

How to Give Bible Readings

Brief Bible Readings for Busy People

Prepared by the
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The Word of God

1. How were the Scriptures given? 2 Tim. 3: 16, 17; 2 Peter 1: 21.
2. How did God reveal truth to His prophets? Num. 12: 6; Gal. 1: 12. Note 1.
3. Has God guarded the purity of His word? Ps. 12: 6, 7; Prov. 30: 5.
4. Are the Scriptures infallible? Ps. 119: 160; Matt. 24: 35. Note 2.
5. Are the writings of the prophets to be received as the words of God Himself? 2 Sam. 23: 1, 2; Jer. 1: 4-9; 1 Thess. 2: 13.
6. Are the prophecies important now? Hosea 12: 10; Amos 3: 7; 2 Peter 1: 19.
7. For what purpose were the Scriptures written? 2 Tim. 3: 16, 17; Deut. 29: 29; John 20: 30, 31.
8. What is necessary on our part? John 5: 39; Ps. 119: 11, 16.
9. How are we to search the Scriptures? 1 Cor. 2: 13; Isa. 28: 10, 13; Luke 24: 27.
10. How shall we relate ourselves to the Scriptures? Prov. 2: 1-5; 22: 20, 21; Luke 6: 46-49.

Notes on Reading No. 1

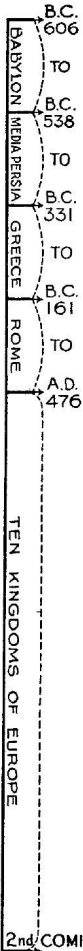
NOTE 1.—“The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden underfoot of the Gentiles; so long as the great empires of the world march on in their predicted course,—so long we have proof that one Omniscient Mind dictated the predictions of that book, and ‘prophecy came not in old time by the will of man.’ ”—“*Will the Old Book Stand?*” *H. L. Hastings, p. 19.*

NOTE 2.—“This is the century of romance—romance in exploration, in discovery, in invention, in thought, and in life. . . . Through a series of marvelous discoveries and romantic events we have been let into the secrets of wonderful centuries of hitherto unknown peoples and events. . . . Now through the co-operation of explorer, archeologist, and linguist, we are the heirs of what was formerly regarded as prehistoric times. . . . These marvelous revelations from the archives of the nations of the past have painted for us a new background, in fact our first background, of the Old Testament.”—“*The Monuments and the Old Testament,*” *Ira Maurice Price, Ph. D., pp. 17, 18.*

Daniel, Second Chapter

1. MAY we understand prophecy? 2 Peter 1: 19, 20.
2. What did Christ say of Daniel's prophecy? Matt. 24: 15.
3. Why was Nebuchadnezzar troubled? Dan. 2:
1. (Read verses 1-35.)
4. Who gave this dream to the king? Dan. 2: 28.
5. What was the dream to reveal? Dan. 2: 29.
6. Whom did the head of gold represent? Dan. 2: 37, 38. Note 1.
7. What kingdoms were to follow Babylon? Dan. 2: 39, 40. Note 2.
8. What did the silver (breast and arms) represent? Dan. 5: 28-31.
9. How long did Medo-Persia rule? — From B. C. 538-331.
10. What did the brass symbolize? — Grecia. (See Dan. 8: 20, 21.)
11. What empire followed Grecia? — Rome. Dan. 2: 40; 8: 23-25; Luke 2: 1-4. Note 3.
12. What change was to come to the kingdom of iron? Dan. 2: 41, 42. Note 4.
13. How would these kings try to strengthen themselves?—By intermarriage. Dan. 2: 43.
14. What eternal kingdom was to be set up in the days of these kings? Dan. 2: 44.
15. What represented this eternal kingdom in the dream? Dan. 2: 45.
16. What must take place before Christ's kingdom is established? Matt. 24: 14.

Notes on Reading No. 2



NOTE 1 (DAN. 2: 37, 38).— Jer. 27: 1-11, God gave the kingdom to Nebuchadnezzar. Eze. 26: 7-11, the fall of Tyre. Eze. 29:18, Egypt given as wages for work against Tyre.

NOTE 2 (DAN. 2: 39). — Jer. 51: 11, 27, 28, downfall of Babylon foretold and Medes named. Isa. 45: 1-3, Cyrus named 113 years before he was born. Jer. 51: 45, 46, God's sign to His children. Isa. 47: 5-13, the doom of the city. Dan. 5: 1-28, the night of pleasure. Jer. 51: 14, the entry of the army. Jer. 51: 31, 32, the announcement taken to the king. Jer. 51: 30, the slaying of the king of Babylon. Jer. 50: 35, 37, 46; 51: 53-58; Isa. 13: 17-22, the destruction of Babylon.

NOTE 3.—The historian Gibbon says: “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 and their kings, were successively broken by the iron monarchy of Rome.”—“*Decline and Fall,*” Vol. III, p. 634.



NOTE 4.—The following took possession of the territory of Western Rome: A. D. 351, Franks, French; Alemanni, Germans; A. D. 406, Burgundians, Swiss; Suevi, Portugal; Vandals in northern part of Africa; A. D. 408, Visigoths, Spain; A. D. 449, Anglo-

Saxons, English; A. D. 483, Ostrogoths, Austria; Lombards, part of Italy; Heruli, part of Italy.

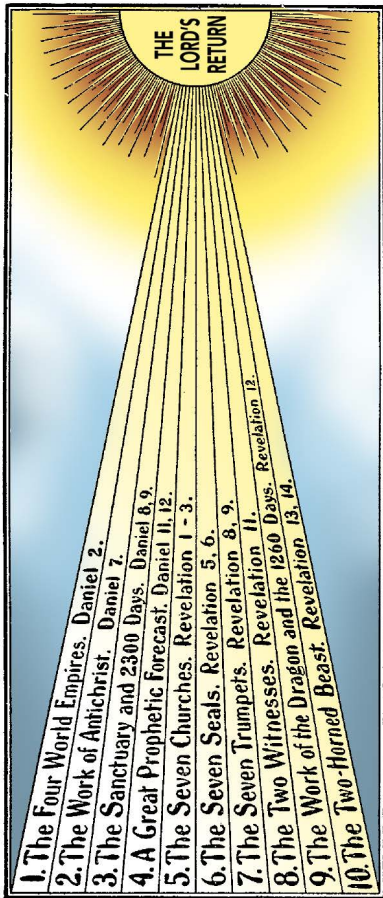
The Second Coming of Christ

1. DOES the Bible say positively that Jesus will appear the second time? Heb. 9:28. Note.
2. Did Christ promise to come again? John 14:1-3.
3. Did Christ go away? Acts 1:1, 2. Where to? Heb. 9:24. When did He go? Acts 1:3. How did He go? Acts 1:9.
4. Did He ascend with the same body that was laid in the tomb? John 2:19, 20, 21; Luke 24:36, 42, 50, 51.
5. Will this same Jesus return? Acts 1:9-11.
6. Why is He to come again? John 14:3; 1 Thess. 4:13-18; Matt. 16:27.
7. What will be His appearance? Rev. 14:14.
8. How many will see Him? Rev. 1:7.
9. What will be the manner of Christ's return? Ps. 50:3; Matt. 24:27, 30, 31; 25:31.
10. How many angels are there? Rev. 5:11.
11. What has been the effect upon human beings of the appearance of an angel? Matt. 28:2, 3; Dan. 10:5-7.
12. How will Christ's coming affect the wicked? Rev. 6:15-17.
13. What will be the attitude of the righteous? Isa. 25:9; 1 John 2:28.
14. How may we be prepared to meet Him in peace? Luke 21:34-36; 1 John 3:2, 3.

Note on Reading No. 3

NOTE.—Christ's second coming is referred to 380 times in the New Testament. One verse in every twenty-five, on the average, speaks of it.

TIME PROPHECIES OF THE LORD'S RETURN



Signs of Christ's Coming

1. WHAT question did the disciples ask concerning Christ's second coming? Matt. 24: 3.
2. What were some of the signs He mentioned? Matt. 24: 7, 14.
3. How did He foretell the destruction of Jerusalem? Matt. 24: 15-20; Luke 21: 20. Note 1.
4. What tribulation was foretold? Matt. 24:21, 22. Note 2.
5. What great signs were to follow this period of persecution? Matt. 24: 29; Mark 13: 24; Rev. 6: 12, 13. Notes 3 and 4.
6. What are some of the other signs of Christ's coming? James 5: 1-8; 2 Tim. 3: 1-5.
7. What will be the condition in the world just before Christ comes? Matt. 24: 37-39; Luke 17: 28-30; 21: 25-28.
8. What world movement shows that the coming of Christ is near? 1 Thess. 5: 1-5.
9. What admonition did Christ leave for this generation? Matt. 24: 32-35, 44.

Notes on Reading No. 4

NOTE 1.—In A. D. 60 Paul carried the gospel to Rome. In A. D. 64 he wrote of the "saints" in the emperor's household (Phil. 4 : 22) ; and the same year he said that the gospel had been "preached to every creature which is under heaven" (Col. 1 : 23). In October, A. D. 66, Cestius began to besiege Jerusalem. In a mysterious manner he suddenly withdrew from the siege, and the Christians fled, believing that this was the sign given by Christ. Three and a half years later Titus laid siege to the city, overwhelming it in A. D. 70, and during the five months of the siege 1,100,000 Jews perished.

NOTE 2.—The early persecutions against Christians were waged by pagan Rome. For nearly three centuries the church was terribly harassed, Christians being given to wild beasts, smeared with pitch and lashed to poles to serve as torches for the arena, and martyred in other ways till 3,000,000 perished. This was followed by the more terrible persecutions during the time of papal supremacy, extending from about 538 to 1776 A. D., and exacting a toll of more than 100,000,000 lives. (See Dan. 7 : 25 ; Rev. 13 : 5-7.)

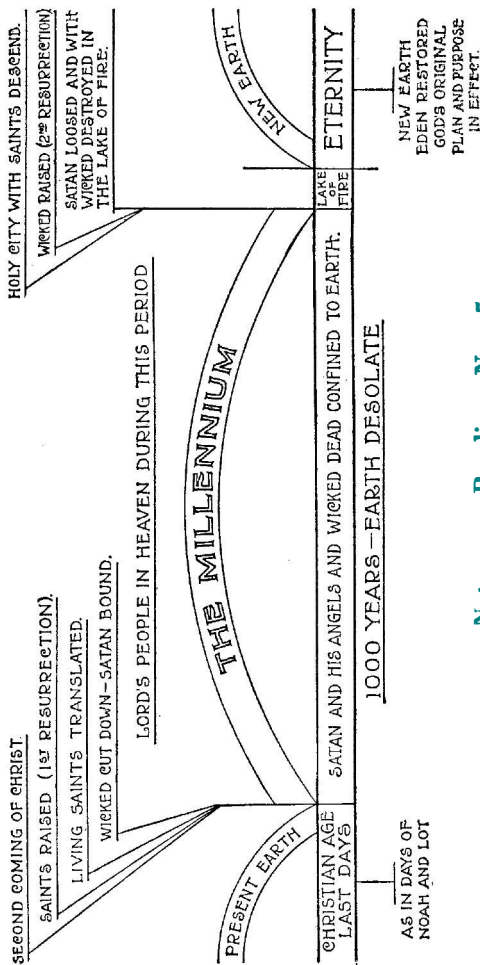
NOTE 3.—"The nineteenth of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned."—*President Dwight, in "Connecticut Historical Collections."*

"The darkness of the following evening was probably as deep and dense as ever had been observed since the Almighty first gave birth to light; it wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. If every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, it was thought the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."—"Our First Century," *R. M. Devins, p. 94.*

NOTE 4.—The celebrated astronomer and meteorologist, Professor Olmsted, of Yale College, says: "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history. . . . The extent of the shower in 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance."—"Bible Readings for the Home Circle," p. 321.

