No record of writer

INTERNATIONAL SABBATH-SCHOOL QUARTERLY

Sabbath-School Lessons on

OUTLINE STUDIES IN THE REVELATION

FOR SENIOR CLASSES *SECOND QUARTER, 1904*

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The Seven Seals

and the Seven Churches

THE above is the title of a help you will need in the study of this Quarter's lessons. By the aid of a four-color illustration of his own devising, the author, Elder M. C. Wilcox, sets forth these two great questions in a way that will be understood by all.

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SABBATH-SCHOOL LESSONS

OUTLINE STUDIES IN THE REVELATION

FOR SENIOR CLASSES

Second Quarter, 1904

Note:—These lessons are not to be a book study, but an outline study of the leading prophecies in the book. They will be but a survey of a book which we have been especially exhorted to study earnestly and prayerfully in order that we may understand the past history of the people of God and the closing work under the Third Angel's Message of the fourteenth chapter, which gives the special burden and key-note of the Gospel message for our time.

LESSON I.—The Revelation of Jesus Christ.

APRIL 2, 1904.

Questions.

1. What is the inspired title of this book? Who is the Author of this revelation? For what purpose was it given? How was it brought to men? Rev. 1:1.

2. Of what did John bear testimony? Verse 2.

3. What had it cost John to bear witness for Christ? Verse 9. Note 1.

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

4. Need one despised or persecuted by earthly princes be ashamed of the Christian calling? What has it cost Jesus to bring the revelation of His saving power? Verses 5, 6.

5. What special blessing may we claim as we take up studies in this book? Verse 3. Note 2.

6. Round what grand event does all the revelation center? Verse 7.

7. When were the scenes of this book opened to John? Verse 10. What day is this? Mark 2:28; Isa. 58: 13.

8. To whom was this revelation sent? Rev. 1:11. Note 3.

9. What did John see as he turned to learn from whence the voice came that spake to him? Verses 12, 13.

10. Describe His appearance. Verses 14-16.

11. Who does this One declare Himself to be? Verses 11 (first part), 18.

12. What did He hold in His right hand? Verse 16.

13. What do the seven stars and the seven candlesticks represent? Verse 20.

14. Need we fear to deal with this all-glorious One? Verses 17, 5, last part.

15. With what purpose is He ministering in the heavenly courts and overruling in the affairs of earth? John 14:1-3.

16. What help may we claim in believing study of God's revelations? Deut. 29:29.

The Son of God beggared Himself to enrich us.

Notes.

1. "On account of the desolate character of this island, it was used, under the Roman Empire, as a place of banishment, which accounts for the exile of John thither. The banishment of the apostle took place about the year 94, as is generally supposed, under the Emperor Domitian; and from this fact the date assigned to the writing of the Revelation is A. D. 95 or 96."—*Thoughts on Revelation.)*

2. The blessing promised to those who read and hear comes only as the third condition is fulfilled, by the keeping of the things written. We are not studying merely to learn interesting facts regarding the past fulfilment of prophecy. These are all essential in the proper understanding of the book, but the study will be of lasting value only as we seek God for grace to learn how to *keep* in our own lives the lessons of the past and the warnings and counsels, all written for us. The "sayings of the prophecy of this book" are things to be daily *kept* by those who would be prepared for the coming of Christ. Rev. 22:7.

3. "The seven churches." Under the names of the seven churches in Asia, the Holy Spirit has delineated seven different stages of the Christian church, which appear in succession, extending from the apostolic days to the coming of the Lord and the consummation of all things. In other words, these messages to the seven churches constitute a connected prophecy of the church of Christ on earth, during seven periods of time, covering the entire history of the church from the first to the second advent. The messages to all the churches therefore come to us who live in the last days.

LESSON II.—The Seven Churches—Ephesus and Smyrna.

APRIL 9, 1904.

Questions.

1. What are the names of the seven churches to whom this book of Revelation is dedicated? Rev. 1:11. Note 1.

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

THE SEVEN CHURCHES

	EPHESUS	SMYRNA	PERGAMOS	THYATIRA	SARDIS	PHILADELPHIA	LAODICEA	
SPEAKER	JESUS CHRIST THE SON OF MAN THE LIGHT OF THE WORLD	THE FIRST AND THE LAST THE LIVING ONE	THE WARRIOR	THE JUDGE THE TRIED ONE	THE OMNISCIENT ONE	THE HOLY, THE TRUE, THE OMNIPOTENT ONE	THE FAITHFUL AND TRUE, THE JUDGE THE AMEN	
APPROVAL	PURITY LABOR PATIENCE	ENDURANCE RICHES	LOYALTY	LOVE, FAITH, PATIENCE, MINISTRY	PROFESSION A FEW PURE	PATIENCE LOYALTY	PROFESSION	
REPROOF	LOVE GROWN COLD	NONE	FALSE TEACHING	FALSE TEACHING	DYING, FALLEN	NONE	HOLLOW PRETENSIONS	
EXHORTATION	REPENT RETURN	FEAR NOT BE FAITHFUL	REPENT	HOLD FAST	WATCH STABLISH REPENT	HOLD FAST	BUY REPENT	
WARNING	REJECTION REMOVAL	TRIBULATION	CHRIST'S ANTAGONISM	REWARD OF DEEDS	FOUND WANTING	LOSS OF CROWN	REJECTION	
CALL	HEARKEN	HEARKEN	HEARKEN	RULING OVER NATIONS MORNING STAR	WHITE RAIMENT ACKNOWLEDGED	PILLARS ADOPTION	REIGNING WITH CHRIST	PROMISE TO VICTOR
PROMISE TO VICTOR	TREE OF LIFE	ETERNAL LIFE	HIDDEN MANNA NEW NAME	HEARKEN	HEARKEN	HEARKEN	HEARKEN	CALL

[*By permission of the "Signs of the Times."*]

"It is impossible to mark by exact date the definite beginning and ending of each division or church. They blended into each other, telescoped each other so to speak, and the characteristics of each and all continue in some measure to the end. In general, it may be said that Ephesus included the closing part of the apostolic age; Smyrna, the time of the pagan persecutions; Pergamos, from the days of Constantine to the sixth century; Thyatira, the greater part of the long period of the Dark Ages; Sardis (beginning with Reformation times), Philadelphia (with Advent-message days, about 1840-44), Laodicea (especially after 1844), all represent last-day conditions, manifest even unto the very end. The varied shading in the diagram suggests the spiritual condition of the churches in the various periods." For colored diagrams and further explanation see Bible Students' Library, No. 184, entitled, "The Seven Churches and the Seven Seals."

2. What local church was named as representing the first period in this history of the entire church? Rev. 2:1.

3. What was there desirable at that period of the church? Note 2.

4. Who bears this message to the church of Ephesus? Verse 1.

5. What assurance is there in the fact that He walks among the candlesticks? Rev. 1:20, last part; Matt. 28:20.

6. For what is this church commended? Rev. 2:2, 3.

7. What reproof is given? Verse 4. Note 3.

8. What exhortation? What warning? Verse 5.

9. Suggest some examples of "first works." See John 1:43-46; Luke 8:38-40; 2 Peter 1:5-9. Note 4.

10. What commendation is given concerning their attitude toward apostasy? Rev. 2:6. Note 5.

11. What is the call, and what the promise of the Lord to the overcomer? Verse 7. Note 6.

12. What may we say of the time of this first period of the church?—It covers the early church to the time when its apostolic leaders had passed away, say to the closing of the first century and the early days of the second, the natural boundary of the first, or apostolic, era of the church, though no specific year may be given.

