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Topical Bible Studies

SENIOR DIVISION FIRST QUARTER

1918

Lesson 1—The One Mediator

JANUARY 5, 1918

DAILY STUDY OUTLINE

Sabbath ...Read "Patriarchs and Prophets," pages
34, 44, 45; "Desire of Ages," pages
171, 172.

SundayJesus Christ, the Mediator Ques. 1-3
MondayChrist as Creator Ques. 4, 5
Tuesday ...Creation of man Ques. 6, 7
Wednesday.Image of God restored to man Ques. 8-11
Thursday ..Necessity of a new birth Ques. 12-14
FridayReview the lesson.

Questions

1. Through whom is every revelation of God the Father made? Matt. 11:27. Note 1.
2. What testimony is borne concerning the one Lord, Jesus Christ? 1 Cor. 8:6. Note 2.
3. Who was the divine agent in the creation? John 1:1, 3. Note 3.
4. In what more particular statement is the agency of the Son in creation set forth? Col. 1:16.
5. How dependent is creation upon the ministry of the Son? Verse 17. Compare Heb. 1:3. Note 4.
6. In whose image was man originally created? Gen. 1:27.
7. After Adam had sinned, in whose image were his descendants begotten? Gen. 5:3.
8. What promise of the restoration of the image of God has been made? 1 Cor. 15:49.
9. By what process is this restoration effected? Eph. 2:10.

10. In what other statements is the same truth taught? Gal. 6:15; 2 Cor. 5:17. Note 5.

11. Who acts as mediator in this creative work by which the image of God is restored in man? 1 Tim. 2:5. Note 6.

12. In what language is the original creation represented as a birth? Ps. 90:1, 2. Note 7.

13. In what teaching did Jesus emphasize the necessity of a new birth? John 3:3. Note 8.

14. Through what agency is this new birth effected? 1 Peter 1:23. Note 9.

Notes

1. Only the eternal Son, one with the Father, could reveal God. The Son is "the image of the invisible God."

2. All things and all beings owe their existence to the working of God through Jesus Christ.

3. The Word who "was God" is the eternal Son. Rev. 19:11-13. Compare Heb. 1:2.

4. By virtue of His personal relation to the Father, the Son of God was the agent through whom the original act of creation was performed, and the mediatorial principle is inherent in the very nature of His being. He was and is the mediator between the Father and all His created works.

"The restriction of the thought of mediatorship and sacrifice to the gracious intervention of the eternal Son on behalf of fallen and sinful man has narrowed and thrown out of its proper proportion our thought of the dignity and the glory of the Son, and of the grandeur of His work. . . . The standing truth, that, from the first instant of creation, there has been a mediator between the Father and creation, one through whom, necessarily, creation came into being, renders it easier for us to apprehend alike the necessity, and (such is the love of God) the probability, of an atoning mediator who should undo the mischief of sin; and, this being so, the impossibility that it can be any other than the uncreated mediator, through whom and for whom were all things made, the eternal Son."—"The One Mediator," P. G. Medd, page 69.

"We use the term 'mediator' . . . in its strictly proper and derivative meaning of 'one who is a means of intercourse between two other parties, and through whom action passes from either to other,' a meaning much wider than its too commonly restricted application to Christ as the atoning and reconciling mediator between man, as fallen and sinful, and

God his maker. Mediation in this latter sense, as exercised by the eternal Son, however specially necessary and unspeakably precious, is still a part of a larger whole. It is a special function of a larger office, a result of a wider mediatorial relation in which He stands to unfallen as well as to fallen natures, indeed, to all created existence."—*Id.*, page 19.

5. In both of these texts, the margin of the Revised Version suggests "creation" in place of "creature."

6. The eternal Son, our Lord Jesus Christ, who was the mediator in the original creation, is necessarily the mediator in the new creation. Only He who mediated in the material creation can be the mediator in the spiritual creation, since both require the same manifestation of the same infinite power. This excludes all created beings from acting in a mediatorial capacity, and is an all-sufficient answer to the claims in behalf of the Roman Catholic priesthood.

7. Instead of "hadst formed" in verse 2, the margin of the Revised Version suggests "gavest birth to." Another translation reads, "Before the mountains were born."

8. Compare 1 Cor. 15:8, where the apostle Paul speaks of himself as "one born out of due time."

9. The word was the channel through which the eternal Son revealed the power for the original creation, or birth (Ps. 33:6, 9); and through the same word, the same Son reveals the same power for the new creation, or birth.

This lesson teaches that—

1. There is only one mediator.
2. That mediator is the eternal Son of God.
3. The mediatorial work of the Son in the gospel is a necessary consequence of His wider mediatorial relationship to the Father in respect to all things.
4. The success of the Son as mediator in creating and upholding all things is the guarantee of His success in re-creating and upholding fallen man.
5. Any system of human mediation—such as the Roman Catholic priesthood—is a counterfeit of the true, and cannot accomplish the necessary work—a new creation.

Lesson 2—Our Great High Priest

JANUARY 12, 1918

DAILY STUDY OUTLINE

Sabbath ...	Read "Patriarchs and Prophets," pages 356-358; Hebrews 5, 7, 8.	
Sunday	Our High Priest	Ques. 1-4
Monday	The eternal priesthood	Ques. 5-8
Tuesday ...	Intercessory work of our High Priest..	Ques. 9-11
Wednesday ..	"Mediator of a better covenant".....	Ques. 12, 13
Thursday ...	Hold fast our heritage of priesthood...	Ques. 14, 15
Friday	Review the lesson.	

Questions

1. How are sonship and priesthood connected in the inspired interpretation of the sanctuary and its services? Heb. 5: 5, 6. Note 1.

2. What change in the order of the being of the Son



of God was necessary in order that He might act as priest in behalf of the human family? Heb. 2: 17. Note 2.

3. In what statement is it distinctly declared that the Son of God is now our High Priest? Heb. 4: 14.

4. What experience renders this Priest sympathetic with the tempted and tried? Verse 15.

5. What is one marked difference between the Levitical priesthood and the priesthood of the Son of God? Heb. 7: 16.

6. What is another difference? Verse 21.

7. What position does Jesus as priest now fill? Verse 22.

8. In what most important respect does our High Priest differ from the typical priests? Verses 23, 24.

9. What blessing comes as a consequence of His deathless life? Verse 25.

10. What general description is given of the Son of God as priest? Verses 26-28.

11. Where does our High Priest carry forward His ministry? Heb. 8: 1, 2.

12. Of what is He the mediator? Verse 6; Heb. 9: 15.

13. What is accomplished through His mediation of this covenant? Heb. 8: 10. Note 3.

14. In view of the sacrifice of Christ, and His work as priest, what are we exhorted to do? Heb. 10: 19-22. Note 4.

15. What privilege is conferred upon all sinners through the work of our great High Priest? Rev. 1: 5, 6. Note 5.

Notes

1. The relation is a necessary one. Only He who was Himself the Son of God could, by His ministry as priest, restore the privilege of sonship to those who had lost it. See Gal. 4: 4, 5.

"In the early beginnings of human history and under the earliest dispensations, priesthood was connected with primogeniture. The first-born was the priest. This primeval ordinance was the earthly and human reflection of the divine prerogative of the Son of God."—"The One Mediator," P. G. Medd, page 71.