The Millennium

1. WHAT great event will take place at the second coming of Christ? 1 Thess. 4: 15-17; 1 Cor. 15: 51-55.
2. Where will the redeemed ones go with Jesus? John 14: 1-3; 17: 24; Rev. 7: 9, 14, 15.
3. How long will they remain in heaven? Rev. 20: 6. Note 1.
4. What will they do while there? Rev. 20: 4.
5. Whose cases will they judge? 1 Cor. 6: 2, 3.
6. Where will all the wicked be during the thousand years? 1 Thess. 1: 7, 8; 2 Thess. 2: 8; Rev. 20: 5.
7. What will be the earth's condition? Rev. 6: 14-17; Isa. 24: 1, 3, 19, 20; Jer. 4: 23-26.
8. Where will Satan be during this same period? Rev. 20: 1-3. Note 2.
9. When will he be loosed for a little season? Rev. 20: 2, 3.
10. What event "looses" him? Rev. 20: 5, 7; John 5: 28-29.
11. What will he immediately do? Rev. 20: 8.
12. Against whom will they make war? Rev. 20: 9, first part.
13. How will the saints and the New Jerusalem reach the earth? Rev. 21: 10.
14. What place is prepared for the city? Zech. 14: 3-5.
15. What follows Satan's warfare against the saints and the city? Rev. 20: 9, last part.
16. What is the grand climax of God's gospel plan? 2 Peter 3: 9-13; Rev. 21: 1-7.



Notes on Reading No. 5

NOTE 1.—The word "millennium" is from two Latin words, *millie*, meaning a thousand, and *-annus*, a year—a thousand years. It occurs in but three places in the Bible,—Psalms 90 : 4 ; 2 Peter 3 : 8 ; and Revelation 20 : 2-7. In none of these instances does it refer to a time of great spiritual revival, peace, and prosperity.

NOTE 2.—Satan is to be bound by a chain of circumstances. Now he is free to tempt all who are on earth. He leads his deluded subjects to follow his devisings. But the time is nearing when he will be "bound." The wicked will all be dead, and the righteous will be in the city of God. There will be naught for him to do but meditate upon the ruin he has wrought during the six thousand years of earth's history.

The Destiny of the Wicked

1. WHAT is the wages of sin? Rom. 6: 23.
2. How will each case be decided? Rev. 20: 11-13; 2 Cor. 5: 10.
3. By what means will God destroy sin finally? 2 Peter 3: 10; Matt. 13: 40-42.
4. When will this take place? Ps. 11: 6; Rev. 20: 9, 15.
5. How completely will sin and sinners be destroyed? Mal. 4: 1, 3; Ps. 37: 10, 20; Nahum 1: 9, 10. Note 1.
6. What becomes of Satan? Eze. 28: 18, 19; 1 Cor. 15: 26; Rev. 20: 14.
7. What else will be consumed in the fire that destroys the wicked? 2 Peter 3: 10. Note 2.
8. Will there be degrees of suffering in the destruction of the wicked? Luke 12: 47, 48; Rev. 22: 12.
9. Where will both righteous and wicked be rewarded? Prov. 11: 31; Ps. 37: 34.

Notes on Reading No. 6

NOTE 1.—"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 for the Home Circle*," p. 522.

NOTE 2. — "This fire is called 'everlasting' because of the character of the *work* it does; just as it is called 'unquenchable' because it cannot be *put* out, and not because it will not *go* out when it has done its work." — *Id.*, p. 520.

The Home of the Saved

1. WHAT are the meek to inherit? Matt. 5: 5.
2. At what time will they see their inheritance? Ps. 37: 11, 34.
3. What cuts off the wicked? Mal. 4: 1.
4. What does that fire do to the earth? 2 Peter 3: 10-12.
5. After this dissolving, what are we to look for? 2 Peter 3: 13. Note.
6. Where is this promise recorded? Isa. 65: 17.
7. What did Abraham look for as part of the inheritance? Heb. 11: 10; Rev. 21: 2-4.
8. How large is the city? — It is 1500 miles in circumference. Rev. 21:16.
9. What surrounds the city? Verses 12, 13.
10. What composes the foundations? Verses 14, 19, 20.
11. What materials are used in its construction? Verses 18, 19.
12. Who occupies the city besides the saints? Rev. 21: 3.
13. What does this add to the city? Rev. 21: 23; 4: 3.
14. What flows from beneath the throne? Rev. 22: 1.
15. What grows on either side of the river? Rev. 22: 2.
16. What will the redeemed do in the new earth? Isa. 65: 21, 22.
17. What will be the appearance of the whole earth? Isa. 35: 1, 2.
18. Will there be any fruitless labor there? Isa. 65: 23, 24.
19. Will there be animals there? Isa. 65: 25.
20. How often will the redeemed go up to the city? Isa. 66: 22, 23. Why?
21. Will they see the face of God as they worship Him? Rev. 22: 4.
22. Is it possible fully to comprehend the provisions which God has made for the inheritance of His children? Isa. 64: 4.
23. On what condition is the inheritance granted? Rev. 21: 5-7; 22: 14.

Note on Reading No. 7

NOTE.—“The meek ‘shall inherit the earth.’ It was through the desire for self-exaltation that sin entered into the world, and our first parents lost the dominion over this fair earth, their kingdom. It is through self-abnegation that Christ redeems what was lost. And He says we are to overcome as He did. Through humility and self-surrender we may become heirs with Him, when the ‘meek shall inherit the earth.’

“The earth promised to the meek will not be like this, darkened with the shadow of death and the curse. ‘We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.’ ‘There shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him.’

“There is no disappointment, no sorrow, no sin; no one who shall say, I am sick; there are no burial trains, no mourning, no death, no partings, no broken hearts; but Jesus is there, peace is there. There ‘they shall not hunger nor thirst; neither shall the heat nor sun smite them; for He that hath mercy on them shall lead them, even by the springs of water shall He guide them.’”—“*The Mount of Blessing*,” p. 33.

Daniel 7 and the Little Horn

1. WHAT did Daniel see in vision? Dan. 7:1-7.
2. What did these symbols mean?
 - "Wind" means strife. Jer. 49:36, 37.
 - "Waters" symbolize peoples. Rev. 17:15.
 - "Lion" symbolizes Babylon. Jer. 4:7; Hab. 1:6-9.
 - "Bear" symbolizes Medo-Persia. Dan. 5:30, 31; 8:20.
 - "Leopard" symbolizes Grecia. Dan. 8:21, 22. Note 1.
 - The "fourth beast" symbolizes Rome. Dan. 8:23-25; Luke 2:1.
3. What was peculiar about the fourth beast? Dan. 7:7, 8.
4. What did the ten horns represent? Verses 23, 24.
5. Name the kingdoms represented by the ten horns, as given in history. Note 2.
6. What came up in the midst of these ten? Verse 8.
7. How did it look? Verse 20.
8. In what way was this power "diverse" from the others? Verse 24.
 - Ans.*—It was an ecclesiastical power; the others were political.
9. What would it do to make a place for itself? Verse 24.
10. What three kingdoms were plucked up?—Herul, A. D. 403; Vandals, A. D. 534; Ostrogoths, A. D. 538. These three Arian powers would not recognize the Bishop of Rome as the head of the church.
11. After this little horn was established, what words did he speak? Dan. 7:25. Note 3.
12. What else would this power do? Verse 25. Note 4.
13. What change has this power attempted to make in the law of God? Dan. 7:25. Note 5.
14. What time is mentioned in God's law?—The seventh-day Sabbath.
15. What change does Rome claim to have made in the Sabbath?—From the seventh day to the first day.
16. Has it really made any changes in God's law?—No, it could only *think* to change it. Dan. 7:25. Note 5.
17. For how long would this power sway the world? Verse 25. (A "time" in symbolic language represents a year. See Dan. 11:13, margin; Eze. 4:6; Num. 14:34.)
18. When did it end?—1798. Adding 538 to 1260 years brings us to 1798.
19. What happened this year to break its dominion completely?—Berthier, general of the French army, entered Rome and took the pope captive.
20. What great work was to follow 1798? Dan. 7:26, 9, 10, 11.
21. Who will have a part in the kingdom of God? Dan. 7:13, 14, 18, 27.
22. Which power will you obey, the little-horn power or the God of heaven?

Notes on Reading No. 8

NOTE 1.— Within a few years after the death of Alexander the Great, the Grecian Empire was divided into four parts: Cassander had Macedon and Greece in the west; Lysimachus had Thrace and parts of Asia in the north; Ptolemy had Egypt, Lydia, Arabia, Palestine, and Coele-Syria in the south; Seleucus had Syria and the rest of the empire in the east.

NOTE 2.— The nations represented by the ten horns are as follows: Franks (French), Alemanni (Germans), Burgundians (Swiss), Suevi (Portuguese), Vandals (in Northern Africa), Visigoths (Spanish), Anglo-Saxons (English), Ostrogoths (Austrians), Lombards (in part of Italy), and Heruli (also in a portion of Italy).

NOTE 3.— *Blasphemous Titles.*—“The Pope is of so great dignity and so exalted that he is not a mere man, but as it were *God*, and the *vicar of God*.”

“The Pope by reason of the excellence of his supreme dignity is called *bishop of bishops*. He is also called *ordinary of ordinaries*. He is likewise *bishop of the universal church*. He is likewise the *divine monarch and supreme emperor, and king of kings*. Hence the Pope is crowned with a triple crown, as *king of heaven and of earth and of the lower regions*.”

“We hold upon this earth the place of God Almighty.”—*Pope Leo XIII.*

“Thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art *another God on earth*.”

(See “Source Book,” art. “Pope.”)

NOTE 4.— For professing faith contrary to the teachings of the Church of Rome, history records the martyrdom of more than one hundred million people. A million Waldenses and Albigenses perished during a crusade proclaimed by Pope Innocent III in 1208; beginning from the establishment of the Jesuits in 1540 to 1580, nine hundred thousand were destroyed; one hundred and fifty thousand perished by the Inquisition in thirty years; within the space of thirty-eight years after the edict of Charles V against the Protestants, fifty thousand persons were hanged, beheaded, or burned alive for heresy; eighteen thousand more perished during the administration of the Duke of Alva in five and a half years.

NOTE 5.—“*Ques.*—Has the church power to make any alteration in the commandments of God?”

“*Ans.*— . . . Instead of the seventh day, and other festivals appointed by the old law, the church has prescribed the Sundays and holy days to be set apart for God’s worship; and these we are now obliged to keep in consequence of God’s commandment, instead of the ancient Sabbath.”—“*The Catholic Christian Instructed*,” p. 211.

