was abolished and the pope made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, 'He that leadeth into captivity shall go into captivity.'"—*Great Controversy*," page 439.

5. "Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. . . . The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. . . . The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as 'coming up' in 1798. The Christian exiles who first fled to America sought an asylum from royal oppression and priestly intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty. The Declaration of Independence sets forth the great truth that 'all men are created equal,' and endowed with the inalienable right to 'life, liberty, and the pursuit of happiness.' And the constitution guarantees to the people the right of self-government, providing that representatives elected by popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its

power and prosperity. The oppression and down-trodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.”
—*Id.*, page 441.

6. “The lamblike horns and the dragon voice of the symbol point to a striking contradiction between the professions and the practise of the nation thus represented. The ‘speaking’ of the nation is the action of its legislative and judicial authorities. By such action it will give the life to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak ‘as a dragon,’ and exercise ‘all the power of the first beast,’ plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard-like beast.”—*Id.* page 442.

7. “As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example.” “Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world.”—“*Testimonies for the Church*,” No. 7, pages 18, 395.

LESSON III.—*The Image to the Beast.*

JANUARY 18, 1908.

Questions.

1. What did the prophet behold coming up out of the earth? Rev. 13:11.
2. What power does this beast exercise? What does he cause the earth to do? Verse 12.
3. What do the people make? Verse 14.
4. For what purpose is this image made? Verse 15.
5. What is the character of that power toward whom worship is directed? Rev. 13:3-7; 2 Thess. 2:3, 4. From whom did this power obtain its seat, power, and authority? Note 1.

6. What does the Lord say concerning false worship? Ex. 20:4-6; Deut. 4:15-19.

7. When asked to worship an image, what did the three Hebrew children say? Dan. 3:16-18.

8. Who only should be worshiped? Matt. 4:9, 10. Note 2.

9. What severe measures are used to enforce the worship of the image of the beast? Rev. 13:15. Note 3.

10. What message of warning is given against the worship of the beast and its image? Rev. 14:9-12. What is the penalty for disobedience?

11. Who only will refuse to worship the beast and its image? Rev. 13:8. Note 4.

12. Where will the victorious ones stand at last? Rev. 14:1-5; 15:2.

13. How is their blessed condition described? Rev. 7:13-17. Note 5.

14. What is this new song which they will sing? Rev. 15:3, 4.

Notes.

1. The beast obtained its power from the dragon, or Satan, through pagan Rome. Upon one occasion Satan offered his possession and authority to Christ upon condition that He would bow down and worship him. The prophet saw the dragon, or Satan, give his seat, or authority, to the beast. No doubt the beast paid the price placed upon it by Satan. To worship this ecclesiastical image is in reality to turn away from Jehovah by disobeying His precepts, and render obedience to that evil power through whom sin was brought into the world. There could not be a more complete apostasy than is here set forth.

2. The test will come to every soul, now as it ever has in the past, upon the point of obedience. All will be called upon to decide whether they will obey God and receive from Him the reward of faithfulness, or obey the decrees of apostasy and suffer at last the penalty of disobedience.

3. "Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all, 'both small and great, rich and poor, free and bond,' shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest-day demands obedience, and threatens wrath against all who transgress its precepts.

"With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment, receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from Heaven is, 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.'"—*Great Controversy*, page 604.

4. "The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God!"—*Id.*, page 621.

5. "As we were traveling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were. He said they were martyrs that had been slain for Him. With them was an innumerable company of little ones; they had a hem of red on their garments also. Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or, if they chose, use their little wings and fly to the top of the mountains and pluck the never-fading flowers. There were all kinds of trees around the temple to

beautify the place; the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig-tree bowed down with the weight of its timely figs—these made the place all over glorious. And as we were about to enter the holy temple, Jesus raised His lovely voice and said, 'Only the 144,000 enter this place,' and we shouted, 'Alleluia.'"—*Early Writings*, page 41.

LESSON IV.—The Mark of the Beast.

JANUARY 25, 1908.

Questions.

