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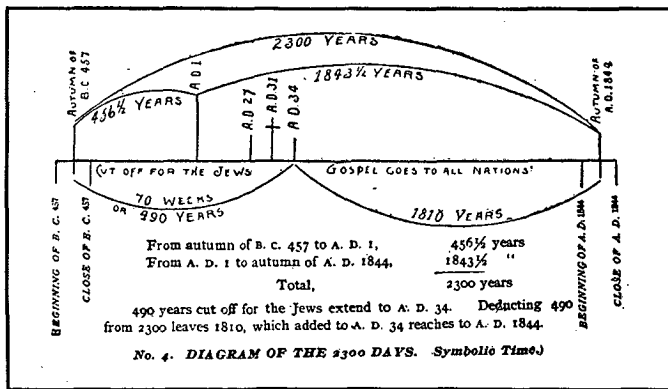
No. 25

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2. "As the features of the countenance are reproduced with unerring accuracy on the polished plate of the artist, so the character is faithfully delineated in the books above."—Great Controversy, page 487. When these books are opened to the righteous, and the counsels of the heart are made manifest, then the saints can judge the world, but not before.

3. The wicked dead being raised at the end of the one thousand years, and the righteous returning to this earth, fully looses Satan.

4. "This [the destruction of the wicked] is not an act of arbitrary power on the part of God. The rejectors of His mercy reap that which they have sown. . . . By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them."—Desire of Ages, pp. 763, 764. "At the second advent of Christ the wicked shall be consumed with the 'spirit of His mouth,' and destroyed 'with the brightness of His coming.' The light of the glory of God, which imparts life to the righteous, will slay the wicked." "To sin, wherever found, our God is a consuming fire. In all who submit to His power, the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them." Id. pp. 107, 108. And so with the Word of God. To those who obey it, it is food and life, but to the disobedient, a sword of destruction.

5. Christ, in wearing the crown of thorns, bore the curse of the earth, that He might redeem it. "The creature was made subject to vanity, not willingly." Rom. 8:18-23. It is only "waiting for the manifestation of the sons of God," ere her wilderness will burst forth "like Eden," and her desert like the "garden of the Lord."

LESSON XIII.—THE EXECUTION OF THE JUDGMENT.

September 28, 1901.

1. Into whose hands will the judgment of the wicked be given? Dan. 7:22; Rev. 20:4.
2. What experiences will have fitted them for this work? Matt. 19:28; Luke 22:28-30. Note 1.
3. Who will be judged by them? 1 Cor. 6:2, 3.
4. What will enable the righteous to judge understandingly? 1 Cor. 4:5; Rev. 20:12. Note 2.
5. What takes place at the close of the investigative judgment of the wicked? Zech. 14:4, 5; Rev. 21:2. (Rev. 20:5, 7, 8.) Note 3.
6. For what purpose do Christ and His saints come at this time? Jude 14, 15.
7. What weapons are used in their punishment? Ps. 149:5-9; Rev. 19:13-15.
8. What is this sharp two-edged sword? Heb. 4:12.
9. To what is God's Word further compared? Jer. 23:29.
10. What is God Himself said to be? Heb. 12:29; Ex. 24:17.
11. What also do the righteous become? Obadiah 18.
12. Where do the wicked go, and for what purpose, which brings them in contact with this fire? Rev. 20:9. Note 4.
13. How does the fire of the Lord's presence affect the earth? Ps. 97:3-5; Micah 1:3, 4. (Nahum 1:5.)
14. Why can not the earth bear the glory of the presence of the Lord? Isa. 24:5, 6; Micah 1:4, 5.
15. Will it ever recover from the curse thus placed upon it? Rom. 8:19-22; 2 Peter 3:13. Note 5.
16. By what will this little earth then be honored? Rev. 22:3, 4; 21:3.

NOTES.

Read "Great Controversy," chap. 42; "Early Writings," pages 151-154.

1. Those only who have "followed" Christ, and who have "continued with" Him in His temptations, are to sit on thrones of judgment. Every temptation we have was Christ's temptation before it could be ours, or He could not give a victory already gained. But how often, instead of "continuing with Him" in the temptation, we deny him, as Peter did. "Blessed is the man that endureth temptation." Only those who have been "saviours" can be judges.

13. What in the type foreshadowed this? Lev. 16:20-22; "Great Controversy," p. 659.

14. Where are the righteous during the thousand years? Rev. 19:1; 20:4.

NOTES.

Read "Great Controversy," chapters 40, 41.

1. The voice of God at this time evidently causes the partial resurrection spoken of in these verses. The side texts given with the others show positively that those who took part in His crucifixion will see Him when He comes. Rev. 14:13 would indicate that those who had fallen asleep under the third angel's message would be raised at that time, for all are rewarded according to their works. "All those who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law."—Great Controversy, p. 637. See "Early Writings" ("Spiritual Gifts"), p. 145.

2. "At the voice of God they [the living saints] were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air."—Great Controversy, p. 645.

