

this glorious event. And as that cloud of shining beings nears the earth, then it is that the voice of Christ is heard calling forth the sleeping saints. At his bidding they come forth clad in immortality. The living righteous are changed from mortality to immortality in the twinkling of an eye; and together with the resurrected saints they are caught up to meet the Lord in the air. Angels gather together the elect from the four winds, from one end of heaven to the other; little children are borne by the angels to their mothers' arms; friends long separated by death are again united, nevermore to part; and all together, one glad, glorious, triumphant throng, they ascend to the city of God. For, says the prophet, "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. Dear reader, do you not want to be among this company? The Saviour is soon coming. Get ready! get ready! get ready!



## CHAPTER V

### *Signs of Christ's Coming*

1. Can we know the day and hour of our Lord's coming?

"Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36.

#### *We are to Know When He is Near*

2. While we cannot know the exact day and hour, yet what may we know when certain events occur?

"Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 33.

3. When the things take place which are to constitute signs of his coming, how near may we know it to be?

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Verse 34.

4. How certain of fulfilment are these words of Christ?

“Heaven and earth shall pass away, but my words shall not pass away.” Verse 35.

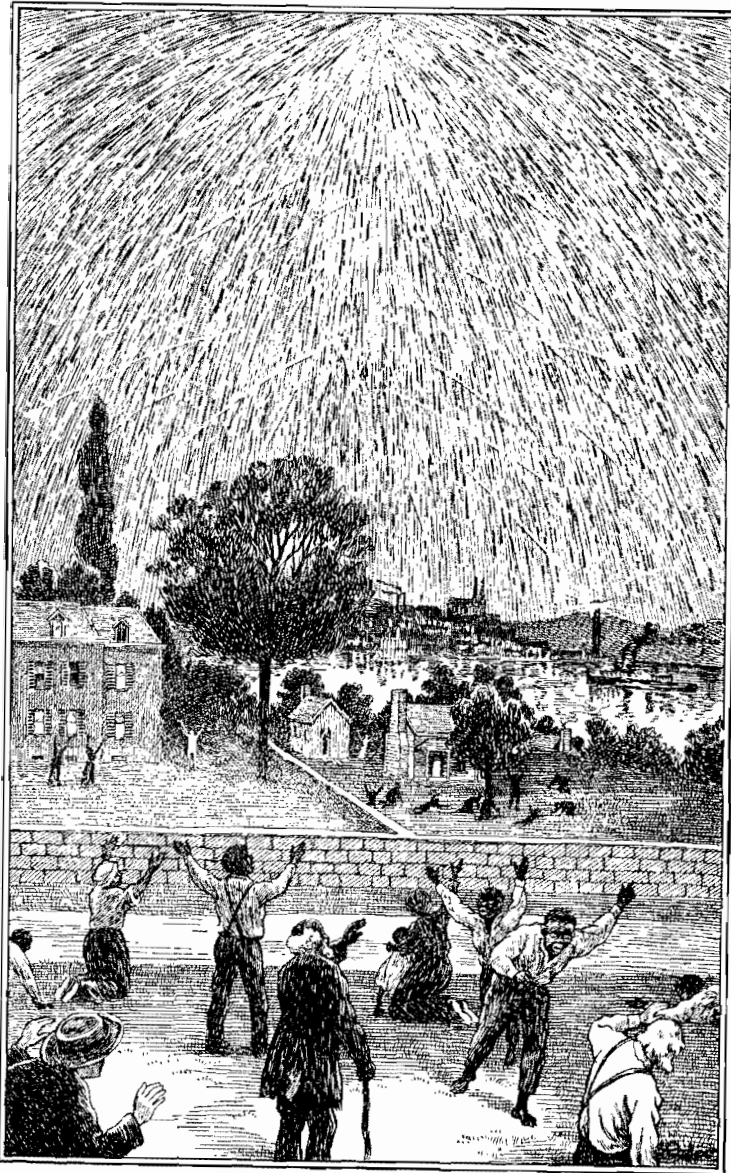
NOTE.—While the exact day and hour of Christ's coming is not revealed in the Bible, yet the Lord tells us of certain things which will take place just before he comes. These events will constitute signs, so that when the people see these things come to pass, they will know that his coming is near, even at the doors. And Christ declares with absolute certainty that the generation which sees all these signs will also see his coming.

