

How to Give Bible Readings

Prepared by the
Home Missionary Department
of the
General Conference of Seventh-day
Adventists

Our work has been marked out for us
by our heavenly Father. We are to
take our Bibles, and go forth to warn
the world.—“*Testimonies*,” Vol. IX,
page 150.

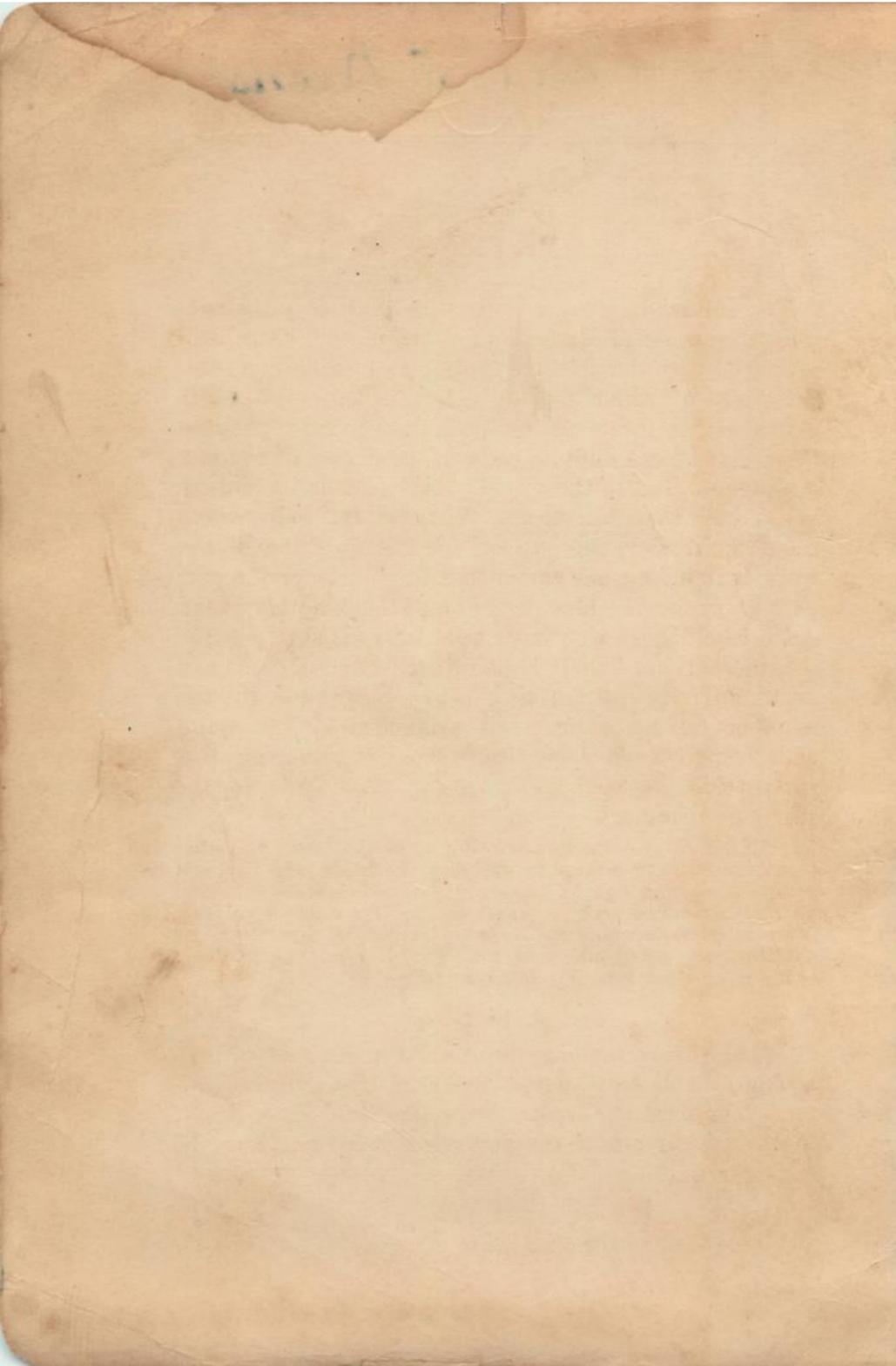
REVIEW AND HERALD PUBLISHING ASSN.

WASHINGTON, D. C.

SOUTH BEND, IND.

PEEKSKILL, N. Y.

Printed in the U. S. A.



Preface

THE following lessons, under the heading, "Instruction in Successful Methods of Bible Work," have been prepared with the idea of supplying material by a careful study of which the lay members throughout our ranks, either in classes or individually, may prepare themselves for a definite part in the giving of the last message of God to the world. This part is their duty as well as their privilege. Without the help which they can render, the outlook for the finishing of the work which God has committed to man is very dark; with it, under the blessing of God, the time may soon come when those who have been faithful shall see the consummation of their hope in the return of the Lord Jesus. That this training is sorely needed by the members of our churches is evidenced by the many calls which have come for a booklet covering this instruction, as well as by many statements in the spirit of prophecy.

"We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light! Let every soul who has received the divine illumination seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls."—*Gospel Workers*, p. 353.