3. Notice that in Rev. 20:4, 5, it says the saints "lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Then, at the beginning of the thousand years, the first resurrection takes place, which event we have found to occur at the second coming of Christ. 1 Thess. 4:16. Hence the binding of Satan takes place at the same time, and is caused by the saints being taken to heaven, and the destruction of the wicked. The earth reduced to a chaotic state may fitly be termed the bottomless pit, where Satan is cast or confined during the thousand years.

was represented by two golden calves which Jeroboam set up. 2 Chron. 13:8; 1 Kings 12:28-30. In that worship all the commandments of God were forsaken. 2 Kings 17:16. So at this time, the professed people of God have forsaken His law and are exalting this sign of Baal, or sun-worship, and swear that it is of the Lord, and at the same time are seeking for the remembrance of Baal and those that swear by false gods. Zeph. 1:2-6.

LESSON XII.—THE COMING OF CHRIST.

Its Results to the Righteous and the Wicked.

September 21, 1901.

1. At what time are God's people delivered? 1 Thess. 4:16, 17. (1 Cor. 15:51, 52.)
2. What is caused by the voice of God? Joel 3:16; Heb. 12:25-27. (Matt. 24:29; Isa. 2:19, 21.) "Early Writings," page 33.
3. In what words do God's people then express their faith? Ps. 46:1-3, 7-11.
4. What other event takes place at the same time? Dan. 12:1, 2; Rev. 1:7. (Luke 21:27-30; Matt. 26:64.) Note 1.
5. What follows the shaking of the powers of heaven? Matt. 24:30, 31.
6. How do the saints welcome their Saviour? Isa. 25:9.
7. What will be the result of His coming to them? 1 Thess. 4:16-18. (Phil. 3:20, 21; 1 John 3:2; 1 Cor. 15:51, 52; Matt. 13:43.) Note 2.
8. With what feelings will the Saviour and the saints view the results of redemption? Isa. 53:11; Ps. 17:15. (Jude 24; Matt. 25:21; Isa. 65:14, 19; Ps. 91:16.)
9. What will be the experience of the wicked at the coming of Christ? Rev. 6:14-17; Isa. 2:19-21. (Zeph. 1:14-18; Jer. 25:34; Isa. 13:6.)
10. What will be the result of His coming to them? Isa. 13:9. (Jer. 25:33; Zeph. 1:2, 3.)
11. What effect will the coming of the Lord have upon the earth? Jer. 4:23-27. (Isa. 24:1, 3-6; Rev. 20:11.)
12. What other great event takes place in connection with the coming of the Lord? Rev. 20:1-4. Note 3.

probation by persistently refusing to listen to the voice of the Spirit. When the Spirit is finally rejected, there is no more that God can do for that soul. "I have not forsaken you, saith the Lord, but ye have forsaken Me." When the last soul has done this, God announces the fact to the heavenly host by saying, "It is done." "He that is unjust, let him be unjust still." See "Great Controversy," p. 613.

2. The day Noah entered into the ark the door was shut. Noah was safe. The wicked world was shut out; but still they knew not until the flood came, seven days later. There was a short period of time after the decree went forth before the total destruction of the wicked. "So shall also the coming of the Son of man be."

3. To "stand up" means to reign. Dan 11:2, 20. The kingdoms of this world are given to Christ at the close of His work in the sanctuary, and He is crowned "King of kings, and Lord of lords."

4. The pouring out of the wrath of God was, John says, a great and marvelous thing. Isaiah speaks of it in the same way (Isa. 28:21), "That He may do His work, His strange work; and bring to pass His act, His strange act." To our loving Father the act of punishment is a strange act. Nevertheless, the character of God is exalted by it in the sight of the heavenly universe, as is proved by the words of the angels in Rev. 16:5-7. God's purpose in pouring out judgments upon the earth may be, first, to save all that can be saved, or to convince those who have never fallen, and those who will finally be destroyed, that the Lord is God, and that His ways are just. When the seven last plagues are poured out, God knows that no more will turn to Him, yet He does not visit His judgments upon men until the whole universe is convinced that He is God, and that His ways are just. When "loving-kindness" and "favor" do not draw men to Him, He is forced to lift up His hand in judgments as a last remedy, and the fact that the wicked do not then repent and give Him glory (Rev. 16:9-11) is positive evidence that God can do no more for them. When this fact is seen by all, God's voice is again heard, not only in heaven, but on this earth, saying, "It is done." Rev. 16:17-21; Heb. 12:26; "Great Controversy," pp. 636, 637. Then is given to great Babylon the "cup of the wine of the fierceness of His wrath," in the seventh plague, which is universal. The others are not. "Great Controversy," p. 628. This manifestation of God's unmingled wrath against sin is but another manifestation of His unmingled love for those whom sin is seeking to destroy.

5. The sin of Samaria was Baal, or sun-worship (1 Kings 16:31, 32), of which Sunday is still a sign. The god of Dan

LESSON XI.—THE SEVEN LAST PLAGUES.**Time of Trouble.**

September 14, 1901.

1. When the work of the investigative judgment is over, what decree goes forth? Rev. 22:11. Note 1.

2. Will the world know when this event takes place? Matt. 24:37-39. Note 2.

3. What are God's people exhorted to do before this decree goes forth? Zeph. 2:1-3.

4. What event takes place in close connection with the going forth of this decree? Dan. 12:1; 7:13, 14. Note 3.

5. What constitutes this time of trouble to the nations? Rev. 15:1; 16:2.

6. How long a time will be occupied in the pouring out of the plagues? Rev. 18:8.

7. What twofold purpose has God always had in pouring out judgments on the earth? Ps. 119:67, 71, 75; Ex. 7:5, 17. (Isa. 26:9, 11; Ps. 9:16; Ex. 8:22, 23.) Note 4.

