INTERNATIONAL SABBATH-SCHOOL QUARTERLY

Sabbath-School Lessons on

THE PROPHECIES OF DANIEL

FOR SENIOR CLASSES *FIRST QUARTER, 1904*

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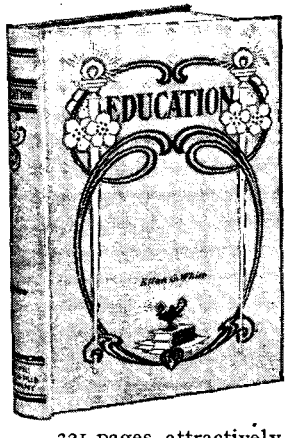

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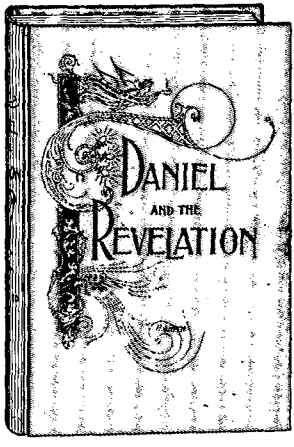

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SABBATH-SCHOOL LESSONS

ON

THE PROPHECIES OF DANIEL

FOR SENIOR CLASSES

First Quarter, 1904

LESSON I.—Prophecy Illustrated by Nebuchadnezzar's Dream.

JANUARY 2, 1904.

Questions.

1. Repeat Deut. 29:29. What things does this text say belong unto God? To whom do those things belong which have been revealed? What is a revelation?

2. Repeat Amos 3:7. Through whom does the Lord here promise to reveal His secrets?

3. Repeat Hosea 12:10. Through whom does the Lord say He has spoken? Has He given more than one vision? What has He made use of in thus giving light through the prophets? What word might be used in place of "similitudes"?—Symbols.

4. What prophetic book in the Old Testament deals most largely in similitudes or symbols?—The book of Daniel, written in the days of Babylon and of Medo-Persia.

5. By what symbol was the future revealed in the dream of Daniel 2? Dan. 2:1, 31.

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

6. Describe the experience of the king in seeking an interpretation of his dream. Verses 2-10. What confession was wrung from the wise men of Babylon? Verse 11.

7. Were there any in Babylon who had knowledge of a God able to make known His ways in human flesh? Relate their experience. Verses 13-23.

8. What bold request did Daniel make of the chief captain, and with what result? Verses 24-30.

9. What was the dream of the king? Repeat verses 31-35.

10. What kingdom was symbolized by the head of gold? Verses 37, 38.

11. What metal represents the second universal kingdom, and what is said of that power? Verse 39, first part. What power followed Babylon? Dan. 5:28.

12. What did the brazen portion represent? Dan. 2:39. What kingdom followed Media and Persia? See Dan. 8:20, 21.

13. What metal represented the kingdom symbolized by the legs and feet of the image? Give the prophet's description of this kingdom. Dan. 2:40-42. What power answers to the symbol? Note 2.

14. Will these smaller kingdoms that have arisen out of the fourth monarchy of Rome ever be joined as one again? Verse 43. Note 3.

15. What will be the next step in the prophecy? Verse 44. Is there any doubt about it? Verse 45. How sure is prophecy declared to be? 2 Peter 1:16-21.

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

16. Repeat first sentence of Dan. 2:28. Then for whose special benefit was this prophecy given.

Notes.

1. The special providence of God is seen in giving the dream; in causing it to make such an impression upon the king's mind that he could not forget that he had had a remarkable dream; in thus exposing the fraud of the so-called wise men of Babylon; in causing the king to overlook the wisest man in all Babylon, when he summoned the wise men to make known the dream; in causing the king to grant Daniel time (verse 16), which he had refused to do for the others; in thus bringing the king to acknowledge the true God (verse 47); in thus promoting Daniel to an exalted place in the kingdom, for the further accomplishment of the divine purpose.

2. The mighty empire that followed Grecia was Rome. Gibbon, the historian, adopts the very symbolism of the prophecy to describe the character of this crushing power as the successor of the earlier universal kingdom, speaking thus: "The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome." Later in its history the strength as of iron was weakened, and after the division into lesser kingdoms, the empire was indeed "partly strong and partly brittle," as the marginal reading puts it.

3. It is well known that, by intermarriage, the royal houses of Europe are more or less closely related; but by none of these matrimonial alliances have ruling houses been able to reunite the divided empire, which is to remain divided until the stone smites the image.

LESSON II.—The History of Nations Foretold.

JANUARY 9, 1904.

Questions.

1. When did Daniel have the vision recorded in this chapter? Repeat Dan. 7:1. Note 1.

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

2. Repeat verse 2. What two symbols are used in this verse?

3. In prophecy what do winds symbolize? Isa. 21:1, 2.; Jer. 25:32, 33.

4. What are symbolized by the sea or waters? Isa. 8:7; Rev. 17:15; Isa. 17:12, 13; Jer. 51:42.

5. What did Daniel behold, as the result of strife and commotion among the nations and peoples of earth? Repeat Dan. 7:3.

6. What was symbolized by these four great beasts? Repeat verse 17.

7. Repeat verse 4. What was this first kingdom? Note 2.

8. How does the lion compare with the other beasts of prey? Prov. 30:30. How does Babylon compare with other nations? Isa. 13:19. What other characteristic of Babylon was symbolized by "eagle's wings"? Deut. 28:49; 2 Sam. 1:23. What change did the prophet see come over this symbol? What change in the kingdom of Babylon was thus indicated? Jer. 51:30; Isa. 21:3, 4. Note 3.

9. Repeat verse 5. What two kingdoms united in the conquest and overthrow of Babylon? Isa. 21:2. (Elam is but another name for Persia.) What was symbolized by the bear raising itself up on one side? See marginal reading, verse 5. Note 4. What by the three ribs in the mouth of the bear? Note 5.

10. Repeat verse 6. What special characteristic does the leopard possess? What, then, would be symbolized by four wings added to this swift-footed beast? Note

6. What is symbolized by the four heads upon the leopard? Note 7.

11. Repeat verse 7. What is symbolized by this fourth beast? Verses 23 and 24, first part. Here, as in the second chapter, the symbol designates Rome, the mighty power that followed Grecia. Note 8.

12. Repeat verse 8. Concerning what did Daniel specially desire further information? Verses 19, 20. What information did he receive? Verse 24.

13. What did Daniel behold on the part of the power symbolized by this little horn? Verse 21.

14. How long was the oppression of this power to be felt by the saints? Verse 22.

15. Then what will certainly follow the kingdoms represented by these four beasts? Verses 26, 27.

Notes.

1. Belshazzar reigned conjointly with his father, Nabonadius, during the last three years of the Babylonian Empire, and it was at the close of this three years' reign when, as the sacred historian records, "in that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom." Dan. 5:30, 31. This being true, and that kingdom coming to its end in B. C. 538, it follows that this vision must have been about B. C. 541.