Use of the Lessons

While this course may be studied to good advantage by those who are isolated or where two or three can meet together, it is especially prepared for class study. With this in mind, the following questions may be considered:

1. By whom should the class be conducted?
2. Where should it be held?
3. When should it be held?
4. How long a time should the course take?
5. How should the class be organized?
6. What equipment is necessary?
7. What method of teaching should be followed?

Let us answer these questions in the order in which they come.

1. The class should be conducted by the pastor, Bible worker, or other conference laborer, if the church is supplied with such help. If not, this responsibility would naturally be placed on the elder or leader of the company, or on some other properly qualified person.

2. The church or some central place of meeting, such as the home of one of the church members most conveniently reached by all interested, would be the most desirable place to hold the class.

3. There is no set time during the week for class sessions. The hour when it is held should fit into the program of the local church, coming when it seems to be the most opportune and fitting.

4. The instruction given covers a period of ten weeks. Anything less than one lesson a week would not, we think, work to the best advantage of the class members. If it is desired to give the course in a shorter length of time, two lessons a week would be advisable.

5. The first step in organizing the class is the securing of names of entrants. For this we recommend the Home Missionary Workers' Card, which may be passed out to be checked and signed by the individual.

These cards may be secured from the Review and Herald Publishing Association, Takoma Park, D. C., at the rate of \$2.35 a thousand, and contain the following information :

Home Missionary Workers' Covenant

Remembering that Jesus said, "Ye also shall bear witness," and, "I will make you fishers of men;" and in view of the statement in the spirit of prophecy declaring that "God calls for every church member to enter His service," I hereby covenant to do some missionary work regularly, in accordance with the plans of the church, and am particularly interested in the line of work marked (X).

Bible Work	Missionary Correspondence
Literature Work	Selling Magazines and Small Books
Medical Mission'y and Christian Help Work	Home Foreign Work

Name

Street, City

Church, State

(The Church Missionary Secretary should make a duplicate of this card for the Conference Home Missionary Secretary, and mail it to his office.)

After this has been done, the time and place of meeting can be determined and definite study begun.

6. The teacher and every member of the class should have the textbook, "Instruction in Successful Methods

of Bible Work." Access should also be available to "Gospel Workers," books on pedagogy, etc., for supplementary reading. A loose-leaf notebook for the members of the class is a very helpful addition to the above equipment.

7. There are several methods of teaching which may be followed in the presentation of this course of studies. We believe, however, the plan which has been and will be productive of most successful results is that in which the teacher utilizes the first fifteen or twenty minutes of the lesson period to cover the lesson as outlined in the textbook, and the rest of the time for Bible study demonstration.

In order to have as many as possible take part in this demonstration, it has been found profitable to divide the class into groups of three or four, and assign to one person in each group the part of giving the study, the others to be considered as readers. At the close of the demonstration the class should come together for questions and discussion. Between classes each member should endeavor to give the reading studied to some one, preferably to an interested person; but if this is impossible, to relatives or friends, in order that knowledge may be gained by actual experience.

Camp-Meeting Studies

"Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others."—*Testimonies*, Vol. VI, p. 49.

This instruction might well be carried out by the use of these lessons at camp-meetings. With thorough

preparation before the camp-meeting begins, on the part of the one to conduct the class, these lessons could easily be covered in the ten-day period, and the people present would be taught how to labor with zeal and intelligence for the unconverted around them when they return home.

" Brief Bible Readings "

This book contains, in addition to instruction regarding methods of Bible work, twenty-eight brief Bible readings covering in a terse manner the range of subjects necessary to prepare one for acceptance of God's message for this time and membership in His church. If possible this series of twenty-eight Bible Studies should be given careful study, one each week, until the entire class is thoroughly acquainted with all phases of the truth. They will also form the basis for practical demonstrations. These readings may be purchased in loose form from the Review and Herald Publishing Association, Takoma Park, D. C., and will prove very beneficial in clinching the truth in the mind of the reader if the one on the subject given is left with him for additional perusal.

Further Study

For those who complete this course and desire to take up a more comprehensive and extended study of Bible work, we recommend the instruction offered by the Fireside Correspondence School, Takoma Park, D. C., under the title, "Bible Readings That Win Souls." The tuition is nominal. More detailed information may be secured by addressing the school direct.

GENERAL CONFERENCE HOME MISSIONARY DEPT.

Instruction in Successful Methods of Bible Work

LESSON NO. 1

Origin and Outline of the Plan for Giving Bible Readings

- I. Origin of the Plan.
 1. "A heaven-born idea."
 2. Brief history.
- II. God's Call to Laymen to Engage in Bible Work.
 1. Place of the Bible in the final reformatory movement.
 2. Call to church members to open the Bible in the homes of the people.
 3. Results attending the work.
 - a. Souls converted.
 - b. Family altars established.
 - c. Other lines of usefulness opened up.
 4. Standard to be lifted in new territory.

THE LESSON

I. Origin of the Plan

Two fundamental principles of Christian service are contained in our Saviour's parting admonition to His disciples, when He bade them "go" and "teach." The conception of the disciples as to what it meant to *teach*, grew out of their three years' personal association with the greatest Teacher that ever lived. To them, teaching meant the living expression of heavenly principles in the daily affairs of earthly life, and the verbal expression of the gospel message under any and all circumstances, impressed upon the hearers by the use of simple illustrations from nature and the occurrences with which all were thoroughly familiar.