1. Against what else besides the beast and the image does the third angel's message warn the world? Rev. 14:9-12.

2. What is the significance of the word "mark"? Compare Rom. 4:11; Eze. 20:12, 20; Rev. 7:2-4; Eze. 9:4. Note 1.

3. To what extent will the spirit of self-exaltation be seen in the papacy? 2 Thess. 2:3, 4. Compare Isa. 14:12-14.

4. To what will this self-exaltation lead? Dan. 7:25. Note 2.

5. To what extent will the image of the beast go in its efforts to enforce the mark of the beast? Rev. 13:15-17. Note 3.

6. Who only will refuse this badge of disloyalty? Rev. 13:8; 17:8. Note 4.

7. How does the Lord regard obedience? 1 Sam. 15:22. How disobedience? Verse 23.

8. When decrees are urged upon us which involve disloyalty to God, what should we do? Acts 4:18-20; 5:27-29.

9. When an ancient king set up an image to be worshiped, what did the servants of the Lord do? Dan. 3:8-12, 16-18.

10. When Daniel was forbidden to pray, what did he do? Dan. 6:10.

11. When oppressed in Egypt, and unable to keep the Sabbath, what deliverance came? Ex. 14:21, 22; 15:1-11.

12. In the final crisis with the beast and his image, what great deliverance will come to the faithful? Rev. 14:1-5.

13. What song of victory will be sung? Rev. 15:3, 4.

Notes.

1. Jehovah has a sign, or seal. This sign, or seal, is found in His law, and is the seventh-day Sabbath which He blessed and gave to man in Eden. The observance of this day marks those who keep it as servants of God.

That power which sits "in the temple of God, showing himself that he is God," also has a seal, or mark, the observance of which will designate those who keep it as servants of an apostate spiritual kingdom.

2. The power foreshadowed in this scripture is the beast power of Revelation 13, known in history as the Roman, or papal, church. The evil principles which lie at the foundation of this great ecclesiastical hierarchy are but an outgrowth of that spirit of self-exaltation which originated in the heart of Lucifer, and through sin has been planted in the human heart.

The highest form of worship is obedience. To direct worship from the true God to itself, the papacy has dared to tamper with the law of God. In the church catechisms the second commandment has been omitted, and the tenth divided to make good the number ten. Concerning the change of the Sabbath, eminent writers speak as follows:

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The bishop of Rome—a personage unknown to the writers of the New Testament—meanwhile rose into prominence,

and at length took precedence of all other churchmen. Rites and ceremonies of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions."—*Preface to Killen's "Ancient Church."*

"We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sunday rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."—*Christian at Work, 1844.*

"The change from the seventh to the first, appears to have been gradually and silently introduced, by example rather than by express precept."—*Scott, Comment on Acts 20:7.*

"Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day [Sunday] is known to have been ordained, is the edict of Constantine, A. D. 321."—"*Chambers' Encyclopedia.*"

"The council of Laodicea first settled the observance of the Lord's day [meaning Sunday], and prohibited the keeping of the Jewish Sabbath under an anathema."—"*Dissertation on the Lord's Day,*" pages 33, 34.

This change is admitted by reliable Catholic writers themselves, and is set forth as a *mark* of the church's power. Note the following:

"In reply to a letter of Oct. 28, 1895, to Cardinal Gibbons asking if the church claimed the change of the Sabbath as her mark, the following was received: 'Of course the Catholic Church claims that the change was her act. . . . And the act is a mark of her ecclesiastical power and authority in religious matters. [Signed] H. F. Thomas, Chancellor for the Cardinal.'"

"*Question.*—Have you any other way of proving that the church has power to institute festivals of precept?"

"*Answer.*—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—"*Doctrinal Catechism,*" page 174.

The Sunday institution, therefore, stands forth as a mark of the beast.

3. "The 'time of trouble such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid

presentation can not reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. Though Noah, Daniel, and Job were in the land, 'as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.'"
—“*Great Controversy*,” page 622.

4. “As the storm approaches, a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.”—*Id.*, page 608.

LESSON V.—*The Seal of God.*

FEBRUARY 1, 1908.

Questions.

1. What work is described in Rev. 7:1-3? What is restrained in order that this work shall not be hindered?
2. In the time of what seal is this message given? With what events is it closely connected? Rev. 6:12-17. Note 1.
3. How many will be sealed? Rev. 7:4.
4. Where is the seal of God written? Where will this sealed company stand at last? Rev. 14:1. Note 2.
5. What other words may be used synonymously with seal? Rom. 4:11; Eze. 9:4. Note 3.

