INTERNATIONAL SABBATH SCHOOL QUARTERLY

LESSONS

ON THE

GREAT THREE-FOLD MESSAGE

OF

Revelation Fourteen

FOR

SENIOR CLASSES

FIRST QUARTER, 1896

PUBLISHED BY

PACIFIC PRESS PUBLISHING COMPANY

FOR THE

International Sabbath School Association
of Seventh-Day Adventists

Issued Quarterly — Terms, 20 Cents a Year

Volume 1 — Oakland, Cal., January, 1896 — Number 3

Entered at the Post Office at Oakland, Cal.

"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7.

PROGRAM FOR FAMILY STUDY OF S. S. LESSONS.

SABBATH.—(After church services or at the close of Sabbath.) Review the lesson of the day by relating in detail the substance of the lesson, recalling Scripture words and references. Read the lesson for the intermediate division for next Sabbath from the *Little Friend*, and learn the memory verse.

SUNDAY.—Study the first half of the lesson in the following manner:

1. Assign a reference to each member of the family, using the lesson pamphlet to ascertain what references are used in the lesson.
2. Then read the texts in their regular order, carefully considering what each one says before reading the next one. Be sure to have each member of the family understand the meaning of all the words in each text.
3. Select two texts to be committed to memory through the day.
4. Repeat the memory verse.

MONDAY.—Review the portion of the lesson already studied.

1. Have each one name as many references as he can.
2. Give each one an opportunity to repeat the two texts that were to be committed to memory on the previous day.
3. Assign each one a text found in the first half of the lesson, and let one member of the family ask the questions from the lesson pamphlet, and the others in turn read the answers given in the texts or in the LESSON QUARTERLY.

Then study the last half of the lesson in the same manner that the first half was studied on Sunday.

TUESDAY.—Repeat the texts already committed to memory, and ask the questions on the last half of the lesson, being sure that all understand the questions and the meaning of the words used in them.

Select two texts to be committed to memory during the day.

WEDNESDAY.—Repeat the texts already committed to memory, and review the entire lesson by asking the questions in the LESSON QUARTERLY, the *Instructor*, or the *Little Friend*, as may be thought best. The number and age of the children would usually indicate which lesson help would be the best.

THURSDAY.—Read the lesson notes in the QUARTERLY and those in the *Sabbath School Worker*, and any other helps that may be accessible, and review the intermediate lesson in the *Little Friend*, or the one found in the LESSON QUARTERLY. Repeat the texts committed to memory.

FRIDAY.—Thoroughly review the entire lesson in the following manner:

1. Ask the questions as found in the LESSON QUARTERLY.
2. Call upon different ones to give a synopsis of the lesson or the lesson story in their own language.
3. Have the references given by different ones, and have those texts repeated that have been committed to memory.
4. Give each one the privilege of questioning others upon the lesson.

SABBATH.—Review practical truths of the lesson, repeat all the texts committed to memory, and relate personal experiences in which the truths of the lesson have been found helpful.

(This program is simply suggestive and can of course be varied to suit circumstances, but we do urge upon all the necessity of thorough, regular, systematic study of the Scriptures as given in our Sabbath school lessons.)

LESSONS ON THE

GREAT THREEFOLD MESSAGE

OF

REVELATION FOURTEEN

FOR SENIOR CLASSES FIRST QUARTER, 1896

INTRODUCTORY.

OUR last quarter's lessons were upon the important subject of Religious Liberty. This quarter's lessons are, in a large sense, a continuation of that subject, beginning where the last quarter left off. It is a broad, general study of the great threefold message of Rev. 14:6–14, treating it, as it really is in this stage of the world's history, as one message.

When a question is *wholly* answered by a note, it has been thought best to place the note immediately after the question. It is not expected, however, that the student shall learn these notes by heart, but get the facts so given.

May God bless the study of these wondrous truths to the good of all our schools.

LESSON I.—January 4, 1896.

THE LAST DAYS.—THE NEED OF A REFORMATION.

1. FOR what is the word of God written? 2 Tim. 3:16, 17; Rom. 15:4.

2. According to the prophets, in what time of the world's history are we living?

Ans.—There are more than twelve lines of prophecy in the word of God which indicate that we are living in the last days, and that the coming of our Lord draweth nigh. Of these we may mention those found in the second, seventh, eighth, ninth, and eleventh chapters of Daniel, the seven churches, the seven seals, the seven trumpets, the two witnesses, the dragon of chapter 12, the beasts of chapters 13 and 17 of the book of Revelation, as well as the prophetic discourses of our Lord. These prophecies also show by definite prophetic data that "the time of the end," during which the prophetic periods were fulfilled, began in 1798.

3. What special signs show that we are living in the last days?

Ans.—Increase of knowledge (Dan. 12 : 4, 9, 10), spiritual declension (Matt. 24: 11, 12; 2 Tim. 3: 1–5), increase of riches (James 5: 1–7), Mormonism and Spiritualism (Matt. 24: 23–26), rejection of God's law (Isa. 30: 8, 9, margin), scoffers at Christ's second coming (2 Peter 3: 1–4), signs in the sun, moon, and stars (Matt. 24 : 29, 30; Rev. 6: 12–14), great war preparations (Joel 3: 9–14), peace and safety cry by false prophets (Isa. 2: 3–6; 1 Thess. 5: 2, 3), and the great threefold message we are studying in these lessons (Rev. 14: 6–14). All these things may now be seen fulfilled or fulfilling; and, therefore, "when ye shall see all these things, know that it [Christ's coming] is near, even at the doors."

4. To what important event do the prophecies of God's word point? *Ans.*—The judgment. See Dan. 8 : 14; Rev. 10 : 7; 14 : 7. (See chapter 6 "Christ Our Advocate.")

5. What is the character of this judgment work?

Ans.—The beginning of every judgment work is the examination or investigation of cases brought before the judge. While the Lord knows the cases of all men without any period of time for examination, in His wisdom, and for the good of those who serve Him, He has given a *time* for this purpose. Eccl. 3 : 17. That a judgment precedes Christ's coming and the first resurrection is shown by the fact that those only are raised from the dead who are accounted worthy of immortality

(Luke 20:35; 1 Cor. 15:52); the dead are not raised, and then changed, but they come up immortal, showing that their cases have already been decided. This judgment may, therefore, be called the investigative judgment.

6. Where will this judgment begin? 1 Peter 4:17.

7. What does our Lord say of the condition of the church in the last days? Matt. 24:11, 12.

8. What testimony is borne by the apostle Paul? 2 Tim. 3:1–5.

9. What is the cause of this abounding iniquity? Verse 1.

10. What are the evidences of carnality and selfishness? 1 Cor. 3:3. See note 1.

11. What is the effect of carnality? James 3:14–16.

12. By what term does the Lord express the condition of the natural heart? Jer. 17:9. Revised Version, "Desperately sick."

13. What would be the condition of a church controlled by such persons? Isa. 1:5, 6.

14. By what term does Inspiration characterize this division and confusion in the religious world? *Ans.*—"Babylon." See Rev. 14:8 and note 2.

15. How does the condition of the religious world at the present time agree with the word of prophecy?

Ans.—The professed Christian church is divided into numerous denominations. Not only this, but many members of each of these denominations are divided as to what the word of God teaches, or else are divided among themselves over such great and important Bible doctrines as the Inspiration of the Bible, the Atonement, the Prophecies, the Second Coming of Christ, etc. There is no term which could more fittingly describe the condition of the professed church of Christ in this century than Babylon—confusion.

16. What was a prominent characteristic of the apostolic church? Acts 4:32, first part.

17. What is the Lord's desire respecting His people in all ages? John 17:11, 20; 1 Cor. 1:10.

18. What would be the effect of such unity? John 17:21.

19. How alone can it be brought about? Verse 23; Rom. 5:5.

20. How willing is God to give us this spirit of union and power and love? Luke 11:9–13.

21. That God may bring His people to this unity and prepare them for the judgment, what message has He sent them? Rev. 14:6, 7.

NOTES.

1. "CARNAL" means "fleshly;" he who is carnal is ruled by the lusts of his own flesh. But this is selfishness. Where selfishness is there must necessarily be division; for each one will be for himself. There may be seeming union at times, but it is the union of fear or policy, and not the union of the principles of love. Division leads to confusion and every evil work.

2. "BABYLON" is from Babel, meaning confusion. See Gen. 10:10, margin, and 11:9, margin. The Lord does not by this term denote the moral attitude of the professed church, but their condition of division and confusion.

LESSON II.—January 11, 1896.

THE EVERLASTING GOSPEL.—WHAT IS IT?—ITS POWER.

REVIEW QUESTIONS.—(*a*) In what period of the world's history are we living? (*b*) What is the condition of the religious world? (*c*) What is necessary that the church may be ready for the Lord?