The simplicity of the Saviour's plan of teaching is the gospel worker's model for all time, and the same power which accompanied His teaching and caused men to exclaim, "Never man spake like this man," is to attend the Christian teacher "always, even unto the end of the world."

In the plan of God for the speedy finishing of the gospel work, the influence of the living epistle has in these last days been greatly strengthened by the voluminous production of the written Word. The Bible in the hands of the people of all tongues makes possible a form of teaching in our day known as "Bible readings." We are not left in uncertainty as to the origin of this Bible-reading plan, for the following instruction is definite and authentic:

1. "A Heaven-Born Idea"

"The plan of holding Bible readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may thus be developed who will become mighty men of God. By this means the word of God has been given to thousands; and the workers are brought into personal contact with people of all nations and tongues. The Bible is brought into families, and its sacred truths come home to the conscience. Men are entreated to read, examine, and judge for themselves, and they must abide the responsibility of receiving or rejecting the divine enlightenment. God will not permit this precious work for Him to go unrewarded. He will crown with success every humble effort made in His name."—*"Gospel Workers,"* p. 192.

2. Brief History

The conducting of the first Bible reading service came about in this way: In 1882, while Elder S. N. Haskell was preaching at a camp-meeting held in California, a severe storm arose, and the clashing of the elements of nature made so much noise that it seemed the service would have to be discontinued.

It was then that the Spirit of the Lord impressed his mind with another form of service, and he at once gathered a group around him in the center of the tent, and instead of continuing to preach to them, he gave out texts of Scripture to be read by different ones in response to questions which he asked. The truths presented in this manner made a deep impression on the minds of the people, and it was evident that the Lord wonderfully blessed the people in this way of studying the Bible.

Mrs. E. G. White was in attendance at this camp-meeting, but was not present during this special service. The next day, however, her son, Elder W. C. White, told her of the Bible reading service which had been held during the storm, and she at once called for Elder Haskell and others, and told them that what had been done was in harmony with the light received from the Lord. Sister White stated that in vision she had seen hundreds and thousands of our people going from house to house with the Bible under their arms, teaching the people the truth in this way.

This gave Elder Haskell a great inspiration, and he prepared two Bible readings, following the form of questions and answers — a question, and then a text of Scripture which would answer the question. One of these readings was on the coming of the Lord, and the other on the Sabbath truth. It is interesting to notice that 150 questions were asked in one of these Bible readings, showing that the plan began in a very comprehensive way; but the test of experience has demonstrated the necessity and value of using a very few well-selected texts at one time, rather than all the scriptures pertaining to the subject.

As to the development of the plan, we quote from the personal experience of a pioneer worker in those days, Mrs. A. T. Robinson, who is still actively engaged in Bible work. Speaking of the time when Elder Haskell prepared the first two Bible readings, Mrs. Robinson writes:

"My husband and I were then hard at work in the city of Worcester, Mass., preparatory to holding a camp-meeting in the city later in the season. Elder Haskell sent us his two Bible readings, and told us what Sister White had said, and suggested that we give Bible readings to the people. Not understanding his plan very well, we began to prepare to give the readings he sent us, by committing the texts to memory. Later, my husband went to see Elder Haskell, to learn more about the plan. After the camp-meeting we were left in the city to follow up the interest, and we began to conduct Bible readings in the homes of the people. The Lord blessed these efforts, and soon quite a little company assembled for meeting each Sabbath at our home.

"In order to strengthen the plan of preparing and holding Bible readings the General Conference soon published a monthly magazine of twenty-four pages, called the *Bible Reading Gazette*. To those who would prepare and send to the publishers four Bible readings, the offer of a year's subscription to the *Bible Reading Gazette* was made. The plan was a success, and in a very short time more than 12,000 copies of the *Gazette* were being used by missionary workers. By the end of the first year, the demand had become so great that the twelve numbers were published as a bound volume, entitled 'Bible Readings.' This book ushered in the Bible reading era. It has since been enlarged and revised many times, and is now issued under the title, 'Bible Readings for the Home Circle.' Millions of copies of this book have been sold to the public; in fact, this book has had the largest sale of any of our denominational literature."

Soon Bible training missions were established in different parts of the United States, and in this way a strong corps of workers, known as "Bible workers," both men and women, was developed, who gave their entire time to this branch of missionary work.

II. God's Call to Laymen to Engage in Bible Work

1. Place of the Bible in the Final Reformatory Movement

In the writings of the spirit of prophecy attention is called to "a great reformatory movement among God's people," which in its entirety constitutes the loud cry of the third angel's message. It is the arousing to sense the individual responsibility to engage in the Lord's work, and the earnest activity in all lines of Christian service manifested by the members of the remnant church, which produce this mighty reformatory movement; and one of the main lines of activity is that of "visiting families, and opening before them the Word of God." The statement is made:

"Hundreds and thousands were seen visiting families, and opening before them the Word of God. . . . On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."—*Testimonies*, Vol. IX, p. 126.