6. What is the meaning of the word seal? Note 4.
7. Where is God's seal found? Isa. 8:16. Note 5.
8. What does the Lord call the Sabbath? Eze. 20:12, 20; Ex. 31:17. Note 6.
9. To what does the true God appeal as evidence of His power and right to rule? Jer. 10:10-12.
10. Which day is the Sabbath? Upon what unchangeable fact is it based? Ex. 20:8-11; Gen. 2:2, 3.
11. By what instrumentality does God place the seal upon His children? Eph. 4:30; 1:13. Note 7.
12. What other prophecy is given regarding the work of Sabbath reformation? Isa. 58:12-14; 56:1, 2.
13. How are those who thus make up the breach in the law designated? What do they keep? What do they have? Rev. 12:17; 14:12.
14. What solemn admonitions are given to this remnant church? Zeph. 2:1-3; Rev. 3:14-21.

Notes.

1. The sealing work here brought to view occurs *after* the signs in the sun, moon, and stars which appear as heralds of the coming of Christ, and *before* the rolling together of the heavens as a scroll. Chronologically, therefore, this work must take place in the very time in which we live, and constitute a work now being carried forward in the earth.

2. The 144,000 mentioned in Revelation 7, have the seal of the living God. The same company is mentioned in Revelation 14. Here they are said to have the Father's name written in their foreheads. Evidently the seal of the living God and the Father's name in these texts mean the same thing.

3. The work brought to view in Ezekiel 9 is without doubt prophetic of the sealing work of Revelation 7. The mark, or seal, is placed in the forehead. It should be noted that to receive the seal of God as here set forth, means much more than merely to assent to a theological truth, and outwardly to obey the same. Only those are sealed that "sigh and that cry for all the abominations that be done in the midst thereof." This indicates a deep personal experience, such as can only be wrought by the

power of the Holy Spirit in the human heart. This should lead us in the study of this subject to deep personal self-examination, and renewed consecration.

4. The use of the seal authenticating documents of importance dates from ancient times. Webster defines a seal as follows: "An instrument, or device; as an engraved metallic plate or stone, sometimes set in a ring, used for making an impression upon some tenacious substance, as wax or wafer, when attached to a parchment or paper, either in attestation of the genuineness of the instruments and the deliberation with which it is executed, or to foster it." See Esther 3:12; 1 Kings 21:8, for Scripture instances of its use.

5. It is clear from this Gospel prophecy that the law of God has a seal. A true seal defines who the lawmaking power is, his right to rule, and the territory over which his dominion extends. The seal of God's law will, therefore, set forth its Author in the clearest manner possible.

6. The Lord calls the Sabbath a sign, or seal. The Sabbath as the seal of the law is incorporated in the bosom of His law. The law of God being an expression of the eternal and everlasting righteousness of its Author, and all the commandments being righteousness, the seal of the law becomes a seal of righteousness. In the fourth commandment we have the name of the Lawmaker, Jehovah; His title, Creator; and the extent of His dominion, heaven and earth. This distinguishes the Author of the Decalogue from all false gods, and sets Him forth as a rightful lawgiver, and one who is able to save from sin.

7. The seal of the law is the holy Sabbath, which is the seventh day, and which God blessed and gave to man in the beginning. The Holy Spirit is the agent by whom the entire law, including the Sabbath, is written or impressed on our hearts. 2 Cor. 3:2, 3. Only those who are regenerated and born again through the Holy Spirit can receive the seal of God in the forehead.

LESSON VI.—*The Second Coming of Christ.*

FEBRUARY 8, 1908.

Questions.

The Fact.

1. What promise did Jesus make to His disciples just before His crucifixion? John 14:1-3.

2. When and by whom was this promise renewed to the disciples? Acts 1:9-11.

3. What statement is made concerning the coming of Christ "the second time"? Heb. 9:27, 28.

4. What should be the attitude of believers toward this event? Titus 2:13.

The Manner.

5. By what comparison did Jesus teach that His coming would be visible to all? Matt. 24:27

6. With what attendant circumstances will He come? Matt. 24:30.

7. Who will accompany Him? Matt. 25:31.

8. What will announce His coming? 1 Thess. 4:16.

The Significance.

9. What does the second coming of Christ mean to the righteous dead? 1 Cor. 15:22, 23.

10. What does it mean to the righteous living? 1 Thess. 4:16, 17.

11. What is bestowed upon all believers at the coming of Christ? 1 Cor. 15:51-53.

12. What desire of Jesus is thus realized? John 17:24; 14:3.

Suggestions.

Mention some Old Testament prophecies which will be fulfilled at the second coming of Christ. What message will be proclaimed to all the world as the preparation for the coming of the Son of Man? How definitely may the time of the second advent be known? Ought believers to be surprised by the coming of Christ? What

exhortations are given in view of the second coming of Christ?

Notes.