2. Inasmuch as in this vision four universal kingdoms span the history from Daniel's day to the end, just as in the dream of Daniel 2, the first beast here brought to view must symbolize the same power that was represented by the head of gold in the great image,—Babylon.

3. The kingdom of Babylon, as noticed in this prophecy, continued less than seventy years. More than half of that time the kingdom was ruled by Nebuchadnezzar. It was during his reign that the kingdom made all of its mighty conquests. His successors, each in turn, became less bold and aggressive, until the weak and pusillanimous Belshazzar, who possessed none of the brave and noble qualities of Nebuchadnezzar.

4. The marginal reading of verse 5 says, "raised up one dominion." Darius, the Mede, and Cyrus, the Persian, were associated together in the conquest and overthrow of Babylon. As an act of courtesy on the part of Cyrus, the rulership of the newly-formed kingdom was given to his uncle, Darius. But in a short time the Persian became the ruling element in the kingdom. Thus the dual kingdom represented by the bear is said to have exalted one branch above the other.

5. The bear is a bloodthirsty animal, and that bloodthirsty disposition of the Medes and Persians is supposed to have been further stimulated by the overthrow of the three provinces of Babylon, Lydia, and Egypt.

6. The two wings added to the lion fitly represented the rapidity of the conquests of that empire under Nebuchadnezzar. Upon this leopard beast are not only wings, which are unnatural to a beast, but also an unnatural number of wings. This most fittingly represents the unparalleled rapidity and celerity of the movements of the Grecians under the reign of the intrepid Alexander the Great, who, after conquering the then known world, died at the age of thirty-two years.

7. The four heads of this beast undoubtedly symbolize the four divisions of Alexander's kingdom among his four leading generals about twenty years after his death.

8. In the breaking up of the Roman dominion by the incursion of tribes from the northward, ten kingdoms were established upon the ruins within the boundaries of the old empire.

LESSON III.—The Papacy and Its Work.

JANUARY 16, 1904.

Questions.

1. Repeat Dan. 7:24. What was to arise after the ten horns on the fourth beast, in this line of prophecy? How was this power to compare with the first ten?—They were political powers; this, then, to be diverse, must be religious. What religious power, claiming sovereignty, arose in the territory of the Roman Empire?—The papacy. What was this little horn first to subdue?

Tell what three kingdoms, out of the ten, were subdued. —The Heruli, Vandals, Ostrogoths. See Note 1.

2. What attitude was this power to assume toward the Most High? Repeat Dan. 7:25. Tell how the papacy has fulfilled this specification. See Note 2. How were the saints of the Most High to be treated by this power? What blasphemous attempt was to be made by this power against the law of God? What New Testament description do we have of this same power? 2 Thess. 2:4.

3. What apparent change in the law of God is acknowledged by nearly the whole Christian world?—The substitution of the first day for the seventh as the day of the Sabbath.

4. Was there to be a limit to the time that the little horn power would have dominion over the saints, times, and laws of the Most High? Dan. 7:25, last clause. Note 3.

5. Give historical dates and facts, marking the beginning and the termination of the temporal supremacy of the papacy. Note 4.

6. Repeat Dan. 7:26. How long will it be before this power will be consumed? Compare 2 Thess. 2:8.

7. How will the fate of this fourth beast differ from that of the three which preceded it? Verses 11, 12. Note 5.

8. Who will then appear upon the scene as the rightful ruler of the kingdom which for a time had been usurped by Satan? Verse 27.

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

Notes.

1. Following the Council of Nicea, called by Constantine in A. D. 325, the Arian powers were uncompromisingly opposed to the claims of supremacy put forth by the bishop of Rome. The Heruli, in Italy, were the greatest foe of the papacy. The pope's successor could not be chosen without their consent. In A. D. 490 Theodoric the Great, king of the Ostrogoths, desiring more territory, obtained a commission from Zeno, emperor of the East, and a friend of the pope, to take possession of Italy. After a three years' war, the Herulian kingdom in Italy was overthrown. Thus the first of the three opposing powers to the establishment of the papal supremacy was "plucked up by the roots," in the year 493. Yet the Ostrogoths were also Arian, and still the bishop of Rome was in a measure restrained, while the Vandals in Africa defied the power of Rome. Next the Vandals fell before a conquering army sent by Justinian, emperor of the East (534), and later the Ostrogothic power was forever broken in Italy (538). Thus was the way prepared for the exaltation of the Roman bishopric.

2. The papacy has indeed spoken great words against the Most High, by assuming titles and prerogatives which belong only to God. The following are samples of many quotations that might be given:—

"The most holy and most happy, who is the arbiter of heaven and the Lord of the earth, the successor of St. Peter, the anointed of the Lord, the master of the universe, the father of kings, the light of the world."—*Titles assumed by Pope Martin V, in despatches to his ambassador to Constantinople.*

"The pope is all in all, and above all, so that God Himself and the pope, the vicar of God, are but one consistory."—*Hostiensis Cap.*, etc.

"Given in Rome from our palace, the 10th of February, 1817, the XIV jurisdiction of the most holy pontiff and father in Christ, and Lord our God the pope, Leo XII," etc.—*Conclusion of Dr. Giustianni's ordination letter.*

3. In Hebrew usage a time means a year. (See Dan. 11:13, margin.) The period given would therefore be a "time" (1 year), "times" (plural, 2 years), and a dividing, or half a time (½ year), all together, 3½ years. In the reckoning of Bible times, 360 days to the year, the period would be 1260 days. We are dealing with symbolic prophecy, however, in

which one day stands for a year (see Num. 14:34; Eze. 4:6), so that the duration of the prophetic period would be 1260 years.

4. The last of the opposing Arian powers was plucked up in 538, when the Roman papacy was free to assert its sovereignty. Just 1260 years from this date bring us to 1798, in which year the French troops took the pope prisoner, and for a time it appeared as though the papacy had received a death blow.

5. When Babylon, Media-Persia, and Grecia came to the end of their existence as empires, the people who composed those kingdoms passed down and became merged into the successive kingdoms. Thus "they had their dominion taken away; yet their lives were prolonged for a season and a time." But when the fourth beast shall be "slain, and his body destroyed, and given to the burning flame," then shall "the kingdoms of this world become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

LESSON IV.—The Vision of Daniel 8.

JANUARY 23, 1904.

Questions.

1. When did Daniel have this second vision? Dan. 8:1. Note 1.

2. To what place was Daniel taken in this vision? Verse 2. Note 2.

3. Repeat verse 3. What was symbolized by this ram? Verse 20. What by the two horns, and by the higher one coming up last? Note 3.

4. Repeat verse 4. In what direction was the Medo-Persian Empire to extend its conquests? To what position did the ram attain?

5. Repeat verse 5. Of what was this goat a symbol? Verse 21, first clause. What was symbolized by the great horn between his eyes? Verse 21, last clause.

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

Who was the first king of Grecia?—Alexander the Great.

6. Repeat verse 7. What was the attitude of this goat toward the ram? What did he do to the two horns of the ram?

7. Repeat verse 8. To what position did the goat attain as compared to that of the ram? What happened to the great horn between the eyes of the goat? When was this great horn broken? Note 4. What came up after this notable horn was broken? What was symbolized by the breaking of the great horn and four others coming up in its place? Verse 22. Note 5.