“The Catholic church for over one thousand years before the existence of a Protestant. by virtue of her divine mission, changed the [Sabbath] day from Saturday to Sunday.”—“*The Catholic Mirror*, Sept. 23, 1893.

Christ, Our High Priest

1. WHAT has been Christ's position and work since His ascension? Heb. 8: 1-3; 9: 24.
2. How was Christ's priestly work typified by Moses? Heb. 8: 4, 5.
3. How is the earthly sanctuary described? Heb. 9: 1-5. Note 1.
4. What was the order of service in the earthly sanctuary? Heb. 9: 6-10. Note 2.
5. What took place on the day of atonement? Lev. 23: 26-32; 16: 3, 5-8, 15, 16-22. Note 3.
6. Of what was this earthly sanctuary and service a figure? Rev. 4: 5; 8: 3, 4; 11: 19; Heb. 9: 11, 12.
7. Does the heavenly sanctuary need to be cleansed? Heb. 9: 22, 23.
8. When is the heavenly sanctuary to be cleansed? Dan. 8: 14 (See Eze. 4: 6; Num. 14: 34.)
9. How much of this long period of time did the angel say was allotted to the Jews? Dan. 9: 20-24.
10. What event marked the beginning? Dan. 9: 25; Ezra 7: 8-10. Note 4.
11. How many years would reach to the Messiah? Dan. 9: 25.—Seven weeks and 62 weeks, or 69 weeks = 483 years. (See diagram.)
12. What great events would come in the seventieth week? Dan. 9: 26, 27. (See diagram.)
13. What events marked the close of the 70 weeks, or 490 years? Acts 8: 1-4. In A. D. 34 the Jews officially rejected the gospel by stoning Stephen, and the gospel went to the Gentiles.
14. How much of the 2300 years still remained? — 2300 less 490 leaves 1810 years. The 490 years extended to A. D. 34. Adding the 1810 years left of the 2300 brings the end of this important prophecy in 1844.
15. What did the angel Gabriel say would begin at the close of the 2300 years in 1844? Dan. 8: 14. The cleansing of the heavenly sanctuary, or day of judgment.

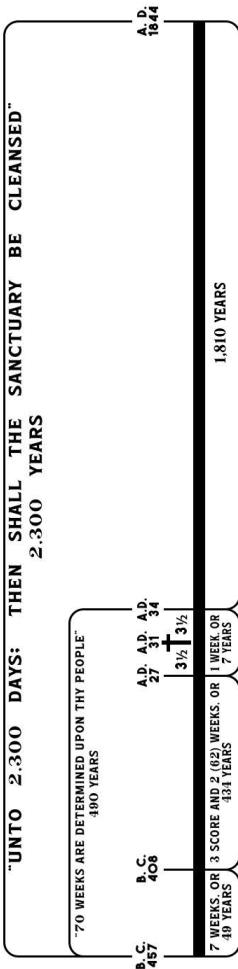
Notes on Reading No. 9

NOTE 1. — Study Exodus, chapters 25 to 30.

NOTE 2. — For 359 days the service of the sanctuary had to do with the first apartment. The ten commandment law within the ark in the most holy place demanded the life of the sinner. 1 John 3 : 4 ; Rom. 6 : 23. Thus the sinner, recognizing his guilt, brought his offering. Then laying his hands upon the head of the innocent victim representing the Christ to come, he confessed his sin, the animal was slain, and its blood put on the horns of the altar and poured at the foot of the altar. Thus the sins of all who confessed were pardoned, and in type transferred to the sanctuary.

NOTE 3. — The tenth day of the seventh month was the day of atonement. On this day the sanctuary was cleansed of the blood record of sins confessed during the year. The only ones passing the test of this yearly judgment day were those who had confessed every known sin. In a service strictly conforming to God's instructions, the high priest took the blood of the Lord's goat into the most holy place, where the visible presence of God appeared. The sprinkling of the blood there transferred the sins to the high priest in type, after which he cleansed the outer apartment, and then transferred the guilt to the goat representing the one responsible for all sin, *Azazel*, or Satan. The goat was then loosed in a desert place, a "land of forgetfulness."

NOTE 4. — Ezra started on the "first day of the first month," answering to April in our calendar. He arrived at Jerusalem on the first day of the fifth month, in the seventh year of the reign of Artaxerxes, B. C. 457, answering to our August and September. Thus the first half of the year 457 B. C. was past when the decree went forth.



The Investigative Judgment

1. WHAT will Christ bestow at His coming? Matt. 16: 27; Rev. 22: 12.
2. What is the basis of judgment in each case? Rev. 20: 12.
3. How many books are referred to in the Bible?
 - (1) Book of Remembrance of Good Deeds. Mal. 3: 16.
 - (2) Book of Iniquity. Jer. 2: 22.
 - (3) Book of Individual Description. Ps. 139: 15, 16. Hairs numbered (Matt. 10: 30); place of birth (Ps. 87: 4-6).
 - (4) Book of Life. Rev. 20: 12.
4. Who are candidates for eternal life? John 3: 36.
5. In whose presence is the examination of books made? Dan. 7: 9, 10. Note 1.
6. Who is the advocate or mediator? 1 John 2: 1; 1 Tim. 2: 5.
7. Who are the witnesses in God's presence? Matt. 18: 10.
8. By what standard will all be judged? James 2: 12.
9. What law is the law of liberty? James 2: 11.
10. What class will be called first? 1 Peter 4: 17.
11. Will all who begin the Christian life be saved? Matt. 24: 13; Heb. 3: 14.
12. If the books of record show that one failed to overcome, what will be his doom? Eze. 18: 24; 33: 12, 13.
13. What will be done to the name in the book of life? Ex. 32: 33; Ps. 69: 28; Rev. 3: 5.
14. What will Jesus do when this occurs? Matt. 10: 33.
15. If records show faithfulness to the end, what will Jesus do? Matt. 10: 32.
16. What is done to this name in the book of life? Rev. 3: 5.
17. What are blotted out? Acts 3: 19.
18. How many have sinned? Rom. 3: 23.
19. How only can the sinner escape the death penalty? 1 John 1: 9.
20. In view of this solemn investigation, what is our duty? Eccl. 12: 13, 14. Note 2.

Notes on Reading No. 10

NOTE 1.—"During this judgment scene, both the righteous and the wicked dead are still in their graves. The record of each one's life, however, is in the books of heaven, and by that record their characters and deeds are well known. Christ is there to appear in behalf of those who have chosen Him as their advocate. 1 John 2: 1. He presents His blood, as He appeals for their sins to be blotted from the books of record. As the place of judgment is in heaven, where God's throne is, and as Christ is present in person, it follows that the work of judgment is also in heaven. All are judged by the record of their lives, and thus answer for the deeds done in the body. This work will not only decide forever the cases of the dead, but will also close the probation of all who are living, after which Christ will come to take to Himself those who have been found loyal to Him."—"*Bible Readings for the Home Circle*," p. 246.

NOTE 2.—"There are three phases of the judgment mentioned in the Scriptures,—the investigative judgment, preceding the second advent; the judgment of the lost world and wicked angels by Christ and the saints during the one thousand years following the second advent; and the executive judgment, or punishment of the wicked at the close of this period. The investigative judgment takes place in heaven before Christ comes, in order to ascertain who are worthy to be raised in the first resurrection, at His coming, and who among the living are to be changed in the twinkling of an eye, at the sound of the last trump. It is necessary for this to take place before the second advent, as there will be no time for such a work between the coming of Christ and the raising of the righteous dead. The executive judgment on the wicked occurs after their cases have been examined by the saints during the thousand years. Rev. 20: 4, 5; 1 Cor. 6: 1-3. The investigative judgment is that which is announced to the world by the angel's message of Revelation 14: 6, 7."—*Id.*, p. 249.

The Law and the Gospel

1. How extensive is God's government? Ps. 103: 19.
2. What is the rule of His kingdom? Ps. 103: 20; 119: 172, 142.
3. Did God's law exist on earth before it was given at Sinai? Compare Gen. 4: 7 with 1 John 3: 4; also Gen. 35: 2-4; 26: 5; 2: 1-3; Ex. 16: 1, 4, 5, 27-30.
4. How was the law given? Deut. 4: 12, 13; Ex. 24: 12; 31: 18.
5. What is the nature of God's law? Ps. 19: 7; Prov. 6: 23; Rom. 7: 12.
6. What is the relation of the law to the sinner? Rom. 4: 15; 7: 6-8; 5: 13; 1 John 3: 4.
7. What is the place of the law in the gospel? Rom. 3: 19, 20, 31; James 2: 8-12; 1: 22-25; Rom. 3: 21-24, 31. Note 1.
8. Did Christ keep the commandments? Ps. 40: 7, 8; Isa. 42: 21; John 15: 7-10.
9. What should be our attitude toward the law? John 14: 21'; 1 John 5: 1-3; 2: 4-6.
10. In what way only can we obey the law? Rom. 8: 1-4. Note 2.

Notes on Reading No. 11

NOTE 1.—"The law is the gospel infolded; the gospel is the law unfolded.

"The law is the gospel inclosed; the gospel is the law disclosed.

"The law is the gospel concealed; the gospel is the law revealed.

"The law is the gospel fulness delayed; the gospel is the law fulness portrayed.

"The law is the gospel in minimum; the gospel is the law in maximum.

"The law is the gospel contained; the gospel is the law maintained.

"The law is the gospel sighted; the gospel is the law lighted.

"The law is Christ designed; the gospel is Christ enshrined."—"Practical Lessons from the Experience of Israel," F. C. Gilbert, pp. 168, 169.

NOTE 2.—"The law reveals the perfection of character required, and so gives a knowledge of sin; but it is powerless to confer the character demanded. In the gospel, the law, first written in the heart of Christ, becomes 'the law of the Spirit of life in Christ Jesus,' and is thus transferred to the heart of the believer, in whose heart Christ dwells by faith. Thus the new covenant promise is fulfilled, that the law shall be written in the heart. This is the genuine experience of righteousness by faith,—a righteousness which is witnessed by the law, and revealed in the life in harmony with the law. The gospel is thus seen to be the provision for restoring the law to its place in the heart and life of the one who believes on Christ, and accepts His mediatorial work. Such faith, instead of making void the law, establishes it in the heart of the believer. The gospel is not against the law, therefore, but upholds, maintains, and presents the law to us in Christ."—"Bible Readings for the Home Circle," pp. 410, 411.

The Sabbath

1. WHEN was the Sabbath made? Gen. 2: 1-3.
2. Who made it? John 1: 1-3, 14; Eph. 3: 9; Col. 1: 13-17.
3. How is the work of the Creator described? Gen. 1: 31; 2: 1-3.
4. For whom was the Sabbath made? Mark 2: 27. Note 1.
5. How does God regard the Sabbath? Ex. 20: 8-11; Isa. 58: 13, 14; Mark 2: 28; Rev. 1: 10.
6. Of what is the Sabbath a memorial? Ex. 20: 8-11; Ps. 111: 4. Note 2.
7. By what miracle did God designate the Sabbath in the weekly cycle? Ex. 16: 4, 5, 14-30. This miracle was repeated every week for forty years, definitely marking the Sabbath 2,080 times.
8. Did Christ and His disciples keep the Sabbath? Luke 4: 16; Matt. 24: 15-20.
9. Did the disciples keep the Sabbath after the crucifixion? Luke 23: 56; Acts 13: 42-44; 16: 13; 17: 2; 18: 4.
10. Did Christ change the Sabbath? Matt. 5: 17, 18. Note 3.
11. Are Christians under obligation to keep the Sabbath? 1 John 2: 3-6; Isa. 56: 1, 2; 58: 13, 14. Note 4.
12. Is the Sabbath of "Paradise lost" to be the Sabbath of "Paradise restored"? Isa. 66: 22, 23; Rev. 22: 14.