1. Repeat the message given in Rev. 14:6, 7.
2. What is symbolized by the angel?

Ans.—The word "angel" signifies messenger. Angels are God's ministers, or messengers, and fellow-servants with His people in the great plan of salvation. (See Heb. 1:14; Dan. 7:16; 8:16; 9:21, 22; 10:11, 12; Rev. 22:9, and other scrip-

tures.) In symbolic prophecy, therefore, angels not only show God's care and supervision over the work predicted, but also symbolize His people who are giving the gospel to the world. The angel of Rev. 14:6, therefore, represents the people who give this message to the world.

3. At what time in this world's history is this message due? *Ans.*—The last days. See last lesson.

4. What expression in the message shows that it relates to the closing work of the gospel? *Ans.*—The hour of God's judgment is come. See Rev. 14 : 7 and note 1.

5. What message had been given to the world previous to 1844? *Ans.*—The message of Rev. 10:1–10. See note 2.

6. What was to follow this message, and to what extent? Rev. 10 : 11; 14:6.

7. What is the message called?—*Id.* See note 3.

8. What does the apostle declare the gospel to be? Rom. 1:16.

9. How great is the power of God? Ps. 147 : 5; Jer. 10 : 12.

10. For what purpose is it manifested in the gospel? Rom. 1 : 16.

11. What is the condition of all men? Rom. 3 : 23.

12. What is sin? 1 John 3:4; Rom. 7 : 7.

13. Being sinners, what is the inevitable doom of mankind? James 1: 15; Rom. 6 : 23. See note 4.

14. By whom alone is man redeemed from this curse of sin? Gal. 3: 13.

15. From what besides death does Christ redeem us? Titus 2: 14.

16. What does God give to the believer in place of his sins? Rom. 3: 22.

17. By what means and power is this change wrought? John 15 : 3. See note 5.

18. What is this power of the word and Spirit which thus changes the sinner? Eph. 2 : 10.

19. What power, therefore, is pledged to all in the everlasting gospel? *Ans.*—Creative power. Isa. 40: 28, 29.

20. For whom, then, is there hope? John 3 : 16.

FOR MISSION WORK IN THE SOUTHERN STATES.

NOTES.

1. THE JUDGMENT.—The people represented by this angel do not, like Paul, predict a judgment *to* come (Acts 17:31; 24:25), but that the hour of God's judgment *is come*. The Judge is already on the judgment seat. The cases are already called. That judgment began in the investigation of the cases of the righteous in 1844.

2. PREVIOUS to this God had given the world the great advent message of 1840–44, symbolized by the angel of Revelation 10, clothed with a cloud, with a rainbow upon his head, and having great power. The cloud indicated obscurity. It was supposed that the Lord would come in 1844; the truth concerning the nature of that event was hidden to try those who professed it. The joy of believing and the bitterness of disappointment experienced in that movement are symbolized by the little book—first sweet, and then bitter. The power of the message is indicated by the mighty angel, his great voice, and by the fact that he came down from heaven to earth. But, though the message was obscure and the disappointment bitter, hope was held out before God's people in the covenant bow. The angel of chapter 10 symbolized the power and effect of the 1840–44 message. The angel of chapter 14:6 in its fullest sense represents the gospel message in its clearness, a part of the great threefold message of God to man, beginning in 1844.

3. IT is the same message which God has given to sinful man since the fall. It is "the everlasting gospel" of the "everlasting covenant." Isa. 55:3; Heb. 13:20. It was preached to man after the fall, and the faith of the righteous was shown in the shedding of the typical blood. It was preached to Abraham (Gal. 3:8), and with him was the everlasting covenant confirmed. It was preached to the children of Israel (Heb. 4:2; 1 Cor. 10:1–9). 1 Chron. 16:7–35 is but an expansion of the thought expressed in Rev. 14:6, 7. Note especially verses 23 to 33. It is the same message of salvation to all the world; it is given by the same true and living God, to whom is due the

same fear and honor and worship, the One who will judge the earth and reign forever.

4. THE result is in the first sin. The oak tree is in the acorn. In the very beginning of sin is death. God knows it and would save us from it. Unbelieving men will not believe that death is in sin. They hope to enjoy the sin and evade the death. Faith will believe God now, and evade death by abstaining through grace from sin.

5. GOD does not force us to obey, or compel us to believe in Him. He manifests love that He may win us, but, whether we believe or not, we have our own choice. Our relation to God is wholly voluntary. This point it is well to bear in mind all through this lesson study. God, in His love, pleads, but He will not compel. Whatever it be that seeks to compel religious belief or practice is not of God.

LESSON III.—January 18, 1896.

THE EVERLASTING GOSPEL.—ITS POWER, OBJECT, EFFECT, AND DURATION.

REVIEW QUESTIONS.—(*a*) What is symbolized by the angels of Rev. 14:6, 8, 10? (*b*) What is the extent of their message, and what is it called? (*c*) What is the gospel? (*d*) Why does man need the gospel? (*e*) What does the gospel do for the sinner?

ITS POWER.

1. In what great work is manifested the power of God through Christ? Col. 1:16, 17.

2. What has been done for believing sinners through Him? Eph. 2:10.

3. What is God's memorial of this creative power? Ps. 111:4; Ex. 20:8–11.

4. Of what does the Sabbath become a constant memorial and sign to the child of faith? Eze. 20:12, 20. See note.

ITS OBJECT.

5. What is God's object in thus revealing His power? Acts 26:18.

6. Will all accept of this salvation? Matt. 7:13, 14.

7. Can not all accept it? and is not this God's desire? John 3:16; 1 Tim. 2:4.

8. For how many, then, should we pray and labor? 1 Tim. 2:1-3; Rev. 14:6.

9. What, then, is the ultimate object of the gospel? Eph. 1:9, 10.

ITS EFFECT.

10. For what did our Saviour pray? John 17:20-23.

11. To what did the apostle exhort? 1 Cor. 1:10.

12. By what is this unity to be accomplished? 1 Cor. 12:13.

13. What do we thus become? Verse 12.

14. Of what is Jesus Christ said to be the head? Col. 1:18.

15. How is Christ fitted for all this? Verse 19; 2:9.

16. That this union among the people of God might be perpetuated, what did God do? Eph. 4:8, 11, 12.

17. How long were these gifts to continue? Verse 13.

18. What would be the effect of unity upon the world? John 17:21.

19. What will be the ultimate glorious result? Eph. 1:9, 10; Rev. 5:13.

ITS DURATION.

20. For how long is the gospel to be given to man? *Ans.*—Till all men have accepted or rejected it. See Matt. 28:18-20.

21. What decree will then go forth? Rev. 22:11.

22. What great event will then take place? Verse 12.

NOTE.

TO BE A SIGN.—The Sabbath is not a mere memorial of a past event. It is well to remember God and all His wondrous

works, and of these His Sabbath is a remembrancer. But what He was for His people then in the creation of the world, He is to them now in recreating, upholding, preserving. The power of the word which He spoke during the six days of creation is still manifest in upholding and perpetuating the things He has made. It is manifest in the re-creation of souls born into the kingdom of God. The Lord is a very present help in trouble, and the Sabbath is to us the sign of His almighty present power in and for us.

LESSON IV.—January 25, 1896.

THE FEAR, GLORY, AND WORSHIP OF GOD.

REVIEW QUESTIONS.—(*a*) Through what is the power of God manifest to save men? (*b*) What is its effect upon those who receive it? (*c*) For how long is it to be offered to the world?

THE FEAR OF GOD.

1. What duty does the message first enjoin? Rev. 14:7, first clause.

2. What is meant by fear?

Ans.—The word "fear" in its primary sense expresses terror, apprehension, dread. When enjoined as a duty or Christian grace, it refers to reverence; it is awe and love combined. If we know God, we will have some sense of His wondrous, dreadful, and ineffable glory and of our own utter insignificance. In the light of His glory will we see our shame; in the light of His holiness, our sin; in the light of His purity, our corruption; and when we see that all these perfections are given in love through Christ to save us, it creates love within our hearts, and fear and love combine in reverence. These views of self and God will lead us to choose God's will and way in

preference to our own. It is this wisdom which leads to the keeping of the commandments of God. He who chooses his own way, or the way of men, in preference to that of God, has not the fear of God before his face.

3. Of what is this reverence the beginning? Ps. 111: 10, first clause.

4. To what will it inevitably lead? Job 28: 28; Ps. 111: 10.

GIVING GLORY TO GOD.

5. What is God's glory?

Ans.—God's glory is His goodness, His character. When Moses asked God, "Show me Thy glory," the Lord answered, "I will make all My goodness pass before thee." Ex. 33: 18, 19. This the Lord did, as recorded in Ex. 34: 5–7.