13. What church is named for the second period of the history? Verse 8. Note 7.

14. How is the speaker described? Verse 8. Note 8.

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

15. What comforting assurance is given? Verse 9.

16. What scenes of tribulation were they to pass through? Verse 10, first part. Note 9.

17. What was the cheering promise? Verse 10 (last part), 11.

18. What special period of time is covered by this second stage of church history?—From early in the second century, through the days of pagan persecution, to the time of Constantine, whose professed conversion, in A. D. 323, opened a distinctly third era in church history.

19. What picture does Inspiration set over against these descriptions of times of trial? Rev. 7:13-17.

Notes.

1. The number seven is used repeatedly throughout the book, evidently to denote fulness and completion. So just seven churches represent the complete history.

2. The word "Ephesus" means "desirable." The church in this period—in the days of apostolic labor—had enjoyed the doctrine of Christ in its purity; also the benefits and blessings of the Holy Spirit received.

3. The first love, the warmth of affection experienced when the Saviour was first received and the hope of the message first dawned upon the mind, had faded out somewhat in process of years, under cares and trials. "Lord, is it I?"

4. The first love must be renewed by coming to Jesus for the forgiveness of all sin, the full surrender of the heart, and then, constrained by the love of Jesus for others, the new convert, though perhaps old professor, will have a new experience to tell, a new song to sing, even praise unto God. Then missionary work of all kinds will be not a duty alone, but a joy; yet still a duty to which the believer must sternly hold himself against all the tendency of the flesh to become careless. Just here was the failure of the early church.

5. The sect of Nicolaitanes was one of the earliest of the

parties that sprang up within the church, undermining the truth by mysticism and fanciful teaching. Under profession of a higher philosophy of God and a more spiritual understanding of the doctrines of Christ, they brought heathen notions and moral corruptions into the church.

6. This and other references show plainly that the Eden that once was on earth has been transplanted to heaven.

7. "'Smyrna' signifies 'myrrh,' fit appellation for the church of God while passing through the fiery furnace of persecution and proving herself a 'sweet-smelling savor' unto Him." —*Thoughts on Revelation.*

8. "Which was dead and is alive." This is an assurance that One who has gone down into Satan's prison-house, conquered death, and brought the key away with Him, was qualified to bear a message of hope and comfort to the church in that age when many were to seal their testimony with their blood.

9. In these times of pagan persecution, the issue was practically the same as we must again face—the Christian principle of religious liberty as opposed to the Roman principle of governmental regulation of religion. The Roman law was: "No man shall have for himself particular gods of his own; no man shall worship by himself any new or foreign gods, unless they are recognized by the public laws." The prophecy speaks of "ten days." The last and severest persecution of this period was a sustained effort to suppress Christianity, lasting ten years. Ten days, prophetic time—a day for a year—would be ten years, literal time. "It was not till A. D. 311," says Lecky, "ten years after the first measure against the Christians, that the Eastern persecution ceased. Galerius, the arch-enemy of the Christians, was struck down by a fearful disease." He suspended his edict and besought Christians to pray for his recovery.

LESSON III.—The Seven Churches. Pergamos and Thyatira.

APRIL 16, 1904.

Questions.

1. To what period were we brought in the last lesson?—To the days when, under the patronage of Constantine and the great of earth, the apostate wing of the church and the world joined hands and the Roman Empire was said to be "converted."

2. Under what name does the Spirit address the loyal church in this third period? Rev. 2:12, first part. Note 1.

3. How is the speaker described? Verse 12, last part. Note 2.

4. What words of approval are spoken? Verse 13. Note 3.

5. What words of censure? Verses 14, 15. Note 4.

6. What warning is spoken? Verse 16.

7. What exhortation and promise is addressed to those who have compromised with evil? Verse 17.

8. By what church is the next, or fourth, period represented? Verse 18. Note 5.

9. Who speaks, and how is He described? Verse 18. Note 6.

10. What does He first mention?—The virtues. In what terms? Verse 19.

11. What is the reproof? Verse 20. Note 7.

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

12. What threat is uttered against the apostate power? Verses 21-23.

13. How does the Lord encourage His own, but erring, church in days of apostasy? Verses 24, 25. See Isa. 42:3, 4.

14. What promise is made to the faithful under oppression? Verses 26, 27. Note 8.

15. What pledge of victory has the believer? Verse 28. Note 9.

16. With what call does the message close? Verse 29.

Notes.

1. "Pergamos" means height or elevation. The so-called conversion of the Emperor Constantine took place in A. D. 323. The same power which had been used to persecute and put to death millions of the Christians was now turned in their favor. Thus a flood of worldliness and pagan doctrines was brought into the church.

2. The description suggests the need of discipline by the hewing of the Word of God. Rev. 1:16; Heb. 4:12.

3. "Where Satan's seat is." It was following the supposed conversion of Constantine that the flood-gates of error were opened, and every form of false doctrine was brought in. Constantine was nothing but a heathen to the day of his death. His so-called conversion was wholly an affair of political policy. Nearly every false doctrine in the Roman Church to-day, and very many still retained in Protestant churches, came direct from paganism, and were brought into the church at that time. Truly it was where Satan's seat was.

4. The apostate Balaam having failed by direct attack to bring a curse upon Israel, counseled Balak to seduce them into sin and so indirectly accomplish the end. Num. 31:16. Here the church that had withstood the pagan persecutions was weakened by popularity, and the compromise with worldly principles, evil and falsehood springing up within. It is still the greatest danger of the church.

5. "Thyatira" means "sweet savor of labor," or "sacrifice

of contrition," appropriately suggesting the torn and bleeding church of Christ in the dark days of papal rule.) This period of the church may be said to begin about A. D. 538, the date marking the political supremacy of the Papacy, and introducing another distinct era in church history, namely, the 1260 years (538 to 1798) of Dan. 7:25.

6. The feet of burnished brass (see Rev. 1:15) are evidence that Jesus still walks the fiery furnace of trial with His loved ones.

7. "Jezebel is a figurative name, alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry, and fed the prophets of Baal at her own table. A more striking figure could not have been used to denote the papal abominations. See 1 Kings, chapters 18, 19, and 21. It is very evident from history, as well as from this verse, that the church of Christ did suffer some of the papal monks to preach and teach among them. See the 'History of the Waldenses.' "—*William Miller's Lectures.*

8. The smiting of the nations (Ps. 2:8, 9) is performed by Christ, but associated with Him in the final judgment are all the saints. Ps. 149:5-9. During the thousand years they sit with Christ in judgment upon the wicked.