“One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ’s second coming to complete the great work of redemption. To God’s pilgrim people so long left to sojourn in the ‘region and shadow of death,’ a precious joy-inspiring hope is given in the promise of His appearing, who is the Resurrection and the Life, to ‘bring home again His banished.’ The doctrine of the second advent is the very key-note of the Sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the promised One to break the destroyer’s power and bring them again to the lost Paradise. Holy men of old looked forward to the advent of the Messiah in glory as the consummation of their hope.

“The coming of the Lord has been in all ages the hope of His true followers. The Saviour’s parting promise upon Olivet, that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope that sorrow could not quench, nor trials dim. Amid suffering and persecution, ‘the appearing of the great God and our Saviour Jesus Christ’ was the ‘blessed hope.’ . . . On rocky Patmos the beloved disciple hears the promise, ‘Surely, I come quickly,’ and his long-remembered prayer of the church in all her pilgrimage, ‘Even so, come, Lord Jesus.’ ”—“*Great Controversy*,” pages 299-302.

LESSON VII.—*Signs of Our Lord’s Return.*

FEBRUARY 15, 1908.

Questions.

1. To whom is salvation promised? 2 Tim. 4:8; Heb. 9:28.
2. What comforting promise did the Saviour make concerning His return? John 14:1, 2.
3. What anxious inquiry did His disciples make upon a certain occasion touching His coming? Matt. 24:3.

4. In His reply to their question, what specific signs were pointed out? Verse 29; Luke 21:25, 26.

5. How definitely does Mark locate the time to look for these signs? Mark 13:24, 25. What fulfilment does history record? Note 1.

6. What great event is to occur next? Matt. 24:30; Mark 13:27; Luke 21:27.

7. How did the Saviour illustrate His meaning? Luke 21:29-33.

8. What evidence have the people of God of the approach of the end? Matt. 24:14. Note 2.

9. What specific sign is given by the prophet Daniel concerning the time of the end? Chapter 12:4. Note 3.

10. What will be the moral condition of the world in the last days? 2 Tim. 3:1-5; Matt. 24:37-39.

11. What sign of the end will be seen in the financial world? James 5:1-3. What exhortation is given Christians in this time? Verses 7, 8.

12. What warlike preparation will be seen in the last days? Joel 3:9-14.

13. While these signs are increasing in the earth, what will some of the Lord's professed servants say and do? Matt. 24:48, 49.

14. What are God's people exhorted to do in this time? Rom. 13:11-14; Luke 12:35-40.

Notes.

1. "In those days, after that tribulation." The papal tribulation here mentioned ended in 1798. The persecution, by means of the influence of the Reformation, ended about 1773. "Immediately after the tribulation of those days," or May 19, 1780, the sun was darkened. The sign in the moon occurred the following night; and Nov. 13, 1833, the stars fell from heaven. The

following historical extracts show the fulfilment of these words of the Saviour.

The Dark Day.

“DARK DAY, THE.—May 19, 1780; so called on account of a remarkable darkness on that day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued until the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the south-west and the northeast. The true causes of this remarkable phenomenon are not known.”—“*Webster's Unabridged Dictionary*,” edition of 1884, page 1604.

“The cocks crew as at daybreak, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was very great.”—*Portsmouth Journal*, May 20, 1843.

The Moon.

“The moon shall not give her light.” The following statements show how completely this prediction was fulfilled the night following the day of the sun's darkening:

“The darkness of the following evening was probably as gross as has ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet.”—*Mr. Tenney, of Exeter, N. H., quoted by Mr. Gage to the “Historical Society of Connecticut.”*

“But especially I mention that wonderful darkness on the 19th of May, 1780. Then, as in our text, the sun was darkened; such a darkness as probably was never known before since the crucifixion of our Lord. . . . A great part of the following night, also, was singularly dark. The moon, though in the full, gave no light.”—*From a manuscript sermon by Rev. Elam Potter, delivered May 28, 1780.*

“My father and mother, who were pious, thought the day of judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared, and then

the sky seemed as usual, but the moon, which was at its full, had the appearance of blood."—Milo Bostwick.

The Stars.

"Extensive and magnificent showers of shooting stars have been known to occur at various places in modern times; but the most universal and wonderful which has ever been recorded, is that of the 13th of November, 1833, the whole firmament, over all the United States, being then, for hours, in fiery commotion. No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with such dread and alarm by another. . . . During the three hours of its continuance, the day of judgment was believed to be only waiting for sunrise." —"Our First Century," by R. M. Devens, page 329.