6. In what is His character summed up? 1 John 4: 8.

7. How has He manifested this love toward us? John 3: 16.

8. What is our duty to Him? Rev. 14: 7; first part; Matt. 22: 37.

9. How does the wise man express this same truth? Eccl. 12: 13.

10. How does Jesus say we are to glorify God? John 15: 8. What kind of fruits are these? Phil. 1: 11.

11. In view of what are we exhorted to give glory to God? Rev. 14: 7, second clause; Eccl. 12: 14.

12. What is the rule of the judgment? Rom. 2: 12; James 2: 10–12.

13. What are we to conclude from these scriptures?

Ans.—(*a*) That, as God's glory is His character, that character is manifest in His holy law, the rule of his government. (*b*) That to render this glory to Him is to obey that law, or to submit to let that law work out in us God's character. In other words, fearing God and giving glory to Him is equivalent to fearing God and keeping His commandments. This is emphasized by the fact that the law of God is the great rule of judgment.

14. How only may we do these things? John 6: 28, 29.

OUR SABBATH SCHOOL CONTRIBUTIONS THIS QUARTER

THE WORSHIP OF GOD.

15. What further duty is enjoined in the gospel? Rev. 14:7, last part.

16. Whom are we to worship?

17. What is this great Creator said to be? Jer. 10:10, first part, compare with verse 12. See note 1.

18. What is the Creator's memorial? Ps. 111:4; Ex. 20:8–11.

19. Of what is this memorial also a sign? Eze. 20:12.

20. How should we worship God? 1 Chron. 16:29; John 4:23, 24.

21. What is the evidence of true worship? Luke 4:8. See note 2.

22. Could we worship God in truth, and truly be His servants, and yet disregard His commandments? Luke 6:46.

NOTES.

1. JEHOVAH is the true God. There are no other gods save Him. This is evident from the further fact that *He is the living God.* He not only has life, but He is the source of life, having all power, not only to create, but to uncreate and re-create. He, therefore, is an everlasting King. This is what He desires to be to all in His creative power manifest in the gospel. He is not merely a Creator of ages ago. He is a Creator now, the great living, present I AM, a present Helper, Saviour, Redeemer, Sanctifier. Faith in the creative power of God is ever and always its present application through the gospel to our souls' need. Of this present work of saving, re-creating man, the Sabbath—God's creative memorial—is a sign. It ever reminds us that the God of the Sabbath is the living God.

2. WORSHIP HIM.—We truly worship that which we truly serve. Service, or obedience, is the test of love and worship. The text also shows that the great world, to whom the message is addressed, is fearing, giving glory to, and worshiping some other power than the Creator. The gospel is given in its purity to call them to the worship of the *living* God, the Creator of the heavens and earth, the sign of whose power the Sabbath is.

LESSON V.—February 1, 1896.

THE FALLING AWAY.

REVIEW QUESTIONS.—(*a*) What is meant by "fear God"? (*b*) What is giving glory to God? (*c*) What must always be included in truest worship?

1. What was the church of Christ in the apostolic age declared to be? *Ans.*—The temple of God. Eph. 2 : 19–22.

2. Who was the head of the church? Eph. 1 : 22, 23.

3. By what other relation is the union between Christ and His church symbolized? 2 Cor. 11 : 2.

4. By what means was the work of the church to be promoted or built up? Acts 20 : 32.

5. What was the result of the use of this means? Acts 2 : 41, 42, 46, 47.

6. As long as the church was fed upon the pure word of God, who was her leader? John 10 : 3, 4.

7. What was thus manifested to the world? Col. 1 : 26, 27.

8. What did the apostle declare would take place? Acts 20 : 29, 30. See note 1.

9. What does the apostle term this turning away from Christ to men? 2 Thess. 2 : 7.

10. How does the apostle speak of the full development of this power? Verses 3, 4.

11. Why was the mystery of iniquity not fully revealed in the apostle's day? Verse 7.

12. In what was shown the first evidence of falling away? *Ans.*—Following men instead of Christ. See Acts 20 : 30.

13. To what did this lead?

Ans.—Following men instead of Christ led to the adoption of heathen ceremonies and customs, advocated by so-called philosophers and wise men. Says Mosheim, "There is good reason to suppose that Christian bishops multiplied sacred rites for the sake of rendering the Jews and the pagans more friendly

to them." The half-converted pagans were allowed, "at the sepulchers of the martyrs on their feast days, to dance, to use sports, to indulge conviviality, and to do all the things that the worshipers of idols were accustomed to do in their temples on festival days." "The Christians . . . not only applied the terms used in the pagan mysteries to Christian institutions, particularly baptism and the Lord's Supper, but they gradually introduced also the [pagan] rites which were designated by those terms. . . . A large part, therefore, of the Christian observances and institutions, even in this century, had the aspect of the pagan mysteries."—*Murdock's Translation, book 1, century 2, part 2, chap. 4, sections 2 (with footnote) and 5.*

14. What was the most widely prevalent heathen worship?

Ans.—SUN WORSHIP.—"The oldest, the most widespread, and the most enduring of all the forms of idolatry known to man, viz., sun-worship."—*Talbot W. Chambers, D. D., in Old Testament Student, January, 1886.*

15. What day was especially devoted to sun worship?

Ans.—The great day dedicated to this worship was the first day of the week—Sunday. See Webster, Worcester, Century, or Standard Dictionary.

16. How early was the tendency to adopt heathen customs manifested on the part of the professed church? *Ans.*—It was manifested in the apostle's day. See note 2.

17. In respect to what and by whom was the arrogancy of the mystery of iniquity first manifested?

Ans.—The first arrogant claim of which we have record was made by Victor, bishop of Rome (A. D. 193–202), in behalf of Sunday. Rome had begun to celebrate the Passover, or the heathen feast of Easter, on Sunday, and "Victor, bishop of Rome, thought it necessary that the Asiatic Christians should be compelled by laws and decrees to follow the rule adopted" by the Western church. He, therefore, wrote them an "imperious letter" admonishing them to follow the example of other Christians in keeping Easter, to which they replied with spirit, "that they would not depart from the holy institution of their ancestors." Victor, therefore, in wrath "excluded them

from his communion and from that of his church (Rome)."—*Id.*

18. In thus turning to the word of men instead of the word of God, what did the church do? *Ans.*—It erected another standard than the word, and finally set up creeds and decrees of councils as the rule of faith.

19. In what did this result? *Ans.*—In erecting as standards the creeds of men, inevitable confusion and strife resulted.

20. By what term in the Scriptures is this confusion characterized? *Ans.*—Babylon, confusion. Rev. 14:8.

21. To what did the adoption of worldly standards lead?

Ans.—When worldly standards were erected by the church, she could no longer plead God's word and power, and, therefore, she turned to the world to obtain power.

22. When was this union of the church with the state formed? *Ans.*—In the reign of Constantine, A. D. 313–337.

23. What is said of the bishops at that time?

Ans.—"Worldly-minded bishops, instead of caring for the salvation of their flocks, were often but too much inclined to travel about, and entangle themselves in worldly concerns." "This theocratical theory of government was already the prevailing one in the time of Constantine; and . . . the bishops voluntarily made themselves dependent on him by their disputes, and by the determination to use the power of the state for the furtherance of their aims."—*Neander's History of the Christian Religion and Church, vol. 2, sec. 2, part 1, division 1, par. 3.* The outcome of all this was foretold in 2 Thess. 2:3, 4.

24. To what did this man-made theocracy inevitably lead? *Ans.*—To deifying man and putting him in the place of God.

25. What did the apostle predict concerning this? 2 Thess. 2:3, 4.

NOTES.

1. MARK that in the very church itself should "men arise, speaking perverse things [things contrary to the truth of God's word], to draw away disciples after them." Self-exaltation is

the object of the promoter of error, as it is the very foundation of the mystery of iniquity. The true minister points the disciple to Christ; the minister of Satan draws the disciple after himself.

2. NOTE that, (1) The great mass of the world in Paul's day were heathen. (2) The greatest universal heathen worship was sun-worship. (3) The great and universal day of sun-worship was Sunday, besides other monthly and yearly feasts. (4) The Galatian Christians were converted heathen. Gal. 4:8. (5) In their backslidings they turned back to the beggarly elements of the world, to which they were in bondage before they knew Christ. Verse 9. (6) One great evidence of this was that they returned to observing times and days. Verses 10, 11. (7) The only obvious inference is that these days were heathen days and times (Lev. 19:26) and would naturally include among them the Sunday. See "The Lord's Day," pp. 33–41, 87–91.

LESSON VI.—February 8, 1896.

BABYLON.

REVIEW QUESTIONS.—(*a*) By what is the union between Christ and His church symbolized? (*b*) By what means was this union to be maintained? (*c*) What took place in the church soon after the apostle's day? (*d*) To whom did she turn?