9. In that darkest hour of the church the Lord gives the assurance of the coming dawn. See Luke 1:78; Rev. 22:16; 2 Peter 1:19. The light shed abroad in the believing sinner's heart by the Holy Spirit, Christ's representative, is assurance of the dawn of eternal day to those who "hold fast."

LESSON IV.—The Seven Churches. Sardis and Philadelphia.

APRIL 23, 1904.

Questions.

1. What special period was covered by the church of Thyatira?—The days of papal supremacy.

2. What great event prepared the way for a new era in the church?—The Reformation. Note 1.

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

3. By what church of Asia was the next, or fifth, period of the history represented? Rev. 3:1, first part. Note 2.

4. How is this church addressed? Verse 1.

5. Would the Lord have His people rest satisfied in partial reformation? Verse 2.

6. What is the exhortation and warning? Verse 3. Note 3.

7. To what sad state had trust in high profession brought the church of Sardis? Verse 4.

8. Toward what event does the promise to the overcomer point in the Sardis stage of the church? Verse 5. Note 4.

9. What is still the call? Verse 6.

10. What name expresses the special characteristic of the next, or sixth, stage of the church? Verse 7. Note 5.

11. How is the speaker here described? Verse 7. Note 6.

12. What had He done for the church? Verse 8. Note 7.

13. What assurance is given the advent believers? Verse 10.

14. What is the hope held forth and the exhortation? Verse 11.

15. What is the ever-ringing call to every man? Verse 13.

16. What influence has the genuine advent hope upon the life? 1 John 3:3.

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

Notes.

1. The full prophetic period in which the Papacy was to wear out the saints reached to 1798. But for the elect's sake those days were shortened. Matt. 24:22. The Reformation partially broke the power of the Papacy and brought the reign of wholesale persecution to an end. By successive reform movements the Protestant churches of Europe and America were developed. Thus, as we approach 1798, a new era, the fifth, develops in the history of the church—the era of the Protestant reformed churches.

2. "Sardis" means "song of joy," or "that which remains." "I will put upon you none other burden," was the promise made at the close of the preceding period of the church. Rev. 2:24. For nearly eighteen centuries the church had felt the hand of persecution laid heavily upon her, and many millions had fallen in death. At the close of the Thyatira church she was never again to pass through like scenes. This is truly cause for rejoicing.

3. Those who have started in reform and ceased to grow must take fresh hold of principles already learned and go on unto fuller knowledge and experience in the truth. The fatal weakness in the reformed churches was the tendency to stand still where the first reformers left them. Growth is the law of spiritual life. See Prov. 4:18; John 12:35.

4. We are now in our study approaching the time of the cleansing of the sanctuary—the final blotting out of sins, beginning in 1844. Hence the promise to the overcomer directs attention to the final work of Christ in the heavenly sanctuary, the opening of the judgment hour. The proclamation of this grand event, in the years just preceding 1844, constituted the world-wide Advent movement which was to mark the next stage in the development of the church.

5. Philadelphia means "brotherly love." All the story of the early Advent movement leading up to the autumn of 1844, at which time the Advent people expected to meet their Lord, shows that believers were bound together in ties of fellowship and love like to that which reigns in heaven, which they expected soon to enter. Coming out from various churches and the world, they were made one by the "blessed hope."

"Blest be the tie that binds
Our hearts in Christian love;

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

The fellowship of kindred minds
Is like to that above."

Now, with the ministry in the heavenly sanctuary almost finished and the coming of the Lord at the very door, all hearts must again let in the love of heaven, which will make the true believers one and fit them to live with the angels. See the last rounds in Peter's ladder. 2 Peter 1:7-11.

6. The time approaches for Christ to take the throne and kingdom as son of David. Luke 1:32, 33. He gives assurance that none may frustrate His final work for us in the heavenly sanctuary.

7. The specific Philadelphia period of the church brings us to the autumn of 1844, when the long period of the 2,300 days ended, and the work of judgment was opened in the most holy of the heavenly sanctuary. "I was shown that . . . the time for the commandments of God to shine out with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the most holy place in the heavenly sanctuary, where the ark is, in which is contained the Ten Commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark, and where the faith of Israel now reaches. I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it (Rev. 3:7, 8); and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question."—*Early Writings.*

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

LESSON V.—The Seven Churches. Philadelphia and Laodicea.

APRIL 30, 1904.

Questions.

1. What church of Asia is used to represent the very last stage of Christ's church on earth? Rev. 3:14. Note 1.

2. Through what experience must believers in the last generation pass? Verses 10, 11; 2 Thess. 2:9, 10. Rev. 12:17. Note 2.

3. What is the promise to the overcomer in the message to Philadelphia? Rev. 3:12.

4. Against what tendencies must the latter-day believers guard? Matt. 24:12; 2 Tim. 3: 1-5.

5. How is the speaker to the Laodiceans described? Rev. 3:14. Note 3.

6. What reproof is sadly given? Verses 15, 16.

7. What makes the condition more deplorable? Verse 17, first part.—Satisfaction in a profession of the truth.

8. What condition does this high and correct profession cover? Verse 17, last part.

9. What counsel is given? Verse 18. What is the gold? James 2:5; Eph. 2:7, 8. What the raiment? Isa. 61:10. What the anointing? Isa. 61:1.

10. How shall this experience come?—By the surrender to the love of Jesus as the needy, common sinners that we are. 1 Tim. 1:15; 1 John 1: 8, 9.

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

11. What encouragement is in the reproof itself? Rev. 3:19.

12. Must the sinner search far to find the Saviour? Verse 20, first part.

13. What is the needy soul to do?—Only to hear, open the heart's door; no longer hold it shut. Verse 20; John 14:23.

"Yes, I'll open this proud heart's door,
  Yes, I'll let Him in.
Gladly I'll welcome Him evermore;
  O, yes, I'll let Him in.
Blessed Saviour, abide with me,
Cares and trials will lighter be;
I am safe if I'm only with Thee,
  O blessed Lord, come in."

14. What does Christ long to do? Rev. 3:20, last part. Note 4.

15. What is the final promise and exhortation? Verses 21, 22.

Note that all the promises and warnings and lessons of the messages to the seven churches come to those in the last days, with the solemn call to hear what the Spirit saith unto the churches. Truly last-day professors and unbelievers are left without excuse. "What could have been done more to My vineyard, that I have not done in it?" Isa. 5:4.

Notes.

1. Laodicea signifies a "judging of the people." From 1844 to the close of probation is the hour of God's judgment. After this work of judging the people, the Lord will come. The message to the world in this judgment hour is the threefold message of Rev. 14:6-12, the commandments of God, and

the faith of Jesus, which has brought out this Seventh-day Adventist people.

2. It is evident that the last two periods of the church—Philadelphia and Laodicea—cover one and the same generation. The rise of the Advent movement and the special message of preparation for the end was a signal that the opening years of the closing generation had been reached, to whom was due God's final warning. Believers who came in during the Philadelphian experience, such as live to the coming of the Lord, pass through the Laodicean period. The final trials and experiences of the last-day church are therefore described in the message to Philadelphia, while the special perils to the waiting church in the last generation are pointed out in the Laodicean message. The time of the Laodicean message is one of drowsiness and peril, and the burden of the message is to escape from the Laodicean condition.