2. A definite message, announcing the coming of the King and the immediate establishment of the eternal kingdom spoken of by seers, and looked for by God's people through all ages, constitutes one of the surest signs of the end of the world. Just such a message as this is now being carried to all parts of the world, and the end is near.

3. In addition to an increase in the knowledge of the prophecies as indicated in the text, we may note the increase in general knowledge as described in the following extract:

"To appreciate them [the wonders of this age] let us briefly contrast the conditions to-day with those of a hundred years ago. This is no easy task, for the comparison not only involves the experiences of two generations, but it is like the juxtaposition of a star with the noonday sun, whose superior brilliancy obliterates the lesser light. . . .

"As we make the backward run of one hundred years, we have passed by many mile-stones of progress. Let us see if we can count some of them as they disappear behind us. We quickly lose the telephone, phonograph, and graphophone. We no longer see the cable-cars or electric railways. The electric lights have gone out. The telegraph disappears. The sewing-machine, reaper, and thrasher have passed away, and so also have all india-rubber goods. We no longer see any photographs, photoengravings, photolithographs, or snap-shot cameras. The wonderful octuple web perfecting printing-press, printing, pasting, cutting, folding, and counting newspapers at the rate of 96,000 per hour, or 1,600 per minute, shrinks at the beginning of the century into an insignificant prototype. We lose all planing and wood-working machinery, and with it the endless variety of sashes, doors, blinds, and furniture in unlimited variety. There are no gas engines, no passenger-

elevators, no asphalt pavement, no steam fire-engine, no triple-expansion steam engine, no Giffard injector, no celluloid articles, no barbed-wire fences, no time-locks for safes, no self-binding harvesters, no oil or gas wells, no ice machines or cold storage. We lose air-engines, stem-winding watches, cash-registers and cash-carriers, the great suspension bridges and tunnels, the Suez Canal, iron-frame buildings, monitors and heavy ironclads, revolvers, torpedos, magazine guns and Gatling guns, linotype machines, all practical typewriters, all Pasteurizing, knowledge of microbes or disease germs, and sanitary plumbing, water-gas, soda-water fountains, air-brakes, coal-tar dyes and medicines, nitro-glycerine, dynamite and guncotton, dynamo-electric machines, aluminum ware, electric locomotives, Bessemer steel with its wonderful developments, ocean cables, enameled ironware. Welsbach gas-burners, electric storage batteries, the cigarette machine, hydraulic dredges, the roller mills, middlings purifiers and patent-process flour, tin-can machines, car couplings, compressed-air drills, sleeping-cars, the dynamite gun, the McKay shoe machine, the circular knitting-machine, the Jacquard loom, wood pulp for papers, fire alarms, the use of anesthetics in surgery, oleomargarine, street-sweepers, Artesian wells, friction matches, steam hammers, electroplating, nail machines, false teeth, artificial limbs and eyes, the spectroscope, the kinoscope or moving pictures, acetylene gas, X-ray apparatus, horseless carriages, and—but enough! the reader exclaims, and, indeed, it is not pleasant to contemplate the loss.” —*From introduction to “Progress of Inventions in the Nineteenth Century.”*

LESSON VIII.—The Nature of Man—Life in Christ.

FEBRUARY 22, 1908.

Questions.

1. What gift was bestowed upon man in his creation?
Gen. 2: 7.
2. Upon what condition was this gift to be retained?
Verses 16 and 17.
3. After man had failed to comply with this con-

dition, what was done in order to prevent him from living forever in sin? Gen. 3:22-24.

4. What was brought into the world by this act of disobedience? Rom. 5:12.

5. What is plainly stated to be the result of sin? James 1:15; Eze. 18:20.

6. What has been abolished by Jesus Christ? 2 Tim. 1:10. What has been brought to light through the Gospel? Same verse.

7. For what purpose did Jesus say that He had come? John 10:10.

8. What belongs to the Son in common with the Father? John 5:26.

9. In the gift of His Son to the world, what provision did God make for all the world? John 3:16.

10. What do those receive who accept the gift of the Son? 1 John 5:11, 12. What is true of those who refuse this gift? Same verses.

11. How is this gift received? John 1:12.

12. What, then, is obtained by believing on Christ? John 20:30, 31.

13. What will be the consequence of rejecting the Gospel of Christ? 2 Thess. 1:6-9.

14. How complete will be this destruction? Mal. 4:1.

15. In what brief statement is the teaching of the Scriptures on this subject expressed? Rom. 6:23.

Note.