In the first chapter of the epistle to the Hebrews, the book especially devoted to the exposition of the priesthood, the exalted nature of the Son of God is set forth as furnishing the root idea of His office as priest. Heb. 1: 2, 5, 8.

2. The Son of God became the Son of man. Divinity and humanity met in Him, and He thus formed the meeting place between God and man.

3. It is interesting to notice that through the mediation of the eternal Son, before sin came into the world, the original creation was accomplished by means of ten creative commandments. Gen. 1: 3, 6, 9, 11, 14, 20, 22, 24, 26, 28. Man, who was created in the image of God, lost that image through

disobedience. Through the mediatorial work of the same eternal Son as High Priest, the image of God is restored in man by the writing of the Ten Commandments upon his heart, which became "the law of the spirit of life in Christ Jesus."

4. The ministry of Christ, the eternal Son, in the heavenly sanctuary opens the way for those who have been separated from God by sin to draw near to Him. Compare Eph. 2:13.

Christ declared Himself to be "the way." Through His mediatorial relation to God the Father, He is God's way out to all that is outside of Himself; through His mediatorial relation to man, He is the "new and living way" for man back to God.

5. One of the fundamental doctrines of Protestantism is the priesthood of all believers as opposed to the priestly caste in the Roman Catholic Church.

Lesson 3—The Advocate with the Father

JANUARY 19, 1918

DAILY STUDY OUTLINE

Sabbath ...Read "Great Controversy," pages 416, 420, 482, 483; "Steps to Christ," pages 58-60.

SundayJesus Christ, our Advocate Ques. 1, 2

MondayOur Advocate interceding for us Ques. 3, 4

Tuesday ...A guilty world Ques. 5-7

Wednesday .Redemption through Christ Ques. 8-10

Thursday ..An invitation to the wicked Ques. 11-13

FridayReview the lesson.

Questions

1. What mighty Helper has been provided for those who may fall into sin? 1 John 2:1.

2. What is this Helper declared to be? Verse 2. Note 1.

3. To what work does our Advocate in the heavenly sanctuary devote Himself? Heb. 9:24.

4. In what other language is this same truth stated? Rom. 8:34. Note 2.

5. As the result of sin, what verdict does the law pronounce upon "all the world"? Rom. 3:19.

6. What is required, but cannot be conferred, by the law? Gal. 2:21.

7. What prophecy teaches that there would be an advocate or priest upon the throne to administer the law? Zech. 6: 12, 13.

8. What price has been paid in order to redeem us from the curse of the law? 1 Peter 1: 18, 19. Compare Acts 20: 28; Gal. 3: 13.

9. How will the righteousness required by the law be applied? Rom. 3: 24, 25.

10. On what basis are we invited to come into court to answer before a broken law? Isa. 1: 18. Note 3.

11. What is required in order to escape condemnation? John 5: 24. Compare John 3: 18 and Rom. 8: 1.

12. What will be the result in the case of those who do not accept the services of the heavenly Advocate? Nahum 1: 3.

13. What gracious offer is still extended? Isa. 55: 7.

Notes

1. That the advocate with the Father is Jesus, our great High Priest, is plain from the following considerations: the advocate is our propitiation for sin; the Son of God is the propitiation (1 John 4: 10); the Son became "a merciful and faithful High Priest" in order that He might "make propitiation" for sin. The connection between the advocate and the priest is further indicated by the fact that the word rendered "propitiation" is the same as is used in the Septuagint version of the Old Testament for the mercy seat which formed the cover of the ark of the covenant.

2. It is "on the right hand of the throne of the majesty in the heavens" that our Advocate serves as minister of the heavenly sanctuary.

3. This call is phrased in legal language, as if in a court of justice. Compare "Let us come near together to judgment." Isa. 41: 1. Lowth's rendering of Isa. 1: 18 is, "Come on now, and let us plead together." It is the Advocate's encouragement to the sinner, who has no standing at court.

Lesson 4—The Sanctuary in the Wilderness— Its Construction and General Services

JANUARY 26, 1918

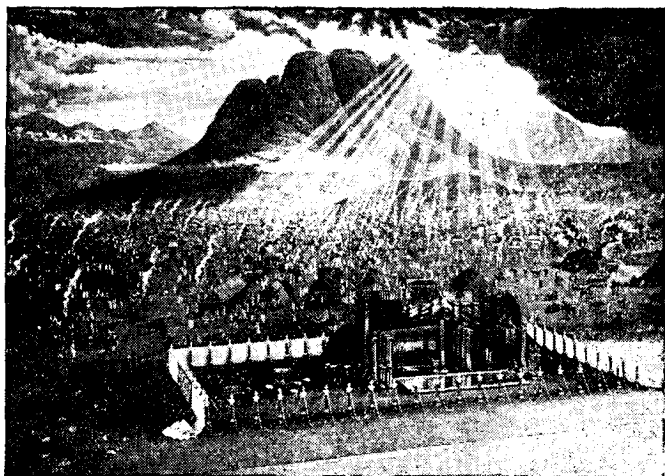
DAILY STUDY OUTLINE

Sabbath ...	Read Exodus 25; "Patriarchs and Prophets," chapter 30.	
Sunday	The purpose and pattern of the sanctuary	Ques. 1-3
Monday	Its dimensions and coverings	Ques. 4, 5
Tuesday ...	The ark of the testament, or testimony. Ques. 6, 7	
Wednesday .	Order and service in the first and second apartments	Ques. 8-11
Thursday ..	The day of atonement	Ques. 12-16
Friday	Review the lesson.	

Questions

1. For what purpose was the sanctuary built? Ex. 25: 8. Note 1.

2. What materials were required for its construction? Verses 1-7.



TABERNACLE AND COURT. SINAI AT THE BACK

3. According to what pattern was the earthly sanctuary made? Verses 9, 40; Heb. 8: 5.

4. What were the dimensions of the tabernacle, and how was it divided? Ex. 26: 15-23, 33; Heb. 9: 2, 3. Note 2.

5. What four coverings were provided for it? Ex. 26: 1, 7, 14.

6. Describe the ark. For what purpose was it made? Ex. 25: 10, 11, 17, 21. Note 3.

7. Where was the ark placed? Ex. 26: 33, 34.

8. What was put in the holy place? Ex. 40: 22-27. Note 4.

9. How often did the priests officiate in the first apartment and at the altar of burnt offering? Ex. 30: 1, 7, 8; Heb. 9: 6.

10. What daily service was performed by the priests? Ex. 29: 38, 39, 42; 30: 7, 8. Note 5.

11. How often did the high priest enter the most holy place? Heb. 9: 7. Note 6.

12. What yearly service did he perform? Ex. 30: 10; Lev. 16: 17, 18.

13. When did that occur, and what was that occasion called? Lev. 23: 27, 28.

14. Give a brief account of the ceremony performed that day. Lev. 16: 3-28.

15. What should be done for the people on that day? Verses 29-34.

16. To what did these daily and yearly services point? Heb. 8: 1, 2; Dan. 8: 14.

Notes

1. As is plainly shown by Ex. 25: 8, the term "sanctuary" signifies a holy or sacred place, a dwelling place for the Most High.