8. What will be the experience of the foolish virgins at this time? Matt. 25:11, 12; 7:21-23.

9. What will be the result of their not having kept God's Word when they had it? Amos 8:11, 12.

10. By what will they still swear? What will be the result? Verses 13, 14. Note 5.

11. What is the time of trouble to God's people called? What will be the result in the end? Jer. 30:5-9.

12. When the prophet Habakkuk saw this time of trouble, what did he desire? Hab. 3:13-16.

13. What is said of those who die in the Lord just before that time? Rev. 14:13.

14. What causes this time of distress to God's people? Rev. 13:15-17.

15. What will this lead the saints to do? Luke 18:7, 8.

16. Where will they go for safety? What promises will they live upon? Isa. 33:16, 17; 41:17, 18.

17. What words of faith will they utter? Hab. 3:17-19.

NOTES.

Read "Great Controversy," chapter 39; "Early Writings" ("Spiritual Gifts"), pp. 143, 144.

1. The closing of the door of probation is not an arbitrary act on the part of God, but each soul closes his own

testimony." Compare Mal. 3:16 with Rev. 12:11. The word of their testimony enables them to overcome.

3. When we confess our sins, pardon is written over against our names; but the record of the sin still remains in the book until the judgment. In the type there is remembrance again made of sins every year; "but now once in the end of the world hath He appeared to put away sin;" and "the worshipers once purged should have had no more conscience of sins."

LESSON X.—RULE OF THE JUDGMENT.

September 7, 1901.

1. What command is given to God's people with reference to the temple of God and its worshipers? Rev. 11:1, 2; Zech. 2:2. See "Thoughts on Daniel and the Revelation," under Rev. 11:1, 2.

2. Besides God's people who has a measuring line? Where does He place it? What does He say He will not do? Amos 7:7, 8.

3. What time is reached when the Lord says, "I will not pass by them any more"? Amos 8:2, 3.

4. What is this plummet by which God's people are measured? Isa. 28:17. One translation reads, "I made judgment for a line, and righteousness for a plummet."

5. What is righteousness? Ps. 119:172.

6. By what standard is the world to be measured, or judged? James 2:12; Eccl. 12:13, 14.

7. What did the Saviour say would judge unbelievers? John 12:48.

8. What rule does the psalmist say the Lord will use in judgment? Ps. 96:13.

9. What is truth? Ps. 119:142; John 14:6.

10. Is it possible to attain to this standard? Eph. 4:13; 5:25-27. (Jude 24.)

11. What will be the character of those who are redeemed from the earth when Christ comes? Rev. 14:3-5.

LESSON IX.—WORK OF THE JUDGMENT.

August 31, 1901.

1. Who opens the judgment and presides over it? Dan. 7:9, 10; Ps. 50:6.
2. Who assist in the work? Dan. 7:10; Rev. 3:5.
3. What part does Christ act? 1 John 2:1. (Heb. 9:24; 7:25; Rev. 3:5.)
4. On what condition will our names be confessed on that day? Matt. 10:32, 33. (Luke 12:8, 9.)
5. What books will be used in the investigation of each case? Rev. 20:12; Mal. 3:16. Note 1.
6. What does the book of life contain? Luke 10:20. (Phil. 4:3; Rev. 21:27.)
7. What is contained in the book of remembrance? Mal. 3:16; Acts 10:31. (Ps. 56:8.) Note 2.
8. What does the book of death contain? Jer. 2:22. (Isa. 65:3-7; Ps. 149:9.) Note 3.
9. In the judgment what will be taken into account? Ps. 87:4-6.
10. After a name has once been written in the book of life, is there a possibility of its being blotted out? Ps. 69:28. (Ex. 32:32, 33; Rev. 3:5.)
11. If the name is retained, what is blotted out? Isa. 43:25; 44:22.
12. Are sins blotted out at the time when they are forgiven? Eccl. 12:14. (Matt. 18:23-25.)
13. During what time are they blotted out? Acts 3:19, 20. Note 4.
14. What will then be the condition of God's people? Jer. 50:20. (Isa. 4:2-5.)

NOTES.

Read "Great Controversy," chap. 28; "Testimonies," vol. 4, pp. 384, 385.

1. "The book of life; . . . the book of death. . . . These books are compared with the statute-book, the Bible, and according to that are they judged."—Early Writings, p. 43. "The book of death contains the evil deeds of the wicked, and the names of the wicked and their punishment."—Ibid, pages 43, 150.

2. The book of remembrance contains the "word of their

5. When was the appointed day of the investigative judgment reached? Dan. 8:14. At what date did this period of time end?

6. What announcement was made to the world when this appointed day was close at hand? Rev. 14:6, 7.

7. What promise would lead us to expect that an announcement would be given? Amos 3:6-8.

8. With what class will the judgment begin? 1 Peter 4:17.

9. In the type whose cases only were considered on the day of atonement? Lev. 16:34. Note 1.

10. In this judgment for what will there be time allowed? Eccl. 3:17.

11. What proof have we that the judgment of the righteous dead is finished before Christ comes? Luke 20:35; 1 Cor. 15:52. Note 2.