3. The title "Amen" suggests the final word to the churches, the faithful witness that can not spare; for now the church must be made clean and pure to meet the Lord. It must return to the first love and first works, to the primitive purity of the first stage of Ephesus, and maintain constantly to the end that blessed experience enjoyed in the brief stage of the Philadelphia church, in which believers, joined in fellowship, waited for the appearing of the Saviour. Eph. 5:27; Rev. 14:5.

4. He will take our sin and give His righteousness. 2 Cor. 5:21. He longs to share our trials and share with us His triumphs.

LESSON VI.—Scenes in Heaven.

MAY 7, 1904.

Questions.

1. What scene was presented to John after the vision of the seven churches? Rev 4:1, 2. Note 1.

2. How does he describe the One who sat upon the throne? Verse 3. Note 2.

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

3. What assurance is given us by the rainbow about the throne? Isa. 54:9, 10. Note 3.

4. Whom did the prophet next see round about the throne? Verse 4. Who are these? Rev. 5:9 (last part), 10. Note 4.

5. Further describe the view of the throne presented in the vision. Chap. 4:5-9. Instead of "beasts" the Revised Version has "living creatures."

6. What song of praise is uttered by the elders? Verses 10, 11.

7. What did John see in the hand of the One upon the throne? What challenge was uttered by the angel? What was the response? Chap. 5:1-3.

8. How did this affect the prophet? What assurance was given? Verses 4, 5.

9. Who then appeared to the prophet's vision? What did the Saviour do? Verses 6, 7. Note 5.

10. What song of praise was then heard in heaven? Verses 8-12.

11. In prophetic anticipation unto what grand chorus did this song of praise swell?—In vision the prophet was carried to the final triumph, when all the universe is cleansed from sin through the sacrifice of the Lamb of God. Verse 13.

12. Where will all the saved have begun to learn the song? Ps. 40:1-3.

Notes.

1. These visions of heaven show how real and tangible is that place. Mysticism would make heaven but a state or condition; but heaven is a real place. Spiritual beings in

bodily form dwell there and go to and fro. Men in redeemed flesh, who once lived on earth, as Enoch and Moses and Elijah, and our Lord and Saviour, in whose hands of flesh may be seen the prints of the nails, serve and dwell in heaven. There is the tree of life and the garden of Eden, trees that once rooted in the very soil of this earth as do those which we see about us. Let none be robbed of the hope of heaven by the theosophical mysticism which is sweeping the world to-day.

2. Throughout the Scriptures the Lord represents Himself as one before whose face and bodily presence the redeemed sinner in immortal flesh may one day come. The fact that God is Spirit in no way suggests the spiritualistic idea of an all-pervading personality or influence with no special place where His bodily presence may be approached by spiritual beings. Here is a view of the throne of heaven wholly in accord with scenes presented in Holy Writ: "I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for, said He, if you should once behold the glory of His person, you would cease to exist."—*Early Writings, p. 45.*

3. "In heaven the semblance of a rainbow encircles the throne, and overarches the head of Christ. The prophet says, 'As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about [the throne]. This was the appearance of the likeness of the glory of Jehovah.' The Revelator declares, 'Behold, a throne was set in heaven, and One sat on the throne. . . . There was a rainbow round about the throne, in sight like unto an emerald.' When man by his great wickedness invites the divine judgments, the Saviour, interceding with the Father in his behalf, points to the bow in the clouds, to the rainbow around the throne and above His own head, as a token of the mercy of God toward the repentant sinner. With the assurances given to Noah concerning the flood, God Himself has linked one of the most precious promises of His grace. . . . Isa. 54:9, 10."—*Patriarchs and Prophets, p. 107.*

4. These elders are plainly redeemed men, who once lived on earth. Many sleeping saints arose with Christ (Matt. 27: 52, 53), and as He ascended on high He led a multitude of captives (Eph. 4:8, margin), first-fruits and pledges of His

victory over the grave and of the coming resurrection of all the righteous dead. In Solomon's temple note that the priests served in courses of twenty-four. 1 Chron. 24:3, 4.

5. By His death and His victory over sin, Jesus had demonstrated His power to make manifest to the sons of men the mystery of the salvation of God, and as head of the church redeemed, it was His to reveal to the prophet events of the future which He desired His servants to understand.

LESSON VII.—The Seven Seals.

MAY 14, 1904.

General Note.—In the vision of the seven churches we studied the spiritual history of the church of Christ as developed in seven successive eras, or periods, from apostolic days to the end of time. The seven seals naturally suggest a line of prophecy covering the same periods, bringing out additional phases of history. The series of the seven churches gives a view of the church of Christ in the midst of apostasy and through the experiences of the latter days. This series of the seven seals gives a view of the falling away, and the history of the apostate church in alliance with the world, through these same periods to the long years of papal supremacy. While the sixth in the series of the seven churches brings us to the Advent movement of 1840-44, and to the generation that is to see the coming of the Lord, the sixth seal in this series now to be studied, by an abrupt change from symbolic to literal prophecy, deals with the signs of the second advent and the scenes of the end. Thus there is a distinct parallel in the idea of the advent in the sixth stage of each series, while in each the seventh touches eternity.

Questions.

1. What was to be revealed to John in this vision? Rev. 4:1, last part.

2. How were the successive scenes of history to be unfolded to the view? Chap. 5:2.

The needs of the cause of God are world wide.

3. Describe the opening of the first seal. What was seen? What did the rider do? Chap. 6:1, 2. Note 1. What is represented by the scene?

4. Describe the opening of the second seal. What was seen?—The work of the red horse. What is represented by the symbol? Verses 3, 4. Note 2.

5. What was seen as the third seal was opened? What words were heard? What stage of history is covered by the third seal? Verses 5, 6. Note 3.

6. As worldliness and apostasy are specially rising up again in the last falling away, what is our danger? 2 Tim. 3:1-5; Luke 21:34-36.

7. What came with the opening of the fouth seal? What fearful work was done? What special era in history answers to this description? Rev. 6:7, 8. Note 4.

8. What was seen with the opening of the fifth seal? What cry came forth? What did the prophet see accomplished? Verses 9-11. Note 5.

9. Having been brought in the history to the last days, with what events does the sixth seal open? Verses 12, 13. The "great" earthquake of Lisbon occured in 1755.

10. What does Christ say of these same signs? Matt. 24:29, 30.

11. What is the word to our generation? Matt. 24:32-35.

Notes.

1. The rider on the white horse, going forth to conquer. fitly symbolizes the apostolic church going forth in the con-

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

quering power of the Gospel in its purity. See Acts 8:4; Col. 1:2, 3. Compare Rev. 2:2, 3, the message to the apostolic church in the prophecy of the seven churches. In the study of the messages to the seven churches we found that, while the principles involved in each message have lessons for all time, the specifications applied particularly to distinct and successive eras. So, while the symbolism of each of these seals teaches lessons applicable in all time, it will be seen that they, too, have a specific application to the same successive eras in history covered by the prophecy of the seven churches.