### ***The World to be Warned***

5. What are God's people commissioned to do when the day of the Lord is near?

“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand.” Joel 2: 1.

NOTE.—Before destroying the antediluvian world by a flood of waters, God gave them a warning message through Noah. Likewise, Sodom and Gomorrah were warned by Lot. Nineveh was warned by the prophet Jonah. Before destroying Jerusalem, Christ gave them warning. From this we may rest assured that God will not permit the judgments of the last days to come upon the world without first sending them a warning message. But inasmuch as God always uses his people to give these messages to the world, he must, therefore, first reveal to them the nature of the warning, and when it is due, otherwise they would be as ignorant of



*The Falling Stars*

the impending judgment as the world, and could render no service in giving the necessary warning. Hence, when God tells his people to blow the trumpet and sound an alarm that the people of the land may tremble when the day of the Lord is near, we may rest assured that abundant provision has been made whereby his people will know when the message is due, and that they will bear no false alarm, but that the message will be given just as God intends it should be.

6. What does Peter say people will be doing in the last days?

“There shall come in the last days scoffers, walking after their own lusts.” 2 Peter 3:3.

*NOTE.*—A scoffer is one who makes light of or ridicules the opinions of another. We may learn the opinions of the other party by becoming acquainted with the ideas which are being scoffed at.

7. What ideas are these people scoffing at?

“And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” Verse 4.

*NOTE.*—This reveals the fact that the coming of the Lord will be a question much discussed in the last days. One class will be predicting his soon coming, and the ushering in of a new state of affairs. The other class will scoffingly ask to be shown the basis of such hope, while at the same time, with a great show of wisdom, they will point their pessimistic friends to the course of nature, declaring that there has been no change since the creation, and concluding from this that there will be no change in the future, as a sufficient argument in answer to the predictions that are being made.

And notice, dear reader, that this is to take place in the last days, while the last generation is living, the very generation which Christ says will see all the signs of his coming, by which they are to know he is near, even at the door. The Lord tells his people to blow the trumpet and sound an alarm when that day is near, and we can reasonably expect that when the last days are reached and the signs of Christ's coming begin to appear, his people will give the warning which will call forth the scoffs of the wicked who refuse to believe that they are nearing the day of wrath, until it comes upon them like a thief.

To-day, dear reader, we are living in the time when this very state of affairs exists. The signs of our Lord's coming are multiplying on every hand, and as a result, tens of thousands of voices are giving the warning message to every nation in the world. And this very movement, in itself, constitutes one of the most convincing signs of the soon coming of Christ. The Lord declares that signs shall appear, and that an alarm will be sounded when the day of the Lord is near. To-day we are beholding the signs. To-day our ears are made to tingle by listening to the most solemn message ever borne to the world. But, dear reader, should you presume to scoff at this idea, you would only add evidence to the proof; for scoffers are to constitute one of the signs. Let us, therefore, learn a lesson from the mistakes of the antediluvians, the Sodomites, the Ninevites, and the Jews; and know that when God sends a message to the world, it never fails; but that our salvation will depend entirely upon the way we relate ourselves to it. To heed the warning will mean to take our stand with the children of light, and be saved at his appearing. To reject it will mean our destruction at the coming of Christ.

### ***The Perilous Condition of the World at Christ's Appearing***

8. What does Paul say will come in the last days?

"This know also, that in the last days perilous times shall come." 2 Tim. 3:1.

9. Why will the times of the last days be so perilous?

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." Verses 2-5.

NOTE.—Here is a catalogue of nineteen sins which the apostle declares will be prevalent in the last days among those who have a form of godliness, but deny the power thereof. Candid observers will need no argument to convince them that the state of affairs here described, largely predominates in the religious world to-day. As a result of this selfish, pleasure-loving spirit, the last warning message will be unheeded, and the day of God's wrath will come upon them like a thief. Reader, are you among this class? Can any of these sins be laid at your door? If so, your condition is perilous. Turn away from these things while mercy still lingers.

### ***Signs in the Financial World***

10. To what class of men does the apostle James send special warning?

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you." James 5:1.

11. What have these men done?

"Ye have heaped treasure together for the last days." Verse 3.

12. What is the result of this heaping together of treasures?

"Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." Verses 2, 3.

