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SABBATH-SCHOOL

LESSON QUARTERLY

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Sabbath - School Worker

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Sabbath-School Lessons

A Synopsis of Present Truth

Senior Division

Fourth Quarter, 1907

LESSON I.—Creation by the Word of the Lord.

OCTOBER 5, 1907.

Questions.

1. By what agency was the work of creation performed? Ps. 33:6. Note 1.
2. How did the work proceed, and with what results? Ps. 33:9. Note 2.
3. Give examples in the narrative of Genesis. See Gen. 1:3, 6, etc.
4. What is said of the power and efficiency of the Lord's word? Heb. 4:12. Note 3.

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

5. What statement concerning creation is made in Ps. 148:5?

6. What is said of the power and wisdom exercised in the work of creation? Jer. 10:12.

7. Did the new creation represent the perfect will of God? Ps. 135:6.

8. What will the Lord's word do when hidden in the heart? Ps. 119:11. Note 4.

9. What is said of the character of the Lord's word? Ps. 12:6.

10. What does the apostle say concerning the nature of God's word? 1 Peter 1:23. What does it accomplish for the believer? Acts 20:32.

11. What effect does this living word have upon the mind and life of those who believe? 1 Thess. 2:13.

12. How highly has the Lord exalted His word? Ps. 138:2.

13. How enduring is the word of the Lord? Matt. 24:35.

14. What is said to be impossible with God? Heb. 6:17, 18.

15. How many things are upheld by this word? Heb. 1:3.

16. What is said concerning the certainty of the words spoken by the Lord? Isa. 55:10, 11.

Notes.

1. An absolute Creator must be able to bring into being that which before was non-existent. Thus the apostle says, "The worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." Heb. 11:3, A. R. V.

The needs of the cause of God are world-wide.

2. God said, "Let there be light," and there was light. The decree of the Lord, "Let there be," in each step in creation made it so.

3. God's Spirit invariably accompanies His word, so that Jesus could say of that which He declared, "The words that I speak unto you, they are spirit and they are life." John 6:63. In creation it is said, "the Spirit of God moved upon ["was brooding upon," margin, A. R. V.] the face of the waters." Thus "God said, Let the waters swarm with swarms of living creatures." "And God created the great sea-monsters, and every living creature that moveth, wherein the waters swarmed, after their kind." Gen 1:2, 20, 21, A. R. V.

4. Those who meditate upon God's word day and night, become imbued with the Spirit in the word and are thereby kept from transgression.

LESSON II.—*The Sabbath of the Creator.*

OCTOBER 12, 1907.

Questions.

1. After creating our world and all that pertains to it in six days, what was done to complete the week? Gen. 2:1, 2. Note 1.

2. What was the second act of the Creator with reference to the seventh day? Gen. 2:3. Note 2.

3. For whom did the Lord make the Sabbath? Mark 2:27.

4. Since the Sabbath was made for man, what therefore is man's duty regarding it? Ex. 20:8.

5. During how many days of each week may work be done? Ex. 20:9.

6. Why are we commanded to abstain from work on the seventh day? Ex. 20:10, 11. Note 3.

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

7. What holy relation between God and His people is indicated by their obedience to the Sabbath commandment? Eze. 20:20. Note 4.

8. What in the heart of many of God's professed people, caused them to profane the Sabbath day? Eze. 20:24.

9. What gracious promise does the Lord make to those who sacredly observe the Sabbath? Isa. 58:13, 14. Note 5.

10. When does the Sabbath begin? When does it end? Lev. 23:32, last part.

11. What marks the beginning and the ending of each day? Mark 1:32. Note 6.

12. What was Christ's custom with reference to the Sabbath day? Luke 4:16.

13. Upon what day of the week does the Sabbath come? Mark 16:1, 2.

14. With what sacredness did the Christian women who had been with Jesus during His ministry regard the Sabbath of the Lord? Luke 23:55, 56.

15. What day of the week follows the Sabbath "according to the commandment"? Luke 24:1.

16. What was Paul's custom regarding the Sabbath? Acts 17:1-3; 18:4.

17. What was he doing at Corinth during the six working-days? Acts 18:1-3.

Notes.

1. Dr. Adam Clarke says, in his comments on Gen. 2:2, "It is worthy of notice that the Septuagint, the Syriac, and the Samaritan, read the *sixth* day instead of the seventh; and this should

Prayerfully consider the unentered fields.

be considered the genuine reading, which appears from these versions to have been originally that of the Hebrew text."

2. "The blessing and sanctification of the seventh day were because that God had rested upon it. His resting upon it, then, was to lay the foundation for blessing and sanctifying the day." —"*Andrew's History of the Sabbath*," page 15.