2. The symbols of the second seal fitly represent the falling away of the great body of the church from primitive purity after apostolic days. "Errors began to arise, worldliness came in. The ecclesiastical power sought the alliance of the secular. Troubles and commotions were the result." See the reference to the apostate professors in this second era of the church, in the message to the loyal ones in Rev. 2:9. Worldliness and compromise and dependence on fleshly power must ever work the same. Note that the principles involved in each stage of the great controversy are living issues for all time.

3. In the third era of the church, say from Constantine's day, A. D. 32[illegible], to the full establishment of the Papacy, A. D. 538, we found in the message to the third, or Pergamos, church, that the believers were in great peril because of Satan's very seat being in their midst. The church of the apostasy had fully joined the world. Black is the fit symbol of this stage. See Matt. 6:23. As worldliness and commercialism came in, the oil and wine of the Spirit's grace leaked out.

4. Compare with the description of the apostate influences, under which the loyal believers suffered in the fourth, or Thyatira, stage of the seven churches. Rev. 2:18-20. The apostate church (A. D. 538 and onward through the long period of its supremacy) is there described as the persecuting Jezebel, and the teachings as the doctrine of Satan. In this fourth seal, the symbolism scarcely needs interpretation, so vividly does it picture the dark days of papal rule. "Hell" or "hades" (R. V.), the grave. See Dan. 7:25.

5. The fifth, or Sardis, period in the series of seven churches covered the church of the Reformation, the Protestant era, approaching the time of the rise of the special Advent movement. Here the fifth seal plainly suggests the blood of the martyrs and of the faithful of past ages crying out to God

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

to end the long reign of apostasy and sin. Compare Gen. 4:10; Heb. 11:4. When great Babylon is dealt with, in her will be found the blood of all that have been slain upon the earth; for the principles of apostasy have been the same in all ages. Rev. 18:24. Compare Matt. 23:34, 35.

LESSON VIII.—Events under the Sixth and Seventh Seals.

MAY 21, 1904.

Questions.

1. What great event follows the falling of the stars, as witnessed by the prophet under the sixth seal? Rev. 6:13, 14. Compare Matt. 24:29, last part.

2. How will that day come upon the unprepared? Verses 15-17.

3. In view of the stupendous issue before this generation, what message does God send? See Isa. 40: 3, 10; Rev. 14:6, 7, 12.

4. What will be the condition among the nations while this message is being carried? Rev. 11:18; Joel 3:9, 11, 14.

5. How are the nations restrained from utterly destroying one another? Rev. 7:1. Note 1.

6. For what special purpose are the winds of strife restrained? Verses 2, 3.

7. What is the sign or seal of the living God? Ezek. 20:20; Ex. 20:8-11. Note 2.

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

8. What follows the closing of the sealing message under the sixth seal? Rev. 8:1; Matt. 25:31. Note 3.

9. What scene of triumph did John then behold? Rev. 7:9, 10.

10. What question was raised and answered for the benefit of those who meet temptation and trial? Verses 13, 14.

11. What glorious picture is set before us who must serve a little longer here? Verses 15-17.

12. What special incentive to service have we in present-day conditions?—While gusty winds of strife blow here and there, still God in mercy restrains the coming universal strife in order that the sealing message of Sabbath and Advent reform may be carried by us to all the world. Work not done in times of peace must be done in times of war and hardship. Now, just now, is the time to work.

Notes.

1. Winds are used as symbolic of war and strife. Dan. 7:2; Jer. 23:31-33.

2. Creative power is the distinguishing feature of the living God. Acts 14:15. See Rom. 4:11 for proof that sign and seal have the same meaning.

3. The silence in heaven at the opening of the seventh seal shows that this seal covers the actual appearing of Christ in the clouds of heaven as He comes with all the angels to gather His saints. Ministry in heaven ceases, and the scene of activity among the heavenly beings is transferred to the earth for a little time, until the hosts of angels and the redeemed, led by their Captain and Saviour, return to the city of God. Half an hour, prophetic time, would be about seven days. In a description of this scene in "Early Writings" we are told: "We all entered the cloud together, and were seven days ascending to the sea of glass."—*P. 12.*

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

DIAGRAM OF THE SEVEN SEALS. REV. 6; 7; 8 : 1. *

7th Seal. Rev. 8 : 1. Heaven departs as a scroll. Silence in heaven. Matt. 25 : 31.	The end
6th Seal. Signs of the Second Advent. THE SEALING WORK. Rev. 7 : 1-8. Earthquake at Lisbon, 1755. 90,000 souls perished. Sun and moon darkened, 1780, May 19. Stars fell, Nov. 13, 1833. Matt. 24 : 29; Mark 13 : 24, 25. 1844 to the end——— The judgment hour and the sealing of the 144,000.	
5th Seal. Reformation Era. Souls under the altar cry for vengeance. Gen. 4 : 10.	
4th Seal. Papal Supremacy. Pale horse—death. Martyrs Slain. Rev. 13 : 7; Dan. 7 : 25.	
3d Seal. 4th and 5th Centuries. Black horse—corrupt church. Pagan rites come into the church.	
2d Seal. 2d and 3d Centuries. Red horse—perverted Gospel. Peace taken from the earth.	
1st Seal. Apostolic Times. White horse—pure church. Rev. 19 : 8. Triumph of the early church.	

* For fuller explanation see pamphlet on "The Seven Churches and the Seven Seals." Bible Students' Library, No. 184, price 10 cents.

LESSON IX.—The Seven Trumpets—The Breaking up of the Empire of Rome.—Fall of the Western Empire.

MAY 28, 1904.

Questions.

1. What scene was presented to the prophet, following the vision of the seven seals? Rev. 8:2.

2. Of what is the trumpet a symbol? Jer. 4:19; 1 Cor. 14:8. Note 1.

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

3. Before opening to the prophet's vision the desolation of war, what view was presented? Do our prayers actually reach heaven? With what are they mingled? Rev. 8:3, 4. Note 2.

4. What followed the sounding of the first trumpet? Where did the desolating effect fall? What was the result? Verses 6, 7. Note 3.

5. What was seen when the second trumpet sounded? Where was this burning mountain cast? What was the effect? Verses 8, 9. Note 4.

6. What was seen, following the sounding of the third trumpet? Where did this star fall? What was the name of the star? What was its effect upon the waters? Verses 10, 11. Note 5.

7. What scenes transpired as the fourth trumpet sounded? Verse 12. Note 6.

8. What more ancient prophecy was fulfilled in the history of these times? Dan. 7:23, 24.

9. After the three kings had been plucked up, what work by the little horn power was to follow? Dan. 7:21, 22.

10. Do papal principles still oppose the truth? Do the kingdoms of divided Rome still exist in our day? For what may we look next? Dan. 2:44.

11. What assurance for the times of conflict before us have we in the word of prophecy, showing God's overruling hand in history? Isa. 45:9-11; 40:9, 22, 23, 29-31.

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

Notes.

1. The seven trumpets deal with the wars of nations; the first four with the downfall of the western division of the Roman Empire. The division of Rome, as prophesied by Daniel, was to be brought about amidst war and tumult. The four attacks that really shattered the Western Empire are here covered.