12. What has taken place with regard to the living righteous which enables them to stand when Christ comes? Luke 21:36.

13. How much time is there for the judgment after the last trumpet sounds before the living are made immortal? 1 Cor. 15:51, 52.

14. Prior to what event is the blotting out of sins? Acts 3:19, 20.

15. What event immediately follows when every case has been decided? Rev. 22:11, 12.

16. Between what two events must the investigative judgment take place, as shown by the texts given in this lesson?

NOTES.

1. None but those who, by confession, had transferred their sins to the sanctuary, could possibly come into the work of the cleansing of the sanctuary. So in the antitype, the work of Christ in cleansing the heavenly sanctuary is alone for those whose names have been recorded in the Lamb's book of life.

2. They must have been "accounted," or judged, "worthy" of a part in the first resurrection before Christ comes, or they could not be "raised incorruptible" in connection with that event.

the antitype relating to the cleansing of the sanctuary was partially seen. And as in the type the sanctuary was cleansed on the tenth day of the seventh month of the Jewish year, that point in the autumn of 1844 was accordingly fixed upon."—Thoughts on Daniel and the Revelation, under Rev. 14:6-12. As the Jewish year began with the first new moon after the vernal equinox, the seventh month began October 12, and the tenth day of that month fell on October 22.

6. In ancient times the master of ceremonies provided each guest with a wedding-garment, and a little time was given to array himself. The Lord gives each of us the robe of Christ's righteousness, and a little time in which to clothe ourselves. Then the master of ceremonies came in to see if each were properly arrayed before going in to the wedding. The Lord, since 1844, has been examining the guests, and when the case of every one has been decided, then those who are found ready will go in to the marriage; the door will be shut; the foolish virgins will knock in vain, because the Lord does not know them. Let us now become acquainted with God.

LESSON VIII.—TIME OF THE INVESTIGATIVE JUDGMENT.

August 24, 1901.

The subject of the time of judgment is so important that we trust the student will bear with us if in this lesson we go again over some of the familiar texts which have been used in previous lessons, for we seek to place them in a new connection, in order that they may the more readily be seen in all their bearings.

1. What has the Lord said definitely about the time of the judgment? Acts 17:30, 31.
2. To whom will this appointed day be revealed? Who will have no need for fear in that day? Eccl. 8:5; John 5:24.
3. What does the wicked man know about the judgment? How does this little knowledge make him feel? What does he not know? Eccl. 8:6, 7; Dan. 12:10.
4. What two phases of the judgment are spoken of? Rev. 20:12 (investigative); John 5:27 (executive).

the Future

I feel anxious to tell you about what you will receive
privilege of looking over a number of manuscripts now
and a talk with the editor concerning others which are

les on the Book of Daniel, which are being written
size the fact that the book was written for those who
with the educational advantages of Babylon, and con-

Pastor R. S. Owen, who has long been an able teacher
y into this book than any other man in the denomina-
full of comfort and good cheer.

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feast of good things before them during the months
est that you become one. If you are, would it not be

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A Peep into

As an interested reader of the *Signs of the Times* in its pages during the rest of the year. I have had ready and others which are only partly written, and promised.

Probably first in importance is a series of by the editor himself. One of its special aims is to live in the "time of the end." One of its articles contains much that is new and of deep interest.

Following it is a series of articles on Zechariah and evangelist. He has undoubtedly studied more of his message to the last day.

A series of articles on Child and Nature Study

Pastor Geo. E. Fifield has two articles on the Charity, and are full of life and power. No one should E. J. Hibbard; another on the Nature of Man, from a series of articles by Dr. Sanderson, on Ventilation, the Church a Force and Not a Field. There are lessons, and an inspiring poem on Greed.

Surely the readers of the *Signs of the Times* that are to come. If you are not a reader, let me well to see that your friends become readers?

12. What did they all do while the Bridegroom tarried? Verse 5. Note 4.

13. When and how were the sleeping virgins awakened? Verse 6. Note 5.

14. What took place while the foolish virgins went to buy oil? Who went in to the marriage? Verses 8, 10. How is it determined who are ready? Matt 22:11, 12. Note 6.

NOTES.

Read "Great Controversy," chapter 21.

1. The last of the three signs in the sun, moon, and stars took place in 1833. The Saviour says that when we have seen all these things, we may know that He is near; so when the church know that He is near, they go out to meet Him. Having carried the minds of His disciples down to that time, He says, "Then shall the kingdom," etc. It was at this very time that William Miller and others began to preach the second coming of Christ as near at hand; and in 1844 they went out to meet the Bridegroom.

2. In ancient times the capital city represented the whole kingdom. When a new king took possession of it, and was crowned, wedding festivities were celebrated. Thus when the New Jerusalem is prepared as a bride, Christ's work as a high priest being finished, the marriage ceremony takes place. The bride, the capital city of the new earth, which stands for all the kingdoms of the world, is given to Christ, the Bridegroom.

3. It could not be said that the Bridegroom "tarried" unless He was expected at a certain time, no more than we could say a train tarries unless there is a specified time for arrival; but when this time passes, and no train appears, we say, "The train tarries."

4. "They all slumbered and slept"—one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given.