3. The Sabbath commandment is very definite. It relates to a definite day and gives the reasons why this particular day should be observed. The day to be kept holy is the seventh day which God made holy by resting upon it and placing His blessing upon that day.

4. The Sabbath was designed that man might have a perpetual, weekly reminder of the power of God to create the world, and therefore His power and ability to sanctify and save the believer. The Sabbath is a sign of sanctification which the Lord has given to His people.

5. The heritage of Jacob spoken of in this text is a part in the new earth—a share with the redeemed people of God in the eternal kingdom.

6. At the time when Christ was on the earth the Pharisees thought it wrong to heal the afflicted on the Sabbath day. They therefore waited till the setting of the sun, or closing of the Sabbath, before bringing the sick to Jesus to be healed.

LESSON III.—*The Sure Word of Prophecy—The Great Prophetic Image.*

OCTOBER 19, 1907.

Questions.

1. What great outline of the world's history was given to Nebuchadnezzar in a dream? Dan. 2:31-35.

2. After describing to the king the form and parts of this wonderful image, what does the prophet say he will do? Verse 36.

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

3. What was represented by the head of gold? Verses 37, 38.

4. What is said of the second kingdom? Verse 39.

5. What is predicted of the third kingdom and its extensive dominion? Verse 39, last part.

6. What is the interpretation given of the fourth and last of these kingdoms? Verse 40.

7. Of what were the feet composed? What did this symbolize? Verses 41-43.

8. What became of the image? Verses 34, 35.

9. What glorious kingdom is to take the place occupied by these earthly kingdoms? How strong will it become? How long shall it endure? Verse 44.

10. What promise did the Saviour once make to some of His disciples? Mark 9:1.

11. How did He illustrate His meaning, and show to them the nature and glory of His kingdom? Verse 2.

12. In the transfiguration, what is said of the glory? Verse 3.

13. Who from heaven conversed with Jesus? Verse 4.

14. What does the narrative say of a bright cloud and a voice speaking out of the cloud to the disciples? Matt. 17:5.

15. What does Peter, an eye-witness of this scene, say concerning the assurance thus given of the Lord's coming? 2 Peter 1:16-18.

16. What does Peter say is surer than eyesight? Verse 19. Note.

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

Note.

Our eyes may deceive us, and our ears may fail to correctly understand, but the prophetic word is infallible and will surely be fulfilled. It is more certain than the seeing of the eyes, or the hearing of the ears, for it can not fail. Prophecy shines into a dark place, throwing light upon the future.

LESSON IV.—The Four Great Kingdoms of Daniel's Vision.

OCTOBER 26, 1907.

Questions.

1. What was given to Daniel in the first year of Belshazzar? What did he do with the dream? Dan. 7:1.

2. What did the prophet behold in vision? Verses 2, 3. Note 1.

3. In the interpretation of the vision, what did the angel say was denoted by the symbols used? Verse 17.

4. What was the first symbol seen? Verse 4. Note 2.

5. How is the second symbol of the vision described? Verse 5. Note 3.

6. Describe the third symbol. Verse 6. Note 4.

7. Describe the fourth symbol. Verse 7. Note 5.

8. What anxious inquiry did the prophet make concerning this beast? Verse 19.

9. What direct answer was received to this question? Verse 23.

10. What is said of its strength and disposition to destroy? Verse 7.

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

11. How much of the earth seemed to be devastated by this kingdom? Verse 23.

12. How many horns were seen upon the head of the fourth beast? Verse 7, last part.

13. What are these horns said to represent? Verse 24, first part.

14. Following the career of the little horn, what next did the prophet behold? Verse 26. Note 6.

15. What is then established, and where? Verse 27.

16. Who will have a place in this kingdom? 2 Peter 1:4-11.

Notes.

1. In prophecy winds denote war and strife (Jer. 25:32, 33), and sea or waters denote "multitudes, and nations, and tongues." Rev. 17:15. It was through the terrible scenes of war that nations were overturned, and kingdoms built up. The Lord said of His people, "I will scatter them with a whirlwind among the nations whom they knew not." Zech. 7:14.

2. The kingdom symbolized by the lion with eagle's wings is Babylon. In the second chapter this same universal kingdom was represented by the head of gold. Babylon was founded by Nimrod, of whom it is written, "Also Cush begat Nimrod, who was the first to be a despot in the earth. He was an overbearing tyrant in Jehovah's sight; wherefore the saying, Even as Nimrod the overbearing tyrant in Jehovah's sight." Gen. 10:8, 9. (Spurrel's translation.) This kingdom came into the field of prophecy about B. C. 606. Habakkuk, speaking of Babylon, says, "They shall fly as the eagle that hasteth to eat." Chap. 1:8. The plucking of the wings, and receiving a man's heart, doubtless denotes its loss of bravery and final downfall.