Hence it becomes of the utmost importance that we prepare for entering these open doors with the Word of God.

"Our work has been marked out for us by our heavenly Father. We are to *take our Bibles, and go forth to warn the world*. We are to be God's helping hands in saving souls,—channels through which His love is day by day to flow to the perishing."—*Id.*, p. 150.

2. Call to Individual Church Members

That the giving of Bible readings is a distinct line of work in which the church members are to engage, is clearly indicated in the following instruction:

"Many workers are to act their part, doing house-to-house work, and giving Bible readings in families. They are to show their growth in grace by submission to the will of Christ. Thus they will gain a rich experience. As in faith they receive, believe, and obey Christ's word, the efficiency of the Holy Spirit will be seen in their life-work. There will be seen an intensity

of earnest effort. There will be cherished a faith that works by love and purifies the soul. The fruits of the Spirit will be seen in the life."—*Id.*, p. 141.

"Among the members of our churches there should be more house-to-house labor, in giving Bible readings and distributing literature."—*Id.*, p. 127.

3. Results Attending the Work

No more positive assurance of results concerning any line of Christian service is given than that which refers to the Bible work.

"God will not permit this precious work for Him to go unrewarded. He will crown with success every humble effort made in His name."—"*Gospel Workers*," p. 192.

"So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 11.

The following specific results are to be expected:

a. Souls Converted

"By holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that *many would be converted*. Two Bible workers were seated in a family. With the open Bible before them, they presented the Lord Jesus Christ as the sin-pardoning Saviour. Earnest prayer was offered to God, and hearts were softened and subdued by the influence of the Spirit of God. Their prayers were uttered with freshness and power. As the Word of God was explained, I saw that a soft, radiant light illumined the Scriptures, and I said, softly, 'Go out into the highways and hedges, and compel them to come in, that My house may be filled.'"—"*Testimonies*," Vol. IX, page 35.

b. Family Altars Established

"The precious light was communicated from neighbor to neighbor. Family altars which had been broken down were again erected, and many were converted."—*Id.*, p. 36.

c. Other Lines of Usefulness Opened Up

"My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit the sick and suffering, and show a kindly interest in them. If pos-

sible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ. Eternity alone will reveal how far-reaching such a line of labor can be. *Other lines of usefulness* will open before those who are willing to do the duty nearest them."—*Id.*, p. 36.

4. Standard to Be Lifted in New Territory

It is clearly in the plan of God that the lay members of the church should advance into new territory and plant the standard of truth.

"The people of God who have had light and knowledge have not carried out the high and holy purposes of God. They have not advanced from victory to victory, adding new territory, lifting up the standard in the cities and their suburbs. Great spiritual blindness has been shown by those who have had great light flashed upon them by the Lord, but who have not advanced in the light to greater and still greater light. Church members have not been encouraged to use spiritual nerve and muscle in the work of advancement."—*Id.*, p. 139.

The giving of Bible readings is one of the most effective means of advancement. The worker begins with his next-door neighbor, who invites in a friend to listen to the exposition of Bible truth; this friend may have a friend in another part of the city, or in a near-by town, who, when told of the interesting studies with the Bible worker, requests that the worker come to his home; thus step by step the field of operation widens into a vast area.

Instruction in Successful Methods of Bible Work

LESSON NO. 2

Personal Qualifications and Personal Preparation

I. Qualifications.

1. Consecration.
2. Passion for souls.
3. Confidence in God.
4. Clean life.
5. Reputation.
6. Perseverance.
7. Tact.
8. Patience.
9. Faithfulness.
10. Earnestness.
11. Courage.

II. Preparation.

1. Prayer.
2. Bible Study.
3. Background of knowledge.
4. Preparation continuous.

THE LESSON

I. Qualifications

“How,” you ask, “can I do this important work? What qualifications must I possess to win people to Christ through Bible work?”

There are a few absolute essentials; with these you are assured of success:

1. Consecration

Nothing less than a surrendered life can meet the requirements of Heaven for success in soul-winning

work. We must know the way to Christ for ourselves before we can lead others to Him. We cannot win the battles to be fought in saving souls from the bondage of sin, unless we are victorious in our own lives. A surrendered life will be a life of service. Every opportunity to help others will be grasped, and God will bless the earnest labors, and souls will be won for the kingdom.

“Only those who have withstood temptation in the strength of the Mighty One, will be permitted to act a part in proclaiming it [the message] when it shall have swelled into the loud cry.”
—*Mrs. E. G. White, in Review and Herald, Nov. 19, 1908.*

2. Passion for Souls

It was passionate love for sinners which brought Christ to a rebellious world. This wonderful love inspired His earlier years, sustained Him through the toils and trials of His ministry, drove Him to Gethsemane and Golgotha, and held His tortured body on the cruel tree. Such a passion should flame on the altar of every heart that professes to be opened to Christ's presence in this last hour. The truth is to go forth as a lamp that burneth; and when every believer becomes “a burning and a shining light,” the work of God will be cut short in righteousness.