13. What is about to take place?

"For the coming of the Lord draweth nigh. . . . Behold, the judge standeth before the door." Verses 8, 9.

NOTE.—The last days will be marked by an unparalleled heaping together of treasure. Riches are a great blessing if properly used. Rich men are indispensable. But when men are simply amassing great treasures to be left to corrupt and corrode, and no one receive any benefit therefrom, this is wrong; and the rust of such treasures will be a witness against those who amass them,—a witness against them from the fact that if they had taken heed to the last warning message, they would have known that to heap treasure together for the future would be a vain thing, and instead of doing this they would have seen to it that their wealth was used to the glory of God; so that when the Judge should open the door and come in upon the world, they would be found among the faithful servants, giving the world meat in due season, and would hear the "Well done, good and faithful servant."

14. Of what other wrongs does the Lord accuse these rich men?

“Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.” Verses 4, 5.

NOTE.—It is not only wrong to heap up treasure to be destroyed when the end comes; but to defraud the poor man, who is forced to work every day for a bare living, of his rightful wages in order to heap together this treasure, is a crime which will call down the judgments of God. But is not this the very state of affairs as it exists to-day? This great heaping together of treasure is a sure sign of the last days. There are in the United States alone 15,000 persons possessing fortunes of over \$300,000. In the year 1800 the aggregate wealth of the United States was one billion dollars. In the year 1900 it had increased to the fabulous sum of over ninety billion.

The experience of this nation is only a repetition of that of other great nations in the past. Take, for instance, Egypt. “When she fell, two per cent. of her population owned ninety-seven per cent. of her wealth.” When the Persian kingdom was overthrown by Alexander the Great, “one per cent. of her population owned all the land.” The same condition of affairs prevailed in Greece before she finally succumbed to the power of the Romans. And when Rome fell, “eighteen hundred men were the virtual owners of the known world.”

With this state of affairs, the condition which existed among the masses in those days was one of extreme poverty. However, in the early history of those nations it was not so. The majority of the people owned property, and were pros-

perous and happy. But as now, so it was then; the wealth of the many was gradually absorbed by the few, until the majority of the people were reduced to a condition of servitude which was but little better than slavery.

While we have not yet reached this deplorable state of affairs, nevertheless it is surely and rapidly coming. To-day one eighth of the population of the United States own seven eighths of the wealth, or forty-nine times their share. A writer in the *World's Work* gives the names of five men who alone represent the control of railroad systems having a total issue of \$6,750,000,000 of stocks and bonds. Such stupendous wealth owned and controlled by a few gives them a power so completely to monopolize the commodities of commerce as to enable them to place every man, woman, and child under tribute.

As an example of the tyranny of these moneyed kings, we quote the following terse statement of facts from the pen of the late H. D. Lloyd, as regards the oil trust. He said:—

"It is the most successful of all the attempts to put the gifts of nature, entire industries, and world markets under one hat. . . . It is the best illustration of a movement which is itself but an illustration of the spirit of the age." "Rome banished those who had been found to be public enemies by forbidding every one to give them fire and water. That was done by all to a few. In America it is done by a few to all. A small number of men are obtaining the power to forbid any but themselves to supply the people with fire in nearly every form known to life and industry, from matches to locomotives and electricity. They control our hard coal and most of the soft, and stoves, furnaces, and steam and hot-water heaters; the governors on steam boilers, and boilers; gas and gas-fixtures; natural gas and gas-pipes; electric lighting and all the appurtenances. You cannot free yourself by changing from electricity to gas, or from the gas of the city



to the gas of the fields. If you fly from kerosene to candles you are still under the ban." "A new law of industry is rising into view. Ownership of the highways [railways] ends in ownership of everything and everybody that must use the highways. . . . The railroads compel private owners to sell them their mines or all the product by refusing to supply cars for their business, and by charging rates for the transportation of coal so high that every one but themselves loses money on every ton sent to market. When the railroads elect to have the output large, they furnish many cars; when they elect to have the output small, they furnish few cars; and when they elect that there shall be no output whatever, they furnish no cars. . . . These high freight rates serve the double purpose of seeming to justify the high price of coal, and of killing off, year by year, the independent coal-producers. What the railroad coal-miner pays for freight returns to its other self, the railroad."