2. From these specifications, it is generally estimated that the tabernacle was three times as long as it was broad. The cubit is variously placed from eighteen to twenty-two inches. Taking the average of twenty inches would make the structure about fifty-five feet in length by one third that amount

in breadth, and the height equal to the width. The holy place was twice as large as the most holy place.

3. "The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner. Thus in the work of Christ for our redemption, symbolized by the sanctuary service, 'mercy and truth are met together; righteousness and peace have kissed each other.'"—"Patriarchs and Prophets," page 349.

4. "No language can describe the glory of the scene presented within the sanctuary,—the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table, and the altar of incense, glittering with gold; beyond the second veil the sacred ark, with its mystic cherubim, and above it the holy Shekinah, the visible manifestation of Jehovah's presence; all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption."—*Id.*, page 349.

5. "The daily service consisted of the morning and evening burnt offering, the offering of the 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.

"Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. God expressly directed that every offering presented for the service of the sanctuary should be 'without blemish.' The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. Only an offering 'without blemish' could be a symbol of His perfect purity who was to offer Himself as 'a lamb without blemish and without spot.' The apostle Paul points to these sacrifices as an illustration of what the followers of Christ are to become. He says, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' We are to give ourselves to the service of God, and we should seek to make the offering as nearly perfect as possible. God will not be pleased with anything less than the best we can offer. Those who love Him with all the heart, will desire to give Him the best service of the life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will."—*Id.*, pages 352, 353.

6. "No mortal eye but that of the high priest was to look upon the inner apartment of the sanctuary. Only once a year could the priest enter there, and that after the most careful and solemn preparation. With trembling he went in before God, and the people in reverent silence awaited his return, their hearts uplifted in earnest prayer for the divine blessing. Before the mercy seat the high priest made the atonement for Israel; and in the cloud of glory, God met with him. His stay here beyond the accustomed time filled them with fear, lest because of their sins or his own he had been slain by the glory of the Lord."—*Id.*, page 352.

Lesson 5—Daniel 8 and 9 Outlined, with Exposition of the 2,300 Days

FEBRUARY 2, 1918

DAILY STUDY OUTLINE

Sabbath ... Read the lesson scripture, Daniel, chapters 8 and 9; "Thoughts on Daniel," chapter 9.

Sunday The symbol of the ram Ques. 1-3

Monday The goat and the little horn Ques. 4-6

Tuesday ... The question concerning time Ques. 7-10

Wednesday .. "Unto the Messiah the Prince" Ques. 11-13

Thursday .. Termination of the prophetic periods mentioned Ques. 14-16

Friday Review the lesson.

Questions

1. Give a brief description of the ram as presented in Daniel's vision. Dan. 8: 3, 4.
2. What was represented by the ram? Verse 20.
3. How was the ram attacked by the goat? Verses 5-7.
4. What remarkable development was seen in the goat? Verse 8.
5. What did the goat and the great horn represent? Verses 21, 22.
6. What is the description and explanation of the little horn symbol? Verses 9-12, 23-25. Note 1.
7. What important question did Daniel hear? Verse 13.
8. What was the answer, and to whom was it addressed? Verse 14.

9. What was Daniel's experience in obtaining an understanding of the vision? Verses 15-17, 27.

10. What did Daniel do to obtain a more complete explanation of the vision, and how was his effort rewarded? Dan. 9: 3-5, 20-23. Note 2.

11. How were the first seventy weeks of the two thousand three hundred days to be applied? Verse 24. Note 3.

12. How is Messiah brought to view in this vision? Verses 25, 26.

13. When did the commandment to restore and build Jerusalem go forth? Ezra 7: 21, B. C. 457. Note 4.

14. To what event are we brought at the close of this sixty-nine weeks? *Ans.*—To the baptism, or anointing, of Jesus. Luke 3: 21-23; Acts 10: 38, A. D. 27.

15. Where does the seventy-week period end? *Ans.*—In A. D. 34. Note 5. See diagram on page 15.

16. When then must the entire period of two thousand three hundred years terminate? *Ans.*—In A. D. 1844. Note 5.

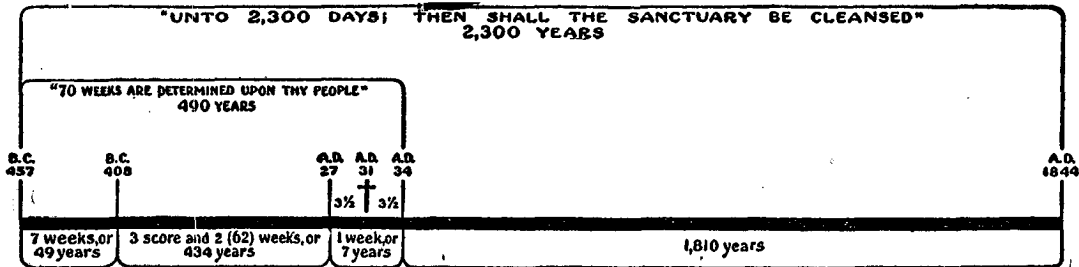
Notes

1. The application of the ram and the goat is so clearly given in the explanation of the vision that there can be no misunderstanding of these symbols. The power that is represented by the little horn, which became "exceeding great," is the power that succeeded Grecia. It is a matter of history that Rome was the universal monarchy that ruled the world after Greece was conquered. The little horn covers Rome both pagan and papal.

2. If all would manifest the interest and earnestness that Daniel did in the endeavor to gain an understanding of the prophecies, there would be far less ignorance on those subjects than is now manifest.

3. Seventy weeks are determined, or *cut off*, upon the people; cut off from the two thousand three hundred days.

"As both the two thousand three hundred years of chapter 8 and the 'seventy weeks' of chapter 9 start from the Persian period of Jewish history, in other words, as they both date from the restoration era which followed the Babylonian captivity, their starting points must be either identical or closely related chronologically."—"Light for the Last Days," by H. Grattan Guinness, London, Hodder and Stoughton, 1893, page 183.



THE TWO THOUSAND THREE HUNDRED DAYS

5. The heavy line represents the full two thousand three hundred year-day period; the longest prophetic period in the Bible. Beginning in B. C. 457, when the decree was given to restore and build Jerusalem (Ezra 7: 11-26; Dan. 9: 25), seven weeks (forty-nine years) are measured off to indicate the time occupied in this work of restoration. These, however, are a part of the sixty-nine weeks (four hundred eighty-three years) that were to reach to Messiah, the Anointed One. Christ was anointed in 27 A. D., at His baptism. Matt. 3: 13-17; Acts 10: 38. In the midst of the seventieth week, Christ was crucified, or "cut off," which marked the time when the sacrifices and oblations of the earthly sanctuary were to cease. Dan. 9: 26, 27. This seventieth week would reach to 34 A. D. About this time was the stoning of Stephen, the great persecution of the church at Jerusalem, and the turning to the gentiles. Acts 7: 59. See chapters 8, 9, 10. This marked the close of the seventy weeks, or four hundred ninety years, allotted to the Jewish people.

But the seventy weeks are a part of the two thousand three hundred days; and as they (the seventy weeks) reach to 34 A. D., the remaining one thousand eight hundred ten years of the two thousand three hundred day period must reach to 1844, when the work of judgment, or cleansing of the heavenly sanctuary, was to begin. Rev. 14: 6, 7. Then special light began to shine upon the whole subject of the sanctuary and Christ's mediatorial or priestly work in it.