Notes on Reading No. 12

NOTE 1.—Rev. A. H. Vinton, D. D., rector of St. Mark's Church, New York, says: "The origin of the Sabbath back in the creative epoch, when God rested from His works, and when there was only one human family on the earth, proves that the Sabbath was meant to be, not Jewish, but Adamic. Moreover, the Saviour's declaration, 'The Sabbath was made for man,' although spoken for another and specific purpose, seems to carry with it the idea of universality. If the Sabbath was made for man, why not for all men—for the whole race? And thus again the Sabbath is not national and local, but generic and general."—"*The Christian Sabbath*," pp. 235, 236.

NOTE 2.—Rev. N. L. Rice, D. D., pastor of the Presbyterian church, Fifth Avenue and Nineteenth St., New York, says: "No reason can be assigned for the placing of the command to hallow the Sabbath in the decalogue, save that, like the other nine, it is of universal and perpetual obligation. And since the other commandments were in substance given in the beginning of time, so was the fourth. The reasons for the institution of the Sabbath, and the ends for which it was appointed, prove that it was not designed for one nation, for a limited period, but for all men, through all ages."—*Id.*, p. 59.

NOTE 3.—The *Watchman* (Baptist) says: "It is frequently said that we are not living under the Jewish dispensation, and that the Jewish Sabbath, like the Jewish law, has no binding force upon Christians. This is a superficial and misleading view. The ten commandments have a place in all human laws, and live because they express divine laws, essential principles. Jesus said He came not to destroy, but to fulfill, the law. What He did was to rescue the Sabbath from Pharisaism and formalism, with which it had been overlaid, and restore it to its proper place as man's minister, not his master. That the Sabbath was made for man, involves the obligation resting upon man to use it so as to realize the purpose for which it was instituted."—*Feb. 27, 1896.*

NOTE 4.—Rev. E. A. Waffle says: "Up to the time of Christ's death no change had been made in the day. The authority must be sought in the words or in the example of the inspired apostles. . . . So far as the record shows, they did not, however, give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week."—"*The Lord's Day*," pp. 186, 187.

The Sabbath of the New Testament

1. WHEN Jesus was here, did He keep the commandments of God? John 15: 10. Note 1.
2. Did He observe the seventh-day Sabbath? Luke 4: 16, 31; Ex. 20: 8-11. Note 2.
3. Is Jesus our example in all things? 1 Peter 2: 21.
4. Does God expect us to follow His example? 1 John 2: 6.
5. Does the New Testament mean the seventh day when it speaks of the Sabbath? Luke 23: 52-56; 24: 1; Mark 15: 42-47; 16: 1, 2.
6. Which day is the Sabbath of the commandment and the Sabbath of the New Testament? — The day just before the first day of the week. Matt. 28: 1; Mark 16: 1, 2. (Illustrate by the calendar week.)
7. Which day did the women associated with Jesus observe? Luke 23: 55, 56.
8. Did the early Christian churches observe the Sabbath? For example, note Acts 13: 14, 44, Antioch; Acts 16: 12, 13, Philippi; Acts 17: 1, 2, 4, Thessalonica; Acts 18: 1-4, Corinth. Note 3.
9. How many Sabbath meetings are recorded in the above references? — Total, 84 meetings.
10. Is there any commandment in the New Testament to observe the first day of the week? Read every verse where the first day is mentioned: Matt. 28: 1; Luke 24: 1; Mark 16: 2, 9; John 20: 1, 19; Acts 20: 7; 1 Cor. 16: 2. Note 4.
11. Where do we find the New Testament record of the only meeting held on the first day of the week? — Held at Troas on a Saturday night. Acts 20: 5-12. In accordance with the Bible plan of reckoning time, the first day of the week began at sundown, consequently the meeting held by Paul on Saturday evening was in the early or dark part of the first day of the week.
12. Which day of the week is the "Lord's day"? Luke 6: 5-11; Rev. 1: 10.

Notes on Reading No. 13

NOTE 1. — John Wesley: “The moral law contained in the ten commandments, and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. . . . Every part of this law must remain in force upon all mankind and in all ages, as not depending either on time or place, or any other circumstance liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other.” — *Bible Readings for the Home Circle*, p. 375.

NOTE 2. — Rev. William Prynne, D. D., says: “It is certain that Christ Himself, His apostles, and the primitive Christians for some good space of time, did constantly observe the seventh-day Sabbath, . . . it being still solemnized by many Christians after the apostles’ times, even till the Council of Laodicea [A. D. 364].” — *Dissertation on the Lord’s Day*, v. 33.

NOTE 3. — Rev. Lyman Abbott says: “The current notion that Christ and His apostles authoritatively substituted the first day of the week for the seventh, is absolutely without any authority in the New Testament.” — *Editorial in the Christian Union*, Jan. 19, 1882.

NOTE 4. — “Nor is there anywhere in the New Testament any express statement that the first day of the week was to be kept in place of the seventh, or was in any way the Sabbath.” — *Chambers’ Encyclopedia*, art. “Sabbath.”

Origin of Sunday Observance

1. WHAT was Satan's ambition? Isa. 14: 14.
2. When men turned from worshiping God, what did they worship? Deut. 17: 3; Jer. 10: 2.
3. What was the particular god of all heathen worship? — The sun. Ex. 32: 1-8. The calf was the Egyptian sun god (Num. 25: 1-4) — sun worship. Note 1.
4. Who was being worshiped in all heathen worship? Deut. 32: 16, 17.
5. Why did the devil want worship? — To be like the Most High.
6. When God's own people, Israel, turned from Him, to what did they go? 2 Kings 23: 4, 5; Jer. 7: 17-19, 9, 10; Eze. 6: 4 (margin, sun images); Eze. 8: 16 (sun worship).
7. What day was dedicated to sun worship? "Sun-day, so called because this day was anciently dedicated to the sun, or to its worship." — *Webster's Dictionary*. "Sunday, the wild solar holiday of all pagan times." — *The North British Review*.
8. When they turned to sun worship, how did they treat God's Sabbath? Eze. 20: 13, 16, 24.
9. What message did God send to them to save them? Eze. 20: 19, 20; Jer. 17: 21-27.
10. When Christ was on earth, were the heathen still worshipping the sun? — Rome ruled the world, and sun worship was the principal form of worship.
11. What day did Jesus and all associated with Him observe? — The seventh day, Sabbath. Luke 4: 16.
12. What change did the apostle Paul say would come over the church? 2 Thess. 2: 3, 4. Note 2.
13. From what would the church fall? — From the standard of the word of God. Acts 20: 29, 30. What would come into the church then? — The man of sin. 2 Peter 2: 1, 2.
14. What would this power attempt to do? — To change the law of God. Dan. 7: 25. Does the Roman Catholic Church claim to have changed the Sabbath to Sunday? Notes 3-5.

Notes on Reading No. 14

NOTE 1.—The golden calf was a representation of the sacred bull called Apis, which the Egyptians worshiped, and with which the Israelites had necessarily become very familiar during their long sojourn in Egypt. Concerning this god Apis and what it signified, we find the following: "Apis, the bull worshiped by the Egyptians, who regarded it as a symbol of Osiris, the god of the Nile, the husband of Isis, and the great divinity of Egypt."—*Chambers' Encyclopedia*. "All the mysteries of the Egyptians, and their whole doctrine of the future state, attach themselves to this worship [of Osiris]. Osiris was identified with the sun. . . . Sun worship was the primitive form of Egyptian religion, perhaps even pre-Egyptian."—*Encyclopedia Britannica*.

NOTE 2.—"The theology of this [fourth] century began to be much adulterated and corrupted with superstition and heathen philosophy. Hence are to be seen evident traces of excessive veneration for departed saints, of a belief in a state of purgatory for souls after death, of the celibacy of the clergy, of the worship of images and relics, and of many other opinions, which in process of time almost banished the true religion, or at least very much obscured and corrupted it. . . . The same regard was paid, and efficacy was ascribed, to their temples, to water consecrated in due form, and to the images of holy men, that the heathen had paid to their temples, statues, and lustrations, long before. Images, however, were as yet but rare, and statues did not exist. The same worship began now to be paid to the martyrs which the pagans had paid to their gods, which were only deified men. From these specimens we may readily imagine how much injury resulted to Christianity from the peace and prosperity procured by Constantine, and from an indiscreet eagerness to allure the pagans to embrace this religion, by conforming to their rites and superstitions. Indeed, almost every error, either in doctrine or in form, may be traced to this source, its prototype may be found either in heathen philosophy or in the rites of pagan worship."—*Church History*, Rev. James Wharey, cent. 4, sec. 7, pp. 60, 61.

NOTE 3.—"Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Neander's History of the Christian Religion and Church*, p. 186.

NOTE 4.—"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A. D."—*Chambers' Encyclopedia*, art. "Sabbath."

NOTE 5.—"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church."—*Plain Talk About the Protestantism of Today*, Mgr. Segur, p. 213.

Origin of Evil Angels

1. WHAT is the meaning of the word "devil"? — *Diabolus*, meaning, to traduce; wilfully to misrepresent, to present as blamable.
2. What other names are commonly applied to the devil? — Satan, an opponent; adversary, one opposed; prince of the power of the air (Eph. 2: 2); prince of this world (John 14: 30).
3. What experience did Jesus say Satan had had? Luke 10: 18.
4. Who was he before he fell from heaven? Eze. 28: 12-15.
5. Who is meant by the pronoun "I" of verse 14? — The Creator, Christ. John 1: 1-3.
6. What ambition came with Satan's self-overestimation? Isa. 14: 12-14.
7. Whose place was he planning to have? — Christ's place, the only one like God. Heb. 1: 2-4.
8. By what means did he seek to get Christ out of that place to make room for himself? John 8: 44.
9. What other efforts did Satan make to overthrow Christ and take the government? Rev. 12: 7, 8.
10. How many angels joined with the devil in this rebellion against the ways of heaven? — The third part. Rev. 12: 4.
11. To what place were these rebellious ones cast? 2 Peter 2: 4. Hell (Greek, *Tartaros*), the regions of darkness surrounding planets.
12. What did he and the angels who followed him finally do? Jude 6; 2 Peter 3: 7.
13. What planet finally became the headquarters for these fallen ones? Rev. 12: 9. Note 1.
14. Who gave them permission to occupy this earth? — None granted. (See Gen. 1: 26; Rom. 5: 12; Luke 4: 6.)
15. What are these fallen ones doing now? 1 Peter 5: 8; Rev. 12: 12. Notes 2-4.

Notes on Reading No. 15

NOTE 1. — “The facts of history concur with the statements of revelation in forcing upon us the unwelcome conviction that the human race is subject to the malevolent influence of an organized and all-pervading demonism. Alike in the career of nations and in the phenomena of personal destiny the presence of demoniacal skill and power is often prominent, frequently dominant, always evil.” — “*Footprints of Angels in Fields of Revelation*,” E. A. Stockman, p. 2.