3. The second great beast, the bear with three ribs in its mouth, corresponds to the breast and arms of silver in the dream recorded in Daniel 2, and symbolizes the kingdom of Media and Persia. This kingdom is mentioned by name in Dan. 8:20. The bear raising itself up on one side represents the two lines of kings, with one, the Persian, becoming more prominent than the other.

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

4. The third beast is a symbol of the Grecian kingdom that conquered the Medes and Persians. The two wings on the lion being an indication of its rapidity in conquest, the four wings on the leopard must picture great haste in its warfare of conquest. This kingdom is represented in Dan. 8:5 by a swiftly running goat, which destroyed everything in its course.

5. Rome is symbolized by this nondescript beast. It bruised and conquered the Grecian empire. Gibbon, writing concerning the decline and fall of this empire, uses the following striking language, "The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome."

Another writer has said: "How accurately it answers to the beast before us! In the dread and terror which it inspired, and in its exceeding strength, the world has never seen its equal. It devoured as with iron teeth, and brake in pieces; and it ground the nations into the very dust beneath its brazen feet."—*U. Smith*.

The ten horns upon the head of this beast represent the ten divisions into which this kingdom was divided. These may be enumerated as follows: (1) Alemanni, (2) Ostrogoths, (3) Visigoths, (4) Franks, (5) Vandels, (6) Suevi, (7) Burgundians, (8) Heruli, (9) Anglo-Saxons, (10) Lombards. The period of what may appropriately be called the dissolution, or dismemberment, of the empire covered almost one hundred fifty years, from A. D. 351 to 485.

6. It is said, "As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time." Dan. 7:12. But with the dreadful and terrible beast it was not so. It, in its last and worst phase, was cast bodily into the burning flame, and consumed. See verse 11.

LESSON V.—*The Papacy, or Little Horn.*

NOVEMBER 2, 1907.

Questions.

1. While the prophet was considering in vision the ten horns of the fourth beast, what did he behold coming

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

up among them? How is this horn described? What is said of its work? Dan. 7:8.

2. Against whom did the little horn make war? Verse 21.

3. How long did it continue its wicked course? Verse 22. Note 1.

4. What is said of its treatment of the saints? Verse 25.

5. What is said of its words? How did it look? Verse 20.

6. What is its attitude toward the law of God? Verse 25. Note 2.

7. How long did its supremacy continue? Verse 25.

8. How does the apostle Paul speak of this power? By what titles does he refer to it? 2 Thess. 2:1-4.

9. How early was this apostasy working? Verses 6, 7.

10. What will be the final end of this power, and when? Verse 8.

11. What is said in this connection of Satan's final deceptions? Verses 9, 10.

12. If we reject the truth what will come upon us? Verses 11, 12.

13. What should be our daily prayer? Ps. 119:133, 134.

Notes.

1. The prophetic period referred to in verse 25 relates to, and covers the time of, papal supremacy, which began in A. D. 538, when the last of the three opposing powers (the Vandals, Heruli, and Ostrogoths) was plucked up. The Revelator says that this power was to continue for a "time, times, and half a time"

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

(Rev. 12:14), or forty-two months. Prophetic time is calculated on the basis of one day for a year (Num. 14:34; Eze. 4:3-6). As the period of papal supremacy began in 538 A. D., and was to continue for a time, times, and the dividing of time, or forty-two months, or three and a half years prophetic time, it would reach to 1798 A. D. Precisely at the termination of this period in A. D. 1798, General Berthier took the pope of Rome prisoner, and carried him to Valance, in France, where he died in exile.

2. The Papacy was to think to change, or think itself able to change, God's law. No human power could change the law of God.

LESSON VI.—*The Change of the Sabbath.*

NOVEMBER 9, 1907.

Questions.