Four great events, therefore, are located by this great prophetic period,—the first advent, the crucifixion, the rejection of the Jewish people as a nation, and the beginning of the work of final judgment.

"There is plainly a close correspondence between the two visions [of Daniel 8 and 9]. The seventy weeks are said to be *cut off* for certain distinct objects; and this implies a longer period from which they are separated, either the course of time in general or some period distinctly revealed. Now the previous date [the two thousand three hundred days] includes two events,—the restoration of the sacrifice, and the desolation. The first of these is identical in character with the seventy weeks, which are a period of the restored polity of Jerusalem; and hence the most natural view of the *cutting off* is that which refers to the whole period of the former vision."—"First Elements of Sacred Prophecy," by T. R. Birks, London, 1843, pages 359, 360.

4. The first and best reason for believing the date of the decree made by Artaxerxes in the seventh year of his reign, to be the time from which to reckon the two thousand three hundred days, or years, is that inspiration itself indicates this by these words recorded in Ezra 6:14: "They builded, and finished it [the temple], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Thus from both the divine and the human standpoint, the three decrees are regarded as a single commandment, "the commandment to restore and to build Jerusalem."

It is shown by the canon of Ptolemy, compared with the Scriptures, that the seventh year of Artaxerxes and 457 B. C. were coincident.

Lesson 6—The Cleansing of the Sanctuary

FEBRUARY 9, 1918

DAILY STUDY OUTLINE

Sabbath ...	Read Psalm 51; "Great Controversy," chapter 23.	
Sunday	Typical cleansing from sin	Ques. 1, 2
Monday	The antitypical cleansing	Ques. 3-5
Tuesday ...	The tables of testimony in the ark in the most holy place	Ques. 6, 7
Wednesday ..	Sin finally blotted out	Ques. 8-10
Thursday ..	Self-examination and confession of sin	Ques. 11-14
Friday	Review the lesson.	

Questions

1. At the end of what prophetic period was the sanctuary to be cleansed? Dan. 8:14.

2. Of what was the earthly sanctuary a type? Heb. 8: 1, 2.

3. What is said about the cleansing of the heavenly sanctuary? Heb. 9: 23. Note 1.

4. In the Revelation, what view of the heavenly sanctuary is given us, corresponding to the first apartment in the type? Rev. 4: 5; 8: 3.

5. What view of the heavenly sanctuary is given,



FURNITURE OF ANCIENT SANCTUARY

corresponding to the second apartment in the type? Rev. 11: 19.

6. What was in the ark? Ex. 25: 16, 21; 31: 18.

7. What was written on the tables of testimony? Ex. 32: 15, 16.

8. What is the purpose of the law of God? Rom. 7: 7, 13.

9. What promises has God made to cleanse us from our sins? Ezek. 36: 25, 26; 1 John 1: 7.

10. In what work of our High Priest will the record of forgiven sins be finally dealt with? Dan. 8: 14; Rev. 3: 5. Note 2.

11. In the typical day of atonement, the cleansing of the sanctuary, what should the people do? Lev. 16:29; 23:29. Note 3.

12. What corresponding work of self-examination is in order in the time of the cleansing of the heavenly sanctuary? 1 Peter 4:17; 2 Cor. 13:5.

13. What attainment in spiritual life will be reached by those who receive this cleansing? Rev. 14:5.

14. When did this work of cleansing the sanctuary begin? Dan. 8:14. Note 4.

Notes

1. "But the most important question remains to be answered: What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary, is stated in the Old Testament Scriptures. But can there be anything in heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. 'Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these,' even the precious blood of Christ."—"The Great Controversy," page 417.

2. "For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the two thousand three hundred days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work,—to cleanse the sanctuary."—*Id.*, page 421.

3. "The whole ceremony was designed to impress the Israelites with the holiness of God and His abhorrence of sin; and, further, to show them that they could not come in contact with sin without becoming polluted. Every man was required to afflict his soul while this work of atonement was going forward. All business was to be laid aside, and the whole congregation of Israel were to spend the day in solemn

humiliation before God, with prayer, fasting, and deep searching of heart."—*Id.*, pages 419, 420.

4. We have found that from 457 B. C., four hundred ninety years brings us to A. D. 34. But these four hundred ninety years did not stand alone; they were cut off from the two thousand three hundred years; therefore we have still one thousand eight hundred ten years, which, added to thirty-four, brings us to A. D. 1844, the climax of the great advent movement which stirred so mightily not only the United States but also a large part of the Old World.

Lesson 7—The Judgment

FEBRUARY 16, 1918

DAILY STUDY OUTLINE

Sabbath	...Read Psalm 1; 50:1-6; "The Great Controversy," chapter 28.	
Sunday	...The event and time appointed Ques. 1-3
Monday	...The rule, and the cases to be considered Ques. 4, 5
Tuesday	...Prophetic views of the Judgment Ques. 6, 7
Wednesday	The saints take part in the judgment work Ques. 8-11
Thursday	..Blotting out of names and sins Ques. 12-15
FridayReview the lesson.	

Questions

1. What is appointed to men? Heb. 9:27.
2. What appointment in reference to the time of the Judgment has God made? Acts 17:31.
3. When was this judgment work to begin? Dan. 8:14.
4. What is the rule by which we must be judged? Eccl. 12:13, 14; James 2:12.
5. Who must be judged? Rom. 14:10; 2 Cor. 5:10.
6. What view of the Judgment did Daniel have? Dan. 7:9, 10. Note 1.
7. What warning is given to the world when the time of the Judgment comes? Rev. 14:6, 7.
8. What shows that the Investigative Judgment precedes the resurrection? Luke 20:35, 36. Note 2.
9. After they themselves are accounted worthy of eternal life, what important work is given to the righteous? 1 Cor. 6:2, 3.

10. How long will that judgment of the cases of the wicked continue? Rev. 20:4. Note 3.

11. What connection is there between the Judgment and the cleansing of the sanctuary? Note 4.

12. What will be considered in the Judgment? Matt. 12:36; Eccl. 12:13, 14.

13. Whose names will be blotted out of the book of life? Ex. 32:33; Rev. 3:5. Note 5.

14. Whose sins will be blotted out of the books? Acts 3:19.

15. What book is written for the benefit of this class? Mal. 3:16, 17. Note 6.

Notes

1. "The coming of Christ as our High Priest to the most holy place, for the cleansing of the sanctuary, brought to view in Dan. 8:14; the coming of the Son of man to the Ancient of days, as presented in Dan. 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25. . . .

"When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, 'They that were ready went in with him to the marriage, and the door was shut,' we are carried down through the Saviour's final ministration, to the time when the great work for man's salvation shall be completed."—"The Great Controversy," pages 426, 428.

2. "Those who in the Judgment are 'accounted worthy,' will have a part in the resurrection of the just. Jesus said, 'They which shall be accounted worthy to obtain that world, and the resurrection from the dead, . . . are equal unto the angels; and are the children of God, being the children of the resurrection.' And again He declares that 'they that have done good' shall come forth 'unto the resurrection of life.' . . . Hence they will not be present in person at the tribunal when their records are examined, and their cases decided.