Through collusion with the railways and the infallibly successful trick of "rebates," the organized "captains of industry" are remorselessly wresting all the great lucrative industries of the country from private or individual ownership and bringing them under their own exclusive (and seemingly irresponsible) control. How aptly the individual trust magnate is characterized by the words of inspiration. He "enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." Hab. 2:5.

These attempts on the part of the money power to so completely monopolize the necessities of life as to enable them to extort from the public an unjust revenue for every commodity, has given a wonderful impetus to the organization of labor. There are at present 106 national labor organizations, having an aggregate membership of about 2,500,000. According to the annual report of the United States Commissioner of Labor, from the year 1881 to 1900 there were in the

United States 22,793 strikes and 1,005 lockouts, involving 127,442 establishments and 6,610,101 men. The average length of the lockouts was 97 days, and the strikes, nearly 24 days. These involved a loss to the laborers of \$306,683,223, and to the employers, \$142,659,104. It is stated that the recent unsuccessful strike of 100,000 textile workers of Philadelphia caused a loss of \$12,000,000 to the manufacturers and \$8,000,000 to the laborers. One result was the introduction of labor-saving machinery, which displaced 2,000 men.

Whatever advantage may be gained by organized labor in their unequal conflict against organized capital, is in turn charged up to the general public. It all serves as an excuse for advanced prices. A forcible illustration of this is to be had in the enormous advance in the price of coal which immediately followed the great anthracite coal strike in the year 1902. What seems to be gain to the laborers in advanced wages is more than consumed in the advanced prices which all are forced to pay for the necessities of life.

So the conflict goes on with ever increased energy and determination on both sides. The outcome is inevitable. It will end in another reign of terror, during which time those who are now spoiling others will be spoiled. See Hab. 2:4-12. The ones who have heaped together ill-gotten gain will then weep and howl for their miseries. To this end we are rapidly hastening. The relations between capital and labor are all the time becoming more strained. The rich are becoming more oppressive, while the oppressed are becoming more desperate; and even the most conservative predict a terrible struggle. In view of this fact, the question naturally arises:—

15. What shall we do? shall we avenge these oppressions, or shall we bear them with patience?

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit

of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:7, 8.

NOTE.—Thus the Lord clearly sets before us our duty in this time of peril. Instead of chafing under the yoke of oppression, we are to be patient. Instead of wasting the last few months or years of probation in a vain attempt to overthrow the oppressors, we should be stablishing our hearts, preparing to avert a more terrible calamity than could possibly come from any earthly power; "for the coming of the Lord draweth nigh."

Dear reader, are you among the poor in this world's goods? Do you almost despair as you struggle against the tide of oppression, trying to make ends meet? The Saviour bids you be patient a little longer. He even now stands before the door, patiently waiting for the precious fruit of the earth to become fully ripe. Now is the time to prepare to meet God; and your trials will soon be forever past. But on the other hand, should you be among the wealthy, now is the time to sell that ye have and give alms. Do not hoard it up here to be destroyed in the fires of the last day; but now, just now, while probation still lasts, is the time to transfer your investments from that which is earthly and perishable, to that which will not pass away; "for where your treasure is, there will your heart be also."

16. With what assurance does Peter refer to his preaching on the coming of Christ?

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory,

This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Peter 1:16-18.

### ***The Certainty of Prophecy and Why We Should Heed It***

17. In considering this important subject, to what sure guide does Peter urge us to take heed?

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." Verse 19.

NOTE.—The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. This is true in a special sense of the prophecies. The dark place is the future. No one knows the future but God. He has told us "the end from the beginning." Isa. 46:9, 10. In other words, he has given us the history of the world in advance. This is what we call "prophecy." These prophecies are as lights shining in the dark, revealing to us just where we are on the stream of time. They all point to the one great event, namely, the coming of Christ. Those who understand these prophecies and take heed to them, are the children of light. They know where they are in the history of this world. The end will not come upon them like a thief: for they, having a knowledge of the prophecies, will know when the end is near, and will be expecting it. But on the contrary, those who are ignorant of the prophecies are without a light. They are in the dark, and will not know when the end is near, and hence will be overtaken as by a thief in the night.



### ***Daniel's Prophecy Written for the People who are Now Living***

18. After the prophet Daniel had been shown the history of the world in advance, and had written it in a book, what did the angel Gabriel tell him to do with it?