3. Confidence in God

As you labor for souls, go forth in the assurance that God is present with you in all your ministry for Him. We are told:

“In working for perishing souls, you have the companionship of angels. Thousands upon thousands, and ten thousand times ten thousand angels are waiting to co-operate with members of our churches in communicating the light that God has generously given, that a people may be prepared for the coming of Christ.”
—“*Testimonies*,” Vol. IX, p. 129.

Sin is the only thing that can destroy our confidence in God's power to save us and in turn to work through us for the salvation of others. It would be well to study carefully the chapter in "Steps to Christ" entitled, "What to Do with Doubt."

4. Clean Life

A necessary requirement for success in the Lord's work is, "*Be ye clean*, that bear the vessels of the Lord." Isa. 52:11. The experience recorded by Isaiah must be an individual experience in the preparation for service:

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isa. 6:5-8.

5. Reputation

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2:15. The worker cannot give offense by word or action, either knowingly or otherwise, and expect to be able to reach the offended individual with a Bible message until all has been made right.

The Christian worker's reputation should be safeguarded by observing the following principles:

a. "Let your moderation be known unto all men. The Lord is at hand." Phil. 4:5.

b. "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Col. 3:13.

c. "If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12: 18.

d. "We are unto God a sweet savor of Christ, in them that are saved, and in them that perish. . . . For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." 2 Cor. 2: 15-17.

6. Perseverance

In our labor for souls we battle against the foe who has had nearly six millenniums of experience in opposing God's work, but we are on the winning side. Never are we to "weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6: 9. In many cases all the labor bestowed may seem useless. It will appear many times that the "good seed" has fallen upon a rock, to be parched by the fierce heat of prejudice. But we are to work on, tactfully, lovingly, "wise as serpents, and harmless as doves." For thirty years a man sent the *Signs of the Times* to his brother, and for many years the paper was not read, but put in the stove. At last the faithful labor was rewarded, and the entire family won. It paid to persevere.

7. Tact

This qualification is very necessary if one is to be a successful worker for God; and inasmuch as God designs that every Christian should be a successful worker for Him, He will furnish the necessary tact for every case. Webster defines tact as a "sensitive mental perception; nice discernment of the best course of action under given conditions; especially, peculiar ability to deal with others without giving offense." Like the faithful servant in the parable, our talents will increase as we use them.

"The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite

talent, courage, perseverance, faith, and tact will come as we put the armor on."—*Testimonies*, Vol. VI, p. 333.

"You should conduct yourself with meekness toward those who are in error, for were not you yourself recently in blindness in your sins? And because of the patience of Christ toward you, should you not be tender and patient toward others? God has given us many admonitions to manifest great kindness toward those who oppose us, lest we influence a soul in the wrong direction."—*Id.*, p. 121.

8. Patience

"Study to be quiet." This admonition comes from the apostle Paul after long experience in meeting opposition. Also he says:

"Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. 2: 23-26.

9. Faithfulness

The responsibility of teaching truth which involves a question of life or death is not to be lightly regarded. It is a serious matter, but one in which our only concern need be that we are faithful to our calling and responsive to the direction of the Holy Spirit. The young man who came to the Saviour inquiring how he could receive life, was told by the divine Teacher, "If thou wilt enter into life, keep the commandments." Matt. 19:17. The keeping of the commandments meant life, while the rejection of them meant death; and it was a question for the young man himself to settle after the way was pointed out to him. At another time Jesus said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth

on him." John 3:36. Here the Saviour plainly indicates that He brings to men and women a question of life or death; and this is involved in the great commission which has been passed down to the church of the present day. If we believe this message of salvation, and act in harmony with our belief, the result is life; but to refuse to believe and accept the message of eternal life, means death. How important, therefore, that the most earnest appeal be made to the inquirer after truth, and most patient and tactful interest be manifested, that he may rightly decide his eternal destiny.

10. Earnestness

The supreme motive of missionary endeavor is "to seek and to save" the lost at all times and by every possible means. In a special sense every Seventh-day Adventist is a missionary—a person "sent or entrusted with a mission;" "delegated by authority to perform some service or function or to transact certain business." The commission to engage in seeking and saving the lost is given by the highest Authority in heaven or earth, and to refuse the commission is to renounce allegiance to the heavenly King.

"Anything less than active, earnest service for the Master gives the lie to our profession of faith. Only the Christianity that is revealed by earnest, practical work will make an impression upon those who are dead in trespasses and sins."—*"Testimonies," Vol. VI, p. 417.*

It is "the love of Christ" which constrains to earnest missionary endeavor.

"The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within. It is the atmosphere of this love surrounding the soul of the believer that makes him a savor of life unto life, and enables God to bless his work."—*"The Acts of the Apostles," p. 551.*

11. Courage

At times the Christian worker will face opposition and obstacles which seem insurmountable, as he seeks to bring the light to honest hearts. At such times he will need the faith of Joshua.

"A great work is to be accomplished; broader plans must be laid; a voice must go forth to arouse the nations. Men whose faith is weak and wavering are not the ones to carry forward the work at this important crisis. We need the courage of heroes and the faith of martyrs."—*Testimonies*, Vol. V, p. 187.

"When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name. God calls upon His faithful ones, who believe in Him, to talk courage to those who are unbelieving and hopeless. May the Lord help us to help one another, and to prove Him by living faith."—*Id.*, Vol. VIII, page 12.