"Jesus will appear as their Advocate, to plead in their behalf before God."—*Id.*, page 482.

Our Lord's statement concerning those who have part in the resurrection of the righteous, shows that there must be a decision in regard to their cases before they are raised from

the dead, for He speaks of their being accounted worthy to obtain the resurrection of the dead. So their cases are taken into account before the resurrection. This is done in the Investigative Judgment, which takes place in connection with the cleansing of the heavenly sanctuary.

3. In connection with Christ and the holy angels, the redeemed saints engage in the work of examining the records of the lives of the wicked, and determining their sentences, as well as those of the fallen angels. This Judgment of course takes place in heaven, as the saints are taken there at the first resurrection (1 Thess. 4: 16, 17); and this Judgment continues one thousand years. During this time, the earth lies desolate, with only Satan and his angels to inhabit the region he has turned into a wilderness.

4. "The cleansing of the sanctuary therefore involves a work of investigation,—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him, to give to every man according to his works.

"Thus those who followed in the light of the prophetic Word saw that instead of coming to the earth at the termination of the two thousand three hundred days in 1844, Christ then entered the most holy place of the heavenly sanctuary, to perform the closing work of atonement, preparatory to His coming."—*Id.*, page 422.

5. "The great day of the execution of God's Judgment seemed to have come. Ten thousand times ten thousand were assembled before a large throne, upon which was seated a Person of majestic appearance. Several books were before Him, and upon the covers of each was written in letters of gold, which seemed like a burning flame of fire, 'Ledger of Heaven.' One of these books, containing the names of those who claim to believe the truth, was then opened. Immediately I lost sight of the countless millions about the throne, and only those who were professedly children of the light and of the truth engaged my attention. As these persons were named, one by one, and their good deeds mentioned, their countenances would light up with a holy joy that was reflected in every direction. But this did not seem to rest upon my mind with the greatest force.

"Another book was opened, wherein were recorded the *sins* of those who profess the truth. Under the general heading of selfishness came every other sin. There were also headings over every column; and underneath these, opposite each name, were recorded, in their respective columns, the lesser sins. Under covetousness came falsehood, theft, robbery, fraud, and avarice; under ambition came pride and extravagance; jealousy stood at the head of malice, envy, and

hatred; and intemperance headed a long list of fearful crimes, such as lasciviousness, adultery, indulgence of animal passions, etc. As I beheld, I was filled with inexpressible anguish, and exclaimed, Who can be saved? who will stand justified before God? whose robes are spotless? who are faultless in the sight of a pure and holy God?"—"Testimonies for the Church," volume 4, pages 384, 385.

6. "A book of remembrance" was written before God, in which are recorded the good deeds of 'them that feared the Lord, and that thought upon His name.' Their words of faith, their acts of love, are registered in heaven. . . . In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled."—"The Great Controversy," page 481.

Lesson 8—Life in Christ: The Nature of Man

FEBRUARY 23, 1918

DAILY STUDY OUTLINE

Sabbath ...Read John 5:19-29; 1 Cor. 15:12-26;

"Here and Hereafter," pages 206-214.

SundayThe source of lifeQues. 1-3

MondayA false promise of lifeQues. 4, 5

Tuesday ...Life imparted and forfeitedQues. 6-8

Wednesday No immortal sinnersQues. 9-12

Thursday ..Made immortal at the resurrection ...Ques. 13-16

FridayReview the lesson.

Questions

1. Who is the source of life? John 5:26; 1:4.
2. At His coming, what will Christ do for the believer? Col. 3:3, 4.
3. What is said of the unbeliever? 1 John 5:12.
4. Why does the unbeliever not have life? John 5:40.
5. What false promise of life has been given the wicked? Gen. 3:4. Compare Ezek. 13:22.
6. What invitation is given to all who may desire eternal life? Ezek. 33:11; 18:31, 32.
7. In the beginning, how was life imparted to man? Gen. 1:26, 27; 2:7.

8. How was life forfeited by him? Gen. 2: 17; 3: 6; Rom. 6: 23.

9. What was done to prevent fallen man from becoming an immortal sinner? Gen. 3: 22-24.

10. Is man, then, an immortal or a mortal being? Job 4: 17; 1 Cor. 15: 54. Note 1.

11. Who only has immortality? 1 Tim. 6: 15, 16.

12. Besides being immortal, what other attributes has the King eternal? 1 Tim. 1: 17. Note 2.

13. What was brought to light through the gospel? 2 Tim. 1: 9, 10.

14. To whom is eternal life promised? Rom. 2: 7.

15. When will immortality be conferred? 1 Cor. 15: 51-53. Note 3.

16. What prophecy will then be fulfilled? Verse 54; Isa. 25: 8, 9.

Notes

1. That the soul is not immortal, or indestructible, is proved by the statement in Ezek. 18: 4, 20, "The soul that sinneth, it shall die," as also by our Saviour's declaration that there is One who "is able to destroy both soul and body." Matt. 10: 28. In the Hebrew, and in Greek translation, of Num. 6: 6, we find the term "dead soul."

2. We are here told of the attributes of God, the characteristics in which we differ from Him. God is eternal; He always existed. We are not eternal, but finite; we came but recently into existence. God is invisible, "whom no man hath seen or can see." We are not invisible. God is omniscient. He knows all things. We know but very little. In the matter of immortality there is just as striking a contrast. God is immortal. It would be just as erroneous to suppose that we naturally possess the attribute of immortality as to suppose that we possess omnipotence, or omniscience, or any other attribute of the Deity.

3. It is well to note that life and immortality were brought to light through the gospel. We receive life now by faith. (John 3: 36.) We receive the physical endowment of immortality at the resurrection.

There is a distinction to be made between eternal life and immortality. He who receives Christ by faith thereby lays hold upon "that eternal life, which was with the Father, and was manifested unto us;" and so Jesus said, "He that believeth on Me hath everlasting life." John 6: 47. But that

which is thus acquired by faith is retained only by faith. After immortality has been put on at the second coming of Christ, the eternity of being is fully assured. This was the purpose in view in the gift of Christ to take upon Himself humanity.

Lesson 9—Condition of Man in Death

MARCH 2, 1918

DAILY STUDY OUTLINE

Sabbath ... Read Job 14; "Here and Hereafter,"
pages 173-193.

Sunday ... Unconsciousness in death Ques. 1-5
Monday ... The sleep of death Ques. 6-9
Tuesday ... The hope of David and of Job Ques. 10, 11
Wednesday ... A common resting place Ques. 12, 13
Thursday ... The hope of the believer Ques. 14, 15
Friday ... Review the lesson.

Questions

1. What is said concerning man's condition in death? Ps. 146: 3, 4; 6: 5.
2. How is his condition further described? Eccl. 9: 5, 10.
3. In what do the dead have no part? Verse 6.
4. What indicates their absolute ignorance concerning the affairs of this world? Job 14: 21. Note 1.
5. What do the Scriptures say about the dead praising the Lord? Ps. 115: 17; Isa. 38: 18, 19.
6. What is death represented to be, in the Scriptures? Ps. 13: 3; John 11: 11-14. Note 2.
7. How does Job describe this condition of sleep? Job 14: 10-12.
8. What important question does he ask? Verse 14.
9. How is the question answered? Verse 15.
10. What is written concerning the death of David the psalmist? Acts 13: 36.
11. When did Job expect to awake from the sleep of death? Job 14: 11-13.
12. What is the common resting place of all mankind? Ps. 49: 14, 15; Acts 2: 31. Note 3.