1. What inspired statements are made concerning the enduring character of God's law? Ps. 111:7, 8; Matt. 5:17-19.

2. What did Jesus say regarding His obedience to His Father's commandments? John 15:10.

3. What does the Lord say of the unchangeable nature of His law and word? Ps. 89:34. Compare Deut. 4:12, 13.

4. Which day is the Sabbath "according to the commandment"? Ex. 20:8-11.

5. How long will the Sabbath remain unchanged? Ex. 31:16, 17; Isa. 66:22, 23.

6. What did the prophet see coming up among the ten horns of the fourth beast? Describe this symbol. Dan: 7:8. Note 1.

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

7. Concerning what did the prophet especially ask for an explanation? Dan. 7:19, 20.

8. What is said in reference to the work of this little-horn power? Dan. 7:25. Note 2.

9. In what way has this power thought to change the law of God? Note 3.

10. When was the first law enacted for the observance of Sunday? Note 4.

11. How many will follow this beast power? Rev. 13:8.

12. How may we know that we are servants of the Lord? Rom. 6:16; 1 John 2:3.

13. How may we know when others are not? Isa. 8:20.

14. What decision should all make without delay? 1 Kings 18:21; Joshua 24:15.

Notes.

1. This horn which plucked up three other horns in order to establish itself, represents Rome in its papal form. Surely no better symbol could have been chosen than this. Eyes like the eyes of a man, and a mouth which speaks blasphemous things, foreshadow with remarkable accuracy the shrewd, cunning, deceitful work of the man of sin.

2. The exceedingly wicked character of this power is set forth in the most forcible manner. He shall "speak great words against the Most High," and shall wear out His saints. Witness the blasphemous titles, such as "vicegerent of the Son of God," "another God upon earth," and the assumption of papal infallibility, etc. Concerning the persecuting character of this power, note the following:

"No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the Gospel, and opposing the corruptions of the

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

LESSON VII.—The Sanctuary.

NOVEMBER 16, 1907.

Questions.

1. Where in the Scriptures is the sanctuary first mentioned? Ex. 25:8.

2. According to what was Moses instructed to build the sanctuary? Verse 9.

3. Who were called to have charge of its construction? With what were they especially endowed for the work? Ex. 31:1-11. Note 1.

4. Describe the sanctuary built by Moses. See Note 2.

5. What instruction did the Lord give to Moses about following the pattern shown him in the mount? Ex. 25:40.

6. What was the purpose in building the earthly sanctuary? Ex. 25:8.

7. When did the Lord take possession of the sanctuary? In what manner was His presence shown? Ex. 40:33, 34.

8. What manifestation of glory was seen? Verses 35-38. Note 3.

9. Of what was this sanctuary and its ministrations a type? Heb. 8:4, 5; 9:9, 24.

10. Within what sanctuary does Christ, our High Priest, carry on His present ministry? Heb. 8:1, 2.

11. How many apartments were in the tabernacle

“The Advent message to the world in this generation”—our watchword.

erected by Moses? What were they called? Heb. 9: 2, 3, A. R. V.

12. What view of Christ's work in heaven was given to John? In which apartment was He? Rev. 1:12, 13. Note 4.

13. What else represented in the typical sanctuary was seen by John in the sanctuary in heaven? Rev. 8:3.

14. When the second apartment of the temple in heaven was opened, what was seen? Rev. 11:19. Note 5.

15. What has been given us that we might fully understand concerning the ministration of our High Priest? Heb. 8:4, 5.

16. What comforting assurance is given us concerning the nature of our High Priest? Heb. 2:14-17; 4:15.

17. What are we bidden to do? Heb. 4:16.

Notes.

1. The Lord does not leave without help those who are called to do an important work. Designing and preparing material for the sanctuary demanded wisdom from God, and it was given. Moses was also careful to tell the people of the choice the Lord had made of workmen, and also to inform them about how they had been qualified to do the work. This information gave the people confidence and secured their cooperation. See Ex. 35:30-35.

2. In Exodus, chapters 25 to 30, is found a detailed description of the sanctuary and its furniture. All should study those chapters. In brief, the tabernacle was an oblong building, thirty cubits in length, ten cubits wide, and ten cubits high. When pitched, it faced the east, so that the worshipers, on approaching it, always faced west, and had their backs toward the sun-rising. This building, which was placed inside of what was called the court, had boards for its sides and for the west end. It was divided into two apartments by a veil placed ten cubits from the west end, and was closed in front with a veil, or curtain. The first apartment was ten cubits wide and twenty cubits long. In this apartment was a golden altar, called the altar of incense.

Prayerfully consider the unentered fields.

On the south side stood the seven-branched candlestick with its seven lamps; on the north, the table of showbread. In the second apartment, or holy of holies, was placed the ark, which contained the law of God, covered by the mercy-seat, and overshadowed by the cherubim of glory.

3. The glory connected with the sanctuary was especially associated with the inner apartment, or the holy of holies. It was there that the sacred ark, containing the law of God, was deposited. At a later date, when the Philistines defeated Israel and took the ark of the Lord, it was said, "The glory is departed from Israel, for the ark of God is taken." 1 Sam. 4:22.