1. What message follows the message of Rev. 14:6, 7?

[redacted]

ORIGIN OF TERM.

6. What is the origin of the term "Babylon"? Gen. 10:10, margin; 11:9.

7. What was the original meaning of the word to the natural man?

Ans.—The original word from which Babylon came was Bab-ilu, which in the Semitic language means the "gate of God," the way to heaven. See "Story of the Nations—Chaldea," by Ragozin (Putnam), pp. 225, 249; "Manual of Ancient History of the East," by Lenormant, vol. 1, p. 24.

8. What was the object and the motive of the people in building the tower of Bab-ilu. Gen. 11:4. See note 2.

9. What did the Lord pronounce this scheme of self-salvation to be?. Verses 7–9, margin. See note 3.

10. What spirit has been characteristic of Babylon both literal and symbolical through the world's history? Dan. 4:30; Isa. 47:8, 10; Rev. 17:4; 18:7; compare with 46:9.

11. In whom does this spirit of self-exaltation find its source? Isa. 14:12–14; Eze. 28:17, first part.

12. What is the true spirit of Christianity in contrast with this? Matt. 16:24.

13. How was this spirit of self manifest in the early apostasy?

Ans.—The bishops of the Christian church multiplied rites and ceremonies and holy days. They said by this that God's word and wisdom were not sufficient; it required *their* wisdom and *their* words to make God's plan effectually the "gate of God;" but, as of old, God pronounced it Babylon—confusion.

14. What was the next inevitable step for Babylon to take?

Ans.—Observance of Sunday, the day dedicated by the heathen to the sun. "That very day was the Sunday of their heathen neighbors and respective countrymen, and patriotism gladly united with expediency in making it at once their Lord's day and their sabbath."—*North British Review, vol. 18, p. 409.* See "The Lord's Day the Test of the Ages," pp. 90–95.

16. What did the apostate church secure from the state?

Ans.—The very first Sunday law of which we have record was made on March 7, 321 A. D., by Constantine: "On the venerable day of the sun let all magistrates and people residing in the cities, rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their labor, because it often happens that another day is not so suitable for grain sowing, or for vine planting, lest by neglecting the proper moment for such operations, the bounty of heaven be lost."—*Schaff-Herzog Encyclopedia of Religious Knowledge, Art. Sunday Legislation.*

17. What important decision was made by the Council of Nice, convened by Constantine? *Ans.*—That Easter should always and everywhere be observed on Sunday. See note 4.

18. Who was bishop of Rome during this part of Constantine's reign? *Ans.*—Sylvester, from January 31, 314, to December 31, 335.

19. What did he decree by "apostolic authority" shortly after the Council of Nice? *Ans.*—That Sunday should be called the Lord's day. See "History of the Sabbath," p. 351.

20. What was decreed by the Council of Laodicea, A. D. 364? *Ans.*—That if Christians should rest on the Sabbath, "let them be accursed from Christ." See "Prynne's Dissertation on the Lord's Day," pp. 34–44.

21. What followed these decrees?

Ans.—A more rigid law followed, in 386. The church teachers in 401 petitioned the emperor that "public shows might be transferred from the Christian Sunday to some other day of the week, that the faithful might not be disturbed," and that the people might be restrained from attending the theaters, which were "vastly more frequented than the church." In

fact, the same reasons for a Sunday law were given then as are used now. These shows were first prohibited by law in 485. (See "Rights of the People," pp. 215-237.) Thus the church appealed to and received aid from the state, which she never would have needed, says Neander, if it had not been for "that secular spirit which in this period seized upon the church." Babylon was in unlawful union with the kings of the earth.

22. What grew out of this? *Ans.*—The full development of the "man of sin," the "mystery of iniquity," foretold in 2 Thess. 2:3, 4, 7.

NOTES.

1. WHATEVER we may learn Babylon to mean, it is shown in Rev. 14:8 that the term is applied to some system or body of which it is unlawful to unite with the kings of the earth; for fornication is unlawful union. It cannot, therefore, refer to a literal city; for a literal city may properly be connected with the kings of the earth. By comparing Revelation 12, where the true church of God is symbolized by a pure woman persecuted, with Revelation 17, it will be clearly seen that Babylon represents an apostate church, which claims to be true, and, therefore, through union with the governments of the earth, persecutes the true church.

2. NOTICE that this work was not done for God's glory, but by and for self. "Let *us* build *us* a tower, whose top may reach unto heaven; and let *us* make *us* a name." It was *self*-salvation all through.

3. THUS it is with every device of man to save himself, to climb into heaven by his own power or righteousness. The scheme may be beautiful, and man may call it the "gate of God," but God calls it what it truly is,—confusion.

4. NOT only was the Council of Nice called by the Emperor Constantine, but Neander (vol. 2, p. 133) says that the decrees "were published under the imperial authority, and thus obtained a political importance."

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LESSON VII.—February 15, 1896.

THE BEAST.—WHAT IT IS.

REVIEW QUESTIONS.—(*a*) What is the origin of the term Babylon? (*b*) What did it mean to the worldly wise? (*c*) By what means did the church become Babylon? (*d*) To what, then, did she seek for succor? (*e*) What did this act constitute? Rev. 14: 8.

1. What relation does the third angel of Rev. 14: 9 bear to the angel of verses 6, 7?

Ans.—He "followed them," or went with them. That the word "follow" means to go with, see Matt. 4: 20, 22; Mark 2: 14, and many others. The first message leads out, the others follow with, as the disciples followed Jesus. The first message is positive; the second and third, negative. Every positive truth is embraced in the first message.

2. Against what does the third angel warn us? Rev. 14: 9.

3. What fearful penalty shows the importance of heeding this warning? Verses 10, 11.

4. Where is the beast, against which we are warned, brought to view? Rev. 13: 1–10.

5. What prophetic symbol is parallel to this?

Ans.—The little horn of Daniel 7. They arise in the same territory, do the same work, possess the same character, and continue the same length of time. They are, therefore, identical.

6. What four kingdoms are symbolized in Daniel previous to the rise of the little horn? Dan. 7: 1–7. See note 1.

7. How were these symbols represented in the beast of Revelation 13? Verse 2.

8. What eleven distinct specifications are given in the prophecy concerning the little horn?

Ans.—(1) It was to arise in a ten-divisioned kingdom. Verse 8.

(2) It was to be different in nature and character from the others. Verse 24.

(3) It would cause the overthrow of three kings. Verses 8, 20, 24.

(4) It would possess great shrewdness and foresight (eyes like those of man). Verses 8, 20.

(5) It would be strong and vigorous (stout). Verse 20.

(6) It would be a blaspheming, assuming power. Verses 8, 11, 20, 25.

(7) It would be a persecuting power. Verses 21, 25.

(8) It would presume to change God's law. Verse 25, R. V.

(9) It would be a persecuting power for three and one-half prophetic years, or 1,260 literal years. Verse 25.

(10) It would then lose its persecuting power, and, shortly after, its own dominion. Verses 25, 26.

(11) Its power to persecute would be restored, for it would make war on the saints till the end. Verses 21, 22.

9. How many of these specifications do we find in connection with the beast of Rev. 13:1-10? *Ans.*—Specification 1 (ten horns), 6 (blasphemous), 7 (persecuting), 8 (causing false worship through a changed law), 9 (42 months), 10 (deadly wound), 11 (deadly wound healed).

10. In what power or system alone are all these specifications met? *Ans.*—In that system known as the Papacy. See note 2.

11. What is represented by all these beast kingdoms? *Ans.*—Church and state governments, or persecuting powers.

12. What constitutes a persecuting power?

Ans.—There must in some way be a union of church and state, or of religion with the state. A religious organization apart from civil power *cannot* persecute; and a civil power apart from religion *will not* persecute. The union of the two in active operation always results in injustice and oppression.

13. When did the Papacy secure the power to persecute?

Ans.—A. D. 538, when the last kingdom which opposed Rome's assumptions, was plucked up, and the bishop of Rome was made, by decree of Justinian, head of all the churches and true

and only corrector of heretics. By this twofold means was it established. The emperor had decreed it in A. D. 533 (see "Croly on the Apocalypse," pp. 167–171); and when the last of the three opposers, the Ostrogoths, was overthrown, the Papacy began its career as a persecuting power.

14. Beginning in A. D. 538, when would the 1,260 days, or years, end? *Ans.*—In 1798.

15. What event marked their close? *Ans.*—Under General Berthier, an officer acting under the French directory, the Papacy was abolished in 1798, Rome was proclaimed a republic, and Pope Pius VI. was taken captive, dying at Valence, France, August 29, 1799.