"Hope and courage are essential to perfect service for God. These are the fruit of faith. Despondency is sinful and unreasonable."—*Prophets and Kings*, p. 164.

"Courage, energy, and perseverance they must possess. Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them. They are to despair of nothing, and to hope for everything. With the golden chain of His matchless love, Christ had bound them to the throne of God. It is His purpose that the highest influence in the universe, emanating from the Source of all power, shall be theirs. They are to have power to resist evil, power that neither earth, nor death, nor hell can master, power that will enable them to overcome as Christ overcame."—*Gospel Workers*, p. 39.

II. Preparation

1. Prayer

Without travail of soul no sinner will be born into the kingdom. It is essential to have a prayer burden as well as a prayer list. In your private devotions or at the family worship make mention of the name of each person with whom you are holding Bible readings. Pray for needed courage, wisdom, and

strength to teach the truth to others. God will enable *you* to work the works of God.

"Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence." "The darkness of the evil one incloses those who neglect to pray." "Perseverance in prayer has been made a condition of receiving."—"*Steps to Christ*," pp. 99, 98, 101, 102.

The Christian must pray, or fail of eternal life.

2. Bible Study

As to effective methods of personal Bible study we have much instruction.

"The study of the Bible demands our most diligent effort and persevering thought. As the miner digs for the golden treasure in the earth, so earnestly, persistently, must we seek for the treasure of God's Word. In daily study the verse-by-verse method is often most helpful. Let the student take one verse, and concentrate the mind on ascertaining the thought that God has put into that verse for him, and then dwell upon the thought until it becomes his own. One passage thus studied until its significance is clear, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained."—"*Education*," p. 189.

In connection with personal Bible study there must be earnest prayer and unwavering faith.

"The greatest victories gained for the cause of God are not the result of labored argument, ample facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with earnest, agonizing faith, men lay hold upon the mighty arm of power. True faith and true prayer—how strong they are! They are as two arms by which the human suppliant lays hold upon the power of Infinite Love."—"*Gospel Workers*," p. 259.

3. Background of Knowledge

There must be established a broad background of knowledge—general and specific. It is a law of the mind that the fund of knowledge cannot be entirely depleted and that fact not be apparent to the listeners.

In our work of teaching the Bible, there will be lack of reserve force, and consequently lack of power, if we are unprepared by failing to possess a larger fund of knowledge than we intend to undertake to teach at one particular time. A prominent teacher emphasizes this important phase of teaching as follows:

"I must have a broad background of knowledge which does not appear in speech. I have to go over my entire subject and see how the things I am to say look in their various relations, tracing out connections which I shall not present to my class. One might ask, What is the use of this? Why prepare more matter than can be used? Every successful teacher knows. I cannot teach right up to the edge of my knowledge without a fear of falling off. My pupils discover this fear, and my words are ineffective. They feel the influence of what I do not say." — *L. A. Weigle, in "The Teacher," pp. 121, 122.*

The following significant statement is made by Mrs. E. G. White:

"If you take upon you the sacred responsibility of teaching others, you take upon you the duty of going to the bottom of every subject you seek to teach."—*Special Testimonies on Sabbath School Work," p. 59.*

4. Preparation Continuous

For the successful Bible teacher there is no cessation to preparation. To reach a certain stage of preparation, and remain there, is to fall into a rut, which eventually kills progress and greatly limits results. Being well prepared for the present duty will not suffice. There is no place in the worker's experience where he can lay down his Bible and reference books and say, "Well, now I can stop making preparation. I have studied enough." If we work for the Lord, we must be willing to make constant, persistent preparation for that work; and by so doing we may have the assurance that the Holy Spirit will help us in our efforts both to prepare and to impart.

In urging thorough and continual preparation, some may feel we are placing too much dependence upon human endeavor without giving room for the Spirit to do its work. But we must remember that it is the work of the Spirit to *bring to our remembrance*, not to place in our minds information which has not been secured through previous effort. The Holy Spirit often works with poor tools, but it is expected that the tools will have a handle. The following comment is to the point:

"How often Christian workers lean heavily upon the assurance found in Luke 12: 11, 12, as a convenient prop in any time of emergency: 'Take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.' It might be well to refer again to this scripture and note carefully the specifications of its application. It is not a promise to be applied when you want to preach a sermon, teach a lesson, give a talk, or make a speech, and 'haven't had time to prepare.' Heaven has no encouragement for inertia. 'Haven't had time' is generally a phrase for laziness and lack of ginger. The Holy Spirit has hundreds of times taught me what I ought to say to my class. And I have been told, 'You were all right today.' But the Holy Spirit only helped me out after I had thought and thought and sat up half the night and gone to bed with nothing. I have crawled in the morning to class, dull, stupid, and in despair. But as I faced my people, the Holy Spirit has taken me in hand most wonderfully, and I wondered where all the ideas came from. On one occasion a Harvard man who happened to be in town came to me and said, 'Mr. Ridgeway, I came into your class an Ingersoll disciple. I will go back to college a Christian. I want to thank you for straightening me out.' That is how the Holy Spirit works with poor tools — but you must have a handle in them."