5. "In the summer of 1844, midway between the time when it had been first thought that the 2,300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of the scripture, 'Behold, the Bridegroom cometh.'"—Great Controversy, page 398. See also "Early Writings" ("Spiritual Gifts"), pp. 102, 103. "The cause of this sudden arousing was the discovery that the great prophetic period of 2,300 days (years) of Dan. 8:14 did not end in the spring of 1844, but would extend to the autumn of that year. At the same time the relation between the type and

world, was a terrible trial of faith and patience." Another writer says: "A mistake had been made which apparently involved the integrity of the little book they had been eating. What had been so like honey to their taste suddenly became like wormwood and gall. But those who had the patience to endure, so to speak, the digesting process, soon learned that the mistake was only in the event, not in the time, and that what the angel had given them was not unto death, but to their nourishment and support."

3. They must distinguish between the precious and the vile, between truth and error, and put a difference between the holy and the profane. Eze. 22:26; 44:23, 24. "Be ye clean that bear the vessels of the Lord." The sanctuary must be cleansed. Then "shalt thou be as My mouth." Jer. 15:19. And that is the work of the third angel's message.

LESSON VII.—THE MARRIAGE.

August 17, 1901.

1. To what does Christ liken the kingdom of heaven at a certain time? Matt. 25:1.
2. At what time does He say this applies? Verse 1; chapter 24:32-34. Note 1.
3. At this marriage who is the bride? Rev. 21:9, 10, 2.
4. What is the marriage ceremony? Dan. 7:13, 14. Note 2.
5. In connection with what event does this marriage take place? Verses 13, 14; Rev. 11:15, 19.
6. For what purpose did Christ go away? Luke 19:12.
7. Is His purpose fulfilled before He returns? Verse 15.
8. From what does He return? Luke 12:36. Then what two things must be identical?
9. What two classes went out to meet the bridegroom on the way to the wedding? Matt. 25:1, 2.
10. What shows that the bridegroom was expected at a set time? Verse 5. Note 3.
11. What was the first set time when the "virgins" expected Him? Ans.—"Miller and his associates at first believed that the 2,300 days would terminate in the spring of 1844, whereas the prophecy points to the autumn of that year."—Great Controversy, page 328.

LESSON VI.—THE DISAPPOINTMENT.*August 10, 1901.*

1. What shows that there would be something in connection with the message and work of the angel in Revelation 10 which would not be understood? Rev. 10:1, 3, 4. The angel was "clothed with a cloud."

2. What was there to be in the experience of God's people after eating the little book which would further indicate disappointment? Verses 9, 10.

3. What mistake had they made in interpreting the little book which caused this bitterness? Note 1.

4. How does Jeremiah describe the experience of God's people in eating the little book? Jer. 15:16.

5. How does he picture the disappointment which followed? Verses 17, 18. Note 2.

6. How does the Lord seek to encourage them in their disappointment? Heb. 10:35-38.

7. What further work does He give them to do? Rev. 10:11.

8. What message is here referred to? Rev. 14:9-12.

9. In order to give this message, what must they do? Jer. 15:19; Rev. 14:12. What would they be? Note 3.

10. How would this message be received? Jer. 15:20.

11. What will be the final outcome of it? Verse 21; Rev. 14:14-16.

NOTES.

1. "In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844."—Great Controversy, page 409.

2. "Great Controversy," pp. 403, 404, says: "Some who had been very confident were so deeply wounded in their pride that they felt like fleeing from the world. Like Jonah, they complained of God, and chose death rather than life. . . . The earnest, sincere believers had given up all for Christ. . . . With intense desire they had prayed, 'Come, Lord Jesus, and come quickly.' But He had not come; and now to take up again the heavy burden of life's cares and perplexities, and to endure the taunts and sneers of a scoffing

11. What other event takes place at the same time? Rev. 11:15, 19.

12. How does Daniel describe the scene which took place at the opening of the temple in heaven? Dan. 7:9, 10, 13.

NOTES.

1. Jewish writers tell us that the purpose of this blowing of trumpets was to announce the day of judgment as at hand, so that the people might prepare for it.

2. "In 1833 William Miller received a license to preach in the Baptist Church, of which he was a member, a large number of the ministers of his denomination also approving his work." This work was the preaching of the Advent doctrine. Also in that year "the last of the three signs in the sun, moon, and stars appeared, which were promised by the Saviour as tokens of His second advent. 'The stars shall fall from heaven.'"—Great Controversy; pp. 532, 333. From that time on until 1844 the judgment message was preached with increasing power.

3. This message is coincident with the message of Rev. 14:6, 7, till the autumn of 1844, when the Advent people experienced their bitter disappointment. It contains the phase of definite time that was connected with the first angel's message prior to that disappointment. The message of Rev. 10:1-6 closed in the autumn of 1844, because the light which came from the study of the sanctuary explained the disappointment, the work to be done at the end of the 2,300 days, and the nature of the message to be given after its close. See Rev. 10:7, 11; 14:6-12; and "Christ Our Advocate," pp. 73-81.

4. The time referred to can not mean ordinary or common time, for succeeding days are mentioned in the next verse. Neither can it mean probationary time, for another message is yet to be given. Verse 11. Being connected with prophecy, it would, most assuredly, be prophetic time.