8. Repeat verse 9. What did the prophet behold as coming forth from one of the four horns of the goat? To what position did this little horn power attain? Repeat the comparative greatness of the powers represented by the ram, the goat, and the little horn. In what directions were the conquests of the little horn power?

9. What characteristic is given of this little horn power by which it may be identified? Verse 25.

10. What power, in the person of its rulers, stood up against "the Prince of princes," Jesus Christ?—Rome. Acts 4:27.

11. What subject is introduced in this vision, in addition to the ram, he goat, and little horn? Verse 14. In response to what conversation was this symbol of the 2,300 days called forth? Verse 13.

12. As Daniel sought for the meaning of this vision, who appeared to him? Verse 15.

13. What commission did the angel Gabriel then re-

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

ceive? Verse 16. Who then gave to Daniel the interpretation of the ram, the he goat, and the little horn?

14. What does Daniel say of his understanding of the vision? Verse 27. What part of the vision had not been fully explained to him? What is the vision of the 2,300 days called? See margin of verse 14. What assurance did Gabriel give Daniel concerning "the vision of the evening and the morning"? Verse 26.

15. Had Gabriel then fully completed his commission to make Daniel understand the vision? Why did he not do so in chapter 8? See verse 27, first clause. What would Daniel therefore confidently expect?—Another visit from Gabriel.

Notes.

1. This vision having been given to Daniel in the third year of the reign of Belshazzar, that being the year when Babylon was overthrown, it must have been about B. C. 538.

2. Prophets in heavenly vision are often taken to places where the scenes opened up to them are to occur, so that they are living amid the very events predicted by them, even though those events may be thousands of years in the future.

3. The two horns on the ram symbolize the union of the two nations, the Medes and Persians. The higher coming up last signifies the fact that in a few years the Persian became the leading element in the kingdom.

4. It is a fact noted in history that Alexander died in a drunken debauch, at the age of thirty-two years, and at a time when his kingdom was in the very height of its glory and greatness. Thus the kingdom represented by this horn was broken "when he was strong."

5. While Alexander lived he made no provision as to who would succeed him in his kingdom. About twenty years after his death it was divided among his four strongest generals. The student should note carefully the following division of Alexander's kingdom, as it will have an important bearing upon the events studied in a future lesson in this series. Lysimachus had that portion lying to the north of Palestine, including Thrace, Bithynia, and some smaller provinces of Asia Minor.

Ptolemy took that portion to the south, including Egypt, Libya, Arabia, and Palestine. Seleucus took the east,—Syria and all the country to the river Indus. Cassander had Macedon and Greece, lying to the west. Carefully note these divisions, as given in "Great Empires of the Bible."

LESSON V.—The Two Thousand Three Hundred Days.

JANUARY 30, 1904.

Questions.

1. What did Daniel say at the close of chapter 8 concerning the vision of that chapter? Verse 27, last clause.

2. What part of Gabriel's commission then remained unfulfilled?

3. At the conclusion of Daniel's prayer, in the ninth chapter, who again appeared to him? Verses 20, 21. Note 1.

4. What does Gabriel tell Daniel he has returned to him for? Repeat verse 22.

5. Repeat verse 23. When does Gabriel tell Daniel he had received the commandment to come to his assistance? For what does he again say he has now come? What does he tell Daniel to consider? What vision? Dan. 8:26.

6. How much of the 2,300 days does Gabriel say was to be allotted to Daniel's people, the Jews? Verse 24, first clause.

7. Repeat verse 25. What event does the angel say would mark the beginning of this great prophetic period?

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

8. How many years from that event does the angel say would reach to Messiah, the Prince?—Sixty-nine weeks—483 prophetic days—483 literal years.

9. What three decrees constitute "the commandment to restore and to build Jerusalem"? Ezra 6:14. Note 2.

10. Read carefully Ezra 7:11-28. What is the date of this royal commandment to restore and build Jerusalem? See date in margin of Ezra 7. Notice that the fifth month, Jewish, would be in the autumn, according to the modern calendar.

11. Beginning in the autumn B. C. 457, to what date do the 483 years reach?—To the baptism or anointing of Messiah the Prince, in the autumn of A. D. 27. Mark 1:10, marginal date.

Proof: To 456¼ years before Christ (B. C. 457, autumn)
Add 26¾ years after Christ (A. D. 27, autumn)
Total, 483 years

12. How much remained, then, of the period allotted to the Jewish people?—One week, or seven years, reaching to A. D. 34.

13. What was to take place during this week? What in the midst of the week? Verse 27. Note 3.

14. Beginning in the autumn of B. C. 457, when would the entire 70 weeks, or 490 years, allotted to the Jews, terminate?—A. D. 34.

Proof: To 456¼ years before Christ (B C. 457, autumn)
Add 33¾ years after Christ (A. D. 34, autumn)
Total, 490 years

15. Did the gospel cease to go to the Jews exclusively in A. D. 34? See Acts 8:1-5, 25 (date in margin).

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

16. Beginning in the autumn of B. C. 457, when must the whole period of 2,300 years terminate?—The autumn of 1844.

Proof: To 456¼ years before Christ (B. C. 457, autumn)
Add 1843¾ years after Christ, (A. D. 1844, autumn)
Total, 2300 years

17. What event was looked for in the autumn of 1844?—Students of prophecy looked for the second advent at that date, when they saw that the prophetic period would be fulfilled.

18. What two events had they confused?—The cleansing of the heavenly sanctuary and the destruction of the earth by fire at the second coming of Christ. (Future lessons will explain.)

Notes.

1. Since the vision of chapter 8 was in the last year of Belshazzar, and the prayer of the ninth chapter in the first year of Darius, who took the throne on the death of Belshazzar, the time between the chapters need not have been more than a few months, or even weeks.

2. Since it takes the commandments of Cyrus (B. C. 536—Ezra 1), of Darius (B. C. 519—Ezra 6), and of Artaxerxes (B. C. 457—Ezra 7) to constitute "the commandment to restore and build Jerusalem," it is apparent that we must date from the last one, since the "commandment" was not complete until Artaxerxes' decree was issued.

3. In the midst of this last seven-year period, or week, just three and a half years from the autumn of A. D. 27, when Jesus was anointed the Christ at His baptism, He was crucified (the spring of A. D. 31), thus causing the sacrifices to cease.

LESSON VI.—The Sanctuary and Its Cleansing—in Type.

FEBRUARY 6, 1904.

Questions.

1. Repeat Dan. 8:14. What line of reasoning upon this text led to the conclusion that the second coming of Christ would take place in the autumn of A. D. 1844? Note 1.

2. What does Dan. 8:14 say would take place at the end of the 2,300 days?

3. Repeat Heb. 8:1, 2, also 9:24. What literal sanctuary was in existence in A. D. 1844?

4. Repeat Heb. 9:23. Could a sanctuary in heaven need cleansing? Note 2.

5. Study Lev. 16:2. What instruction was given to Aaron concerning his entering the most holy place of the typical sanctuary?