NOTE 2. — “In undiminished possession of their intelligence and strength, they constantly assault us in every weakness, through every avenue, by every means, by methods foul or fair. . . . Whom they cannot destroy they cease not to worry, torment. They inspire evil tempers; arouse dark passions; instill ill will; beget malice, envy; impose care, fear, distrust; suggest deceit, fraud, and all the forms of crime.” “Supremely do they revel in the criminal domain. They foster falsehood; incite revenge; fan jealousy; beget quarrels; help on thefts, robbery, and arson; further divorces; plan defalcations; instigate murders. They run the saloons and edit the *Police News*.” — *Id.*, pp. 9, 10, 22.

NOTE 3. — “Those who give vent to anger or retain old grudges; who parley with temptation or tamper with vice; who indulge in intemperance, pride, foolishness, or levity; or give way to any other weakness, give place to the devil; that is, they give the devil an opportunity to work through them — give him an advantage over them. We should therefore close every avenue to Satan and his angels. We should suppress anger, be sober and watchful, and nip in the bud every prompting to sin.” — “*Bible Readings for the Home Circle*,” p. 531.

NOTE 4. — “Those under demoniacal control are simply the sport and plaything of the evil spirits possessing and controlling them.” — *Id.*, p. 532.

“But man is not left to engage single-handed in this combat, else were his case indeed hopeless. Just as constant, just as vigilant, just as persevering, and far more powerful than the hosts of evil, are the heavenly angels, sent forth from the throne of Jehovah Himself to guard and protect those who shall be heirs of salvation, and to deliver them from the assaults of these evil ones. ‘The angel of the Lord encampeth round about them that fear Him, and delivereth them.’ We should cherish the presence of these holy messengers of God, invite them into our assemblies, train our spiritual perceptions to recognize their influence, and become more and more conscious that they bear our petitions before the throne of God, and minister to our needs.” — “*Ministry of Angels*,” I. H. Evans, p. 30.

Good Angels; Their Work

1. WHAT beings are around the throne of God? Rev. 5: 11; Heb. 12: 22.
2. Are these angels real beings with organized bodies? Isa. 6: 1, 2; Eze. 1: 22, 24; Ex. 25: 20. Note 1.
3. Do angels eat? Gen. 19: 1-3; Ps. 78: 25.
4. Are angels and mankind of the same nature? Heb. 2: 6, 7.
5. How did the angels come into existence? Compare Eze. 28: 15 with Col. 1: 16.
6. Do angels marry and beget children? Mark 12: 25.
7. What is the business of the angels? Ps. 103: 20. Note 2.
8. How swiftly do they go to carry out His commands? Eze. 1: 14.
9. What are they sent from heaven to do? Heb. 1: 14; Matt. 18: 10.
10. Name some Bible incidents of their ministry:
 - Saving Lot by leading him out of Sodom. Gen. 19: 15-17.
 - Helping Hagar. Gen. 16: 7-9 and 21: 17.
 - Serving Elijah when he was discouraged. 1 Kings 19: 1-8.
 - Protecting Daniel from fierce beasts. Dan. 6: 22.
 - Answering Daniel's prayer. Dan. 9: 21-25.
 - Visiting the shepherds. Luke 2: 9, 13.
 - Ministering to the weakened Jesus. Matt. 4: 11.
 - Strengthening Jesus. Luke 22: 43.
 - Delivering Peter out of prison. Acts 12: 5-10.
 - Directing Philip. Acts 8: 26.
11. Is it to special ones that angels come? Ps. 34: 7. Note 3.
12. Should angels be worshiped? Rev. 19: 10; Col. 2: 18.
13. Whom do all good angels worship? Heb. 1: 6.
14. When Jesus comes, why will all the angels come with Him from heaven? Compare Matt. 24: 31 with 1 Thess. 4: 16, 17.

Notes on Reading No. 16

NOTE 1. — "There are different orders of angels: 'Cherubim' (Gen. 3:24); 'Seraphim' (Isa. 6:2, 6); 'Archangel' (1 Thess. 4:16; Jude 9).

"Some of their names are: 'Michael' (Dan. 10:13, 21; 12:1; Jude 9); 'Gabriel' (Dan. 8:16; 9:21; Luke 1:19); 'Uriel' (2 Esdras [Apocrypha] 4:1, 36; 5:20. See 1 Chron. 15:5); and 'Ariel' (doubtless of angelic origin. See Ezra 8:16).

"*Michael* means, 'Who is like God,' and hence is a fit title for Christ. *Gabriel* signifies, 'The strength of God,' an appropriate name for the angel or being who stands next to Christ. Dan. 10:21. *Uriel* means, 'The light of God;' *Ariel*, 'The lion of God.'" — "*Bible Readings for the Home Circle*," p. 524.

NOTE 2. — "Not only was Christ to give His life as the penalty for sin, to taste death for every man, that man might thus be restored through faith to sonship with God, but all heaven was called upon to join in working out man's redemption. The angels were to give their service of ministry and love to aid man in leading a life of righteousness and obedience. They were to become ministering spirits, sent forth by Heaven to minister to those who should be heirs of salvation. Before the assembled host, God presented the ages of watchful care and untiring ministry that this service would impose. Faithfully He showed them how they must leave the courts of heaven for the sin-cursed, fallen world, and unselfishly minister to man till the end of time." — "*Ministry of Angels*," I. H. Evans, p. 73.

NOTE 3. — "What a comfort to know that the great heart of the Father of all has not only given to the very humblest of His children a guardian angel, but in times of special temptation, as many angels as may be needed to protect him from the assaults of the enemy are sent to his aid! These divine messengers are ever in touch with the throne of God. Thus the child of God, through the ministry of these holy beings, is ever in touch with the Father. No hour of temptation, no weakness, no trial, however great and seemingly unbearable, but the least of God's children can reach His throne by prayer, through the ministry of these divine agents. The guardian angels can always come into the presence of God without delay, and there present the needs of His children. There are no barred doors, no guarded gateways, to hinder the entrance of the angels. To the messengers sent forth to minister to God's children, the presence chamber is ever open." — *Id.*, p. 75.

The Nature of Man; The State of the Dead

1. How was man made? Gen. 2: 7. What part was made of dust? — The body. What was added to the body? — The breath of life. What resulted? — The living soul. Note 1.
2. What three parts make up the entire man? 1 Thess. 5: 23.
3. To what did man become subject as a consequence of sin? Gen. 2: 16, 17; Rom. 5: 12; Eze. 18: 4.
4. With this death waiting for each, what is man's nature? — Mortal man (Job 4: 17); mortal body (Rom. 6: 12); mortal flesh (2 Cor. 4: 11).
5. To what is this mortal life compared? — A vapor (James 4: 14); a wind that cometh not again (Ps. 78: 39); a shadow (Job 14: 2).
6. How only can mortals have immortal life? 2 Tim. 1: 10; John 10: 10.
7. What then ought we to seek? Rom. 2: 7.
8. When will immortality be given? 1 Cor. 15: 51-54. Note 2.
9. When does the trumpet sound that raises the dead and changes the living? 1 Thess. 4: 16, 17.

THE STATE OF THE DEAD

10. What do all the living know? Eccl. 9: 5; Heb. 9: 27.
11. What change takes place at death? Ps. 146: 4; Eccl. 9: 5, 6; 12: 7. Note 3.
12. What can the living do? Ps. 146: 2. What cannot the dead do? Ps. 115: 17; Isa. 38: 18, 19.
13. In what state did Jesus say the dead are? John 11: 11-14.
14. What is death called in Psalms 13: 3?
15. Until what time will the individual sleep? Compare Job 14: 10-12, 15; Ps. 17: 15 with Acts 13: 36; John 5: 28, 29.

Notes on Reading No. 17

NOTE 1. — “The expression, ‘living soul,’ as used in Genesis, is often taken to indicate an order of being superior to the brute, and is the text of many an argument to prove the immortality of the soul. The incorrectness of this assumption will be readily seen by referring to Gen. 1: 20, 21, 24, and elsewhere, in which passages the words translated ‘living soul’ are applied also to the entire lower creation. They are used indifferently of man and beast to express animal life in general; and it is in this light the apostle uses them [1 Cor. 15: 45], as the very course of his argument shows. Adam is spoken of as a living soul, not to prove his immortality, but rather his mortality.” — *Dr. J. P. Lange’s Commentary on 1 Cor. 15: 45.*

NOTE 2. — Herodotus, a Greek historian, born B. C. 484, regarded as the first and one of the most reliable of profane historians, says: “The Egyptians also were the first who asserted the doctrine that the soul of man is immortal.” — *Herodotus, Euter. 2, par. 123.*

NOTE 3. — “That is, the spirit of life by which man lives, and which is only lent him of God, at death goes back to the great Author of life. Having come from Him, it belongs to God, and man can have it eternally only as a gift from God through Jesus Christ. Rom. 6: 23. When the spirit goes back to God, the dust, from which man was made a ‘living soul’ in the beginning, goes back *as it was*, to the earth, and the individual no longer exists as a living, conscious, thinking being, except as he exists in the mind, plan, and purpose of God through Christ and the resurrection. In this sense ‘all live unto Him’ (Luke 20: 38), for all are to be raised from the dead. (See John 5: 28, 29; Acts 24: 15; Rom. 4: 17.)” — “*Bible Readings for the Home Circle,*” p. 507.

Spiritualism

1. DOES the Bible teach that there are spirit beings?
Heb. 1: 7.
2. Spirits being angels, how many classes are there of them? — Two, the good and the evil.
3. Do both classes communicate with mankind? — Yes. Good (Heb. 1: 14; Judges 13: 3-21); evil (2 Cor. 11: 14; Matt. 25: 41; 1 Peter 5: 8).
4. What is Spiritualism? — “The belief that the spirits of the dead in various ways communicate with and manifest their presence to men, usually through the agency of a person called a medium.”— *Standard Dictionary*.
5. Can the dead return to communicate with the living?
Job 7: 10; Eccl. 9: 5, 6; Ps. 146: 4.
6. Does the Bible recognize that there are lying spirits?
1 Kings 22: 22.
7. To whom do all lying spirits belong? John 8: 44.
8. What power do Satan and his angels possess? 2 Cor. 11: 14, 15.
9. What comes to those who give heed to these lying spirits?
Lev. 19: 31. Note 1.
10. What phases of spirit work are named? Deut. 18: 10, 11.
Note 2.
11. How does the Lord regard all these things? Deut. 18: 12.
12. Whose children are they who use sorcery? Acts 13: 8-10.
13. Will any such go into the kingdom? Rev. 21: 8; 22: 14, 15.
14. Have people been saved from these deceptions? Acts 8: 9-11; 16: 16-18.
15. What promise may be ours? 2 Cor. 6: 17, 18. Notes 3 and 4.