2. As though to reassure the saints who were to witness the coming calamities of war, the Lord shows how surely the prayers of the saints on earth come up before His throne. "The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ."—*Patriarchs and Prophets, p. 353.* This picture must ever comfort believers who will pass through the last struggle of the nations, when war and tumult is to fill the earth. Verse 5 seems to pass to the close of the heavenly ministry and the final desolation of the earth.

3. "Hail and fire mingled with blood" suggests war from the north, with fire and sword. The Goths fell upon Rome from the icy north like a hailstorm, A. D. 395-419, particularly under Alaric. Compare these significant phrases from the historian Gibbon's account with the language of the prophet: "They [the Goths] deserted their farms at the first sound of the trumpet." "Armies . . . issuing from the frozen regions of the north." "The consuming flames of war spread from the banks of the Rhine over the greater part of seventeen provinces of Gaul." "His [the poet Claudian] trees, his old contemporary trees, must blaze in the conflagration of the whole country." The text says, "The third part of trees." The phrase, "the third part," often repeated in this series, evidently has reference to the division of the empire into three parts, effected in Constantine's day,—the eastern, with Constantinople the capital; the western, including Britain, Gaul (France), and Spain; and the central division, having the city of Rome as capital.

4. The next crushing attack was from the burning regions of the south, by the Vandals, A. D. 428-476. The sea is the scene of conflict. Under Genseric, "Monarch of the sea," naval attacks were made upon the empire, aptly described in the symbol of the burning mountain cast into the sea. Twice he burned the entire Roman fleet. Carthage, in northern Africa, was his capital. "He beheld," says Gibbon, "the final extinction of the Empire of the West."

The Son of God beggared Himself to enrich us.

5. Invasion of the Huns under Atilla, whose forces struck most heavily in the regions in which the main river systems of the empire have their fountain head. His career in Western Rome was brief, as a blazing meteor, A. D. 451-453. Atilla gloried in the titles, "The Scourge of God," "The Terror of the World," and bitter as wormwood was the cup of affliction pressed to the lips of the inhabitants of the desolated regions.

6. "In the political firmament of the ancient world, while under the reign of imperial Rome, the emperorship, the consulate, and the senate shone like the sun, the moon, and the stars."—*Keith.* After the conquest of Italy (A. D. 476), Odoacer, king of the Heruli, abolished the office and title of emperor in Western Rome, and in the course of history soon following, the consulship (in 541) and senate (542) were also

SUGGESTIVE OUTLINE DIAGRAM OF THE SEVEN TRUMPETS.

The End.	**1844. 7th Trumpet. Third Woe.** Rev. 11:14-19. Angry Nations. Wrath of God. Investigative Judgment or Cleansing of Sanctuary or Finishing the Mystery. The Seven Last Plagues.—
August 11, 1840. Message, Rev. 10. Time no longer. Quickly.	
July 27, 1449. 6th Trumpet. Second Woe. Turks. Four Sultanies loosed. Rev. 9:14, 15. 391 years, 15 days.	
622. 5th Trumpet. First Woe. Saracens. July 27, 1299.— Othman. Rev. 9:11. 150 years.	
476. 4th Trumpet. Invasion of the Heruli under Odoacer and after results.	
451-53. 3d Trumpet. Invasion of the Huns under Atilla.	
428. 2d Trumpet. Invasion of the Vandals under Genseric.	
A. D. 395. 1st Trumpet. Invasion of the Goths under Alaric. Rev. 8:7.	

set aside, "till Rome was without an emperor, a consul, or a senate." The original Roman Empire had been divided. The ancient seat of empire, the city of Rome, was henceforth to enthorne a pope instead of a Cæsar. In coming up he had schemed the overthrow of three of the ten new nations, the Heruli, Vandals, and Ostrogoths, and in A. D. 538 the politi-

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

cal supremacy of the Papacy was established, with seven nations in the territory of Western Rome, represented in the present-day nations of western Europe. Constantinople was the sole imperial city. And in the events of the next two trumpets the scene is transferred to the East.

LESSON X.—The Seven Trumpets (Continued)—The Fall of the Eastern Empire of Rome.

JUNE 4, 1904.

Questions.

1. To what point did the close of the fourth trumpet bring us?—To the extinction of Western Rome. Henceforward the empire was perpetuated only in the eastern division, to which our attention is now turned.

2. Calamitous as were the times under the first four trumpets, what is said of those to follow? Rev. 8: 13.

3. Shortly after the closing events of the fourth trumpet, what power began to gather strength as a scourge upon the remaining or eastern portion of the empire?—Mohammedanism. Note 1.

4. Describe the view as the fifth trumpet sounded. Rev. 9:1-3. Note 2.

5. What was the command to these forces? Verse 4. Note 3.

6. What development was seen in the organization of Mohammedanism? Verse 11, first part. What fore-

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

boding of doom to the remaining, or Eastern, empire of Rome is implied in the name given this organized force? Verse 11, last part. See margin, "a destroyer." Note 4.

7. What definite prophetic period is here assigned to this power? Verse 10, last part. What literal time? —The five months = 150 days; prophetic = 150 years.

8. Dating from the invasion of Roman territory by Othman, to what time and event does the period reach? Note 5.

9. What word is spoken at the close of the sounding of this fifth trumpet? Verse 12.

10. What was let loose when the sixth trumpet began to sound? Verses 13, 14. Note 6.

11. What general view of the conflict was given the prophet? Verses 16-19. Note 7.

12. How long a period of supremacy was assigned to this power? Verse 15. "An hour" (one-twenty-fourth of a prophetic day, or literal year) = 15 days literal time; "a day" = 1 year; "a month" = 30 years; "a year" = 360 years; total 391 years and 15 days, time of Turkish supremacy, from 1449, when that supremacy was acknowledged.

13. To what date are we brought by the two prophetic periods of this chapter? Ans:—

Date of Othman's invasion (accurately preserved),	July 27, 1299.	1st Period. Verse 10.
"Five months," 150 years,	July 27, 1449.	

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

"An hour,"	15 days	2d Period. Verse 15.
"A day,"	1 year	
"A month,"	30 years	
"A year,"	360 years	
Total,	391 years, 15 days, added to July 27, 1449 = August 11, 1840.	Supremacy lost.

14. What occurred at the ending of the period?—Ottoman supremacy and independence ceased. Note 8.

15. Has the world learned the lesson of history? Verses 20, 21.

16. What follows after the closing of the sixth trumpet on August 11, 1840? Rev. 11:14.

Notes.

1. The very next century after the events growing out of the fourth trumpet, the rise of Mohammedanism began to prepare the forces that brought ruin upon Eastern Rome. Mohammed was recognized as a prophet and entered Medina as prince in the year 622. In the next ten years he gathered nearly all Arabia to his standard, and following his death (in 632), the fanatical warriors were ready to burst forth from the Arabian deserts.

2. The word translated "bottomless pit" means a waste or desert region. How graphically the figures of speech describe the swarming forth of the Mohammedan forces, like clouds of locusts from the desert of Arabia, darkening the sky.