6. Repeat Heb. 9:6, 7. By whom alone, and how often, was the most holy place to be entered?

7. Study carefully Lev. 16:5, 7-10. What was to be taken from the congregation of the children of Israel? Where, and before whom, were these two goats presented? How was a selection made between these two goats? For whom were these goats thus severally set apart? What was done with the goat upon which the lot fell to be the Lord's? For what purpose was the scapegoat reserved?

8. Study verses 15, 16. What was then done with the Lord's goat? Where was the blood brought? Upon

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

what was the blood sprinkled? What was thus made on behalf of Israel?

9. Repeat verse 19. What was thus done to the sanctuary? From what was it cleansed? Was this cleansing of the sanctuary, then, from physical or from moral uncleanness? How had the sins of Israel been transferred to the sanctuary, and how were they removed once every year by this ceremony?

10. Repeat verses 21, 22. After the sins of Israel had been borne from the sanctuary, in the person of the high priest, what did he do with them? What was then done with the live goat? What was the principal difference between the death of these two goats? Note 3.

11. What is the difference between the death of Christ and the death that Satan will experience?

12. Repeat Phil. 3:10. What did the apostle desire to be made "conformable" unto? What choice is left for you and me to make? Note 4.

Notes.

1. This text states that at the end of the 2,300 days, "then shall the sanctuary be cleansed." When the believers in the great advent message found that those days were to end in 1844 A. D., they reasoned that the earth was the sanctuary; that its cleansing would be by fire, at the second coming of Christ; therefore Christ must come on the tenth day of the seventh month, in that year. They overlooked the fact that nowhere in the Bible is the earth spoken of, or referred to, as the sanctuary. They overlooked the fact, also, that the only sanctuary in existence in A. D. 1844 was the one in heaven, where our Great High Priest ministers.

2. By a careful study of the yearly rounds of service in that sanctuary built by Moses, with its two holy places, which were "figures of the true," the great truth is revealed that the sins of all who repent and turn to God are transferred to the heavenly sanctuary, and that the cleansing of that sanc-

tuary will be the removal of those sins, when the blotting-out time comes. See Acts 3:19, 20.

3. The slaying of the Lord's goat represented a voluntary death TO sin. The goat for Azazel, that was sent away to "bear upon him all the iniquity of the children of Israel," represented an involuntary death IN sin.

4. The same choice that was left to Christ, after He had "taken man's place, with all of its risks and liabilities," to die a voluntary death to sin, or suffer an involuntary death in sin, is also left for us to make. "The wages of sin is death." The old man must die. Either he will be "crucified with Christ," or perish in the lake of fire with Azazel.

LESSON VII.—The Sanctuary and Its Cleansing—in Antitype.

FEBRUARY 13, 1904.

Questions.

1. Outline as fully as you can the ceremony of the cleansing of the typical sanctuary, as studied in last week's lesson.

2. Of what was each year's round of service in that earthly sanctuary a complete type? Heb. 8:4, 5. Note 1.

3. Repeat Heb. 9:25, 26. How often will those services which in the type were performed once every year be performed in the antitype?

4. What was the last solemn act performed in each year's round of service in the type?

5. What consequence followed indifference on the part of any person on that solemn day of atonement? Lev. 23:28, 29.

6. Then what decision must have been reached before that cutting off could take place?

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

7. What solemn event, then, was typified each year by the ceremony which was performed on the day of atonement?

8. Repeat Acts 17:31. Has the time for such an event been appointed? What assurance has been given that the judgment will take place?

9. Repeat Heb. 9:24. Of what were the two holy places in the typical sanctuary, figures? Then how many apartments or holy places are there in the heavenly sanctuary?

10. What portion of the year did the priests minister in the first or holy place? How long in the second or most holy?

11. How many chief men ministered in connection with the high priest in the typical service? 1 Chron. 24:4.

12. Study Rev. 4:1-4. Where did John see a door opened? What description is given of One who sat upon a throne? Who alone can answer to this description? What was seen round about the throne? Who were sitting upon these four and twenty seats? With what were they clothed? What is this "white raiment"? Rev. 19:8. To what company, then, must these four and twenty elders belong? Note 2. Who, then, will take part in the work of the judgment, as representatives of humanity? Note 3.

13. What in the antitype answers to the cutting off of those who, in the typical service, did not afflict their souls on the day of atonement? See Rev. 3:15.

14. Repeat Acts 3:19. What in the antitype answers

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

to the removal of sins once every year from the typical sanctuary? Repeat Acts 3:19.

15. What will be the last solemn act of our Great High Priest, as He closes His priestly work?—He will bear the sins of believers out of the sanctuary.

16. When Christ bears the sins of the overcomers from the most holy place of the heavenly sanctuary, upon whom will He place them? Note 4.

Notes.

1. Each year's round of services in the earthly sanctuary was a complete type of the entire priesthood of our Saviour.

2. It is evident that these "four and twenty elders" seated upon thrones, and those associated with them, are persons who have been redeemed from this earth. It is that company who "came out of their graves after His resurrection." Matt. 27:50-53. It is that multitude of captives (Eph. 4:8, margin) that Jesus led up to heaven with Him when He ascended.

3. It is a glorious thought that, when "God shall judge the world, by that Man whom He hath ordained," the One to whom all judgment has been committed will be "the Man Christ Jesus," One who has suffered, as a man, all the weaknesses and temptations of humanity, and therefore is fitted to be a merciful and faithful High Priest. Not only so, but associated with that "Man Christ Jesus" is a multitude of those who have been redeemed by His blood. Oh, how much better that your sins and mine be "opened beforehand" to the scrutiny of that human-heavenly tribunal, while the precious blood of the Man of Calvary is efficacious in blotting them from the books of God's remembrance, than to have them "follow after" and meet us at a time when they will be opened to the gaze of the whole universe.

4. When our High Priest, in His own person, bears our sins from the sanctuary, those sins will then be rolled back upon the head of the antitypical scapegoat, the originator of sin.

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

LESSON VIII.—The Judgment.

FEBRUARY 20, 1904.

Questions.

1. Repeat Acts 17:31. What does this text say has been appointed?

2. In the days of the apostles was this event past, present, or future? Acts 24:25.

3. What work have we found to be synonymous with the judgment?—The cleansing of the sanctuary.

4. Repeat Dan. 8:14. When did the angel tell Daniel that event would begin?

5. When did the 2,300 days end?

6. Since A. D. 1844, then, what has been the message of "present truth"? Rev. 14:7. See also Dan. 7:9, 11.

7. Repeat Ps. 9:7, 8. For what has God prepared His throne? Whom does this text say will be judged?

8. To whom has the Father committed the work of judgment? John 5:22. Why? Verse 27.

9. Repeat 2 Cor. 5:10. How many of us will be brought into the judgment? What reward will each one receive?

10. Repeat Rom. 14:10-13. What questions does the apostle ask? What reason is given why we should not judge one another? To whom must every knee bow, and tongue confess? Of whom will each one be called to give account? In view of this, what should we not do any more?