The purpose of this lesson is to present in a simple manner the plain statements of the Scriptures concerning the nature of man, and to make it clear that he is wholly dependent upon the gift of Christ for life. Sin means death, but Christ is "our life." He

who does not believe on Christ will perish. "Unless a reader had been warned beforehand that every man's soul, being destined by its nature to last forever, and not to die—(being immortal)—he must therefore not put upon the terms of Christ's discourses any meaning which will contradict that doctrine of natural immortality,—he would not have dreamed of imposing such a figurative sense upon them, or of making *life eternal* stand for happiness, or *perishing* stand for endless misery. It is altogether due to foreign and unusual considerations if readers have learned to take such words in an unnatural sense. For life signifies life, and to live forever signifies to live forever, and to perish signifies not to live forever, but to lose organized and conscious being. That is the first and natural meaning of the words."

Views, not warranted by any proper interpretation of the Scriptures concerning the nature of man and his condition in death, not only furnish the foundation for Spiritualism in its many forms, but also constitute the very backbone of heathenism, and make unnecessary the general judgment, the resurrection, and the second coming of Christ. When this far-reaching error has been corrected, by presenting the truth as it is in Jesus, the fundamental truth of the Gospel of Christ has been set forth.

*LESSON IX.—The Nature of Man.—Immortality
through Christ.*

FEBRUARY 29, 1908.

Questions.

1. What is the prospect before man so far as the natural birth is concerned? Job 14:1.
2. By what illustration is this truth taught? Ps. 103:15, 16.
3. What is his condition in death? Ps. 146:3, 4.
4. What positive statements are made concerning the unconscious state of man in death? Eccl. 9:5; Job 14:21.
5. Is there any inherent principle in man which sur-

vives the dissolution of the body and continues as a conscious entity? Job. 14:7-10.

6. Of what is a man deprived by death? Isa. 38:9, 10.

7. Through whom alone is there hope of living again? 1. Cor. 15:21, 22.

8. Who has obtained power over death? Rev. 1:12, 13, 17, 18.

9. For what purpose was the union made between divinity and humanity? John 1:14 compared with Heb. 2:14, 15.

10. What is set before us as an object to be sought? Rom. 2:6, 7.

11. To whom alone does immortality belong? 1 Tim. 1:17; John 5:26; 1 Tim. 6:13-16.

12. When will immortality be bestowed? 1 Cor. 15:51-53.

13. What will then be swallowed up? Verses 54, 55.

14. Through whom is this wonderful victory over death gained? Verse 57.

15. Through what agency are life and immortality brought to light? 2 Tim. 1:9, 10.

Notes.

The purpose of this lesson, as compared with the preceding one, is to bring forward the teaching of the Scriptures concerning immortality. There is a distinction to be made between eternal life and being immortal. He who receives Christ by faith thereby lays hold upon "that eternal life, which was with the Father and was manifested unto us," and so Jesus said, "He that believeth on Me hath everlasting life" (John 6:47); but that which is thus acquired by faith is retained only by faith, and may be lost by a lapse of faith. After immortality has been put on at the second coming of Christ, the eternity of being is fully assured

This was the purpose in view in the gift of Christ to take upon Himself humanity.

“The result of being driven out from the tree of life to Adam was not merely unhappiness or misery, but death—returning to dust; hence it is necessary to understand the work of Christ to be to confer immortality. If mankind already possessed, through the divine constitution, the attribute of everlasting life, in the most essential part of their nature, an ever-during soul, it can not be admitted that in the proper sense of the terms Christ ‘gives eternal life,’ to the saved. His title as the Life of men must be understood as applicable to Him only in a vague, metaphorical sense, as the giver of grace and happiness. But this would not correspond to the breadth and depth of Scripture language respecting redemption. ‘He Himself is our life.’ And the body no less than the soul is said to be saved by Him. Rom. 8:23.”—“*Life in Christ,*” by Edward White.

It was the evident intention of Jesus “to teach a doctrine that humbles man in the dust of death, and restricts the everlasting life to twice-born and believing souls,—a doctrine which represents the first Adam as ‘a man of earth,’ and the second Man as a ‘life-giving spirit.’”

LESSON X.—*The Resurrection of the Righteous.*

MARCH 7, 1908.

Questions.

1. What question was asked long ago concerning the dead? Job. 14:14.
2. What answer does the Life-giver make to this question? John 11:25.
3. How had this same question been answered centuries before the first advent of our Lord? Isa. 26:19.
4. What is death called? John 11:11-13; Job 14:12.
5. When will the dead be waked out of sleep? Job 14:12-15.
6. What promise of a resurrection did the Lord make to His people through Ezekiel? Eze. 37:12.