13. When will Jesus call the righteous to life? 1 Thess. 4: 13-16; John 6: 40. Note 4.

14. If there were to be no resurrection of the dead, what would be the condition of those who are fallen asleep in Christ? 1 Cor. 15: 16-18. Note 5.

15. What did the apostle Paul set forth as the hope of the Christian? Acts 24: 15, 21; 26: 8.

Notes

1. "If, as stated in Eccl. 9: 5, the dead know not anything, then they have no knowledge of the lapse of time. 'Six thousand years in the grave to a dead man is no more than a wink of the eye to the living.' To them, consciousness, an essential condition in measuring time, is gone; and it will seem to them when they awake that absolutely no time has elapsed. And herein lies a most comforting thought in the Bible doctrine of the sleep of the dead, that in death there is no consciousness of the passing of time. To those who sleep in Jesus, their sleep, whether long or short, whether one year, one thousand years, or six thousand years, will be just as if the moment of sad parting were followed instantly by the glad reunion in the presence of Jesus at His glorious appearing and the resurrection of the just.

"It ought also to be a comforting thought to those whose lives have been filled with anxiety and grief for deceased loved ones who persisted in sin, to know that they are not now suffering in torments, but, with all the rest of the dead, are quietly sleeping in their graves. Job 3: 17.

"Again, it would mar the felicity of one's enjoyment in heaven could he look upon earth and see his friends and relatives suffering from persecution, want, cold, or hunger, or sorrowing for the dead. God's way is best,—that all sentient life, animation, activity, thought, and consciousness should cease at death, and that all should wait till the resurrection for their future life and eternal reward. See Heb. 11: 39, 40." —"Bible Readings," page 513.

2. In sound sleep, one is wholly lost to consciousness; time goes by unmeasured; and the mental functions which are active during consciousness are suspended for the time being.

"Many flocked to Bethany, some out of sympathy with Jesus, and others from curiosity to see one who had been raised from the dead. Many expected to hear from Lazarus a wonderful account of scenes witnessed after death. They were surprised that he told them nothing. He had nothing of this kind to tell. Inspiration declares, 'The dead know not

anything. . . . Their love, and their hatred, and their envy is now perished.' But Lazarus did have a wonderful testimony to bear in regard to the work of Christ. He had been raised from the dead for this purpose. With assurance and power he declared that Jesus was the Son of God."—"The Desire of Ages," pages 557, 558.

3. The words *sheol* in the Old Testament and *hades* in the New Testament are applied to the resting place of the dead. "They denote, as their use proves, a place of silence, secrecy, sleep, rest, darkness, corruption, and worms. They are names for the common receptacle of the dead, both righteous and wicked. The righteous dead are there; for at the resurrection, they raise the victorious shout, 'O death, where is thy sting? O grave [Greek, *hades*], where is thy victory?' 1 Cor. 15: 55. And the wicked dead are there; for at the resurrection to damnation, it is said that death and hell (Greek, *hades*) deliver them up. Rev. 20: 13."—"Here and Hereafter," page 138.

Jacob said he would go down with his gray hairs to *sheol*. Korah, Dathan, and Abiram went down alive into *sheol*, swallowed up by the earth.

4. The dead are brought from the same place from which God brought our Lord Himself. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep," etc. Heb. 13: 20. So it is evident that the dead are brought, not from heaven, but from the grave, from which Jesus Himself was brought forth.

5. "The truth of the resurrection has been forcibly illustrated by the following incident: In the city of Hanover, Germany, is a grave known as 'the open grave.' It is that of a woman, an infidel German princess, who died over one hundred years ago, and who, on her deathbed, gave orders that her grave should be covered with a great marble slab, weighing perhaps a ton, surmounting solid blocks of stone firmly bound together with clasps of iron, with this inscription placed on the lowermost stone of the tomb: 'This grave, purchased for eternity, must never be opened.' But no human device can thwart the plans of God, or hinder the working of life from Him. It happened, providentially no doubt, that a birch tree seed was buried with the princess. Soon it began to sprout. Its tiny shoot, soft and pliable at first, found its way up through the ponderous stones of the massive masonry. Slowly and imperceptibly, but with irresistible power, it grew, until at last it burst the bands of iron asunder, and opened this never-to-be-opened grave, leaving not a single stone in its original position. What a rebuke to infidelity! and what

a mute but striking promise that, ere long, in God's own time, all graves shall be opened, and the sleeping ones awake from their dusty beds!"—"Bible Readings," pages 515, 517.

Lesson 10—The Destiny of the Wicked

MARCH 9, 1918

DAILY STUDY OUTLINE

Sabbath ...	Read the epistle of Jude; "Great Controversy," pages 659-661, 672, 673.	
Sunday	The end of the disobedient	Ques. 1, 2
Monday	The great burning day	Ques. 3-6
Tuesday ...	Where and when punished	Ques. 7-9
Wednesday ..	The example of Sodom and Gomorrah ..	Ques. 10, 11
Thursday ..	The final extermination of the ungodly ..	Ques. 12, 13
Friday	Review the lesson.	

Questions

1. From what are sinners alienated? Eph. 4: 18.
2. What is the condition of the unconverted? Eph. 2: 11, 12.
3. What question is asked concerning the wicked? 1 Peter 4: 17, 18.
4. How is this important question answered? Phil. 3: 18, 19. Note 1.
5. To what are the wicked in their punishment compared? Ps. 37: 20, 38.
6. What will become of those without Christ, in the final burning day? Mal. 4: 1.
7. How completely will the wicked be destroyed? Ps. 37: 10; Obadiah 16. Note 2.
8. When and where will the wicked receive their final retribution? Rev. 20: 7-10, 14, 15. Note 3.
9. How does John the Baptist describe the destruction of the wicked? Matt. 3: 12.
10. What example of unquenchable or eternal fire is furnished us? Jude 7. Note 4.
11. Describe the destruction of Sodom and Gomorrah. Gen. 19: 24, 25; Luke 17: 29, 30.
12. What instruction does our Saviour give us on this

point? By what means does Christ say His kingdom is to be cleansed from sin and sinners? Matt. 13:38-42. Note 5.

13. What glorious prophecy will then be fulfilled? Rev. 5:13; 2 Peter 3:13. Note 6.

Notes

1. The Scriptures definitely inform us that there is a termination to the existence of the wicked, and they reveal what that end will be. "For yet a very little while, and the indignation shall cease, and Mine anger in their destruction." Isa. 10:25.

2. How utterly hopeless is the condition of all who are without Christ! "They shall be as though they had not been." Thus clearly is set forth the final condition of all who refuse to lay hold of life. Job says, "Or as an hidden untimely birth I had not been; as infants which never saw light." Job 3:16. Such would never have an existence; and the future existence of the impenitent is to be, like theirs, totally obliterated.