Instruction in Successful Methods of Bible Work

LESSON NO. 3

True Objective and Securing Appointments

- I. Chief Objects in Giving Bible Readings.
 - 1. Winning souls to Christ.
 - 2. Broadening one's knowledge of the Scriptures.
- II. Securing Appointments.
 - 1. Living heaven-directed lives.
 - 2. Christian ministry in time of sickness.
 - 3. Placing truth-filled literature.
 - 4. Neighborly friendliness.
 - 5. Bible illustrations.
- III. Demonstration.

THE LESSON

I. Chief Objects in Giving Bible Readings

1. Winning Souls

The great objective in holding Bible readings is the winning of souls. The closing day of God's work for sinners will see thousands of lay members going from house to house giving Bible readings, warning the people, and winning them to the Saviour. The following statements from the spirit of prophecy clearly indicate that our church members are to have an important part in spreading the "good tidings," and that the plan of giving Bible readings is one of the ways in which they are to do their heaven-appointed work:

"By holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they

could proclaim the message with such power that many would be converted."—*Testimonies*, Vol. IX, p. 35.

"Among the members of our churches there should be more house-to-house labor, in giving Bible readings and distributing literature."—*Id.*, p. 127.

2. Broadening One's Knowledge of the Scriptures

It is of vital importance that we know the truths of the Bible for ourselves. The psalmist declared, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. And Christ said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39. We must learn all that it is possible for us to learn from the Bible. For "by grace are ye saved through faith." Eph. 2:8. True, but "faith cometh by hearing, and hearing by the word of God." Rom. 10:17.

"The whole Bible is a revelation of the glory of God in Christ. Received, believed, obeyed, it is the great instrumentality in the transformation of character. It is the grand stimulus, the constraining force, that quickens the physical, mental, and spiritual powers, and directs the life into right channels. The reason why the youth, and even those of mature years, are so easily led into temptation and sin, is that they do not study the Word of God, and meditate upon it, as they should. The lack of firm, decided will power, which is manifest in life and character, results from neglect of the sacred instruction of God's Word. They do not by earnest effort direct the mind to that which would inspire pure, holy thought, and divert it from that which is impure and untrue. There are few who choose the better part, who sit at the feet of Jesus, as did Mary, to learn of the divine Teacher. Few treasure His words in the heart, and practise them in the life. The truths of the Bible, received, will uplift mind and soul. If the Word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation."—*The Ministry of Healing*, pp. 458, 459.

The Spirit of God is the transforming power pulsating through His word, and we shall be fruitful in

our life of service only as we yield implicit obedience to the word He speaks to us. We must experience the transforming power of this word in our own life; we must know the truth of the word from experience.

"It is not enough to know what others have thought or learned about the Bible. Every one must in the judgment give account of himself to God, and each should now learn for himself what is truth. . . . The student of the Bible should be taught to approach it in the spirit of a learner. We are to search its pages, not for proof to sustain our opinions, but in order to know what God says. A true knowledge of the Bible can be gained only through the aid of that Spirit by whom the word was given. And in order to gain this knowledge we must live by it. All that God's Word commands, we are to obey. All that it promises, we may claim. The life which it enjoins is the life that, through its power, we are to live. Only as the Bible is thus held can it be studied effectively."—*Education*, pp. 188, 189.

"The great motive powers of the soul are faith, hope, and love; and it is to these that Bible study, rightly pursued, appeals. The outward beauty of the Bible, the beauty of imagery and expression, is but the setting, as it were, for its real treasure,—the beauty of holiness. In its record of the men who walked with God, we may catch glimpses of His glory. In the One 'altogether lovely' we behold Him, of whom all beauty of earth and heaven is but a dim reflection. 'I, if I be lifted up,' He said, 'will draw all men unto Me.' As the student of the Bible beholds the Redeemer, there is awakened in the soul the mysterious power of faith, adoration, and love. Upon the vision of Christ the gaze is fixed, and the beholder grows into the likeness of that which he adores. The words of the apostle Paul become the language of the soul: 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; . . . that I may know Him, and the power of His resurrection, and the fellowship of His sufferings.'"—*Id.*, p. 192.

II. Securing Appointments

1. Living Heaven-Directed Lives

The securing of appointments for holding Bible readings may come about in a variety of ways. The primary importance is for the worker to be in a frame

of mind where the Spirit of God can direct him to the people who are seeking for light.

"Every one must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him."—"*Testimonies*," Vol. V, p. 214.

"Those who are *born* again, who are willing to be guided by the Holy Spirit, doing in Christ's way that which they can do, those who will work as if they could see the heavenly universe watching them, will be accompanied and instructed by holy angels, *who will go before them to the dwellings of the people*, preparing the way for them."—"*The Colporteur Evangelist*," page 13.

Today, as truly as in the time of Philip, the Spirit of the Lord will send those whose lives are under divine direction, to the honest inquirers after truth, and appointments made under the direction of the Spirit of God will be fruitful in results. Read Acts 8:26-39, to refresh the memory as to the remarkable experience of Philip and the man of Ethiopia.