4. John had a view of the work of Christ in the heavenly sanctuary some sixty years after He had ascended to heaven. He was there seen ministering in the apartment which contained the seven lamps. This was the first apartment. See Ex. 40:24; Heb. 9:1, 2.

5. This view of the opening of the temple in heaven was at the time when the work of judgment commenced. A view is therefore given of that part of the sanctuary where the ark is, which contains the law of God. This law is the great rule of the judgment; by it the lives of all men are to be compared.

LESSON VIII.—*The Cleansing of the Sanctuary.*

NOVEMBER 23, 1907.

Questions.

1. What was done for the earthly sanctuary at the close of the year? Heb. 9:7, 25.

2. From what was the sanctuary cleansed? Lev. 16:16.

3. What other word is used as an equivalent for cleansing? Lev. 16:33, 34. Note 1.

4. When was the work of cleansing the sanctuary performed? Verses 29, 30. Note 2.

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

5. What offerings were made by the priests for themselves on the day of atonement? Verses 6, 14.

6. What disposition was made of the two goats which were chosen? Verses 7-10.

7. What was done with the Lord's goat? Where was its blood offered? For what purpose? Verses 15, 16.

8. After the sprinkling of the blood within the veil, upon the mercy-seat, what was done? Verses 20, 21.

9. What did the scapegoat bear away from the sanctuary? Where did he go? Verse 22. Note 3.

10. What had now been done for the sanctuary? Where were the sins which had been confessed during the entire yearly round of service?

11. Unto what did this serve? Heb. 8:1, 2.

12. Is it necessary that the heavenly sanctuary be cleansed? Heb. 9:23.

13. When is the heavenly sanctuary to be cleansed? Dan. 8:14.

14. Could the sacrifices offered by the Levitical priests actually take away sins? Heb. 9:8-10.

15. What offering does suffice? Heb. 9:11-14.

16. How is it that Christ has become the Mediator of the new covenant? For whom does He mediate? Is He your Mediator? Heb. 9:15. Note 4.

Notes.

1. To cleanse from sin was in the type to make an atonement for sin. The word atonement signifies at-one-ment. The person whose sins are atoned for, is "at-one" with the Lord.

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

2. The people brought their offerings to the sanctuary during the entire year till the day of atonement, or the tenth day of the seventh month. Those making offerings day after day confessed their sins upon the head of the sacrifices. The offering thus consecrated was then slain, and the priest did with it according to prescribed rites in each case. In some instances the blood was taken into the sanctuary, and the body was "burned without the camp." In other cases some of the blood was sprinkled on the horns of the altar of burnt-offerings, and the remainder poured out at the bottom of the same altar. The sins thus confessed are represented as defiling the sanctuary. They were lodged there until the day of atonement, when the sanctuary was cleansed.

3. The goat chosen by lot as the Lord's goat, represents Christ. The scapegoat represents Satan. See Lev. 16:8, margin, "Azazel." This is an ancient name for Satan among Eastern peoples. As the Lord's goat was slain, and its blood offered in the typical sanctuary for the sins of the people, so was Christ slain, and His blood is offered in the true sanctuary for the sins of the people. All the sins which had been confessed in connection with the sanctuary service during the entire year, were, at the close of the typical day of atonement, laid upon the head of the scapegoat, which was sent by the hand of a fit man into the wilderness to perish. This also meets its fulfilment in the antitype. Christ is our High Priest. Through the merits of His blood those who confess their sins are redeemed and washed from all sin. As the closing act in His work of cleansing the sanctuary, He will lay these sins for which He has atoned upon the head of their originator—Satan. He will carry them, not as a Saviour, but as a scapegoat from the sanctuary into the wilderness—the earth in its chaotic condition—to be destroyed when the Lord cleanses the earth by fire from all sin.

4. Christ in His sacrifice died for all. He is as a lamb slain from the foundation of the world; therefore, every offering made by faith from the beginning of the world until the death of Christ was made as an expression of faith in the one great offering for sins. That offering is the offering of Christ, made without the gate (Heb. 13:11, 12). He is now making the true atonement in the real sanctuary in heaven by virtue of His own blood. He makes the atonement for the transgressions of all believers under both the old and the new covenant.

The needs of the cause of God are world-wide.

LESSON IX.—The 2300 Days.

NOVEMBER 30, 1907.

Questions.

1. When did the heavenly visitants, to whom the prophet listened in vision, say the sanctuary would be cleansed? Dan. 8:14. Note 1.

2. Who was appointed to make Daniel understand the vision? Verse 16. Note 2.

3. Was the vision fully explained to the prophet at this time? Verse 27.

4. How did Daniel search for light? Dan. 9:1-3. Note 3.

5. In response to his earnest petitions, who was sent to him with light? Verses 20-23. What was he told to consider? Note 4.