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.” Dan. 12:4.

NOTE.—These words were spoken to Daniel about 534 B. C., or over 2400 years ago. The information contained in this book was written for the benefit of the people living at the time of the end. The “time of the end” is a short period of time beginning just before and reaching down to the end. This book being sealed up until that time, the implication is, that when that time is reached in the history of this world, this book will be unsealed, and the information which it contains for the people living at that time will be given to the world.

19. What question reveals Daniel's anxiety to know more about the wonders which were written in his book?

“I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?” Dan. 12:8.

20. What answer did the angel give him?

“And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” Verses 9, 10.

NOTE.—Thus it was revealed to Daniel that the information which he had written in the book was not for him, but for the people living at the time of the end. The angel also assures Daniel that when the time comes for it to be understood, the wise will understand; however, the wicked shall do wickedly, and none of the wicked shall understand.

### ***Conditions Distinguishing the Time of the End***

21. What great change in the world did the angel say would mark the time of the end?

“Many shall run to and fro, and knowledge shall be increased.” Dan. 12:4.

NOTE.—These words are plain. The time of the end is clearly marked. It will be distinguished by an unusual running to and fro and an increase of knowledge. Do we see any indication that we are now living in the time here spoken of? Let us study the situation by comparing our times with past ages. We will go back to Abraham's time, and ask the question, How did men travel in his day? In the first place they traveled but little. If they desired to travel by land, they either walked or rode on some animal. If they desired to travel by sea, they had small sail boats of the crudest kind. And we may safely say the same thing about the world from that day down to within the last century. Very little improvement was made. Our great grandfathers were accustomed to practically the same modes of travel as were men in the days of the patriarchs.

But the nineteenth century is ushered in, and what a sudden change meets our eyes. In the first part of the century we see here and there a few indications of what is coming. The minds of men are exercised about the powers of steam. They are discussing the possibilities of electricity, and so on.

A wonderful era is breaking forth. The last half of the century arrives, and a new era is here! And, oh, what an era it is! The ore is dug from the mountains by the millions of tons; it is smelted and rolled into steel rails; these rails are laid from city to city and from village to village, till the whole country is traversed by the highway for the iron steed. Great steamships of marvelous strength and speed are built, and then what a running to and fro. Just think of it, dear reader, the quiet haunts of earth, which, previous to the last seventy-five years, echoed simply with the songs of birds, the lowing of cattle, or the voice of some humble peasant, have suddenly been startled with the shrill shriek of the locomotive, the awful puffs of its fiery breath, and the buzz of the electric motor, as they go dashing over the country like animated creatures, at almost lightning speed, inviting the world, as it were, to "run to and fro."

Stop and look at things as they really exist to-day. Men are literally running to and fro by the millions; and so accustomed have we become to rapid transportation that we have not time to walk; in fact, the majority of people have almost lost the power to walk. And when we consider the fact that no person living in all this world's history, previous to the last century, ever saw a passenger train, a steamship, an electric street car, an automobile, a bicycle, or even a buggy, it naturally causes us to ask, What do these things mean?

But before answering this, we will briefly notice the remainder of the prophecy. Not only were men to run to and fro, but knowledge was to increase. Upon this subject a volume could be written. First, stop and consider what it would mean if we were suddenly deprived of all the inventions and knowledge over and above that which was possessed by the world previous to the last century. We would have no street cars, no railroads, no telephones, no telegraphs, no electric lights, no gas lights, no kerosene lamps, no gasoline stoves, no ranges, no heaters, no sewing machines, no bicycles, no



automobiles, no buggies, no modern farming implements, no steamboats, no steam printing presses, no daily papers, but few books, practically no education, and what more shall we say? We could enumerate until we become bewildered, and find ourselves completely stripped of every convenience known to us, and left as helpless in the world as babes. No person can candidly consider these facts without exclaiming with the prophet Daniel, "O my Lord, what shall be the end of these things?" Truly we are living in "the time of the end," for the time of the end was to be ushered in by an increase of knowledge and running to and fro, and as the muttering thunders tell us of the approach of a storm, in like manner these things are speaking to us to-day in thunder tones, warning us of the approaching end, and of the all-devastating storm of the wrath of the Lamb which is about to break with all its fury upon a slumbering world.