"The wicked are to be utterly destroyed—consumed away into smoke, brought to ashes. Having inseparably allied themselves with sin, they have forfeited the right to life and an immortal existence, and chosen the way of death and destruction. By their choice, they have proved themselves worthless. For this reason, they are compared to chaff, briars, thorns, etc. Their destruction will consequently be no real loss. They will themselves have lost their opportunity to obtain eternal life; but by the way in which they used their probationary time, they proved themselves unworthy of it. Their destruction will, in fact, be an act of love and mercy on the part of God; for to perpetuate their lives would only be to perpetuate sin, sorrow, suffering, and misery. Terrible, therefore, as this judgment will be, there will, in consequence of it, be nothing of value lost,—nothing lost worth saving. The experiment of sin will be over, and God's original plan of peopling the earth with a race of holy, happy beings will be carried out. 2 Peter 3:13."—"Bible Readings," page 522.

3. The wicked dead will be raised at the second resurrection, at the end of the one thousand years of Rev. 20:5. They will surround the city of God, the new Jerusalem, the abode of the saints. It is then that the fire of God descends, as on Sodom and Gomorrah, and destroys them. It is then that this earth will melt with fervent heat, and be prepared as the home of the people of God.

4. This expression "unquenchable fire" is applied in Matt.

3: 12 to the fate of the wicked, as represented by the chaff. Similar language is used in Mark 9: 43-48 and elsewhere. It is to be noticed that the enduring quality is attributed to the devouring element, and not to that which is cast into it. The chaff would be quickly consumed by the unquenchable fire. Jerusalem was threatened with a fire that should not be quenched (Jer. 17: 27). An unquenchable fire does not subside till it has burned up all that it is preying upon. Sodom and Gomorrah were literally burned with that kind of fire, and thus reduced to ashes. (Jude 7; 2 Peter 2: 6.) The land of Idumea (Isa. 34: 9, 10) was to experience a fire that would "not be quenched night nor day; the smoke thereof shall go up forever;" yet that land, with all the rest of the earth, shall be renewed, according to the promise of God. 2 Peter 3: 13. After deserved punishment has been visited upon the ungodly, the *forever* expires, and the punished ones cease to exist. "Forever and ever" is a term expressing more emphasis than the term "forever."

5. "They [the wicked] are likened to chaff, which is to be burned entirely up (Matt. 3: 12), tares to be consumed (Matt. 13: 40), withered branches to be burned (John 15: 6), bad fish cast away to corruption (Matt. 13: 47, 48), a house thrown down to its foundations (Luke 6: 49), to the destruction of the old world by water (Luke 17: 27), to the destruction of the Sodomites by fire (verse 29; 2 Peter 2: 5, 6)."—"Here and Hereafter," page 271.

6. It is evident, from these scriptures, that God will have a clean universe, in which there will be no rebellious beings to oppose His will, there will be no room for a place of eternal existence of demons or wicked men.

Lesson 11—The Ministry of Angels

MARCH 16, 1918

DAILY STUDY OUTLINE

Sabbath ...	Read Acts 12: 1-15; Revelation 10; "Ministry of Angels," pages 165-174.	
Sunday	Angels and men compared	Ques. 1-4
Monday	Number and strength of the angels ...	Ques. 5, 6
Tuesday ...	Ministering spirits	Ques. 7, 8
Wednesday.	Angel witnesses	Ques. 9-11
Thursday ..	Their final work for the heirs of sal- vation	Ques. 12, 13
Friday	Review the lesson.	

Questions

1. How does man rank as compared with angels? Ps. 8: 4, 5; Heb. 2: 7.
2. On what occasions have angels appeared as human beings? Gen. 18: 2; 19: 1; Judges 13: 6, 10, 11; Acts 1: 10, 11.
3. What shows that angels are real, tangible beings? Gen. 18: 8.
4. In the future life, what position will the saved occupy as compared with angels? Luke 20: 35, 36.
5. How numerous are the angels? Rev. 5: 11; Dan. 7: 10.
6. How powerful are they? Ps. 103: 20; Isa. 37: 36; Matt. 28: 2-4.
7. What part have the angels in the work of salvation? Heb. 1: 13, 14. Note 1.
8. How is the good news of even one soul converted received among the angels? Luke 15: 10.
9. What help in trial is assured to all who fear God? Ps. 34: 7.
10. What influence should their presence and ministration have upon our conduct? Matt. 18: 10; 1 Tim. 5: 21. Note 2.
11. What is said of angel witnesses to our words? Eccl. 5: 6.
12. What part will the holy angels take in the events of Christ's second coming? Matt. 25: 31; 16: 27; 2 Thess. 1: 7, 8.
13. What will they then do for the heirs of salvation for whom they have ministered? Matt. 24: 31.

Notes

1. "As those who have an understanding of Bible truth try to seek out the men and women who are longing for light, angels of God will attend them. And where angels go, none need fear to move forward. As a result of the faithful efforts of consecrated workers, many will be turned from idolatry to the worship of the living God. Many will cease to pay homage to man-made institutions, and will take their stand fear-

lessly on the side of God and His law."—"Prophets and Kings," page 171.

"Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves, and ready to die in discouragement. We should see angels flying quickly to the aid of these tempted ones, forcing back the hosts of evil that encompass them, and placing their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend."—*Id.*, page 176.

2. "All the heavenly angels are at the service of the humble, believing people of God; and as the Lord's army of workers here below sing their songs of praise, the choir above join with them in ascribing praise to God and to His Son.

"We need to understand better than we do the mission of the angels. It would be well to remember that every true child of God has the coöperation of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim, and angels that excel in strength, stand at God's right hand, 'all ministering spirits, sent forth to minister for them who shall be heirs of salvation.'"—"The Acts of the Apostles," page 154.

Lesson 12—Spiritualism—Ancient and Modern

MARCH 23, 1918

DAILY STUDY OUTLINE

Sabbath ...Read 1 Sam. 28:3-20; Rev. 16:12-16;

"Great Controversy," chapter 34.

SundayDemon worship prohibited Ques. 1-4

MondayThe case of King Saul Ques. 5, 6

Tuesday ...Warnings against Satan's deceptions .. Ques. 7-9

Wednesday.Spirits of devils gather the wicked for
the final battle Ques. 10, 11

Thursday ..Final working of Satan just before the
coming of Christ Ques. 12-14

FridayReview the lesson.

Questions

1. What directions did the Lord give, in ancient times, in regard to those who claimed to have communication with the dead? Deut. 18:10-12; Lev. 19:31. Note 1.
2. How were such persons to be punished? Ex. 22:18; Lev. 20:27.

3. When the people supposed they were worshipping, or communing with the dead, with whom were they having intercourse? Ps. 106: 28, 37.

4. What inspired comment is made on this matter? 1 Cor. 10: 20, 21. Note 2.

5. How did King Saul disobey the Lord, after having put away those who had familiar spirits? and how was he deceived? 1 Sam. 28: 3, 7, 8; 1 Chron. 10: 13. Note 3.