16. What scripture was thus fulfilled? Rev. 13:3 (first part), 10.

17. Did this act of France affect the ecclesiastical or religious organization of the Papacy? *Ans.*—No; it removed the head for a while; but soon after the death of Pius VI., the cardinals met and elected, March 14, 1800, Barnabas Chiaromonti to the papal see, and, under the name of Pius VII., "within a few months of his election, he entered his capital as a sovereign prince." See "Murdock's Mosheim," sketch of nineteenth century, par. 1. But papal rule over other countries was broken. The blow took away his power to persecute. He was no longer acknowledged by the powers of Europe "head over all the churches and corrector of heretics."

NOTES.

1. THE lion represents Babylon (Jer. 4:7, 13); the bear, Babylon's successor, Medo-Persia (Dan. 8:20); the leopard, Grecia (Dan. 8:21), and the terrible nondescript beast, Rome, which succeeded Grecia (Deut. 28:49–51; Dan. 8:23–25). The fourth beast had ten horns, indicating the ten divisions of the Roman Empire (Dan. 7:24) between the years A. D. 351 and 476.

2. THE papal power grew out of the working of the mystery

of iniquity, the assumptions of the bishop of Rome particularly, and the union of the apostate church—Babylon—with the kings of earth. This work began in Constantine's time, but the Papacy as a distinct power was developed later. Note the fulfillment of the prophetic specifications. (1) It arose in Rome in her divided state, when just ten kingdoms existed. The last of the ten kingdoms arose in 476. (2) It was diverse in nature. The other powers were civil powers, but the Papacy was civil and religious combined, or an ecclesiastical power having civil authority. (3) Because of it three kingdoms were plucked up,—the Heruli, 493; Vandals, 534; and Ostrogoths, 538. (4) The nature of the ten kingdoms was that of a beast, blind to the future, represented by natural horns; but the "little horn" had not only eyes, but *man's* eyes in a beast's horn, showing great shrewdness and foresight. This has been preëminently true of the Papacy. It has plotted and planned for the centuries to come, while other nations have looked only to the present. (5) "More stout than his fellows." And this also is true of the Papacy. Other governments and kingdoms have fallen, but the Papacy remains. (6) And truly it has been a blasphemous power, assuming God's prerogatives, and perverting his word. (7) It has put to death millions of the people of God, those adjudged to be heretics. (8) "Think to change the times and the law." (R. V.) It has done this with respect to the fourth commandment, which will be considered more fully later. (9) "Time" is one year; "times," dual, two years; "half a time" (R. V.), half a year, or, as in Revelation 13:5, 42 months, at 30 days to the month, Bible reckoning, 1,260 days, or years (Eze. 4:6), beginning A. D. 538, and ending in 1798. (10) In 1798 it lost its power to persecute, and in 1870 its last vestige of territorial dominion, or civil authority, passed from under its control. All these have been fulfilled in the Papacy and in no other power. The last specification, the Lord declares, will be fulfilled, and the Papacy will be a persecutor to the end. See Rev. 13:3; Dan. 7:21, 22; 2 Thess. 2:8.

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LESSON VIII.—February 22, 1896.

THE PROTESTANT REFORMATION.

REVIEW QUESTIONS.—(*a*) How early did the apostasy begin? (*b*) When were church and state first united? (*c*) When was the Papacy fully set up? (*d*) What was its character? and how long did it continue a persecuting power? (*e*) What caused its persecuting power to cease?

1. By what great movement was the influence of the Papacy over the nations weakened? *Ans.*—By the great Protestant Reformation of the sixteenth century.

2. In what country and under what servant of God was the Reformation most prominent? *Ans.*—In Germany, under Martin Luther. See note.

3. On what two great principles was the Reformation based?

Ans.—"The principles contained in the celebrated protest [at the Diet of Spires] on the 19th of April, 1529, constitute the *very essence of Protestantism.* Now this protest *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.* In the first place, it *rejects* the *civil power* in *divine* things, and says, with the prophets and apostles, '*We must obey God rather than man.*' In the presence of the crown of Charles the Fifth [civil authority] it uplifts the crown of Jesus Christ. But it goes further; it lays down the principle that all *human teaching* should be subordinate to the *oracles of God.*"—*D'Aubigne, Hist. Ref., book 13, chap. 6.*

4. What was the language of the protest as regards the faith of others?

Ans.—"We form no judgment on that which concerns you, most dear lords; and we are content to pray God daily that He

will bring us all to unity of faith in truth, charity, and holiness, through Jesus Christ, our throne of grace, and our only Mediator."—*Id., Protest of Spires, par. 8.*

5. How, in their view, was the commandment of God and their soul's salvation affected by numbers?

Ans.—"It concerns the glory of God and the salvation of our souls, and that in such matters we ought to have regard, above all, to the commandment of God, who is King of kings and Lord of lords, each of us rendering Him account for himself, without caring the least in the world about majority or minority."—*Id., Protest of Spires, par. 7.*

6. What did Luther say as regards the matter of force in religion?

Ans.—"I have made it my earnest prayer that the German princes would oppose the Romans by the wisdom of their counsel, *not by the sword.*"—*Id., book 7, par. 40.* Luther asked only protection for himself equally with all others.

7. What does a Protestant authority say of the Protestant standard?

Ans.—"The Bible, I say, the Bible only, is the religion of Protestants. Nor is it of any account in the estimation of the genuine Protestant *how early* a doctrine originated if it is not found in the Bible. He learns from the New Testament itself that there were errors in the times of the apostles, and that their pens were frequently employed in combating those errors. . . . The consistent and true-hearted Protestant, standing upon this rock, 'the Bible and the Bible only,' can admit no doctrine upon the authority of tradition; . . . he who receives a single doctrine on the mere authority of tradition, let him be called by what name he will, by so doing, steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism, upon the same authority."—*Dowling's History of Romanism, book 2, chap. 1.*

8. What further testimony does the historian bear as to the basis of true Protestantism?

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Ans.—"The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost; and had by these very means rejected all worldly elements. Rome had been established by the *law of a carnal commandment;* the Reformation, by the *power of an endless life.*"—*D'Aubigne's History of Reformation, book 14, par. 1.*

9. What power alone could it bring to bear upon rulers and people?

Ans.—"Thus one of the greatest tasks of the sixteenth century was to restore the spiritual element to its rights. *The gospel of the Reformers had nothing to do with the world and with politics.* While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise *no other influence* over princes and people than that which proceeds from the gospel of peace."—*Id., par. 3.*

10. Was the principle of the separation of church and state a gospel principle? Mark 12 : 17.

11. What did Jesus say with reference to the use of carnal means for the promotion of the gospel? Matt. 26 : 52.

12. By what means only was His cause to be advanced? Zech. 4 : 6.

13. Why could not the kingdom of God be carried forward by carnal means? John 18 : 36.

14. Why is it impossible for carnal men and means to enforce the law of God? Rom. 7 : 14.

15. In what realm does the real Christian warfare exist? 2 Cor. 10 : 5.

16. What weapons, then, are to be used? Verses 3, 4; Eph. 6 : 13–17.

17. What, therefore, is the duty of the servant of Christ with respect to others? 2 Cor. 5 : 11, 20.

18. What rebuke did Christ give to those who demanded of Him, and who themselves assumed, magisterial power? Luke 12 : 13, 14; 9 : 52–55.

19. In short, therefore, what is the object of Christ and His church? Luke 9 : 56.

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20. Does the gospel condemn those even who do not believe in Christ? John 12:47.

21. What is the attitude of Christians toward rulers? 1 Tim. 2:1–3; 1 Peter 2:13–17.

22. Yet when human laws conflict with God's law, what is the Christian's duty? Acts 4:19; 5:29.

23. On what, therefore, were the principles of the Protestant Reformation based? *Ans.*—The everlasting gospel. Rev. 14:6.

24. If these principles had been followed, what would have been the result? John 17:21–23.

NOTE.

THE Reformation was not confined to Germany. It permeated all Europe, aroused the wrath of the Papacy, and brought upon the Christians greater persecution. Reaction from this persecution came when France was depopulated of its best souls, when all Europe was torn, distracted, and weakened, when the mystery of iniquity was revealed in its wickedness. The refuge for the oppressed of all was opened in an unknown part of the world—America. "The earth helped the woman." Rev. 12:16. In 1776 Maria Therese, empress of Austria, issued a decree that all Christians should be tolerated. Shortly after this (A. D. 1798) the persecuting power of the Papacy was taken away.

LESSON IX.—February 29, 1896.

BABYLON THE GREAT.

REVIEW QUESTIONS.—(*a*) On what two great principles was the Reformation based? (*b*) Who was the author of these principles? (*c*) In the setting forth of these principles, what did the Protestant Reformation preach to the world? Rev.

14:6. (*d*) If these principles had been faithfully carried out, to what would they have led? *Ans.*—To unity in Christ, such as was manifest in the days of the apostles.