Notes on Reading No. 18

NOTE 1.—"In a sermon on 'Spiritualism an Imposture,' Rev. T. De Witt Talmage said: 'Spiritualism takes advantage of those who are weak and morbid with trouble. We lose a friend. The house is dark, the world is dark, the future seems dark. If we had, in our rebellion and weakness, the power to marshal a host and recapture our loved one, we should marshal the host. Spiritualism comes in at that moment, when we are all worn out by watching, — all worn out, body, mind, and soul, — and says: "Now I will open that door; you shall hear the voices. Take your places around the table; all be quiet now." . . . O, I hate Spiritualism, because it takes advantage of people when they are weak, and worn out, and morbid under life's bereavements and sorrows! . . . If Spiritualism had its way, it would turn the world into a pandemonium of carnality. It is an unclean and adulterous system.'" — *"Bible Readings for the Home Circle,"* pp. 534, 535.

NOTE 2.—"The phenomenal aspect of modern Spiritualism reproduces all essential principles of the magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating." — *F. F. Morse, in "Practical Occultism,"* p. 85.

NOTE 3.—"Ques. — Have you ever seen Confucius or Zoroaster?"
"Ans. — Yes, many times.

"Ques. — In the order of degree, which stands the higher in moral excellence — Jesus Christ, Confucius, or Zoroaster?"

"Ans. — Confucius stands in morality higher than the other two. . . . Jesus Himself claims to have been inspired, to a large extent, by this same Confucius. And if we are to place reliance upon the records concerning each individual, we shall find that Jesus spoke the truth when He tells us that He was inspired by Confucius." — *Banner of Light, June 4, 1864.*

NOTE 4.—"That Spiritualism is a doctrine of the devil is admitted by some of its own advocates. In the *Banner of Light*, Nov. 4, 1865, is the following question and answer, the answer being given by a controlling spirit through a Mrs. Conant, at that time a well-known medium:

"Ques. — Do you know of any such spirit as a person we call the devil?"

"Ans. — We certainly do. And yet *this same devil is our god, our father.*"

"Dr. A. B. Childs, in a work entitled, 'Christ and the People,' says that 'what is called the devil is the Spirit of God in nature.' And in another work entitled, 'Better Views of Living,' the same author says, 'It is the mission of the devil, yet unthought of by men, to carry them through the hell of earth, and prepare them for the heaven of the spiritual world.' That the spirits who speak through modern mediums are deceptive is also admitted by leading authorities. Thus Dr. Childs, in the *Banner of Light*, Oct. 26, 1864, said:

"Nor can we doubt, I think, that there are a diverse host of badly misdirected spirits. The lower spirits seek to undo the good work of the higher, and to harass and to annoy and subject to suffering, medium and sitter. They will *deceive us for their amusement.* Where is the medium but what has either seen or felt this? I have both. But wise spirits, who are to us the revelators and executors of the divine will, *designedly deceive us for our good.*" — *"Bible Students Library,"* No. 112, p. 11.

The Controversy Between Christ and Satan

1. How is the church symbolized? Rev. 12: 1; Jer. 6: 2.
2. What promise was to be fulfilled? Gen. 3: 15; Isa. 9: 6; Rev. 12: 2, 5.
3. Who is represented by the dragon? Rev. 12: 3, 9.
4. When did the warfare between Christ and Satan begin? Rev. 12: 7, 8.
5. How was the conflict transferred to the earth? Rev. 12: 9; Luke 10: 18; Rev. 12: 12.
6. What has been the record of Satan's dealings with humanity? John 8: 44; 10: 10; 1 Peter 5: 8, 9; Rev. 12: 10, 13-16.
7. Through what nation did Satan try to destroy Christ and the early church? — Pagan Rome. Luke 2: 1-11; Matt. 2: 16.
8. Through what power did he work after the fall of pagan Rome? — Papal Rome. Rev. 12: 1-7. Note 1.
9. What experience came to this power? Rev. 13: 3, 10. Note 2.
10. That the identity of this power might be known, what clew does God give? Rev. 13: 18. Note 3.
11. What did the prophet see growing into power about the time the first beast received its deadly wound? Rev. 13: 11.
12. What nation was coming up in 1798? — The United States of America.
13. What would develop in America? — A religio-political power. Rev. 13: 12-17.
14. What would this movement accomplish? — Make an image to the Papacy. Rev. 13: 14, 15.
15. What was the beast government? — A union of church and state enforcing religious teachings by civil law. Note 4.
16. What fate is to overtake all who worship the beast or his image? Rev. 14: 9-11.

Notes on Reading No. 19

NOTE 1. — “We have now passed briefly over the history of the church for the first eighteen centuries of the Christian dispensation. The first few centuries of this time Satan used pagan Rome as his instrument to persecute the early church. But when the power of Rome was broken, and she was divided up into ten kingdoms during the fifth century after Christ, it became necessary for Satan, in order to continue his warfare against the church, to raise up another organization which could have jurisdiction over all these nations, and through her influence make the wrath of Satan to be felt by the church in any and all parts of the world. This was accomplished in the organization of the Papacy; for sitting in the seat of pagan Rome, she was able so to direct the affairs of Satan that all Europe, for more than 1,000 years, became a regular charnel house. The blood of the martyrs of Jesus flowed freely on every hand. Every device of cruelty and torture which wicked men and demons could invent, was brought to bear against them; but the prophet says, ‘They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.’ Verse 11.” — “*Bible Footlights*,” p. 203.

NOTE 2. — “This wound was inflicted upon the papal head of this beast when the French, in 1798, entered Rome, and took the Pope prisoner, and for a time, it seemed, abolished the Papacy. But in 1800 another Pope was placed upon the papal throne, and the deadly wound began to be healed. Temporal dominion was taken away from the Papacy in 1870, but nevertheless its power and influence among the nations have been increasing since then. ‘In that year,’ says Mr. Guinness in his work, ‘Romanism and the Reformation,’ page 156, ‘the Papacy assumed the highest exaltation to which it could aspire, that of infallibility.’ To such a position of influence over the nations is the Papacy finally to attain that just before her complete overthrow and destruction she will say, ‘I sit a queen, and am no widow, and shall see no sorrow.’ Rev. 18:7. (See Isa. 47:7-15; Rev. 17:18.)” — “*Bible Readings for the Home Circle*,” p. 270.

V	-	5
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C	-	100
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I	-	1
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		666

NOTE 3. — “The number of the beast, says the prophecy, ‘is the number of a man;’ . . . and if it is to be derived from a name or title, the natural conclusion would be that it must be the name or title of some particular man. . . . The most plausible name we have ever seen suggested as containing the number of the beast, is the title which the Pope applies to himself, and allows others to apply to him. That title is this: *Vica-rius Filii Dei*, ‘Vicegerent of the Son of God.’ Taking the letters out of this title which the Lat-ins used as numerals, and giving them their numerical value, we have just 666.” — “*Daniel and the Revelation*,” pp. 700, 701, edition, 1897.

NOTE 4. — “The beast ‘which had the wound by a sword, and did live,’ is the Papacy. That was a church dominating the civil power. In other words, it was a union of church and state, and enforced its religious dogmas by the civil power, under pain of confiscation of goods, imprisonment, and death. An image to this beast would be another ecclesiastical organization clothed with civil power — another union of church and state — to enforce religious dogmas by law.” — “*Bible Readings for the Home Circle*,” p. 273.

The Seal of God and the Mark of the Beast

1. WHAT is God's attitude toward believers? 2 Tim. 2: 19; Eze. 9: 3, 4.
2. How is this mark described in Revelation 14: 1; 22: 3, 4. — Name stands for character.
3. When was the sealing message to be given? Rev. 7: 1-3; 14: 9-14. How are God's people sealed? Eph. 4: 30.
4. What constitutes God's seal? Eze. 20: 20; Ex. 31: 13, 17. ("Sign" and "seal" mean the same. See Rom. 4:11.)
5. Of what is the Sabbath a memorial?—Creation (Ex. 20: 8-11); redemption (Eze. 20: 12; Eph. 2: 10; Ps. 51: 10).
6. What are the three essential parts of an official seal? — (1) Name of the lawgiver; (2) his official title; and (3) the territory under his jurisdiction.
7. Where is God's seal found? Ex. 20: 8-11. (See illustration on back.)
8. What mark will those have who do not have God's seal? Rev. 13: 16, 17.
9. What is the mark of the beast?—The counterfeit of God's seal.
 "Ques.— How prove you that the church hath power to command feasts and holy days?
 "Ans.— By the very act of changing the Sabbath into Sunday, which Protestants allow of."—*An Abridgment of Christian Doctrine*, Rev. Henry Tuberville, D. D., p. 58. Notes 1-3.
10. How many will worship the beast? Rev. 13: 7, 8.
11. What will be their fate? Rev. 14: 9-11; 16: 1, 2, 10, 11.
12. What will be the experience of God's faithful people? Rev. 12: 17; 14: 12; 15: 1-3; 22: 14.
13. What comforting assurance does God give those who determine to obey Him? Isa. 41: 10, 13; Ps. 37: 23-25, 31-34.

Notes on Reading No. 20

NOTE 1.—"They [the Catholics] allege the Sabbath changed into Sunday, the Lord's day, contrary to the decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed with one of the ten commandments."—*Augsburg Confession, Art. XXVIII*; in "*Bible Readings for the Home Circle*," p. 440.

NOTE 2.—"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*Cardinal Gibbons, in "The Faith of Our Fathers,"* p. 111.

NOTE 3.—"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first."—*Catholic Press, Aug. 25, 1900.*

SEAL
OF GODMARK OF
THE BEAST

The Christian's Duty

1. Who are the true Christians? John 1: 12, 13.
2. Has the Christian any duty or obligation to meet? 1 Tim. 6: 12. Note 1.
3. Is a fighting life an easy one?
4. Who is the enemy that we must meet? James 4: 7.
5. What weapons do we use in this warfare? Eph. 6: 13-17; 2 Cor. 10: 4, 5.
6. What is it that the devil is always trying to get us to do? — To disobey God.
Disobedient spirit is of Satan. Eph. 2: 2.
Disobedience the first sin. Rom. 5: 19.
7. Does God expect His children to obey Him? Isa. 1:19; Heb. 5: 9.
To disobey means death. Gen. 2: 17.
Obedience the mark of the chosen ones. Ex. 19: 5, 6.
Obey, blessing; disobey, curse. Deut. 11: 26-28.
Life and death; obedience and disobedience. Deut. 30: 19, 20.
Obedience, highest form of worship. 1 Sam. 15: 22.
Change our ways, to obey. Jer. 26: 13.
Obedience the whole duty of man. Eccl. 12: 13.
Jesus taught obedience; by it we express our love.
John 14: 21, 23, 24.
Obedience a gospel requirement. Acts 5: 29.
Holy Spirit given to obedient. Acts 5: 32.
Gentiles become Christians by obeying in word and deed. Rom. 15: 18.
Obedience frees from sin. Rom. 6: 17, 18.
The blessing. Rev. 22:14.
8. How do we reveal our attitude toward God? Rom. 6: 16.
9. What enables us to obey? Phil. 2: 12, 13. Note 2.