5. The mystery of God is the gospel. See Eph. 1:9, 10; 6:19; 1 Tim. 3:16; Col. 1:27. The finishing of the mystery would be the close of the proclamation of the gospel, the completion of the work which it was designed to accomplish. According to the above texts, that work is the placing of "Christ in you," "God manifest in the flesh." When this is fully done, then the "mystery of God" is finished. But this, as we have seen, is the very result that is reached in the great work called the cleansing of the sanctuary. In that Christ brings His work as priest to an end; He finishes His mediation, cleanses His people, decides the cases of all mankind, and concludes the work of the gospel. The closing work of the gospel on earth is coincident with the closing work of Christ as priest in the heavenly temple. See "Christ Our Advocate," page 98.

later, that is, in the spring of A. D. 28. His second Passover would be in the spring of 29; the third, in the spring of 30. At His fourth Passover, in the spring of A. D. 31, He was crucified "in the midst of the week." After confirming the new covenant with the Jews for three years and a half, He, by virtue of His death, caused the sacrifices to cease. And during the remaining three and a half years of the seventieth week the covenant was confirmed with the Jews by the apostles. Heb. 2:3. The end of this time brings us to A. D. 34, when the gospel began to go to the Gentiles.

5. Soon after this, Paul, the great apostle to the Gentiles, was converted, and we hear him saying to the Jews, "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

LESSON V.—THE FIRST ANGEL'S MESSAGE.

August 3, 1901.

1. In the type, what was to take place ten days before the cleansing of the sanctuary? Lev. 23:24, 27. Note 1.

2. What announcement began to be made to the world about ten years before Christ began to cleanse the heavenly sanctuary? Rev. 14:6, 7. Note 2.

3. What message is found in Rev. 10:1-6? Note 3.

4. What did the angel have that would indicate from whence he received his message? Verses 2, 3.

5. What commands were given in reference to this little book? Verses 8, 9.

6. What was the burden of the message proclaimed from that little book? Verses 5, 6. Note 4.

7. What was to follow immediately at the close of this time message? To whom had God declared this fact? Verse 7.

8. What had God declared "to His servants the prophets" should take place at the end of the 2,300 days? Dan. 8:14. Then from what book would the church at that time get great light?

9. What two great facts are identical? Note 5.

10. At what time was the mystery of God to be finished? Rev. 10:7.

11. What took place in A. D. 34, at the close of the 70 weeks (490 years)? Acts 8:3-5. See date in margin. Note 5.

12. Seventy weeks (490 years) of the 2,300 end in the autumn of A. D. 34. How many years are still left? Ans.—2,300—490 equal 1,810.

13. To what point of time are we brought by adding 1,810 years to the date when the 490 years ended? Ans.—1,810 added to 34, autumn, brings us to the autumn of 1844, or the ending of the 2,300 days.

14. What was to take place at the end of the 2,300 days? Dan. 8:14.

15. Then when did Christ go into the most holy place to begin the work of cleansing the sanctuary?

NOTES.

1. The first definition of "determine" given by Webster is "to fix the boundaries of; to mark off or separate." Thus the 70 weeks fixed the boundaries of the special work for the Jewish people. It ended with that period. The 70 weeks were also marked off or separated from the 2,300 days, and they fixed the boundaries of that period by showing when it commenced, and by giving intermediate dates during the period which would test the accuracy of every exposition of it. Gesenius, in his Hebrew Lexicon, says that the word translated "determined" means "cut off." As no other period was mentioned in the vision except the 2,300 days, it must have been "cut off," or "marked off," from that period.

2. Artaxerxes began to reign B. C. 464. See Smith's "Comprehensive Dictionary," article "Artaxerxes." The seventh year of his reign would be 457 B. C. See "Christ Our Advocate," page 59.

3. The prophecy indicates that 7 weeks, or 49 years, would be allotted to the building of Jerusalem. Hence the commandment could scarcely be said to "go forth" until the building was actually commenced; therefore, as Ezra and the Jews with him did not arrive till the fifth month, half of the year 457 had elapsed before the decree "went forth." There would, therefore, be only $456\frac{1}{2}$ years to A. D. 1. And as only about 6 months of the year 27 A. D. were passed when Christ was anointed, we can count only $26\frac{1}{2}$ years to His baptism, when He was called the Messiah. Thus, adding the $456\frac{1}{2}$ B. C. to $26\frac{1}{2}$ A. D., we have just the 69 weeks, or 483 years, from the "going forth of the commandment" "to Messiah the Prince."

4. Christ attended four Passovers, as recorded. John 2:13; 5:1; 6:4; 13:1. As He began His public ministry in the autumn of A. D. 27, the first Passover would be six months

2. Apparently Daniel had connected the cleansing of the sanctuary at the end of the 2,300 days in some way with the ending of the 70 years of the captivity. But it is evident that he was desirous of further light upon the subject, and his faith laid hold of the command that he had heard given to the angel Gabriel to "make this man to understand the vision." And lo, while Daniel was speaking in prayer, "even the man Gabriel," whom he had "seen in the vision at the beginning" being caused to fly swiftly on account of Daniel's supplication, has now come forth to give him skill and understanding. Daniel is told to "consider the vision;" and as no other vision has been mentioned except the one in chapter 8, we must conclude that Gabriel has now come to finish carrying out the command recorded in that chapter to make "this man to understand the vision."