1. Did the Protestant Christians continue to hold to the Bible, and the Bible alone?

Ans.—They did not; they felt that creeds were necessary, that the Bible alone was not sufficient, and, therefore, creeds were formed. German Christians went no farther than Luther and Melancthon; Swiss Christians, no farther than Zwingle; the English divided between the thirty-nine articles and the Calvinistic Confession of Faith. Many other creeds have been formed since; and these creeds have, when practical tests came, been made the standard instead of God's word. This wrought confusion—Babylon.

2. Did the various churches continue to protest against "the intrusion of the civil magistrate," or a union of church and state?

Ans.—On the contrary, the principal bodies united with the state. The Lutheran Church became the state church in Germany, Norway, Sweden, Denmark, etc. State churches were established in Switzerland, France, England, and Scotland, in consequence of which many of those who were once persecuted became persecutors.

3. What does the historian say of the church previous to the Reformation?

Ans.—"If there is any doctrine that distinguishes Christianity from every other religion, it is its spirituality. A heavenly life brought down to man—such is its work; thus the opposition of the spirit of the gospel to the spirit of the world was the great fact which signalized the entrance of Christianity among the nations. But what its founder had separated, had come together again; the church had fallen into the arms of the world; and by this criminal union it had been reduced to the deplorable condition in which we find it at the era of the Reformation."—*D'Aubigne, History of Reformation, book 14, p. 2.*

4. What does he say of the Protestant churches, should they prove untrue to their principles?

Ans.—"If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and ceased thus to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and to itself. Henceforth its decline was at hand. It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death."—*Id., par. 4, 5, 6.*

5. What did he say of the Protestant churches after the Reformation began?

Ans.—"One portion of the reform was to seek the alliance of the world, and in this alliance find a destruction full of desolation. Another portion, looking up to God, was haughtily to reject the arm of the flesh, and by this very act of faith, secure a noble victory. If three centuries have gone astray, it is because they were unable to comprehend so holy and so solemn a lesson."—*Id., par. 8, 9, 10.*

6. What does the Bible say of the condition of professed Christians in the last days? 2 Tim. 3:1–5.

7. What does it say of their relation to the world? James 4:4.

8. What have we learned in past lessons concerning the divided condition of professed Christians? *Ans.*—It is confusion—Babylon. See lesson 6 and note.

9. What testimony do eminent men in the professed churches bear as to the spiritual condition of modern Babylon?

Ans.—"Many of our congregations are conducted on the basis of social clubs. They are made centers of social influence. Membership is sought in order to advance one's prospects in society, business, or politics. Preachers are called who know how to

> 'Smooth down the rugged text to ears polite,
> And snugly keep damnation out of sight.'

The Sunday services are made the occasion of displaying the elegances of apparel in the latest fashions. If the 'rules' are read, it is to comply with the letter of the law whose spirit

has long since fled. The class-books are filled with names of unconverted men and women. Official members may be found in box, dress circle, and parquet of opera and theater. Communicants take in the races, and give and attend card parties and dances. The distinction between inside and outside is so obscure that men smile when asked to unite with the church; and sometimes tell us that they find the best men outside. The enforcement of the unmistakable letter of the discipline for a single year would cut our membership in half, bankrupt our missionary society, close our fashionable churches, paralyze our connectional interests, and leave our pastors and bishops unpaid and in distress. But the fact remains that one or two things must happen,—the discipline must purge the church, or God's Holy Spirit will seek other organized agencies. The ax is laid at the root of the tree. The call is to repentance. God's work must be done. If we are in the way, He will remove us."—*Bishop Moore, Editor of Western Christian Advocate* (*M. E.*), *Cincinnati, July 19, 1893.*

"Are there no evidences at hand that seem to confirm the impression that the history of the church in the Roman Empire, in the fourth century, is repeating itself in the United States to-day? . . . The blandishments of the world are too much for human nature to withstand, and we see the sad spectacle of the great moral and religious activities of the church, drop down into the rut of the ordinary routine of business affairs, while her beautiful and glorious life is shorn of its spiritual power."—*The Hallowed Day, by Rev. George Guirey* (*Baptist*), *p. 20, Baker & Taylor Co., New York.* Many other testimonies might be given. The above are characteristic of many more.

10. What prominent unscriptural dogma is held by all these professed churches? *Ans.*—The Sunday "Lord's day," or sabbath.

11. What acknowledgment is made as to its origin?

Ans.—The following admission from the *Christian Work*, (Presbyterian), is characteristic of what many others have said,

who, as the *Christian Work*, hold to Sunday as the Sabbath, such as Mr. Gladstone, Canon Eyton, the late Dr. R. W. Dale, Prof. J. Henry Thayer, and others:—

"The church has set apart Sunday; but it might have utilized another day had it chosen to. Certainly it is futile to attempt to place Sunday, as we now have it, on a New Testament basis. Sunday did not become the definite worship day in which all work was forbidden until in the fourth century it was made so by government authority in conformity with the sentiment of the church."—*Christian Work, July 11, 1895.*

12. To what source, then, must the professed Protestant churches seek in order to establish the Sunday sabbath? *Ans.*—Obviously to the state, the governments of earth.

13. Has the church appealed to the state for this purpose? *Ans.*—It has repeatedly, through the American Sabbath Union, and other religio-political bodies. See "Rights of the People," part 2, chap. 10.

14. What does the historian truthfully say will follow when the church forsakes the principles on which she was founded? See answer to question 4.

15. In turning from the word of God to the state, whom did Babylon forsake?

16. What follows her unlawful union with the governments of earth? *Ans.*—The fall of Babylon. Rev. 14:8. See note.

17. What does the Lord say of those who thus forsake Him? Isa. 30:1, 2.

18. What is the sure result of such union? Isa. 30:3; 31:3.

19. To whom instead of Christ does it give place in the temple of God? 2 Thess. 2:3, 4.

20. What lesson should we learn from this? 1 Cor. 10:12; Rom. 11:20, last clause.

NOTE.

THE second angel speaks of the professed people of God not as individuals, but as a body—Babylon—which has fallen, because of fornication with the world. The message comes *to*

individuals, but *of* Babylon. This is the last part of the threefold fall of Babylon. When the early church departed from God and imbibed pagan errors, she became Babylon. When she united with the state, she fell, and, as an organization, was the body of Christ no longer. While the Reformation churches held fast to the word, Christ was with them. When they crystallized their various errors into creeds and endeavored thus to confine God's word, they made themselves daughters of Babylon. When some of them united with the state, they fell, and God had to use other people, called out of Babylon to carry forward His work. Now among these very churches which came out of the second Babylon, confusion reigns; and now great Babylon, including the later daughters, is in adulterous union with the kings of earth, and is endeavoring to make that union stronger. God calls no church Babylon which holds to His word, and follows the light that shines from it, even though there are in its membership many who do not know Christ. When the controlling influence of a church is downward, it erects some other standard besides God's word.

LESSON X.—March 7, 1896.

AN IMAGE TO THE BEAST.

REVIEW QUESTIONS.—(*a*) From what did the Protestant churches soon depart? (*b*) What soon became their condition as regards unity of doctrine? (*c*) What is the spiritual condition of these divided churches? (*d*) What unscriptural dogma is held by them in common? (*e*) To what is appeal made that the Sunday sabbath may be established.

1. When a backslidden and divided church unites with the state, what always results? Rev. 14:8.

2. What warning does the Lord in love still send to His people? Verses 9-12. See note 1.

3. Against what three things does this message warn? Verse 9.

4. What have we found the beast to be? *Ans.*—The Papacy. But note that the "beast" is not the Roman Catholic Church as such, nor the Papacy as meaning the church. It is the union of that church with the state.

5. What occurred in 1798? Rev. 13:3, first part, and verse 11.

6. Was this to be the end of the first beast power? Verse 3, last part.

7. What scriptures show that it will be an active, living oppressor of God's people in the last great conflict? Rev. 14:9-12; 13:14; 15:2; 16:10; 19:19, 20.

8. What power did the prophet see arising when the papal beast went into captivity (A. D. 1798)? Rev. 13:11.

9. What prominent characteristics did the beast possess? Verse 11, last part.

10. Of what are a lamb and a dragon symbols? Rev. 5:6; 12:9.

11. What would the two horns symbolize?

Ans.—"Horn" is a symbol of exaltation, power, and honor. 1 Sam. 2:1, 10. They would here indicate the two leading features in the government represented by the beast, which are Christian in origin, and which give the government its prominence and power.

12. What would be represented by "speaking like a dragon"?

Ans.—Beast represents government. A government speaks through its laws. Speaking like a dragon would therefore be to issue persecuting laws (Rev. 12:13) against the people of God.