6. What is said about the possibility of the dead's returning to earth? Job 7: 9, 10; 10: 21; 14: 20, 21.

7. How do the devil and his angels transform themselves? 2 Cor. 11: 13, 14.

8. What warning and admonition does the Lord give us against these deceiving spirits? Isa. 8: 19, 20.

9. Notwithstanding the divine warnings, what developments were to be seen in the last days? 1 Tim. 4: 1.

10. What prophetic view is given concerning satanic workings in the last days? Rev. 16: 13, 14.

11. What masterful deception is wrought by the two-horned beast? Rev. 13: 13, 14.

12. What can be said concerning the development of modern spiritualism? *Ans.*—Modern spiritualism rose in the United States. Beginning in Hydesville, New York, in 1848, it has spread to every part of the civilized world, and its adherents now number many millions. Note 4.

13. What is to terminate this special working of

14. What warning against this satanic delusion has God given us? Note 5.

Notes

1. Necromancy is defined to be "the art of revealing future events by means of a pretended communication with the dead; the art of magic; conjuration; enchantment."

2. It is evident, from these texts, that the ancient Israelites were seduced into the belief that they were having intercourse with the dead when they were actually sacrificing to, and having communication with, the devil.

3. Saul died for not asking counsel of the Lord. It must

be that his counsel was from the opposite source of information, the satanic; for if he had really been talking with Samuel, it would have been necessary for the Lord to interpose to permit the ancient seer to impart information to one who was seeking assistance from an agency God had strictly forbidden. Saul was evidently communing with a demon transformed into an angel of light.

4. Modern spiritualism, whose millions of adherents include even royal heads, began its demonstrations nearly three-score and ten years ago, in opposition to the warning of the third angel's message, which had then just begun its great mission to prepare a people for the second coming of Christ.

"To-day the mysteries of heathen worship are replaced by the secret associations and séances, the obscurities and wonders, of spiritualistic mediums. The disclosures of these mediums are eagerly received by thousands who refuse to accept light from God's word or through His Spirit. Believers in spiritism may speak with scorn of the magicians of old, but the great deceiver laughs in triumph as they yield to his arts under a different form.

"There are many who shrink with horror from the thought of consulting spirit mediums, but who are attracted by more pleasing forms of spiritism. Others are led astray by the teachings of Christian Science, and by the mysticism of theosophy and other Oriental religions."—"Prophets and Kings," page 210.

5. "The prince of darkness, who has so long bent the powers of his master mind to the work of deception, skillfully adapts his temptations to men of all classes and conditions. To persons of culture and refinement he presents spiritualism in its more refined and intellectual aspects, and thus succeeds in drawing many into his snare. The wisdom which spiritualism imparts is that described by the apostle James, which 'descendeth not from above, but is earthly, sensual, devilish.' . . .

"To the self-indulgent, the pleasure-loving, the sensual, spiritualism presents itself under a less subtle disguise than to the more refined and intellectual; in its grosser forms, they find that which is in harmony with their inclinations. Satan studies every indication of the frailty of human nature, he marks the sins which each individual is inclined to commit, and then he takes care that opportunities shall not be wanting to gratify the tendency to evil. He tempts men to excess in that which is in itself lawful, causing them, through intemperance, to weaken physical, mental, and moral power. . . .

"If there were no other evidence of the real character of spiritualism, it should be enough for the Christian that the spirits make no difference between righteousness and sin,

between the noblest and purest of the apostles of Christ and the most corrupt of the servants of Satan. By representing the basest of men as in heaven, and highly exalted there, Satan says to the world: 'No matter how wicked you are; no matter whether you believe or disbelieve God and the Bible. Live as you please; heaven is your home.' The spiritualist teachers virtually declare, 'Every one that doeth evil is good in the sight of the Lord, and He delighteth in them; or, Where is the God of judgment?' Saith the word of God, 'Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness.'—"Great Controversy," pages 553-557.

Lesson 13—Spiritual Gifts

MARCH 30, 1918

DAILY STUDY OUTLINE

Sabbath ...	Read 1 Corinthians 12; "Patriarchs and Prophets," introduction; "Great Controversy," eleventh edition, author's preface.	
Sunday	We should not be ignorant concerning this subject	Ques. 1-3
Monday ...	Every believer a witness	Ques. 4-6
Tuesday ...	The purpose of the gifts	Ques. 7-10
Wednesday ..	The spirit of prophecy	Ques. 11-13
Thursday ..	God's care for the church	Ques. 14-16
Friday	Review the lesson.	

Questions

to the subject of spiritual gifts? 1 Cor. 12: 1.

2. What gift is promised every believer, in conversion? Acts 2: 38, 39.

3. As this gift of the Holy Spirit is received, what gifts in turn does He bestow upon the church of Christ as needed for service? 1 Cor. 12: 8-10.

4. How essential to the work of witnessing for Christ are the gifts of the Spirit? Verse 3. Note 1.

5. As every member of Christ is to be a witness, what then is given to every one? Verse 7.

6. Who makes distribution of the various gifts for service? Verse 11.

7. What illustration is used to show the importance of every gift in the work God has given His church to do? Verses 14-18.

8. What exhortation is given concerning the exercise of these gifts? Rom. 12:3-8.

9. How does the Corinthian letter list the administrative, teaching, and other gifts in the church? 1 Cor. 12:28. Note 2.

10. What part do these gifts have in building up and guiding the church in service? Eph. 4:11, 12.

11. What did the prophet John note as two characteristics of the remnant church which would draw down upon them the attacks of the enemy? Rev. 12:17.

12. In these visions of the prophet John, what is the testimony of Jesus said to be? Rev. 19:10, last part.

13. In the experience of the remnant church, what two characteristics have most often aroused opposition? *Ans.*—Their loyalty to the commandments of God, and their claim to the possession of the gift of the spirit of prophecy. Note 3.

14. Yet what has the history and experience of this people abundantly demonstrated? 2 Chron. 20:20.

15. What part have spiritual gifts in maintaining unity and guarding the church from error? Eph. 4:11-15.

16. No matter what gift for service one may have, what is the essential thing in one's personal experience? 1 Cor. 13:1-3.

Notes

1. Without the Spirit, no truly effective witness can be borne. We are to remember that only the Lord, by His Spirit, can make our service effective. Christ is our example in the continuous confession, "I can of mine own self do nothing." On the other hand, with the Spirit's witness, the feeblest endeavor or testimony may be used of God for the accomplishment of great results.

2. "Helpers." This plain gift is nevertheless a precious one. While no one, perhaps, has all the gifts, here is one that all may well aspire to. What a blessing in the church are the "helpers," as one version puts it—always holding up the hands of those leading out in any work, sharing the

burdens! The marginal reference, Num. 11:17, is worth looking up.

"Governments." Weymouth's translation renders it "powers of organization." The word is derived from the verb "to steer," as steering or guiding a boat. It is an invaluable gift in church or conference work, as in all organized or associate service.

3. As the days of 1844 brought the beginning of the Judgment hour, and the time for the rise of the remnant church, keeping the commandments of God (Rev. 14: 6, 7, 12), the Lord set in that church the gift of the spirit of prophecy. All should be familiar with the work of Sister Ellen G. White, in the exercise of that gift in connection with the cause of God in our time. This gift has been a blessed and guiding agency, under God, in the history of the advent movement. All along, critics have assailed this gift, even as the loyalty of the church to the commandments of God has been assailed; but the gift of the spirit of prophecy has borne the divine credentials in the church. By its fruits it is known. The more perilous the times become, the greater need of giving heed to the instruction that has come through this gift in the remnant church.

ANGELS

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