11. Study 2 Peter 2:4, 9. Who besides man are reserved to judgment? See also Jude 6.

Prayerfully consider the unentered fields.

12. Repeat Eccl. 3:17. Will the judgment occupy time?

13. Repeat 1 Cor. 4:5. What are those doing who judge one another now? When will be the time for judgment? Note 1. What will then be brought to light? What will every man then have?

14. Repeat 2 Tim. 4:1. When does this text say the living and the dead will be judged?

15. Repeat Rev. 11:18. How many events are here associated with the judgment?

16. What did Christ command His followers to preach unto the people? Acts 10:41, 42.

17. According to what will men be judged? Rom. 2:16.

18. Repeat Eccl. 12:13, 14. What is the conclusion of the whole matter? What is declared to be the whole duty of man? What will God bring into judgment?

Notes.

1. God "hath committed all judgment unto the Son." He has also "appointed a day in the which He will judge the world in righteousness, by that Man whom He hath ordained." Therefore he who judges another has climbed up into the seat of God, thus saying that he is God. That is nothing short of the papacy, the man of sin. He not only assumes the prerogatives of God, but is meting out judgment before the time. "Let us not therefore judge one another any more."

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

LESSON IX.—The Eastern Question.

FEBRUARY 27, 1904.

Questions.

1. Repeat Dan. 11:1. Who is the speaker? Whom does Gabriel say he stood to confirm and strengthen? When?

2. Verse 2. What did Gabriel say he would show Daniel? How many kings did he say would yet reign in Persia? How did he say the fourth one would compare with the others? What did he say this fourth king would accomplish through his riches? Note 1.

3. Verse 3. What is the character of the king here brought to view? How was this king to rule? What king of Grecia fulfilled these specifications? Note 2.

4. Verse 4. What was to happen to Alexander's kingdom? How was it to be divided? Was the kingdom to fall into the hands of Alexander's posterity? How was this fulfilled? Note 3.

5. Verse 5. Of these four divisions of Alexander's kingdom, which one was the kingdom of the south? What is said of the king of the south? What is said of one of Alexander's princes? Which one of Alexander's princes soon became so strong as to possess three out of the four original divisions of the empire? Note 4.

6. What two powers then became "the king of the south" and "the king of the north"? Note 5.

7. Outline verses 6-14. Note 6.

8. Verse 14. In those times, about B. C. 200, who

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

were to stand up against Egypt, the king of the south? What new power is here introduced in this line of prophecy? Note 7.

9. Verse 16. Where was this rising power of Rome to stand, and what destruction was to be accomplished by his hand? Note 8.

10. Verse 19. The history of what Roman ruler fulfilled the events of this verse? Note 9.

11. Verse 20. Who succeeded Julius Cæsar? How is he designated in this verse? What Roman emperor justly earned the title of "a raiser of taxes"? Luke 11:1. How is the death of Augustus referred to in the prophecy? Note 10.

12. Verse 21. Who succeeded Augustus Cæsar as emperor of Rome? How were his character and reign foretold in this verse? Note 11.

13. Verse 22. What note does the prophecy in this verse make of the death of Tiberius Cæsar? Who else was to be cut off during the period of the reign of Tiberius?

Notes.

1. Cyrus died in the year B. C. 529, and was succeeded by his son, Cambyses, who reigned seven years. Cambyses was succeeded by Smerdis, an impostor, who reigned but eight months, being succeeded in B. C. 521 by Darius Hystaspes. Darius Hystaspes reigned thirty-six years, and was succeeded by Xerxes in the year 485 B. C. Xerxes, by his strength and through his riches, did stir up all against the realm of Grecia. He collected the most numerous army ever marshaled for war, estimated by careful historians to have numbered 2,641,610 fighting men, with an equal number of attendants, making a total of 5,283,220. This army was seven days and seven nights crossing the Dardanelles, on two immense bridges of boats built

for the purpose. Xerxes was the last of the Persian monarchs who invaded Grecia; therefore the prophecy takes no note of his eight successors, but passes, as we shall see, in the third verse, to the empire of Grecia.

2. Truly it may be said of Alexander the Great that he did according to his will. His entire reign was one of unparalleled conquest, and at the age of thirty-two years he is said to have conquered the whole of the then known world, and to have wept because there was not another world to conquer.

3. Within twenty years of Alexander's death it is said that there was not one of his posterity left, and his kingdom was divided toward the four winds, between his four leading generals. See the territorial boundaries of these four divisions, as outlined in Note 5, Lesson 4.

4. In B. C. 281, Lysimachus was slain in battle, and Seleucus annexed all of his dominion; and as Lysimachus had previously conquered the territory assigned to Cassander, this left Seleucus ruler of three of the four portions of the original division of Alexander's kingdom.

5. The successive rulers of that territory of the north, which fell under the dominion of Seleucus, are referred to in this prophecy as "the king of the north," while Egypt is called "the king of the south."

6. Verses 6-14 refer to the frequent wars and intriguing between Syria, the king of the north, and Egypt, the king of the south. History supplies the details for all these specifications of the prophecy.

7. "And in those times [about B. C. 203] there shall many [Antiochus Magnus, king of Syria; Philip, king of Macedon; and many of the provinces which had revolted from Egypt] stand up against the king of the south [Egypt]; also the robbers [breakers] of thy people [Rome] shall exalt themselves [rear her head among the nations of earth] to establish the vision [destined to exert a mighty influence among the nations of earth in fulfilment of the prophecy till the end of time]; but they shall fall [be broken up into many kingdoms, and finally be "destroyed and given to the burning flame." Dan. 7:11]."

8. In B. C. 63, Pompey, the Roman general, demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Coel-Syria, and imposed tribute upon the Jews. Thus was Jerusalem placed by conquest in the hands of that power which was to hold "the glorious land" in its iron grasp till it had utterly consumed it.

The Son of God beggared Himself to enrich us.

9. Verse 19.—"Then he [Julius Cæsar] shall turn his face toward the fort of his own land [Rome]; but he shall stumble and fall [assassinated by Brutus and Cassius and other conspirators, B. C. 44], and not be found."

10. Verse 20.—"Then shall stand up [reign] in his [Julius Cæsar's] estate a raiser of taxes [Augustus Cæsar. see Luke 2:1] in the glory of the kingdom [the "Augustan Age," an expression commonly used to denote the golden age of Roman history]; but within few days he shall be destroyed, neither in anger, nor in battle." Eighteen years after the taxing brought to view, seeming but a "few days" to the distant view of the prophet, Augustus Cæsar died peacefully in his own bed at Nola, whither he had gone to seek repose and health, A. D. 14, in the seventy-sixth year of his age.

11. Verse 21.—"And in his [Augustus Cæsar's] estate shall stand up [reign] a vile person [Tiberius Cæsar], to whom they [the people of Rome] shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries."

It was through the flatteries of his mother, Livia, that Tiberius reached the throne. But the citizens of Rome never gave to him the respect and "honor of the kingdom," due to an upright and faithful sovereign.