13. To what, then, in the character of a government must the symbol of the two-horned beast apply?

Ans.—To a government just rising to power and prominence in 1798, which held professedly to two prominent Christian features that gave it prominence, and which, notwithstanding this, shall become a persecutor.

14. What two characteristics of Christianity apart from its spiritual power give it prominence in the world?

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Ans.—Absolute equality of mankind (Acts 17:26), and absolute religious liberty or freedom to believe or not believe without coercion (John 12: 47).

15. In what government alone can and do these specifications find fulfillment? *Ans.*—In the United States of America. See note 2.

16. How great power does the two-horned beast exercise, and for what purpose is it used? Rev. 13: 12.

17. What was to be manifest in his territory, and in what fulfilled? Verses 13, 14. Fulfilling in Modern Spiritualism and other workings of Satan.

18. What would these deceptions lead the people to do? Verse 14, last part.

19. What did the first beast represent, and what elements constituted it?

20. In what, then, would an image to the beast consist?

Ans.—In a union of church and state, or the church using the state for the furtherance of her own cause.

21. What law was to follow the making of the image? Rev. 13: 15.

22. What would be fulfilled in this? Verse 11, last clause.

NOTES.

1. It has ever been true that a backslidden body—one that has turned from God's word to men, from God's power to the state—was never reformed in itself. Invariably God's message has called out those from the fallen church who would do His will and preach His gospel. Israel went down to Egypt for help, and their captivity and loss of power followed. Out of the captives God gathered a faithful band to do His work. The Jewish church failed, and God called out the apostolic church to do His bidding. The Roman Church failed, and out of it God called the churches of the Reformation. Some of these churches failed to advance, and God called out others to bear His gospel to the world—such as the Baptist, Methodist, Congregationalist, Disciple, Adventist. His last "called-out" people will know

no standard but His word, no power but His Spirit. The third message comes home to every individual soul in great Babylon.

2. (*a*) The prophecy demands a government rising to prominence in 1798. This is met in the United States and no other. (*b*) It was to rise out of the earth in contradistinction to the sea. Dan. 7: 1-7; Rev. 13 : 1. "Sea," or waters, represents peoples, etc. Rev. 17: 15. "Earth," therefore, would indicate territory outside of the civilized nations of the earth. This is met in America. (*c*) The two principles of equality and religious liberty—the freedom to believe or not to believe—are found alone in the Christian religion of all the religions of earth. It was these which gave it influence among the lowly and downtrodden of earth, to know that God loved them as well as others, and that He respected their rights. These two principles are found alone in this government of all the governments of earth. Equality is expressed in the Declaration of Independence; religious liberty, in the first amendment to the Constitution. All other governments of note have had a state religion, or the feature of caste, or both. The symbol applies unequivocally to the United States. Other specifications confirm this.

LESSON XI.—March 14, 1896.

THE IMAGE AND MARK.

REVIEW QUESTIONS.—(*a*) What does the beast represent? (*b*) What is the Papacy? (*c*) What is represented by the two-horned beast? (*d*) What is its character, and how represented? (*e*) What would it deceive the people into doing?

1. What is an image to the beast?

Ans.—A union of church and state, by which the church will use the state to accomplish its own objects.

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2. What have we already seen accomplished in this direction?

Ans.—The churches in various ways have brought pressure to bear upon the government until the government has committed itself in its several departments to the principle of religious legislation. See note 1.

3. What further step may be taken by the Federal Government?

Ans.—The next logical step of the government would be to change the organic law so that it would conform to the decision of the Supreme Court, though all this may be accomplished irregularly by some construction of the Supreme Court. Man does not know what phase the movement will take.

4. When governments legislate on the things of God, what are logically considered the highest laws and the most heinous crimes? *Ans.*—The laws relating to man's duty to God and their violation.

5. With what is the violation of the highest laws generally punished? *Ans.*—With death. See note 2.

6. What part of the prophecy would be thus easily fulfilled? Rev. 13:15.

THE MARK OF THE BEAST.

7. Against what does God warn us besides the beast and his worship? Rev. 14:9.

8. What must the mark of the beast be? *Ans.*—The badge of his authority, the sign of his power.

9. What does the mark show him who receives it to be?

Ans.—A servant. It was a custom anciently to brand slaves with the mark of their master, as men now brand cattle. The mark showed to whom the slave belonged and whom he served.

10. Of whom would the mark of the beast show men to be worshipers? Rev. 13:12.

11. In worshiping the beast whom would we serve?

Ans.—To worship the beast is to serve him instead of God. The real essence of worship is service. Matt. 4:10.

12. What would therefore mark the difference between the

worshipers of the beast and the worshipers of God? *Ans.*—The difference in the service rendered.

13. What would regulate the conduct of the two classes of servants? *Ans.*—The law and spirit of their respective earthly governments.

14. What is the rule of God's government? Eccl. 12:13.

15. What have we found to be the sign, mark, or badge of His power? *Ans.*—The Sabbath.

16. What would therefore be the mark or badge of the rival worship, the worship of the beast? *Ans.*—The rival sabbath, or that part of the law of the beast which differs from God's law.

17. What change has the prophet declared this apostate power would make in God's law? Dan. 7:25, R. V.: "The times and the law." Spurrel: "The appointed times and the law," referring directly to that part of the law relating to God's appointed times, the day and the week, the crown of which is the Sabbath.

18. How would this power thus exalt itself? 2 Thess. 2:3, 4.

19. What does the Papacy claim as the mark of its power? *Ans.*—"*Q.*—How prove you that the church hath power to command feasts and holy days?

"*A.*—By the *very act* of changing Sabbath into Sunday, which Protestants themselves allow of. . . .

"By keeping Sunday they [Protestants] *acknowledge* the *church's power* to ordain feasts, and *to command them under sin.*"—*Abridgment of Christian Doctrine.* See "The Lord's Day," pp. 83 to 85, for other testimony. See also note 3.

20. What is there to show that the churches of this country are using the civil power to enforce the mark of the beast? *Ans.*—Almost every effort thus far made to unite church and state in this country has had for its center the Sunday question, and has had Sunday legislation or establishment as its object.

21. What, therefore, in the light of the prophecy, is the mark of the beast? *Ans.*—Sunday enforced by civil law. See note 4.

22. Under what penalty will it be enforced? Rev. 13:15, 16.

23. What solemn warning has God given concerning it? Rev. 14:9–11.

OUR SABBATH SCHOOL CONTRIBUTIONS THIS QUARTER

NOTES.

1. NOTE the movements and events which have led up, and contributed to, the present state of things:—

(*a*) The National Reform Association, which has been working for a union of church and state ever since 1863. The literature and lectures of this organization have leavened the minds of men in all the various denominations.

(*b*) The adoption of the same principles by the Woman's Christian Temperance Union in 1886.

(*c*) The Prohibition party committed to the same in 1887.

(*d*) The American Sabbath Union, organized in 1888, one object of which is to obtain and secure the enforcement of religious legislation.

(*e*) The Trinity Church decision of the Supreme Court of the United States, February 29, 1892, declared that "this is a Christian nation." See "Rights of the People," part 2, chapter 6.

(*f*) The decision by both houses of Congress in the same year of a religious controversy, the Sabbath question, and the endorsement of the same by the President, thus committing the legislative and executive branches to religious legislation.

(*g*) The enforcement of religious laws in various states, thus bringing persecution upon men for conscience' sake. The fulfillment of the prophecy of Revelation 13 is no longer a matter of prophecy; it is fulfilling before our eyes. The old political parties are indorsing Sunday laws to either save or win votes. See New York in 1895. See "Rights of the People," chap. 9.

2. RELIGIOUS persecution, if pursued to the extreme, either ends in the yielding of the heretic or the death penalty. Gibbon well says: "It is incumbent on the authors of persecution previously to reflect whether they are determined to support it to the last extreme. They excite the flame which they try to extinguish; and it soon becomes necessary to chastise the contumacy as well as the crime of the offender. The fine which he is unable or unwilling to discharge exposes his person to the severity of the law; and his contempt of lighter penalties sug-

gests the use and propriety of capital punishment."—*Decline and Fall of Roman Empire, chap. 37, par. 23, part 5.*

"The right to use force implies the right to take the life of those who make resistance."—*Young's Class-book on Civil Government, p. 267.*

3. MANY sincere Christians have died observing Sunday as the Sabbath. It was in their heart and will to do God's pleasure, and He accepted them. There are many observing it in ignorance to-day. It is when men reject light from God's word that they are condemned; but it is not for man or men to say when that time is reached. The judgment belongs to God. It is the duty of the Christian to preach the word.

4. THE reception of the mark in the forehead would indicate full assent to the iniquitous assumptions of the beast; receiving it in the hand would indicate assent to its demand through some other motive than that of belief.

LESSON XII.—March 21, 1896.

WORLD-WIDE APOSTASY.