LESSON IV.—THE TWENTY-THREE HUNDRED DAYS.

July 27, 1901.

1. With what words does Gabriel begin his instruction?
Dan. 9:24.

2. What is the meaning of the word "determined"?
Note 1.

3. Upon whom were they cut off? What was to be accomplished during that time? Verse 24.

4. When were the 70 weeks (490 years) to begin?
Verse 25.

5. When did the commandment go forth to restore and rebuild Jerusalem? Ezra 7:8, 12, 13, see margin. Note 2.

6. To what event were 69 of the 70 weeks to reach?
Dan. 9:25.

7. What does Messiah mean? John 1:41, margin.

8. How and when was Jesus anointed? Acts 10:38; Luke 3:21, 22. See date in margin.

9. At what time, then, would the 69 weeks (483 years) end? Note 3.

10. How many weeks are left when we reach "Messiah the Prince"? What was to be done during that one week? What was to take place in the midst of the week? Dan. 9:27. Note 4.

LESSON III.—THE VISION OF DANIEL IN CHAPTERS 8 AND 9.

July 20, 1901.

1. When does the cleansing of the sanctuary take place? Dan. 8:13, 14.
2. In this same vision how many other symbols are presented to the prophet? Verses 2-9.
3. After having heard the announcement of the time for the cleansing of the sanctuary, what command did he hear given? Verse 16.
4. At what time did the angel say the vision applied? Verse 17.
5. What symbols did he then explain? Verses 20-25.
6. After explaining three symbols, to what other part of the vision did he then refer? Verse 26.
7. What prevented a full explanation of it? What did Daniel say about understanding it? Verse 27.
8. By what means did he evidently seek for further light on this vision? Dan. 9:2, 3. Note 1.
9. What in Daniel's prayer shows that his mind was still exercised over the question of the sanctuary? Verse 17.
10. Who appeared in answer to his prayer? Verses 20, 21.
11. For what purpose did Gabriel say he had come? Verse 22.
12. What did he tell him to consider? Verse 23. Note 2.
13. Having left off while speaking on the subject of time in the previous vision, at what point does he now begin? Verse 24.

NOTES.

1. The student will notice that the chronology of Archbishop Usher, which is used in the margin of our Bibles, places the vision of Daniel 8 in 553 B. C., and the vision of Daniel 9 in 538 B. C., 15 years apart. It was formerly supposed that the Belshazzar of Dan. 5:1 and of Daniel 5 was the Nabonadius of secular history, whose reign began in 555 B. C. Later researches have proved, however, that Belshazzar was the son of Nabonadius, and that his reign dated from 540 B. C. This would make his third year 538 B. C., the same year he was overthrown and succeeded by Darius. Thus the visions of the two chapters would be in the same year, and not 15 years apart. See "Christ Our Advocate," pp. 48, 49.

2. The scapegoat could not typify Christ, because only one lot was for the Lord. The Hebrew word for "scapegoat," as given in the margin, is "Azazel." The Syriac has "Azzail," "the angel (strong one) who revolted."

3. This was to be a day of atonement, or "at-one-ment," as representing the time when God's people shall be fully made one with Him. "Now a mediator is not a mediator of one" (Gal. 3:20), so when God's people have all been made one with Him, they will no longer need a mediator. Christ will have finished His work as priest. Atonement was to be made for all the sins of Israel. Lev. 16:34. No more sins will, therefore, be committed by any of them after the day represented by the day of atonement is over. "It shall be an holy convocation." Then, in the antitypical day of atonement, they that feared the Lord spake often one to another. "Not forsaking the assembling of yourselves together; . . . but exhorting one another, and so much the more as ye see the day approaching." "Ye shall afflict your souls." So now we are exhorted to "repent, and be converted, that your sins may be blotted out." This day of atonement is the time of the blotting out of sins. Every sin then must be confessed. "And offer an offering made by fire." This offering made by fire was the burnt-offering, which represented consecration. "Ye shall do no manner of work therein, for it is a day of atonement." "It shall be unto you a sabbath of rest." So in the antitype we must cease wholly from our own works of the flesh. "For he that is entered into His rest, he also hath ceased from his own works as God did from His." Heb. 4:10. Our own works are works of sin. Gal. 5:19-21. The ceasing from physical labor on that day was an outward object-lesson of the ceasing from sin, which must be done fully before the day of atonement is over; then it will be indeed a sabbath of rest to our souls.

4. We find from these verses that it is necessary that heavenly things should be purified; and that, as the high priest in the earthly sanctuary entered in every year with the blood of others to cleanse it, so our High Priest, with His own blood (verse 12), enters in once, "in the end of the world, to put away sin, or cleanse the sanctuary, by the blood of the sacrifice which had already been made on the cross when He gave Himself for our sins.

LESSON II.—CLEANSING OF THE SANCTUARY.**Final Disposal of Sins.**

July 13, 1901.