6. How did Gabriel begin his explanation of the vision? Verses 24-27.

7. From what event are the 2300 days to date? Verse 25.

8. When did the decree to fully restore and build Jerusalem go forth? Note 5.

9. When was the Messiah to appear? Verses 25, 26. Note 6.

10. What did the angel say would be accomplished during the remaining week of the seventy? Verse 27.

11. What occurred in the temple when the true Lamb was offered? Matt. 27:50, 51. Note 7.

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

12. How were the remaining three and one-half years fulfilled? Heb. 2:3.

13. When did the days end? Note 8.

14. What message announcing the beginning of the judgment, or ending of the 2300 days, was to be proclaimed? Rev. 14:6, 7.

15. When the work in the heavenly sanctuary is finished, what solemn decree will go forth? Rev. 22:11.

16. Who will be able to stand in that day? Psalm 15.

Notes.

1. As the earthly sanctuary was cleansed each year, this must refer to the heavenly sanctuary, which was to be cleansed at the end of twenty-three hundred days, or years.

2. It was Michael, the Son of God, who commissioned Gabriel to make Daniel understand the vision. Compare Dan. 8:16 with chap. 10:13, 21.

3. By carefully reading chapter 8, which contains this vision and the interpretation so far as given by the angel, it will be seen that all was fully explained except the part referring to the time when the sanctuary would be cleansed. Daniel sought diligently by prayer and confession of sin for further light.

4. When the angel came to Daniel, he bade him "understand the vision." He then began at once to explain that part of the vision of the previous chapter which was left unexplained; *viz.*, the 2300 days.

5. The Lord has chosen in prophecy to use a day to represent a year. See Num. 14:34; Eze. 4:4, 5; also with Dan. 7:25 compare Rev. 12:6, 14; 13:5. The twenty-three hundred days therefore cover a period of twenty-three hundred years.

This period began B. C. 457, when the full decree regarding the building and restoration of Jerusalem went forth. It therefore ends A. D. 1844.

6. Sixty-nine weeks, or 483 full years from B. C. 457, when the full decree to restore and build Jerusalem went forth (Ezra 7), bring us to A. D. 27. At this very time Jesus was baptized and anointed by the Holy Spirit for His work. Matt. 3:13-17; Acts 10:38. After His baptism, He went forth throughout Galilee preaching and saying, "The time is fulfilled." Mark 1:15.

Prayerfully consider the unentered fields.

He no doubt referred to the prophetic time, and to the very prophecy we are now studying.

7. "When the loud cry, 'It is finished,' came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the shekinah had dwelt. Here God had manifested His glory above the mercy-seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. The most holy place of the earthly sanctuary is no longer sacred.

"All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nervous hand, and the lamb escapes. Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers, There is now an end to all sacrifices and offerings for sin."—"*Desire of Ages*," pp. 908, 909, *Trade Edition*.

8. As the seventy weeks, or four hundred ninety days, literal years, were allotted to the Jews, and the covenant was to be confirmed with the Jews for one week, the work of Jesus was largely devoted to them. He was baptized at the age of thirty. His ministry began in A. D. 27, and continued till A. D. 31, when He was crucified in the middle of the covenant week. The remaining three and one-half years of the seventy weeks were used by the disciples of Christ in preaching the Gospel to the Jews. When this time was fulfilled, the Jews having rejected the Gospel, they went everywhere preaching the word. Thus the first 490 of the 2300 years reached to A. D. 34, when the Gospel began to be given to the Gentiles.

By subtracting the 490 years from the 2300 years, there remain 1810 years of the 2300 years this side of A. D. 34. Adding

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

the 1810 to A. D. 34, brings us to A. D. 1844. The tenth day of the seventh month (Lev. 23:26-32), which fell in 1844 on October 22, marked the beginning of the work of cleansing the sanctuary, or work of the judgment. Since this date Jesus, our great High Priest, has been ministering in the second apartment, finishing His work for man. When His work shall close there, probation for man will be finished. The following diagram will assist in the study of the 2300 days time period:

2300 days or years. Dan. 8:14.

456½ B. C., or 457 B. C.	70 weeks—490 years								1844 A. D.	
	7 weeks 49 years		27 A. D.		1 week		34 A. D.			Judgment
	62 weeks		434 years		7 years		1810 years			
	70	7	62	49	483	27	2300	1810		
<u>7</u>	<u>7</u>	<u>7</u>	<u>434</u>	<u>456½</u>	<u>7</u>	<u>490</u>	<u>34</u>			
490	49	434	483	26½	34	1810	1844			

LESSON X.—God's Law and Its Relation to the Sanctuary.