REVIEW QUESTIONS—(*a*) What is the beast and his image? (*b*) What is the mark? (*c*) In what two ways may it be received?

1. Until what time did God declare that a true theocracy or literal kingdom of God on the earth should be no more? Eze. 21:25-27.

2. Yet, as soon as the church apostatized, what false theory came in?

Ans.—"There had in fact arisen in the church . . . a false theocratical theory. . . . This theocratical theory was the prevailing one in the time of Constantine."—*Torrey's Nean-*

der, History of Church and Christian Religion, vol. 2, p. 132. Augustine was the propounder of this theory. *Id.*, p. 217.

3. What did this theory carried out put in the place of God? 2 Thess. 2 : 3, 4.

4. What is declared at the present time by a body of world-wide influence?

Ans.—"A true theocracy is yet to come, and the enthronement of Christ in law and lawmakers."—*W. C. T. U. Monthly Reading for September, 1886.* See note 1.

5. What does the prophet say of those who predict this good time? Isa. 2 : 3–6, especially the last verse.

6. When the political divisions of the earth decide themselves to be Christian, or that Christ reigns through them, as many have already done, whom will they put in the place of God? 2 Thess 2 : 3, 4.

7. What will then be fulfilled? Rev. 13 : 3, last two clauses, and verse 4.

8. What will the great harlot, Babylon, say? Rev. 18 : 7.

9. How great are her vain boasts? *Ans.*—She exalts herself to an equality with God. Isa. 47 : 8, R. V. Compare with chapter 46 : 9.

10. In what and like whom is she deceived in all this? Isa. 47 : 10. Compare with Eze. 28 : 17, first part.

11. How many are deceived by this great apostate power? Rev. 13 : 3, 4.

12. What will be the mark of power in all this?

Ans.—The worhip and the mark. Verses 8, 16. The world-wide message warns against both worship and mark, and where the worship is, there will be seen the mark of the worshiper.

13. In fact, what will Sunday be thought to be by those deceived by Babylon? *Ans.*—"The test of all religions" (Dr. W. W. Evarts, in Elgin Sunday Convention), "a mark of American religion to the present day" (Dr. J. G. Lorimer, in the *Christian Treasury*). See note 2.

14. What will they do against the people of God who oppose this false theocracy?

Ans.—They will associate and confederate together to destroy them. Isa. 8 : 9, 10.

FOR MISSION WORK IN THE SOUTHERN STATES.

15. What will come in consequence of all this sin and transgression against God? Isa. 24 : 17–21.

16. That men may escape what they fear, what will they do? *Ans.*—Confederate together. Isa. 8 : 11, 12. See note 3.

17. How much will Babylon thus include? *Ans.*—All the different confederacies of earth, endeavoring to open a "gate of God," but which will prove confusion—Babylon.

18. What will they thus do? *Ans.*—Reject God's gracious message of Rev. 14 : 9–12. See also Eze. 22 : 26 and Isa. 30 : 8–13.

19. What will be the result of this? Rev. 18 : 1, 2.

20. In their deception what will they declare? 1 Thess. 5 : 2, first part.

21. What will be the final result of this great wickedness? Rev. 14 : 9–11; 18 : 8.

22. What is now our duty? Isa. 58 : 1; Rev. 14 : 9; 18 : 4.

NOTES.

1. THE Woman's Christian Temperance Union says again: "The Woman's Christian Temperance Union, local, state, national, and world-wide, has one vital organic thought, one all-absorbing purpose, one undying enthusiasm, and that is, that Christ shall be this world's king—yea, verily, this world's king in its realm of cause and effect,—king of its courts, its camps, its commerce,—king of its customs and constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics. . . . We pray heaven to give them (the old political parties) no rest . . . until they shall swear an oath of allegience to Christ in politics, and march in one great army up to the polls to worship God."—*President's Annual Address, Nashville Convention, 1887.*

Such utterances as the above, together with the National Reform Association, the "Christian Citizenship" movement, and other indications in the religious world, show that we are on the eve of a man-made theocracy as verily as was Rome in the fourth century. See "Rights of the People," pp. 228–237.

OUR SABBATH SCHOOL CONTRIBUTIONS THIS QUARTER

2. SAYS the Chicago *Advance*, Congregationalist, of August 2, 1894: "The sabbath [Sunday] serves the same purpose to-day as did the forbidden fruit in the Garden of Eden. . . . That man is an anarchist at heart who deliberately flaunts at the sacredness of the sabbath [Sunday], or sneers at any other distinct revelation of the law of God."

Archbishop John Ireland, at the Centennial of Columbus, O., Sept. 10, 1888, reported in the *American Catholic News* of September 19, says: "It is the intemperate class that violate our Sunday laws, and the violator of a Sunday law is the worst of criminals."

These and many other utterances show that when sufficient legislation is obtained, the Sunday will be made a test of citizenship and loyalty.

3. THESE confederacies and organizations to meet existing and multiplying evils are constantly increasing; and it is safe to say that there are but few of any note that have not been solicited in some way to indorse Sunday laws. They are building "gates of God," which will prove gates of confusion.

LESSON XIII.—March 28, 1896.

THE CHARACTER AND TRIUMPH OF GOD'S REMNANT PEOPLE.

REVIEW QUESTIONS—(*a*) What is the beast, his image, and mark? (*b*) What is it to receive his mark? (*c*) Whose character do we thus receive? (*d*) How many will worship him? (*e*) How great will be Satan's deceptions? 2 Thess. 2: 8-12.

1. What class of people is developed by God's great threefold message? Rev. 14 : 12.

2. What does God call them? What are they, then, indeed?

3. What have they developed? *Ans.*—Patience, or patient

endurance, showing that they have had tribulation. See Rom. 5 : 1–5.

4. What proof do they give that they are saints? Rev. 14 : 12; 1 John 3 : 7.

5. Could they be said to be keepers of God's commandments if they were transgressing one? James 2 : 10.

6. Where are this people elsewhere brought to view? Rev. 14 : 1–5. See note.

7. How are they distinguished? Verse 1.

8. What is this mark elsewhere called? Rev. 7 : 2, 3.

9. Where else is this work of sealing brought to view? Isa. 8 : 16–18; Eze. 9 : 4.

10. Who are thus sealed? Rev. 7 : 3.

11. Who are the servants of God? *Ans.*—Those who obey Him, or keep His commandments. Rom. 6 : 16; Rev. 14 : 12.

12. What is the seal of God's law?

Ans.—That part of His law which shows His name, authority, and extent of dominion. These three characteristics of a seal are shown in the fourth commandment alone of the ten.

13. Of what is the Sabbath a memorial and sign? Ex. 20 : 8–11; Eze. 20 : 12.

14. How will the remnant church regard this token of God's power and love? Isa. 26 : 8, R. V.

15. What is God's name and its significance?

Ans.—The wonderful name of Jehovah, embracing in its manifold meaning God's wonderful character of justice, mercy, love, and power, eternally pledged for those who trust Him, is an ever-present supply. God is the I AM all things needful for His people. His name in their foreheads, even as His seal, signifies that they are made like Him, holy in his holiness.

16. What further proves that this is the significance of the name and seal on their foreheads? Rev. 14 : 5.

17. Were they always thus? Rev. 7 : 14.

18. What word kept them through the great temptations and delusions? Rev. 3 : 10; 1 Peter 1 : 5.

19. How were they kept from the plagues and judgments which fell upon the wicked? Isa. 26 : 20, 21; Ps. 91 : 9, 10.

OUR SABBATH SCHOOL CONTRIBUTIONS THIS QUARTER

20. What is said of their song of triumph? Rev. 14:3.

21. Over what foes do they triumph? Rev. 15:2.

22. What is their new song there called? Verse 3.

23. What do they say in that song? Verses 3, 4.

24. What is represented in the song of Moses?

Ans.—Victory over all earthly foes in a sense not known since God delivered the children of Israel from the power of Pharaoh. See Jer. 16:14, 15. God's "judgments are made manifest." Rev. 15:4. God's mighty, glorious power delivered them. Compare with the similar expressions in Ex. 15:1–18.

25. What is represented in the song of the Lamb?

Ans.—Glorious, eternal, and all-comprehending victory over sin, such as was never before realized by any generation, through the wonderful name or character of God, which Christ possesses and which he placed upon them. See John 17:6, 11, 26. The two wonderful victories combined were never before known by any company; hence, no others could sing the song, because they have never had the experience.

NOTE.

THE company of Rev. 14:12 are the last remnant church existing upon the earth when the Lord comes. See verse 14; chap. 12:17. The company of Rev. 14:1–5 are those who are taken to heaven at Jesus' coming, from among the living. They are before the throne in heaven (verse 1); they are redeemed from the earth (verse 3), and "redeemed," not from the grave, but "from among men" (verse 4).

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