7. Who will call for the dead to come forth? John 5:25.

8. When are the righteous to receive their recompense? Luke 14:14.

9. How many resurrections will there be? Acts 24:14, 15; Rev. 20:5.

10. In what graphic manner does the apostle describe the resurrection of God's people? 1 Cor. 15:51, 52.

11. In that glad day, what shouts of victory will be heard from immortal voices? Verses 54, 55.

12. When will the righteous be raised? 1 Thess. 4:15-17. Who will be caught up with them to meet the Lord?

13. What are we bidden to do with these words? Verse 18.

14. Who will gather the saints? Matt. 24:30, 31.

15. What power is the believer to know now? Phil. 3:10, 11; Rom. 8:11.

LESSON XI.—The Millennium and Destruction of the Wicked.

MARCH 14, 1908.

Questions.

The Millennium.

1. What two events mark the beginning and the end of the millennium? Compare 1 Thess. 4:16 with Rev. 20:4, 5.

2. In connection with the first resurrection what

other very important event takes place? 1 Thess. 4:16.

3. Where will the saints be during the thousand years following the first resurrection? In what work will they have a part? Rev. 20:6; 1 Cor. 6:1-3.

4. What effect does the coming of Christ have upon wicked men? 2 Thess. 1:7-9.

5. What description is given by Jeremiah of the condition of the earth after its desolation? Jer. 4:23-26.

6. How is Satan effected by the translation of the saints and the death of the wicked? Rev. 20:1-3. Note 1.

Destruction of the Wicked.

7. What has God decreed concerning the sinner? Eze. 18:4; Rom. 6:23.

8. Unto what are fallen angels and sinners reserved? 2 Peter 2:4, 9.

9. What will come upon Satan and all his followers? Matt. 25:41; Rev. 20:15.

10. How is this punishment designated? Rev. 20:14.

11. To what are the wicked compared? Ps. 37:20; Nahum 1:10.

12. How complete will be the destruction of sin and sinners? Mal. 4:1. Note 2.

13. After the destruction by fire, how secure will be the universe against the affliction of sin? Nahum 1:9.

14. Where are the wicked to meet their fate? Rev. 20:8, 9.

15. What will the fire which destroys Satan, fallen angels, and sinners do for the earth itself? 2 Peter 3:10-12.

16. When the first heaven and the first earth had thus passed away, what did the beloved disciple behold? Rev. 21:1.

17. What promises are made concerning the character of the inhabitants who dwell in this new eternal home? 2 Peter 3:13; Isa. 60:21.

Notes.

1. The word here translated "bottomless pit" signifies an abyss. It is a place or condition of darkness and desolation. It means a place of chaos, such as the earth was when darkness was upon the face of the deep, before God created light.

2. The language of this text is very clear and emphatic. "All that do wickedly," God says, shall in that day which is to burn "as an oven" be burned up. Anything can not be said to be burned up so long as it is still burning. God proposes to burn up sin, and in destroying that He must burn up those who cling to sin—those who fail to choose Jesus Christ. It should be observed that this destruction is so complete that Inspiration says there is neither "root [Satan] nor branch [sinners]" left of sin. In "Early Writings," page 154 we read: "Satan and his angels suffered long. Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him; and he must also suffer for the ruin of souls he had caused. Then I saw that Satan and all the wicked host were consumed, and the justice of God was satisfied. . . . Said the angel, 'Satan is the root, his children are the branches. They are now consumed root and branch. They have died an everlasting death. They are never to have a resurrection, and God will have a clean universe.' "

LESSON XII.—*The Saints' Inheritance.*

MARCH 21, 1908.

Questions.

1. What was God's purpose in creating our earth? Isa. 45:18; Ps. 115:16.

2. What dominion was given to man in the beginning? Gen. 1:25-28; Ps. 8:4-8.

3. What became of this dominion? Luke 4:5, 6.

4. In what way did Jesus recognize this usurpation? John 14:30; 12:31.

5. To whom is this lost dominion to be restored? Luke 19:10; Micah 4:8.

6. What was the mission of Jesus to this earth? Luke 19:10.

7. What will be restored through Christ? Acts 3:19-21.

8. What promise was made to Abraham? Gen. 13:14-17; 22:15-18.

9. How much did this promise include? Rom. 4:13.

10. Did Abraham receive the promised inheritance? Acts 7:1-5.

11. What assurance is given that he will yet receive the promise? Heb. 11:8-13, 39, 40.

12. How do we become Abraham's seed, and heirs to the promise? Gal. 3:16, 26, 27, 29.

13. How will the earth be purified? 2 Peter 3:10-13. Note 1.

14. Describe the new earth. Isa. 35:1, 2; Rev. 21:1-4.

15. How real will be our homes there? Isa. 65:21, 22. Note 2.

16. What will be the character of the people who dwell there? Matt. 5:5; Ps. 37:11; Rev. 2:7.

Notes.

1. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." The fire that consumes the wicked purifies the earth. Every trace of the curse is

swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.

“One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory, ‘He had bright beams coming out of His side, and there was the hiding of His power.’ That pierced side whence flowed the crimson stream that reconciled man to God,—there is the Saviour’s glory, there the hiding of His power. ‘Mighty to save,’ through the sacrifice of redemption, He was therefore strong to execute justice upon them that despised God’s mercy. And the tokens of His humiliation are His highest honor; through the eternal ages the wounds of Calvary will show forth His praise, and declare His power.”—“*Great Controversy*,” pages 673, 674.

2. “In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God’s people, so long pilgrims and wanderers, shall find a home.”—*Id.*, page 675.

LESSON XIII.—*The City of God.*

MARCH 28, 1908.

Questions.

1. For what did Abraham look? Heb. 11: 8-10.
2. What view of this city was given to John? Rev. 21: 1, 2.
3. What is said concerning the size of the city? Verses 15, 16.
4. What further description is given concerning the

wonderful beauty of this city? Verses 10-14, 17-21.

Note 1.

5. Whose throne will be there? Rev. 21:3; 22:3.

6. What will be the light of this city? Rev. 21:23; 22:5.

7. What tree grows and bears fruit in the midst of the city? Rev. 22:2.

8. Where is the tree of life said to grow? Rev. 2:7.

9. Where does Paul locate Paradise? 2 Cor. 12:2-4.

10. Where was Paradise in the beginning? Gen. 2:8.

Note 2.

11. What class will be excluded from the city? Rev. 21:27; 22:15.

12. Who only will enter through the gates? Rev. 22:14.

13. What will have passed away forever? Rev. 21:3, 4; 22:3.

14. How is the happy condition of the redeemed described? Rev. 22:3, 4; 7:13-17. Note 3.

Notes.

1. One writer has described this city as follows: "A city never built with hands, nor hoary with the years of time; a city whose inhabitants no census has numbered; a city through whose streets rushes no tide of business, nor black-robed hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sin or sorrows, without births or burials, without marriages or mournings; a city which glories in having Jesus for its King, angels for its guards, saints for citizens; whose walls are salvation, and whose gates are praise."

2. "As the ransomed ones are welcomed to the city of God, there rings out upon the air an exultant cry of adoration. The two Adams are about to meet. The Son of God is standing with outstretched arms to receive the father of our race—the being whom He created, who sinned against his Maker, and for whose

sin the marks of the crucifixion are borne upon the Saviour's form. As Adam discerns the prints of the cruel nails, he does not fall upon the bosom of his Lord, but in humiliation casts himself at His feet, crying, 'Worthy, worthy is the Lamb that was slain!' Tenderly the Saviour lifts him up, and bids him look once more upon the Eden home from which he has so long been exiled. . . .

"Transported with joy, he beholds the trees that were once his delight—the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that his own hands have trained, the very flowers that he once loved to care for. His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored, more lovely now than when he was banished from it. The Saviour leads him to the tree of life, and plucks the glorious fruit, and bids him eat. He looks about him, and beholds a multitude of his family redeemed, standing in the Paradise of God. Then he casts his glittering crown at the feet of Jesus, and falling upon His breast, embraces the Redeemer. He touches the golden harp, and the vaults of heaven echo the triumphant song, 'Worthy, worthy, worthy is the Lamb that was slain, and lives again!' The family of Adam take up the strain, and cast their crowns at the Saviour's feet as they bow before Him in adoration." —"*Great Controversy*," pages 647, 648.

3. "Long have we waited for our Saviour's return. But none the less sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream, flowing from the throne of God, and will explain to us the dark providences through which on this earth He brought us in order to perfect our characters. There we shall behold with undimmed vision the beauties of Eden restored. Casting at the feet of the Redeemer the crowns that He has placed on our heads, and touching our golden harps, we shall fill all heaven with praise to Him that sitteth on the throne."—*Mrs. E. G. White*