DECEMBER 7, 1907.

Questions.

1. What did the Lord make known with audible voice to all the people? Ex. 20:1-17.

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

2. Upon what was the law written? Ex. 24:12.
3. How was it written? Ex. 31:18.
4. Where was it placed? Deut. 10:3-5.
5. What intervened between the law and the people? Ex. 25:17-21. Note 1.
6. What only was in the ark beneath the mercy-seat? 1 Kings 8:6, 9.
7. Where in the sanctuary did the Lord meet with His servants to commune with them? Ex. 25:21, 22.
8. Why should the law of God rest beneath the mercy-seat? Ps. 103:8-11.
9. What is the character of the law? Ps. 19:7. Note 2.
10. What has the law to do with sin? 1 John 3:4.
11. How many have sinned? Rom. 3:23.
12. What contrast does the apostle mention as existing between man and the law of God? Rom. 7:14; 8:7.
13. Who may have pardon from sin, and how? Heb. 7:24, 25.
14. In what does a good man delight? Ps. 1:2.
15. What will be the character of those who delight in the law of God? Rom. 7:12.

Notes.

1. "It has been Satan's purpose to divorce mercy from truth and justice. He sought to prove that the righteousness of God's law is an enemy to peace. But Christ shows that in God's plan they are indissolubly joined together; the one can not exist without the other. 'Mercy and truth are met together; righteousness and peace have kissed each other.'"—"*Desire of Ages*," page 916, *Trade Edition*.

2. Since the law of the Lord is perfect, any departure from its

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precepts is sin. To change it would destroy its perfection; therefore, any attempted change is a transgression of it.

“In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints’ prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father.”—“*Early Writings*,” page 26.

LESSON XI.—*The First Advent of Christ.*

DECEMBER 14, 1907.

Questions.

1. What promise of a Saviour did the Lord make to His people? Isa. 9:6. What was to rest upon Him? By what names was He to be called?
2. When was He born? Gal. 4:4. Note 1.
3. What prophecy was given concerning the place of His birth? Micah 5:2. Compare Luke 2:1-7. Note 2.
4. What was foretold concerning the one who should bear Him? Isa. 7:14. Compare Luke 1:34, 35.
5. What was said regarding His betrayal? Zech. 11:12, 13. Compare Matt. 26:15; 27:3-7.
6. What words spoken on the cross were a fulfilment of prophecy? Ps. 22:1. Compare Matt. 27:46.

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

7. What was foretold concerning the manner of His death? Ps. 22:16.

8. What was foretold regarding His raiment? Ps. 22:18. Compare Matt. 27:35.

9. What did the prophet say they would give Him to drink? Ps. 69:21. Compare John 19:28, 29.

10. What recognition and worship did Christ receive by the heavenly angels when born? Luke 2:8-14; Heb. 1:6.

11. What was the lowly place of His birth? Luke 2:15, 16.

12. What is said concerning His preexistence? Micah 5:2; John 17:5.

13. By whom were all things created? John 1:2, 3.

14. What moved the Father to give His only Son to die? John 3:16.

15. What led Jesus to give His life for sinners? 1 Tim. 1:15; John 10:10.

Notes.

1. The definite time for Christ's manifestation as the Messiah had been foretold by Daniel the prophet. Dan. 9:24-27. The nations were sitting in darkness, and but few persons understood the prophecies. Yet some in different nations were looking for the Messiah to make His appearance.

2. "As in old time, Cyrus was called to the throne of the world's empire that he might set free the captives of the Lord, so Cæsar Augustus is made the agent for the fulfilment of God's purpose in bringing the mother of Jesus to Bethlehem. She is of the lineage of David, and the Son of David must be born in David's city."—"Desire of Ages," page 46, Trade Edition.

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LESSON XII.—Christ Offered for Sin.

DECEMBER 21, 1907.

Questions.

1. What was the mission of Jesus to this world? Luke 19: 10.
2. What shameful treatment did He meet? What was laid upon Him? Isa. 53: 5. Note 1.
3. What was He to bear? Verse 4.
4. What is our condition by nature? What, for us, was laid upon Him? Verse 6.
5. When afflicted what did He do? Isa. 53: 7; 1 Peter 2: 21-23.
6. What did He bear on the tree? By what are we healed? 1 Peter 2: 24.
7. How much did Jesus give up to save man? Why? 2 Cor. 8: 9.
8. How complete was the sacrifice made? Phil. 2: 5-8.
9. Having made Himself of no reputation, how highly has He been exalted? Verses 9-11.
10. Describe His struggle in Gethsemane. Matt. 26: 36-44.
11. How great was His agony beneath the load of sin? Luke 22: 41-44. Note 2.
12. As Jesus was nailed to the cross, what prayer did He utter? Luke 23: 34. Note 3.
13. How did nature show sympathy with her suffering Lord? Verses 44, 45. Note 4.