1. How often did the high priest go into the most holy place? Heb. 9:7, 25. (Ex. 30:10.)
2. How often does our High Priest go into the most holy place of the heavenly sanctuary? Verses 25, 26, 12. Note 1.
3. What was the offering made for the people on that day? Lev. 16:5; Num. 29:7-11.
4. What was done with the two goats? How many were for the Lord? Then could both goats represent the Lord? Lev. 16:7, 8, margin. Note 2.
5. What was then done with the goat upon whom the Lord's lot fell? Verse 9.
6. What was done with the blood of this sin-offering? Verse 15.
7. For how much of the sanctuary was atonement made? Verses 16-18.
8. What besides the sanctuary received the benefit of this atonement? Verse 17. (Lev. 16:6, 33, 34.)
9. What did this ceremony do for the sanctuary and the altar? Verses 18, 19. (Eze. 45:18-20.)
10. What did it do for the people? Verse 30.
11. What was done with their sins that the people, priests, and sanctuary might be free? Verses 10, 20-27. (Rev. 20:2-3.)
12. How was the day of atonement to be observed by the people? What would be the result if they did their own work or did not afflict their souls? Lev. 23:27-32. Note 3. As this was the day when every case was decided, what day must it represent?
13. For what purpose does Christ go into the most holy place in the heavenly sanctuary? When does He enter in? Heb. 9:23-26. Note 4.
14. Has the exact time "in the end of the world" been appointed for the cleansing of the sanctuary, that is to say, for the work of the judgment? Dan. 8:13, 14; Acts 17:31.

NOTES.

Read "Great Controversy," chapter 23; "Looking unto Jesus," chapters 30, 31.

1. Each year's service in the earthly sanctuary was a type of the whole work of Christ in the heavenly sanctuary.

from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place, but the flesh was then to be eaten by the priest. . . . Lev. 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary. Such was the work that went on day by day throughout the year. The sins of Israel being thus transferred to the sanctuary, the holy places were defiled."—Patriarchs and Prophets, page 332. So the ordinances of divine service connected with the heavenly sanctuary are for the purpose of separating the sinner from his sins. "By faith the sins of the repentant are placed upon Christ and transferred, in fact, to the heavenly sanctuary."

4. When a person sinned, the sanctuary was in a sense defiled, as brought to view in these verses; because it contained the law that had been transgressed. But until that sin was confessed it did not become a part of the "iniquity of the sanctuary," referred to in Num. 18:1; for the sinner still bore his own sin, and his own blood would be required to atone for it. But when confession was made, and his offering presented, the priest, through the blood, or the flesh, took the sin and bore it in a figure into the sanctuary. Thus the sinner was left free, and the priest stood responsible.

5. What, then, must be connected with the heavenly sanctuary? Heb. 9:1. Note 1.
6. Who performs this service? Whose service is it? And on whose behalf?, Heb. 2:17. (Heb. 8:1, 2; 7:27.)
7. In what two places was the service performed in the earthly sanctuary? Heb. 9:6, 7.
8. How often was the service in the first apartment, or holy place, performed? Verse 6; chapter 10:11. (Heb. 7:27.)
9. Of what did this daily service consist? Ex. 29:38-42; 30:7, 8. Note 2.
10. What was the purpose of these services and offerings? Lev. 15:31.
11. What did the priests do when they presented the offerings for the people? Lev. 9:22. (Num. 6:23-27; Deut. 21:5.)
12. What are the purpose and work of our High Priest? Acts 3:26. (Matt. 1:21; Ps. 103:12.)
13. How were the sanctuary and the priests affected by the services in the holy place? Ex. 28:38; Lev. 16:16. (Lev. 10:17, 18; Isa. 53:11; Heb. 9:28.) Note 3.
14. What was the result to the person who refused to be separated* from his sin? Num. 19:13, 20. (1 Cor. 3:16, 17.) Note 4.
15. What was made necessary by this figurative transfer of sins to the earthly sanctuary? Heb. 9:22, 23. (Eze. 43:18-20.)
16. What is made necessary by the actual transfer of our sins to the heavenly sanctuary? Verse 23.

NOTES.

1. There were ordinances of divine service connected with the worldly sanctuary. These are described in Leviticus and Numbers, and briefly summarized in Heb. 9:6, 7. That sanctuary was a figure (verse 9), or pattern (verse 23), of the sanctuary, or true tabernacle, which is in heaven. Heb. 8:1, 2. And the services of the worldly sanctuary were an example or shadow of the services in the heavenly sanctuary. Verses 3-5. The worldly sanctuary and the service of the priests were to teach us by illustration in regard to the heavenly sanctuary and the work of our great High Priest.
2. "The daily service consisted of the morning and evening burnt-offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for sabbaths, new moons, and special feasts."—Patriarchs and Prophets, page 352.
3. "The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them

SABBATH-SCHOOL LESSONS

ON

The Sanctuary

FOR

SENIOR CLASSES

THIRD QUARTER 1901

The lessons on the sanctuary are concluded with this quarter. We trust they will be earnestly and prayerfully studied. The side texts to be studied with the questions are inclosed in parenthesis. While it is not expected that these will be studied as diligently as the other texts, we trust that no student will pass them by without due attention.

LESSON I.—THE SERVICES OF THE SANCTUARY.

A Transfer of Sins.

July 6, 1901.

1. What were connected with the worldly sanctuary?
Heb. 9:1.

2. Who performed this service? Whose service was it?
Verse 6.

3. On whose behalf was it performed? Verse 7; chapter 7:27.

4. Of what was the service of the earthly priest a type or shadow? Heb. 8:4, 5.

The surplus donations for the present quarter will be used in the most needy foreign fields.