"Augustus rested his last hopes on Tiberius. It is almost superfluous to enumerate the unworthy successors of Augustus. Their unparalleled vices, and the splendid theater upon which they were acted, have saved them from oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian, are condemned to everlasting infamy. Rome groaned beneath an unremitting tyranny, which exterminated the ancient families of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period. Under the reign of these monsters the slavery of the Romans was accompanied with peculiar circumstances."—*Gibbon.*

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

LESSON X.—The Eastern Question (continued).

MARCH 5, 1904.

Questions.

1. Dan. 11:23. After a league made by the Jews with Rome, how are the growth and work of that power referred to in this verse? Note 1.

2. Verse 24. How was Rome to enter upon the fattest places of the province? What was she to do, unlike her predecessors? Note 2. From whence, and for how long a time, was Rome to forecast devices?

3. Verse 29. What is meant by the expression, "at the time appointed"? Note 3. To what period in Roman history has the prophecy brought us?—To the rise of the papacy, which henceforth stands for Rome.

4. Verse 31. What was to stand on the part of the papacy? What were they to do to the "sanctuary of strength"? What was to be taken away? What was to be established in its place? Note 4.

5. Study verses 32-35. What was the papacy to do to those who wickedly departed from the covenant? Who were to perform marvelous acts of self-sacrifice and heroism in behalf of the true faith? Who were to hold up the torch of truth during the long, dark night of papal rule? By what means were the saints to fall "many days"—1260 years—from A. D. 538 to 1798? While the people of God were thus going down beneath the hand of persecution, what were they to receive? Note 5. How long were some of the saints of God to be permitted to fall by persecution?

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

6. Verse 36. What atheistical power is introduced in this verse? Note 6.

7. Verse 37. What God was not to be regarded by this power about the year 1798?

8. Verse 38. What strange god was to be honored in place of the true God? Note 7.

9. Verse 39. For what purpose was the land to be divided? Note 8.

Notes.

1. In the year 161 B. C., the Jews were being continually attacked by the Syrians, with whose forces they were unable to cope. Being informed that the Romans were always ready to support weak nations against the oppression of kings, whose power gave them umbrage, it was thought necessary to make an alliance with that people. Ambassadors sent to Rome for this purpose were well received by the senate, and a decree was passed, by which the Jews were declared friends and allies of the Romans, and a defensive league was made with them.

At this time the Romans, who were still a small people, were rapidly coming to the front, working deceitfully, or with cunning, as the word implies, and by rapid strides they arose to the height of their power. Thus Rome became strong with a small people.

2. Verse 24.—"He [Rome] shall enter peacefully even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers [receive large acquisitions of territory through peaceful means, by legacy of other kings]; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against [from] the strongholds [from the fortress of the seven-hilled city], even for a time."

"Even for a time." This, doubtless, is a prophetic time, which should be computed as follows: A time, 1 year, or 360 days; each day for a year gives 360 years, during which, according to this prediction, the empire was to be governed from the city of Rome. The next verse introduces the battle of Actium, which was fought between Egypt and Rome, in the year B. C. 31. Exactly 360 years from that date Constantine moved the seat of the Roman Empire to Constantinople, A. D. 330.

3. Verse 29.—"At the time appointed [A. D. 330, see last

clause of verse 24] he [Rome] shall return, and come toward the south; but it shall not be as the former, or as the latter." The triumphs of former days were not repeated. The removal of the seat of government from Rome to Constantinople, under Constantine the Great, in A. D. 330, is recognized as the signal of the downfall of the Roman Empire.

4. Verse 31.—"And forces shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual ["burnt-offering" supplied], and they shall set up the abomination that maketh desolate."—American Revision. The papacy was fully established in the year 538, the beginning of the 1260 years of papal supremacy.

5. Verse 34.—"Now when they [the people of God] shall fall, they shall be holpen with a little help [fulfilled by the influence of the great Reformation]."

6. Verse 36.—Evidently a new power is here introduced, and it must be an atheistical power, in the fullest sense of that term, inasmuch as it was to regard neither the God of heaven nor any God; and this development is to be met about the year 1798, which period is referred to as the time of the end.

"France is the only nation in the world concerning which the authentic record survives that as a nation she lifted her hand in open rebellion against the Author of the universe. France stands apart in the world's history as the single state which, by the decree of her legislative assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement." —*Quotation from Blackwood's Magazine.*

"The world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of Deity."—*Scott's Napoleon.*

"At this juncture all religious worship was prohibited, except that of liberty and the country. The gold and silver plate of the churches was seized upon and desecrated. The churches were closed. The bells were broken and cast into cannon. The Bible was publicly burned. The sacramental vessels were paraded through the streets on an ass, in token of contempt. The weekly rest was abolished, and death was declared, in conspicuous letters posted over their burial places, to be an eternal sleep."—*U. Smith, in Thoughts on Daniel.*

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

7. "One of the ceremonies of this insane time stands unrivaled for absurdity combined with impiety. The doors of the convention were thrown open to a band of musicians, preceded by whom the members of the municipal body entered in solemn procession, singing a hymn in praise of liberty, and escorting, as the object of their future worship, a veiled female, whom they termed the Goddess of Reason. . . . To this person, as the fittest representative of that reason whom they worshiped, THE NATIONAL CONVENTION OF FRANCE RENDERED PUBLIC HOMAGE."—*Scott's Napoleon.*

8. Prior to the French Revolution, the landed property of France was owned by a few landlords in immense estates, the laws being such that these estates could not be divided or sold. During that frightful period of revolution, when no law was recognized, these estates were confiscated, divided up, and sold for the benefit of the public exchequer.

"The confiscation of two-thirds of the landed property the kingdom, which arose from the decrees of the Convention against the emigrants, clergy, and persons convicted at the Revolutionary Tribunal, . . . placed funds worth above £700,000,000 sterling at the disposal of the government."—*Alison, vol. IV, p. 151.*

LESSON XI.—The Eastern Question (concluded).

MARCH 12, 1904.

Questions.

1. Dan. 11:36-39. What nation have we found fulfilled the specifications of the prophecy recorded in these verses?

2. Verse 40. "At the time of the end" (1798) what attitude was Egypt, "the king of the south," to assume toward France? How was Turkey, "the king of the north," to come against France at the same time? What was to be the success of the Turkish arms in this triple war? Does history record such a triple war in 1798, in which these three powers were involved? Note 1.

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

3. Verse 41. How is the success of Turkey, "the king of the north," still further foretold in this verse? What three powers were to escape the conquests of Turkey? Note 2.

4. Verse 42. What land was not to escape the ravages of Turkey? Note 3.

5. Verse 43. Over what was Turkey to retain power?

6. Verse 44. By tidings from what quarters was Turkey to be troubled? What was this to incite Turkey to do? Note 4.

7. Dan. 11:1-44. How many of the predictions recorded in these verses have been wrought out in history? What may be said of the remaining verse of this remarkable chapter? Note 5.

8. Verse 45. According to this prophecy, where must Turkey remove her seat of government? What is suggested as the reason why Turkey will come to his end in Europe? Has Turkey been upheld by other powers? Note 6.