Notes on Reading No. 21

NOTE 1.—"The faith which justifies is the faith which works. Those who say, and do not, are not men of faith. The obedience which is pleasing to God is the fruit of that faith which takes God at His word, and submits to the working of His power, being fully assured that what He has promised He is able also to perform. This is the faith which is reckoned for righteousness. See Rom. 4 : 21, 22."—*"Bible Readings for the Home Circle," p. 137.*

NOTE 2.—"The righteousness of God, which is obtained by faith in Christ, brings with it the life of God, which is inseparably connected with righteousness; and the life of God, which is bestowed upon man as a gift through his faith in Christ, is a life of righteousness,—the righteousness, or right-doing of Christ."—*Id., p. 117.*

GENERAL NOTE.—"In the last days a message will go forth which will be 'meat in due season' to the people. This must be the warning concerning the Lord's soon coming, and the preparation necessary to meet Him. Because such a message was not always preached, is no evidence that it is not now to be proclaimed. In his farewell address to the Pilgrim Fathers on their departure from Holland for America, John Robinson said: 'The Lord knoweth whether I shall ever see your faces more; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as you ever were to receive any truth by my ministry; for I am very confident that the Lord hath more truth and light yet to break forth out of His Holy Word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go no farther than the instruments of their reformation. The Lutherans cannot be drawn to go any farther than what Luther saw; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.'"—*Id., p. 134.*

Jesus Saves the Lost

1. WHAT is the natural state of every one? Rom. 3: 23.
2. How much of our nature is sold to sin? Rom. 7: 14, 18.
3. How many parts make up the nature?—Body, soul, spirit — physical, mental, and moral. 1 Thess. 5: 23.
4. Does any part of this threefold nature perfectly meet the mind of the Creator? — All are sold to sin. Rom. 3: 10-19; 8: 7.
5. Will hatred of sin save us from it?—No. Rom. 7: 15; Acts 3: 19. Note 1.
6. Who is the only Deliverer? Matt. 1: 21; Acts 4: 12.
7. What new power does the Saviour bring to sin-marred souls? Matt. 1: 23; Eph. 3: 17.
8. Does “with us” mean the same as one by us or among us? 1 Tim. 3: 16.
9. By God’s dwelling in flesh, what was seen instead of sin? John 1: 14.
10. When we truly believe and receive Jesus, what comes into our flesh?— Power (John 1: 12, 13); Father and Son (John 14: 23); Holy Spirit (John 14: 17).
11. When does the transformation begin?— Understanding enlightened (Eph. 1: 17, 18); spiritual part of the mind (Eph. 4: 23); renewing of the mind (Rom. 12: 2); the gift of understanding (1 John 5: 20).
12. What is then demonstrated in the flesh? Col. 1: 27.
13. What divine relationship is thus restored? Rom. 8: 14; 2 Cor. 6: 17, 18. Notes 2, 3.

Notes on Reading No. 22

NOTE 1.—"There can be no repentance without reformation. Repentance is a change of mind; reformation is a corresponding change of life."—*Dr. Raleigh, in "Bible Readings, for the Home Circle," p. 90.*

"There is no evidence of genuine repentance, unless it works reformation. If he restores the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has passed from death unto life."—"Steps to Christ," p. 63.

NOTE 2.—"A beautiful statue once stood in the market-place of an Italian city. It was the statue of a Greek slave girl. It represented the slave as tidy and well dressed. A ragged, uncombed little street child, coming across the statue in her play one day, stopped and gazed at it in admiration. She was captivated by it. She gazed long and lovingly. Moved by a sudden impulse, she went home and washed her face and combed her hair. Another day she stopped again before the statue and admired it, and got a new idea. Next day her tattered clothes were washed and mended. Each time she looked at the statue she found something in its beauties to admire and copy, until she was a transformed child. By beholding we become changed."—"Bible Readings for the Home Circle," p. 98.

NOTE 3.—"Said Luther: 'Learn to know Christ and Him crucified. Learn to sing a new song — to despair of your own works, and to cry unto Him, Lord Jesus, Thou art my righteousness, and I am Thy sin. Thou hast taken upon Thee what was mine, and given to me what was Thine; what Thou wast not Thou becamest, that I might become what I was not.'"—*D'Aubigné's "History of the Reformation," book 2, chap 8.*

Faith

1. WHAT is faith? Heb. 11: 1.
2. How necessary is faith? Heb. 11: 6; Rom. 1: 16, 17.
3. Can a mere assent to the truth save any one? James 2: 19; Gal. 5: 6.
4. How does faith originate? Heb. 12: 2.
5. On what is saving faith based? Rom. 10: 17. Note 1.
6. How are faith and obedience related? Heb. 11: 8; James 2: 20-26.
7. With what, therefore, is faith joined? Rev. 14: 12; Rom. 3: 31.
8. What relationship is restored by faith? Gal. 3: 26; Rom. 5: 1.
9. How do trials affect faith? James 1: 3.
10. How does the Christian walk? 2 Cor. 5: 7.
11. How does faith protect us against sin? Eph. 6: 16; 1 Thess. 5: 8; 1 John 5: 1-4.
12. What is faith's great purpose? 1 Peter 1: 8, 9.

Notes on Reading No. 23

NOTE 1.—"There are two errors against which the children of God — particularly those who have just come to trust in His grace — especially need to guard. The first . . . is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy. The opposite and no less dangerous error is that belief in Christ releases men from keeping the law of God; that since by faith alone we became partakers of the grace of Christ, our works have nothing to do with our redemption. . . .

"Obedience — the service and allegiance of love — is the true sign of discipleship. . . . Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. . . . That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption."—*Steps to Christ,* pp. 64-66.

GENERAL NOTE.—"Faith may be strengthened by daily exercise. It is not some great thing, done once for all, that gives an individual faith; but an every-day, simple, child-like trust in God, and an implicit obedience to His word. Some make faith a more difficult matter than God would have them, because they try to embrace too much at one time. They take on the burdens of tomorrow or next week, when the Lord supplies strength only for *today*. When to-morrow comes, grapple with its duties, but not until it does come. We should remember the precious promise, 'As thy days, so shall thy strength be.' Deut. 33: 25."—*Bible Readings for the Home Circle,* p. 553.

The Ordinances of the Church

BAPTISM

1. WHAT command did Jesus give to His disciples? Matt. 28: 19, 20.
2. Is teaching commanded? Is baptism commanded? Are both essential?
3. What must precede the baptism which Christ commanded?
 - a. Hearing and believing. Mark 16: 16.
 - b. Repentance. Acts 2: 38.
 - c. Whole-hearted acceptance of Christ. Acts 8: 37.
4. What does it mean to believe in Christ? 1 Cor. 15: 1-4.
5. What does Christ do for those who believe on Him? Matt. 1: 21.
6. To one thus accepting Christ, what does the ordinance of baptism mean? Rom. 6: 3, 4. Note 1.
7. To what do we die? Rom. 6: 10-12; Col. 3: 5.
8. What is the newness of life in which we walk after dying to sin? Rom. 6: 17, 18, 22; Phil. 4: 13.
9. Because the true Christian life begins with this dying to sin and living to God, how is one's faith and decision expressed to the public? Col. 2: 12. Note 2.
10. When this step is taken in the light of God's word, what promise is ours at baptism? Acts 2: 38, 39.
11. To whom do those who are baptized belong? Gal. 3: 26, 27.
12. In what inheritance do they share? Gal. 3: 29.
13. Is it ever necessary to be rebaptized? Acts 19: 1-5.
14. How many true baptisms are there? Eph. 4: 5. Examples: Christ (Matt. 3: 13, 16); Philip baptizing the Ethiopian, (Acts 8: 38); John (John 3: 23).

ORDINANCE OF HUMILITY

John 13: 4-17. The direct command, verses 14, 15. (See 1 Tim. 5: 9, 10.)

COMMUNION SERVICE

- 1 Cor. 11: 23-30; Matt. 26: 26-30. Why use unleavened bread? — Leaven and fermentation are symbols of sin. 1 Cor. 5: 6-8.
- Unfermented grape juice and unleavened bread are symbols of the purity of Christ.

Notes on Reading No. 24

NOTE 1.—"In baptism, the water and the Spirit both bear witness to God's acceptance. The same spirit which at Christ's baptism said, 'This is My beloved Son, in whom I am well pleased,' witnesses to the acceptance of every sincere believer at his baptism."—"Bible Readings for the Home Circle," p. 109.

NOTE 2.—"Baptism is a gospel ordinance commemorating the *death, burial, and resurrection* of Christ. In baptism public testimony is given to the effect that the one baptized has been crucified with Christ, buried with Him, and is raised with Him to walk in newness of life. Only one mode of baptism can rightly represent these facts of experience, and that is immersion,—the mode followed by Christ and the primitive church."—*Id.*, p. 101.

Precious Promises

1. ARE the promises of God like those of men? Titus 1: 2; 2 Peter 3: 9.
2. How did God confirm the promise to Abraham? Heb. 6: 13.
3. Why did God add this oath to His word of promise? Heb. 6: 16-18.
4. What wonderful history shows how God fulfils His promises? Joshua 21: 43-45.
5. What is God's promise to those who seek Him first? Matt. 6: 33.
6. What wonderful promise is made to all who faithfully return the tithe and give offerings to God's work? Mal. 3: 10, 11, 12. Note 1.
7. How much of all that we have belongs to God? Gen. 14: 19, 22; Ex. 9: 29; Deut. 10: 14; 1 Cor. 10: 26, 28.
8. What particular things are mentioned? — Land (Lev. 25: 23); beasts (Ps. 50: 10, 12); fruit and grains (Eze. 16: 18, 19; Hosea 2: 8, 9); silver and gold (Haggai 2: 8).
9. Of all that He gives us how much does He claim as His own? — One tenth. Lev. 27: 30, 32; Mal. 3: 8.
10. Did Jesus teach tithe paying? Matt. 23: 23. Note 2.
11. If we lay our plans before God, what is His promise? Ps. 37: 3-5; Isa. 41: 17; 33: 16.
12. What promises concern every believer today? John 14: 1-3; 2 Peter 3: 13.

Notes on Reading No. 25

NOTE 1.—"So far as known to the writer, there is but one evangelical denomination in the world which accepts the tithe as a church tenet and belief, and regards the law of the tithe as of the same binding force as the law of the Sabbath. I refer to the Seventh-day Adventists. While the percentage of their growth in church membership has been large, having increased in all the world from 5,440 in 1870 to 104,526 in 1910, the financial results of their recognition of the law of the tithe are far more remarkable."—*A Layman, in "Tithing and Tithing Reminiscences."*

NOTE 2.—"As Christ's priesthood succeeded the Aaronic or Levitical priesthood, which was supported by the tithes of Israel; and as Christ was made a priest after the order of Melchizedek, who received tithes of the patriarchs before the Levitical priesthood was ordained, it is but logical and natural to conclude that the ministry under Christ's priesthood should be supported by the same means as were both of these priesthoods,—the tithes of God's people."—*"Bible Readings for the Home Circle," p. 659.*

GENERAL NOTE.—"The supreme purpose of the tithe is to develop character and test our loyalty to God. The payment of the tithe when there is no compulsion and no pressure brought to bear, when it is a matter of clear conscience between yourself and God, will develop in you those sterling qualities that will make you worth while in the kingdom.

"The Bible designates two sources of revenue,—tithes and free-will offerings. The tithe is the Lord's whether we keep it or pay it to Him, not because He needs it in His business, but because it is dishonest to keep what does not belong to us.