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

14. With what pathetic words of sorrow did Jesus cry to the Father? Matt. 27:46.

15. How did this dark scene of anguish finally close? Luke 23:46. Note 5.

Notes.

1. Jesus came "to make reconciliation for iniquity." Dan. 9:24. His mission was to save sinners. He became a servant and gave His life to ransom many. Matt. 20:28. By sin man had forfeited life. He took our place, and made Himself an offering for sin. The stroke that belonged on us, He voluntarily took upon Himself.

2. "Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life. He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression. And He will not turn from His mission. He will become the propitiation of a race that has willed to sin. His prayer now breathes only submission: 'If this cup may not pass away from Me, except I drink it, Thy will be done.'"—"*Desire of Ages*," pages 826, 827.

3. "All heaven was filled with wonder when the prayer of Christ was offered in the midst of His terrible suffering—'Father, forgive them; for they know not what they do.' Yet there stood men formed in the image of God, joining to crush out the life of His only-begotten Son. What a sight for the heavenly universe!"—"*Desire of Ages*," page 913.

4. "With amazement angels witnessed the Saviour's despairing agony. The hosts of heaven veiled their faces from the fearful sight. Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at

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

midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. "There was darkness over all the land until the ninth hour." There was no eclipse or other natural cause for this darkness, which was as deep as midnight, without moon or stars. It was a miraculous testimony given by God that the faith of after-generations might be confirmed."—"*Desire of Ages*," pages 904, 905.

5. To save the lost, Christ must die without the presence of the Father to comfort Him. In this respect, He died as the lost sinner will die. "He trod the winepress alone." But the Father was not far away. "In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed."—"*Desire of Ages*," page 905.

LESSON XIII.—Resurrection, Ascension, and Heavenly Ministration, of Christ.

DECEMBER 28, 1907.

Questions.

1. After Jesus had expired on the cross, what was done with His body? Mark 15: 42-46.
2. What prediction had been made regarding His resurrection? Matt. 16: 21.
3. What could not death do? Acts 2: 24. Note 1.
4. How and when did Jesus come forth from the tomb? Matt. 28: 1-6; Mark 16: 1-6.
5. What are some of the evidences offered to prove the certainty of His resurrection? 1 Cor. 15: 5-8.
6. Who among the dead were resurrected when Christ arose? What did they do? Matt. 27: 51-53. Note 2.
7. How long did Jesus remain on earth after His

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

resurrection? What are some of the things which He did during this time? Acts 1:1-3.

8. What work did He assign to His disciples? How were they to be enabled to accomplish it? Luke 24:46-49. Acts 1:8. Note 3.

9. To what place did He lead His disciples preparatory to His ascension? Luke 24:50.

10. While He was speaking what came to pass? Verses 51, 52.

11. Who from our world ascended with Him? Eph. 4:8, margin; Ps. 68:17, 18. Note 4.

12. Where is Christ now? What office does He fill? Heb. 8:1, 2.

13. What is He now doing for humanity? Heb. 9:24.

14. To what extent can He save? Heb. 7:24, 25.

15. What kind of a priest have we now? What are we exhorted to do? Heb. 4:14-16.

Notes.

1. Christ could not be holden by death because He was the Prince of Life. Acts 3:15. Death could not retain dominion because the eternal Spirit had power over Him. Rom. 8:11. Death could not hold Him because His righteousness is life. Rom. 8:10. And as surely as Christ arose from the dead, so certainly will all the dead who belong to Him come forth from their graves.

2. "As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with him. They were those who had been colaborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead. . . . These went into the city and appeared unto many, declaring, Christ has risen from the dead, and we be risen with Him."—"*Desire of Ages*," pages 943, 944.

3. The work of teaching the Gospel to the people of this

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

world is still in progress, and the injunction to pray for the Holy Spirit is yet an imperative need. "The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result, but the 'latter rain' will be more abundant. All who consecrate soul, body, and spirit, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls."—"*Desire of Ages*," page 993.

4. It was appropriate that the Redeemer should take some of the trophies of His victory to heaven with Him when He ascended. Those who came out of their graves when He arose were representatives of His kingdom, who had lived in different ages of the world. Rev. 5:9, 10.

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