### ***The Gospel to be Carried to all Nations before the End***

And now we will proceed to show why these great inventions have been withheld from the world until the time of the end, by asking the question,

22. What does Christ say will first take place before the end comes?

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

NOTE.—Here is something definite. This does not mean that the gospel is to be preached to the world until all are converted, for the great majority never have received the gospel, and never will. But it will be preached for a witness

to all nations. In other words, it will be brought within the reach of all, so that all who will may be saved; and then, says Christ, the end will come. Thus we see that the people who carry the gospel of the kingdom to all the world are the people who live at the time of the end; for when the end comes, it will find God's people preaching the gospel to every nation.

This being so, we can expect that when the time of the end is reached, it will be a period of wonderful missionary activity. And just so it is; for no sooner was the nineteenth century ushered in, than the missionary spirit began to take possession of God's people. They were seized with a determination to carry the gospel to all nations. And this determination has been strengthened until to-day there is not a nation on earth where the gospel is not being preached. While it is true that there yet remains a great work to be done before the gospel will be brought within the reach of all the people, at the same time it must be remembered that we are possessed of facilities whereby this can be accomplished in an incredibly short time; for Paul says, "Isaiah also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved; for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9: 27, 28. Thus it is plainly stated that when the time arrives for the finishing of the work, it will be quickly done. And while the children of Israel are as the sand of the sea, yet only a few will be saved. And we may reasonably believe that it will be the same with all other nations. So we can expect the great work, that has already begun, to be finished speedily.

The very fact that the gospel is now being carried to the world constitutes a sure sign that we have reached the "time of the end." But, dear reader, it would have been impossible to carry the gospel to all the world in so short a period of time

as the Scriptures indicate that it will be done, with the facilities which men had for traveling and printing previous to the last century. This helps us to see the hand of God in the great inventions of the day. For just as soon as the time arrives for the work to be cut short in righteousness and the message given to the world quickly, God provides means by which it can be done. Hence the literal fulfilling of these two prophecies alone,—namely, the running to and fro and the increase of knowledge, with the preaching of the gospel of the kingdom in all the world,—constitutes positive proof that we are living in the "time of the end." This is the only conclusion.

But just as soon as we reach this conclusion, just so soon we acknowledge ourselves to be the people for whose benefit the book of Daniel was written. For while it was written over twenty-four hundred years ago, yet it was written for the enlightenment of the people living at the time of the end, for it was sealed up until that time. It must be, therefore, that God saw that the people living at the time of the end would need special instruction. This being so, we can reasonably expect that when the time of the end is reached, the book of Daniel will be printed in the language of the people and scattered like the leaves of autumn. And is not this just what we see to-day? Think of the fact that, previous to the last century, the Bible had been translated into but few languages; and it was so expensive that none but the wealthy could afford to possess a copy. But what a change the last century has brought. Now the Bible is printed in about four hundred different languages, and scattered by the millions of copies. The earth is literally being sown with them, until every family, even the poorest, can possess a copy of God's precious word and read for themselves.

Thus God has placed in our hands the chart and compass. The lamp of the sure word of prophecy is to-day flooding our pathway with heaven-sent light, so that all who will, may be the children of light, and be prepared to welcome the Sa-

viour when he comes. Reader, remember that the book of Daniel has been specially prepared for your enlightenment. God has provided it, and preserved it until our day, and now a copy is within reach of all. While he says that the wicked will do wickedly, and none of the wicked shall understand, yet we have the assurance that the wise shall understand. Which class do you desire to be among?



## CHAPTER VI.

### *The Prophetic History of the World*

1. Who was Nebuchadnezzar?

King of Babylon. Dan. 1:1.

2. Who was Daniel?

Daniel was a Hebrew whom Nebuchadnezzar had carried, with many others, from Jerusalem to Babylon about the year 606 B. C. Dan. 1:3-6.

3. What special wisdom did God give Daniel?

"Daniel had understanding in all visions and dreams." Dan. 1:17.

4. What unusual experience did Nebuchadnezzar have in the second year of his reign?

"In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams wherewith his spirit was troubled, and his sleep brake from him." Dan. 2:1.

NOTE.—By reading the first eighteen verses of this second chapter, it will be seen that the king sought an explanation of his dream at the hand of the wise men of Babylon, who