9. Give the main facts in the rise of the Ottoman Empire. Note 7.

10. How exactly has history prescribed the date when Othman began to invade the Greek territory? Note 8.

11. Rev. 9:10. How long were the Mohammedan invading forces to have power to hurt men? How many literal years in five prophetic months (30 days to the month, according to ancient usage)? Adding 150

years to July 27, 1299, would bring us to what date?—July 27, 1449, in which year the Greek emperor virtually surrendered to the Turkish power, occupying the throne of Constantinople only by permission of the sultan.

12. Rev. 9:15. How much time is here allotted to the supremacy of the Ottoman Empire, following the 150 years of verse 10? Note 9.

13. What calculation was made by Josiah Litch in 1838? Note 10.

14. Did events transpire on Aug. 11, 1840, to justify this application of the prophecy? Note 11.

Notes.

1. On the 5th of March, 1798, Bonaparte received the decree of the French Directory relative to the expedition against Egypt. He left Paris May 3, and set sail from Toulon on the 19th, with a large naval armament, consisting of 500 sail, carrying 40,000 soldiers and 10,000 sailors. July 5, Alexandria was taken and fortified. On September of this same year, the sultan of Turkey declared war against France. Thus the king of the north (Turkey) came against him (France) in the same year that the king of the south (Egypt) "pushed," and all at the time called for in the prophecy,—the time of the end. On the 18th of March, 1799, the siege of Acre was begun. After the seige had been kept up sixty days, it was raised, and Napoleon sounded, for the first time in his career, the note of retreat, and on the 21st of May commenced to retrace his steps to Egypt. Turkey (the king of the north) came off the victor in that struggle, driving the French back into Egypt. Thus the king of the north (Turkey) "overflowed and passed over."

2. The French, after the siege of Acre, abandoned all that they had gained in the land of Judea, which is called in the prophecy "the glorious land," and it fell back into the hands of the Turks, under whose domination it still remains. Dr. Adam Clarke remarks concerning the countries of Edom, Moab, and Ammon, lying outside the limits of Palestine: "These and other Arabians they [the Turks] have never been able to subdue. They still occupy the deserts, and receive a yearly pension

of *forty thousand crowns of gold* from the Ottoman emperors to permit the caravans with the pilgrims from Mecca to have a free passage."

3. Egypt, desiring to escape from Turkish rule, preferred to be under the domination of the French. But the tide of events turned otherwise. The English, as the ally of the Turks, determined to wrest Egypt from the French. After a series of battles, in which the French were worsted by the combined forces of the English and the Turks, the whole of the French army was shut up in Cairo and Alexandria. Cairo capitulated June 27, 1801, and Alexandria on September 2. Four weeks later (October 1), the preliminaries of peace were signed at London.

4. It is a remarkable fact that in the year 1825, twenty-eight years before the Crimean War broke out, Dr. Adam Clarke, in commenting upon the fulfilment of this very prophecy, wrote the following comment: "This part of the prophecy is allowed to be yet unfulfilled. If the Turkish power be understood, as in the preceding verses, it may mean that the *Persians* on the *east* and the *Russians* on the *north* will at some time greatly embarrass the Ottoman government."

Just twenty-eight years after Dr. Clarke penned this suggestion, the world was amazed to see Turkey, a government which had long been regarded as "the sick man of the east," declare war against her powerful neighbor, Russia. Thus Turkey fulfilled the specifications of this part of the prophecy, which describes her as going "forth with great fury."

5. As Dr. Clarke said of the 44th verse in 1825, we can now say of this 45th verse,—it is yet unfulfilled. All except the closing verse of this remarkable chapter has now been wrought out in history. We must look to Turkey to fulfil the movement predicted in this verse.

6. The expression, "none shall help him," clearly implies that he has previously been helped by other powers. In the war with France (1798-1801), England and Russia assisted the sultan. In the war between Turkey and Egypt (1838-1840), England, Russia, Austria, and Prussia intervened in behalf of Turkey. In the Crimean War (1853-1856), England, France, and Sardinia supported the Turks. In the Russo-Turkish War of 1877-78, the great powers of Europe interfered to arrest the progress of Russia.

7. Since the death of Mohammed, A. D. 622, his followers, the wild hordes of barbarians, were under no general civil gov-

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

ernment. Gibbon refers to them as "this shipwreck of nations." The first king who organized those tribes into a government was Osman, afterward called Othman. The rise and progress of Mohammedanism is the subject of a prophecy recorded in the ninth chapter of the Revelation. The first incursions of these hordes is described in verses 1-3. The beginning of Othman's reign is noted in the 11th verse, where it is stated that "they had a king over them." From this point the Ottoman Empire began to fulfil its mission as one of the scourges of the corrupt Roman Empire—the destroyer of the Greek or eastern portion of it, ruled from Constantinople.

8. Gibbon says: *It was on the twenty-seventh day of July, in the year twelve hundred and ninety-nine of the Christian era, that Othman first invaded the territory of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster."—Chapter LXIV, par. 14.*

9. The time allotted for the Mohammedan conquest was given as "five months," and a further period of "an hour, a day, and a month, and a year" was allotted to its supremacy. This being prophetic time, must be reckoned in the following manner, from the initial date as given by Gibbon:—

Date given by Gibbon.....July 27, 1299
"Five months," 150 days—150 literal years.....July 27, 1449
"An hour," 24th part of a day—15 literal days..Aug. 11, 1449
"A day"—1 literal year.....Aug. 11, 1450
"A month," 30 days—30 literal years.....Aug. 11, 1480
"A year," 360 days—360 literal years.....Aug. 11, 1840

10. In the year 1838, two years prior to the above date, Josiah Litch, one of the Advent believers, of Boston, Mass., published the statement, based upon the above calculation, that the Ottoman supremacy would cease on the 11th day of August, 1840. Being challenged as to how much he would venture on the prediction, he said, "I will stake my belief in the inspiration of the old Book [meaning the Bible] that the event will transpire on that day."

11. It is a remarkable historical fact that the ultimatum drawn up by the great powers (England, Austria, Prussia, and Russia), dictating terms of settlement with the pasha of Egypt, with whom the Porte was then at war, was submitted to the Turkish Government for acceptance, and by the sultan's agents was placed in the hands of the opposing ruler, ON THE 11TH DAY OF AUGUST, 1840. By the acceptance of this ultimatum, the independence of the Ottoman power came to an end, and it has since existed only on sufferance of the powers.

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

LESSON XII.—The Standing up of Michael.

MARCH 19, 1904.

Questions.

1. Repeat Luke 21:25, 26. In the signs given by our Saviour, where were distress and perplexity to be seen? What was to cause men's hearts to fail them for fear?

2. What power has for the past fifty years caused more unrest and uneasiness among the great European nations than all other questions combined? Note 1.