3. When Abubeker, who succeeded Mohammed, sent forth his followers against Syria, he issued the command: "Let not your victory be stained with the blood of women and children. Destroy no palm trees nor burn any fields of corn. Cut down no fruit trees." He said they would find certain ones living retired lives in the service of God who were to be let alone and not harmed. But of those with "shaven crowns," of "the

synagogue of Satan," he said, "be sure you cleave their skulls and give them no quarter till they either turn Mohammedan or pay tribute."—*Gibbon's Decline and Fall of Rome, chap. 51, par. 10.*

4. Othman founded the empire which was used as the agency for the overthrow of the Eastern Empire of Rome. His name gave to this empire its title, Ottoman or Turkish Empire. From his time the fanatical Moslem forces were thrown directly against the Eastern Empire to destroy it. "It was on the 27th day of July, 1299 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."—*Gibbon, chap. 64, par. 14.*

5. One hundred and fifty years from July 27, 1299, the date the preservation of which the historian regarded as significant (though he little knew the prophetic significance of it), brings us to July 27, 1449. Through all the 150 years the Moslem forces had harrassed and destroyed, until, in 1449, the emperor succeeding to the throne of Constantinople took the office only by permission of the Turkish sultan, who thus, says Gibbon, "announced his *supremacy*, and the approaching downfall of the Eastern Empire."

6. The Mohammedan government was composed at that time of the four great provinces, or sultanies, of Bagdad, Damascus, Iconium, and Aleppo. All the Moslem forces were now to be let loose upon the Eastern Empire for its final destruction.

7. Gibbon tells of the "myriads of Turkish horse" engaged. The discovery of gunpowder and its adaptation to war in firearms, which the Turks made use of in the siege of Constantinople for the first time in history (the Greek inventor having deserted to their side), answers exactly to the view the prophet had of battle attended by puffs of smoke and blazing brimstone.

8. By accepting intervention from the powers, prescribing a settlement with its own vassal, Egypt—which had revolted and seemed about to establish its independence—the Turkish Government acknowledged its dependence upon the great powers. A report from Constantinople, published in the London morning *Chronicle,* Sept. 18, 1840, states that an ulti-

matum was officially placed in the hands of Mohemet Ali, of Egypt, so completing the arrangement of the powers, on the 11th day of August, 1840, and the Turkish sultan's independence was gone, inasmuch as it was the powers and not the sultan that were responsible to maintain the terms of settlement. Since then he has been helped to stand by the intervention and the jealousies of the powers, and the Eastern Question has constituted a perpetual menace to the peace of the world. The Advent Movement was well under way at this time, and in 1838, Josiah Litch, an associate of William Miller, had published the announcement that some event marking the close of Turkish supremacy was to be looked for on August 11, 1840. Hearts were stirred to new energy in preaching the advent warning by this fulfilment of prophecy before their very eyes.

LESSON XI.—The Early Advent Movement.

JUNE 11, 1904.

Questions.

1. To what event and time does the close of the sixth trumpet bring us?—The passing of the independence of the Ottoman Empire into the hands of the powers, August 11, 1840.

2. What indicates a short interval thereafter before the beginning of the seventh trumpet? Rev. 11:14.

3. What events associated with the seventh trumpet fix the time of its beginning?—The beginning of the judgment ("the time of the dead, that they should be judged"), and the opening of the most holy in the heavenly temple. Verses 18, 19.

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

4. When did these events take place in heaven (Dan. 8:14)?—At the close of the 2,300 years, in 1844. (See Lessons Four and Five for account of the 1844 Advent Movement.)

5. As the sounding of the sixth trumpet closed, what view was given the prophet? Rev. 10:1. Note 1.

6. What did the angel have in his hand? What was his attitude? Verse 2. Note 2.

7. What was the first solemn burden of the message represented by the angel? Verse 6. Note 3.

8. What book dealing with prophetic time and the latter days was especially opened to the world in the Advent Movement of this period?—The book of Daniel.

9. What command had been given Daniel regarding the book of his prophecy? Dan. 12:4.

10. In the vision of Revelation 10, what indicates the opening of Daniel's book of prophecy? Verses 2 (last part), 8. Note 4.

11. What disappointment came to those who first raised the cry of the ending of prophetic time?—They fully expected the Lord to come in 1844, and the time passed and no coming One appeared.

12. What view in John's vision foreshadowed this bitter experience in the Advent Movement? Verses 9, 10; also verse 1, the cloud suggesting obscurity.

13. What view of truth had been obscured to their eyes?—They thought the cleansing of the sanctuary,

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

at the close of the 2,300 years of Dan. 8:14, to be Christ's second coming to cleanse the earth by fire, whereas it was the opening of His final ministry in the heavenly sanctuary.

14. Instead of the year 1844 marking the close of the Gospel message to men, what new commission was given to John as representing the church? Verse 11.

15. What was to come in the days of the sounding of the seventh trumpet, beginning in 1844? Verse 7.

16. What is the mystery of God now being finished? Eph. 3:3-9; Col. 1:26-28. Note 5.

Notes.

1. The preaching of the Gospel is committed to men and not to angels. 2 Cor. 5:19. Yet in the symbolism of Revelation angels are repeatedly used to represent evident activities in the church on earth in the preaching of Gospel messages to men. And there is something more than symbolism in this representation, as angels join as unseen helpers in the work of the church for the world. Heb. 1:14. Wherever the servant of God on earth goes with the message, with him will angels go, and it may well be that to a mighty angel is committed the general oversight of this or that special movement; for the view we get of heaven shows order and system in the angelic hosts.

2. The attitude indicates the world-wide proclamation of his message by land and sea.

3. The time of the end had come, and the thoughts of men were to be directed to the second coming of Christ. The moment was at hand when the last sands of time were to run out from the last hour-glass of definite prophetic time. No longer would prophetic time-periods point the way in history toward the approaching end. The longest time-period in prophecy, the 2,300 days, or years, of Dan. 8:14 (reaching from the commandment to restore Jerusalem, 547 B. C., to 1844), was now to close. The event was signalized by the great Advent

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

proclamation sounded by land and sea to all the world in the years just preceding 1844.

4. The book of Daniel is the only prophetic book giving the specific time of the cleansing of the sanctuary, the finishing work of Christ's ministry. It is the only book that was declared shut and sealed to the time of the end. The words in Revelation 10 indicate a book that had been shut, which then was to be opened. The great Advent Movement was based on the opening of the prophecies, particularly of Daniel, to the understanding of men, for the time was at hand. The preaching of these prophecies stirred the world in the 1844 times.

5. The mystery of God is the Gospel. When its work is finished and Christ closes His ministry for sin, it is evident that all who will be saved at His coming will have allowed grace to finish its work in the heart. To the believer living at the close of probation, the finishing of the mystery means a preparing of the soul for translation to heaven,—the life to be pure, clean, unselfish, holy, every evil disposition overcome.

"Then, O my Lord, prepare
My soul for that grand day.
O, wash me in Thy precious blood,
And take my sins away."

LESSON XII.—The Measuring of the Temple and the Two Witnesses.

JUNE 18, 1904.

Questions.