"The tithe is our just debt to God, and should be paid promptly and cheerfully, like any other debt. God has no need of our money (seeing all is His), but requires His share just to remind us that we are in partnership with Him. Just as the tribute money paid to Cæsar was a recognition of his authority, so the tithe is the recognition of God's interest in every dollar we receive."—*"Tithing," compiled by C. Vernon Fox, M. D., p. 4.*

The Body Temple

1. How did God teach Israel the lesson of His presence with them? Ex. 25: 8.
2. Where does He desire to abide now? 2 Cor. 6: 16; 1 Cor. 6: 19, 20.
3. How fully are we to yield our bodies to God? Rom. 12: 1; Phil. 2: 12, 13.
4. What admonition should be heeded concerning the care of the body and the maintenance of health? 1 Cor. 3: 16, 17; 3 John 2.
5. What must govern the child of God in all things? 1 Cor. 9: 25, 27.
6. Will any drunkard enter heaven? 1 Cor. 6: 10.
7. What is in strong drink that ruins body and mind? Deut. 32: 33. Note 1.
8. What other things come under this ban? Note 2.
9. What should be our attitude toward all these things? 1 Cor. 10: 31. Note 3.
10. What was the original diet of man? Gen. 1: 29. Of animals? Gen. 1: 30.
11. How long did people live when they adhered to a vegetarian diet? Gen. 5: 5, 8, 11, 14, 17, 20.
12. What was added to man's diet after he sinned? Gen. 3: 18; 9: 3. Note 4.
13. What beasts did God permit man to eat after vegetation was destroyed by the flood? Lev. 11: 1-30, 44, 46, 47. "No blood." Gen. 9: 4; Lev. 3: 17.
14. How did a flesh diet affect men's lives?— It shortened life. Gen. 11: 10-12, 24, 25.
15. What will God grant to all who obey? Ex. 15: 26; Ps. 103: 1-5.
16. When will the fulness of this promise be realized? Phil. 3: 20, 21; 1 John 3: 1-3.

Notes on Reading No. 26

NOTE 1.—“One of the subtlest effects of this many-sided drug is to produce a craving for itself, while weakening the will that could resist that craving.”—“*Alcohol*,” *Dr. Williams*, p. 48.

NOTE 2.—“Tobacco is the most subtle poison known to chem-ists, except the deadly prussic acid.”—*M. Orfila*.

Margaret J. Billz, national lecturer for the Woman's Christian Temperance Union, said before one of the public schools of Baltimore, Maryland:

“When I was in Paris some years ago, I met a man who had very tiny dogs for sale. The mother dog, though small, was normal in size. I asked the owner how it was that her offspring were so abnormally small? What had he done to them?

“At first he refused to tell me, fearing that I would divulge his secret or become his business competitor. By a little friendly conversation I convinced him that I was simply in pursuit of knowledge. Then, with many cautions, he confided to me his process for producing these tiny dwarfs:

“‘You see I put a little speck of nicotine in their food when they are quite young. Then I put in a little more and a little more, and then they never get big.’

“‘But doesn't the nicotine ever kill them?’ I asked.

“‘O yes, many of them die; but I get a big price for the little fellows that live.’

“Thus he was willing to sacrifice the lives of many of his dogs for the gain brought by the sale of the few that survived.

“On our streets are hundreds of nicotine-poisoned little boys — poisoned by the nicotine in the cigarette.

“‘But doesn't this nicotine poison kill them?’ you ask.

“O yes, many of them die; but the manufacturers of cigarettes keep right on making boy destroyers, that thus they may become wealthy.”

NOTE 3.—“One of the briefest and best definitions of temper-ance is *self-control*. The word in the text means much more than mere abstinence from intoxicating drinks,—the limited sense now given to it. It means control, strength, power, or ascendancy over exciting and evil passions of all kinds. It denotes the self-rule which the overcomer or converted man has over the evil propen-sities of his nature. Commenting on this passage [2 Peter 1:5, 6], Dr. Albert Barnes says: ‘The influence of the Holy Spirit on the heart make a man *moderate* in all indulgences; teach him to restrain his passions, and to govern himself.’”—“*Bible Readings for the Home Circle*,” p. 186.

NOTE 4.—“From this it is evident that flesh food was not in-cluded in the original diet provided for man, but that on account of the changed conditions resulting from the fall and the flood, its use was permitted.”—“*Bible Readings for the Home Circle*,” p. 186.

Acceptable Prayer

1. **WHAT** is prayer?—Prayer is the sincere desire of the soul expressed; the opening of the heart to God as to a friend. Ps. 62: 8. Note 1.
2. Will God hear when we pray? Ps. 3: 4; 34: 4, 6.
3. What is the first step in offering acceptable prayer? Heb. 11: 6.
4. What is the basis of true prayer? John 15: 7. Note 2.
5. What should be our state of mind in regard to all things asked for? Luke 22: 42.
6. Might we desire and ask for the wrong things? James 4: 3.
7. With what confidence should we come to God? Mark 11: 24; Matt. 7: 7-12. Note 3.
8. Should we doubt that God hears simply because we do not see an immediate answer? James 1: 6.
9. When will God refuse to hear us? Ps. 66: 18; Isa. 59: 2.
10. What shall we do when we find ourselves holding to something that is not in harmony with God's ways?
11. Will God hear us when we deal unjustly with others? Mark 11: 25, 26.
12. What is forgiveness?—Treating an offender as though he had not committed offense. Example: Matt. 18: 23-35; 5: 23, 24.
13. How often should we pray? Luke 18: 1; 1 Thess. 5: 17, 18; Rom. 12: 12. Note 4.
14. What prayer habits should be formed? Ps. 5: 3; 55: 17.
15. Have we a record of any one's asking and not receiving? 2 Cor. 12: 7-9. Note 5.
16. What did Jesus say to do when trials press us? Luke 18: 1-7.
17. Who is mentioned as an example of acceptable prayer? James 5: 17, 18.

Notes on Reading No. 27

NOTE 1.—"Prayer is not the overcoming of God's *reluctance*; it is the taking hold of God's *willingness*.' 'Prayer is the opening of the heart to God as to a friend.' Prayer does not change God; but it does change *us* and our *relation* to God. It places us in the channel of blessings, and in that frame of mind in which God can consistently and safely grant our requests."—"Bible Readings for the Home Circle," p. 604.

NOTE 2.—"How shall we pray so as to be heard and to receive help? For one thing, there must be a real desire in our hearts. Forms of words do not make prayer: we must want something, and must realize our dependence upon God for it."—*J. R. Miller, D. D.*

NOTE 3.—"The importunate widow got her request because of her persistence. God wants us to *seek* Him, and to seek Him *earnestly*, when we pray. He is a rewarder of them that *diligently* seek Him. Heb. 11: 6."—"Bible Readings for the Home Circle," p. 612.

NOTE 4.—"This does not mean that we should be constantly bowed before God in prayer, but that we should not *neglect* prayer, and that we should *ever be in a prayerful frame of mind*, even when walking by the way or engaged in the duties of life,—ever ready to send up our petitions to heaven for help in time of need."—*Id.*, p. 608.

NOTE 5.—"Paul's affliction, it seems, was impaired sight. Acts 9: 8, 9, 18; 22: 11-13. The retaining of this imperfection would be a constant reminder to him of his conversion, and hence a blessing in disguise."—*Id.*, p. 612.

Work of the Holy Spirit

1. How is the Holy Spirit described?
 Comforter and Spirit of truth. John 15: 26.
 Power from on high. Luke 24: 49.
 Holy Ghost and power. Acts 1: 5.
 Spirit of God. Matt. 3: 16.
 Holy Ghost. Luke 3: 22. Note 1.
2. How early in Bible history is the Holy Spirit mentioned?
 Gen. 1: 2.
3. How is the presence of the Holy Spirit discerned? John 3: 8.
4. What is the specific work of the Holy Spirit? John 16: 7, 8.
5. How should man treat the Holy Spirit? John 20: 22.
6. What experiences follow the receiving of the Spirit?
 Confessions follow reproof. 1 John 1: 9.
 Change of heart called new birth. John 3: 5, 6.
 Led by the Spirit instead of natural desire. Rom. 8: 13, 14.
7. What progress is made under His leadership? John 16: 13; Prov. 4: 18.
8. Should one refuse to follow these greater truths, what happens? Eph. 4: 30.
9. If rebellion continues, what finally becomes of the Holy Spirit? — The Spirit ceases striving with the heart (Gen. 6: 3, first part); the soul is utterly forsaken of God (Prov. 1: 23-31). Note 2.
10. Where is the mind of the Spirit of God expressed? John 6: 63.
11. When the Word guides, who is leading? John 17: 17; 1 John 5: 6.
12. What will the Spirit teach us? John 14: 26.
13. When He brings these words to our minds, what are we to do? John 14: 15-17, 21, 23. Note 3.
14. What change will He work in our lives? Eze. 36: 25-27.
15. When we lack the disposition to do right, how may we obtain the Spirit's presence? Ps. 51: 10-12.
16. In what way does the Holy Spirit co-operate with us in our supplications? Rom. 8: 15, 26, 27.
17. With what will He fill the heart? Rom. 5: 5; Gal. 5: 22.
18. Of what does the Holy Spirit bear witness? John 16: 13, 14, 20
19. What promise did Jesus make? John 14: 16, 17, 26. Note 4.

Notes on Reading No. 28

NOTE 1.—"It is plain from these scriptures that the Holy Spirit is the personal representative of Christ upon the earth, abiding in the church by dwelling in the hearts of the believers. It follows that any attempt to make a man the vicegerent of Christ in the place of the third person of the Godhead, is an attempt to put man in the place of God. Thus does the fundamental principle of the Papacy set aside the person and work of the Holy Spirit."—"Bible Readings for the Home Circle," p. 182.

"Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."—"The Desire of Ages," p. 669.

NOTE 2.—"The limit is determined by the creature rather than by the Creator. It is when there is an utter abandonment to evil, and further appeals would be without avail. God, foreknowing all things, may designate a definite period of probation for man, as in the case of the one hundred and twenty years before the flood (Gen. 6:3); but His Spirit never ceases to strive with man as long as there is hope of his salvation."—"Bible Readings for the Home Circle," p. 183.

NOTE 3.—"There can be no bestowal of the Holy Spirit where there is an unwillingness to obey God in any matter about which He has already made His will known. There are in many lives questions of long standing about which conscience has often been troubled, but with regard to which the heart has been disobedient to the heavenly vision. These are the hindrances which make all prayer for the Spirit's power noneffective; and until they are willingly dealt with, and the long-deferred obedience yielded, His fullness will never be received. It often happens that when souls are eagerly seeking this blessing from pure motives, there are revealed to them hitherto hidden acts and attitudes of disobedience, some-times trifling in themselves, and about these points the whole controversy rages."—"The Ministry of the Spirit," pp. 133, 134.

NOTE 4.—"A great work will be accomplished in a short time under the final outpouring of the Spirit. Many voices all over the earth will sound the warning cry. Signs and wonders will be wrought by the believers, and, as at Pentecost, thousands will be converted in a day.

"Those who fail to heed this final gospel call, like the unbelieving Jews, will be doomed to destruction. The seven last plagues will overtake them, as war, famine, death, and destruction overtook the Jews, who, not believing in Christ, failed to heed His call to flee, and shut themselves up in Jerusalem to their doom. Those who heed the call, and separate themselves from sin and from sinners, will be saved."—"Bible Readings for the Home Circle," p. 198.

Miniature Prophetic Chart



NOTE.— The above is a facsimile of the NEW PROPHETIC CHART