3. Of what sublime events will the driving of the Turk from the soil of Europe be the signal? Note 2.

4. Repeat Dan. 12:1, 2. What does the term to "stand up," as used in this prophecy, mean? Who is Michael? Compare 1 Thess. 4:16, Jude 9, and John 5:25, 28. How great a time of trouble is to follow the standing up of Michael? What will God's people then experience? How many will thus be delivered?

5. Repeat Rev. 3:5. Whose names only will be retained in the book of life?

6. Repeat Luke 10:20. What is great cause for rejoicing?

7. Rev. 20:15. Will search be made for the names which have been entered as candidates for eternal life? What will be the fate of those whose names shall then have been blotted out? Is your name written there? Will it be retained, or blotted out?

8. To what events, then, do the first two verses of Daniel 12 bring us?

9. Repeat Ps. 2:8, 9. What inheritance and pos-

session was promised to Christ? What disposition is He to make of the heathen nations when they are given to Him?

10. Study Dan. 2:34, 35, 44. Does the promise in the second psalm harmonize with the prophecy of this chapter?

11. Dan. 7:14, 27. Does it harmonize with the prophecy of Daniel 7 also?

Notes.

1. Lord Salisbury, prime minister of Great Britain, in a speech delivered Nov. 9, 1895, uttered the following words:—

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now."

2. It must be clear to every careful reader that the driving of the Turk from the soil of Europe will be the fulfilment of the closing verse of the eleventh chapter of Daniel's prophecy. What makes this line of prophecy of momentous interest to every one now living is the fact that the downfall of the Turkish Empire will be the signal of the most sublime events that the world has ever witnessed. The prophecy closes with the first two verses of chapter 12.

LESSON XIII.—The Battle of Armageddon.

MARCH 26, 1904.

Questions.

1. Repeat Rev. 16:12-16. Where is the vial of the sixth angel to be poured out? With what result? For what was this to prepare the way? From what source were three unclean spirits to come? What are these unclean spirits declared to be? What were they to

perform? What was to be their mission? What warning and admonition are here given to God's people? To what place were the kings of the earth and of the whole world to be gathered? Of what is the preparatory work of the sixth plague a sign? Note 1. What signs appear of the gathering storm? Note 2.

2. Repeat Rev. 7:1-3. When the kings of the earth are assembling and the plagues about to fall, what restrains the great battle of Armageddon? What work for God's people must be accomplished before that battle takes place? What will immediately follow this sealing work?

3. Study Eze. 9:1-6. What work is brought to view in these verses? Through what place was this angel commissioned to go? What is represented by Jerusalem? Upon whom was this angel commanded to set a mark? Where, then, were these "abominations" to be found? What commission was given to other angels? To whom were the destroying angels not to come near? With what divine promise is this in harmony? Ps. 91:10.

4. Repeat Jer. 25:32, 33. From whence does the prophet say evil shall go forth? What does he say will be raised up? Of what are winds a symbol? What will be the result of that world-wide conflict?

Notes.

1. It seems evident that the preparatory work of the sixth plague,—the gathering of the kings of the East, in readiness for the opening of the battle of Armageddon,—is a movement that takes place before the seven last plagues begin to fall. In other words, this movement on the part of the kings of the East will be a sign that probation is about to close, and the

plagues about to fall, also that the battle of Armageddon is about to begin. See "Early Writings," Supplement to Experience and Views, par. 3.

2. The civilized nations have a combined military strength of eighty millions, awaiting the crisis. Napoleon Bonaparte, while a prisoner on the island of St. Helena, 1815-21, made the following statement:—

"In the course of a few years, Russia will have Constantinople, part of Turkey, and all of Greece. This I hold to be as certain as if it had already taken place. All the cajolery and flattery that Alexander practised upon me was to gain my consent to effect that object. I would not give it, foreseeing that the equilibrium of Europe would be destroyed. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a naval power, and then God knows what may happen."

The following is from a Turkish editor, of a paper called the *Vakit:*

"We shall do our utmost to keep England's support; but at last, if we do not succeed in it, then it is very easy to know what we have to do. When Europe will not look at us, then we shall lay aside all the European customs which we have adopted, and enter on our old way; from the boy of thirteen to the old man of seventy-five, every one of us will be armed, and we shall defend by the will of God, and by the daring of the old days, the country we have held for five hundred years. And if the issue should come to this, as Islamism is not confined to Turkey, then we will blend all the different Moslem races into one; the Moslems of India, of Central Asia, of the Caucasus, of Africa, and of Algeria will come forward, and we shall again take measures which we once adopted for the conquest of Jerusalem. We shall send proclamations everywhere, and declare a general war against Christendom. . . . Then it will not be possible to subjugate 120,000,000 Moslems by 90,000,000 soldiers. If the Moslems all over the world rise to defend their sacred religion, and if the treasure accumulated every year at Mecca is disposed of for the protection of the Mohammedan faith, then the scenes of ancient European wars, where the Moslems were both victorious and destructive, will be repeated, and the progress and civilization of centuries will be destroyed."

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

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A series of tracts embracing the important phases of the message for this time has been selected for the use of our brethren and sisters in their missionary work. From the titles, which are given below, it will be noticed that this selection has been largely made from old, tried favorites, such as many of us have proved to be most helpful in carrying the saving truths of the gospel to those who have known it not.

All tracts designated as A. G. L. may be enclosed in an ordinary envelope without folding.

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New Testament Sabbath.—A setting forth in simple language, aided by illustrations and diagrams of the points emphasized in "Is Sunday the Sabbath." Particularly adapted to the needs of those who are studying the question for the first time. B. S. L., 137; price, 70 cents a hundred.

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What Do These Things Mean?—A clear-cut statement of the meaning of the sudden springing up of the great combines of capital and the counter organizations among the laboring classes, and the strikes and the increased strife and commotion in the industrial world. B. S. L., 176; price, 70 cents a hundred.

Waymarks to the Holy City.—A brief but intensely interesting consideration of the prophecy of Daniel 7, in which are pointed out the great guide-posts directing attention to the end of all things earthly and the ushering in of the kingdom of God. B. S. L., 115; price, 70 cents a hundred.

We Would See Jesus.—This tract contains the reasons why we desire to see Jesus, the scriptures in which we have the promise of seeing Him, the conditions under which we may see and dwell with Him always, together with a beautiful word-picture of the new earth, where this privilege is to be enjoyed. B. S. L., 173; price, 70 cents a hundred.

Heralds of His Coming.—Will His coming be a literal one? May we know the time? Is the end near? What is the time of the end? The great prophecies which point to it; the special signs of His coming,—all this, and much more, is to be found in this comprehensive tract of only 24 pages. An original diagram adds greatly to its clearness and value. A. G. L., 51; price, $1.00 a hundred.

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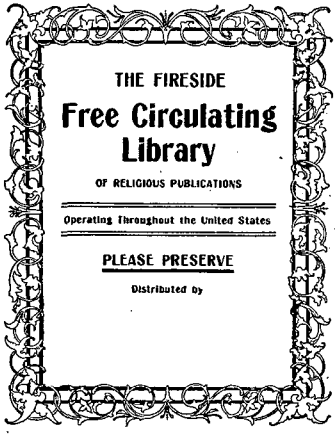

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