1. After the bitter disappointment in 1844, what commission was given the church? Rev. 10:11.

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

2. From that time what solemn work has been going forward in heaven? Dan. 8:14; Rev. 14:6; 10:7.

3. To what place is the faith of Israel directed in this hour of God's judgment? Heb. 8:1, 2; Rev 11:19, first part; 3:8.

4. What, then, must be a special aim of the Gospel message in this time?—To call attention to the work going forward in the temple of God and to the means of grace by which to meet the standard, or measure, of the judgment.

5. What view in John's vision shows that this was the very message assigned the church after 1844? Rev. 10:11 and 11:1, together.

6. What is the standard of measurement in the temple and service of God? Rev. 11:19, second clause; Eccl. 12:13, 14; John 12:48; Rev. 14: 12. Note 1.

7. What was to be left out in measuring? What would the nations do? What period of time is mentioned? Is it previously referred to in prophecy? Rev. 11:2. Note 2.

8. Was God to be left without witness in those days? Verse 3.

9. Who are these witnesses? Verse 4. Note 3.

10. What power have the witnesses to maintain their testimony? Verses 5, 6. Note 4.

11. What experience came to these witnesses as the long prophetic period drew to a close? Verse 7.

12. Where is this said to take place? Verse 8.

The Son of God beggared Himself to enrich us.

13. What was seen in fulfilment of this prophecy?—The infidel attack upon the Bible in the French Revolution. Note 5.

14. What was the attitude of other peoples? Verse 9.

15. Why did infidelity hate the Word of God and rejoice at silencing it? Verse 10. Compare 1 Kings 22:8.

16. Were the two witnesses permanently silenced? Verse 11. Note 6.

17. What followed this infidel effort to overthrow the two witnesses? Verses 11 (last part), 12, 13. Note 7.

18. What lesson is there for us in these historical efforts, first of papal and then of infidel powers, to suppress the Word of God? Matt. 24:33-35; Isa. 40:8-10; Rev. 12:11.

Notes.

1. The standard of measurement that must be met by those who would worship in the heavenly temple is the standard of the temple itself—eternal righteousness and truth. It is summed up in Christ, who is the truth, and the mystery of the Gospel is to bring the members of the church "unto the measure of the stature of the fulness of Christ." His measure is the measure of the perfect law of God, which is in his heart. Ps. 40:7, 8. Heaven itself is measured by this standard, hence those who are to enter there must also meet it, not unaided and alone, but hid in Christ.

2. The Gentiles (nations, R. V.) could not enter the inner court of the earthly temple. The nations are of this world, not of the world to come, with which this measuring work is dealing. Not all the powers of earth can help a man to meet the standard. Rom. 8:7, 8. The introduction of earthly powers, treading down the truth of God, here leads to refer-

ence to that forty-two months or 1,260 days (literal years) of papal rule, spoken of in Dan. 7:25. This historic period began in 538 and ended 1798.

3. The figure is borrowed from Zechariah 4, where, in verse 6, the olive trees and the candlesticks are explained to be "the Word of the Lord." Also Ps. 119:105; John 5:39. Through all the Dark Ages, the Scriptures, the Old and the New Testaments, testified for God. Because of this the enemy sought to burn the Word and keep it from the people. And all through these dark days God found men and women ready to hold forth the Word at the peril of life itself.

4. Not all the opposition to the Scripture could put it out of the world. God maintained His own Word. When He speaks judgments and warnings, none can turn aside the word. See Rev. 22:18, 19. In facing Bible truth men are not dealing with a common book, to be lightly accepted or rejected.

5. In the days of papal supremacy the Bible was kept in obscurity, as in sackcloth. But those days were shortened, and the light was shining out from the Word. "According to the words of the prophet, then, a little before the year 1798, some power of Satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God's two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh ["Who is Jehovah, that I should obey His voice?"], and the licentiousness of Sodom."—*Great Controversy, p. 268.* It was fulfilled in the formal repudiation of God and the Bible by revolutionary France in 1793. Bibles were burned and every sacred institution turned to mockery. Afresh they crucified the Lord in seeking to blot out His truth.

6. Frightened by the fearful scenes that followed the decree suppressing the Bible in 1793, the assembly revoked the decree just three and a half years later.

7. The lesson taught by the bloody scenes of revolution startled men. From that time dates the modern era of Bible circulation. Soon came the Bible societies and the Protestant missionary movement, putting the Bible into all the leading languages of earth, and exalting and glorifying it before the eyes of all. The shock, as of an earthquake, shattered France, one of the ten kingdoms (the Franks) of divided Rome. The

marginal reading in verse 13, "names," or titles of men, suggests the titles of nobility that were abolished in the French Revolution.

LESSON XIII.—Events of the Seventh Trumpet.

JUNE 25, 1904.

Note.—In Rev. 10 and 11:1-13, the scene is slightly changed to give the prophet a view of special events associated with the times under review in the series of the seven trumpets. Rev. 11:14 again resumes the series of trumpets and the fate of nations.

Questions.

1. To what specific date are we brought in the sixth trumpet?—August 11, 1840. See Lesson 10.

2. What is said of the time of the next trumpet? Rev. 11:14.

3. When did the seventh trumpet begin to sound? —1844. Give the evidence.—Rev. 10:7 shows that Christ was to take up the final phase of His ministry as the seventh trumpet began to sound. The beginning of this final ministry, the cleansing of the sanctuary, is fixed by the prophetic period of Dan. 8: 14, ending in 1844.

4. As the trumpet sounded, what was heard? What did the voices declare? Rev. 11:15. Note 1.

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

5. What prophecy will then be fulfilled? Dan. 7:27.

6. Before that time shall come, what takes place in the heavenly ministry? Dan. 7:26, 9-11.

7. What reference to the opening of the judgment is there in the record concerning the seventh trumpet? Rev. 11:19. Note 2.

8. With whom does the judgment work begin? Verse 18.

9. When the judgment has passed upon the living, what will have been accomplished? Rev. 10:7.

10. What was to be the condition of the nations in this time? Verse 18 (see also Luke 21:25, 26; Joel 3: 9-11, 14-17). Do we see these conditions to-day?

11. What is the Lord to do to the warring nations? Verse 18, last part. When? 2 Thess. 1:7-10.

12. When did Christ receive the kingdom?—At the close of the judgment work. Dan. 7:13, 14. Where will it be bestowed? Ps. 2:6-8.

13. What shout will then ring through heaven? Rev. 11:15-17.

14. In what office will He come the second time? Rev. 19:11-16; Matt. 13:41.

15. What will He then do for His children? Rev. 11:18; 22:12.

16. What assurance have we now? Rev. 3:10, 11; 2 Tim. 1:12.

"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. Before entering upon details of events to come under the sounding of the seventh trumpet, the prophet's view is first of all directed to the triumph when Christ's ministry for sin is finished.

2. The study of the sanctuary question shows that the investigative judgment that precedes the coming of the Lord is the cleansing of the sanctuary, the finishing of Christ's ministry in the second apartment of the heavenly temple. The opening of this apartment, where the ark of the testament is, and the opening of the judgment, are one and the same events.

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