"If the Lord desires us to bear a message to Nineveh, it will not be as pleasing to Him for us to go to Joppa or to Capernaum. He has reasons for sending us to the place toward which our feet have been directed. At that very place there may be some one in need of the help we can give. He who sent Philip to the Ethiopian counselor, Peter to the Roman centurion, and the little Israelitish maiden to the help of Naaman, the Syrian captain, sends men and women and youth today as His representatives to those in need of divine help and guidance."—"*The Ministry of Healing*," p. 473.

2. Christian Ministry in Time of Sickness

In this way a bond of sympathy and fellowship may be established which will readily create a desire to know "what is truth" from the Word of God in the hand of the human instrument. Medical missionary work is the "entering wedge," and should be largely employed.

“ Before the true reformer, the medical missionary work will open many doors.”—“ *Testimonies*,” Vol. VII, p. 62.

3. Placing Truth-filled Literature

Placing literature in the hands of the people will lead to inquiry and appointments for Bible readings for further study of the subjects introduced in the literature. This is one of the oldest and most successful methods of securing a list of appointments for regular Bible studies. Take a block, or a larger section of territory, and begin by calling at every door, selling or lending our literature, promising to call the next week with another supply. In this way acquaintances are formed and conversations developed which lead to wonderful results. The Harvest Ingathering campaign and the Big Week campaign each year result in many openings for Bible studies, wherever faithful attention is given to the proper follow-up of the work.

4. Neighborly Friendliness

This is a quiet avenue reaching from home to home. It is important to heed the inspired instruction in the Proverbs of Solomon, “ A man that hath friends must show himself friendly.” Prov. 18:24. Friendliness is cheap; it is effective. Just be a friend in neighborhood and community. Share the products of your vegetable or flower garden with those who have none. Let beams from the great light on dietetics and nature’s remedies flooding your pathway shine across the path of those who have not had the light. Be a friend in every time of need, and opportunities for speaking the truth in love will multiply a thousand-fold.

"Invite your neighbors to your home, and read with them from the precious Bible and from books that explain its truths. Invite them to unite with you in song and prayer. In these little gatherings, Christ Himself will be present, as He has promised, and hearts will be touched by His grace."—*The Ministry of Healing*, p. 152.

5. Bible Illustrations

Using Bible illustrations applying to the particular avocations of the people themselves will awaken a strong desire to study the Bible from this angle. For example:

The farmer: Amos 9:13-15; Matt. 13:3-32.

Carpenter or blacksmith: Isa. 22:22-24; 41:6, 7.

Dressmaker: Gen. 3:21; Isa. 61:10.

Merchant: Matt. 13:45, 46.

Housekeeper: Luke 15:8-10; Prov. 31:27.

Children (who do not want to wash dishes, sweep, etc.): Mark 7:3-6; Isa. 1:16-19, etc.

Never use the Bible as a whip. Its object is to heal (Luke 4:18), not to wound. Always remember it is the *goodness* of God that leads to repentance. Rom. 2:4. Learn to pray with the people.

III. Demonstration

For demonstrating how to secure appointments for Bible readings, choose a member of the class to act as a home-keeper, upon whom another member of the class makes a call, presenting tracts, *Signs of the Times*, *Present Truth*, etc., and leading up to the making of an appointment for Bible studies, the members of the class making the demonstration endeavoring to bring out the usual objections and difficulties which are met, and to overcome them in a natural, serious manner.

Instruction in Successful Methods of Bible Work

LESSON NO. 4

Order of Subjects

I. Complete Series

- No. 1. The Word of God.
- No. 2. The Prophecy of Daniel 2.
- No. 3. The Second Coming of Christ.
- No. 4. Signs of Christ's Coming.
- No. 5. The Millennium.
- No. 6. The Destiny of the Wicked.
- No. 7. The Home of the Saved.
- No. 8. The Prophecy of Daniel 7.
- No. 9. Christ Our High Priest.
- No. 10. The Investigative Judgment.
- No. 11. The Law and the Gospel.
- No. 12. The Sabbath.
- No. 13. The Sabbath of the New Testament.
- No. 14. Origin of Sunday Observance.
- No. 15. Origin of Evil Angels.
- No. 16. Good Angels; Their Work.
- No. 17. The Nature of Man and the State of the Dead.
- No. 18. Spiritualism.
- No. 19. The Controversy Between Christ and Satan.
- No. 20. The Seal of God and the Mark of the Beast.
- No. 21. The Christian's Duty.
- No. 22. Jesus Saves the Lost.
- No. 23. Faith.
- No. 24. The Ordinances of the Church.
- No. 25. Precious Promises.
- No. 26. The Body Temple.
- No. 27. Acceptable Prayer.
- No. 28. Work of the Holy Spirit.

II. Abbreviated Series, No. 1.

- No. 1. The Prophecy of Daniel 2.
- No. 2. Signs of Christ's Coming.
- No. 3. Christ Our High Priest.
- No. 4. The Investigative Judgment.

- No. 5. The Nature of Man and the State of the Dead.
- No. 6. The Law and the Gospel.
- No. 7. The Sabbath.
- No. 8. Origin of Sunday Observance.
- No. 9. The Seal of God and the Mark of the Beast.
- No. 10. Jesus Saves the Lost.
- No. 11. Precious Promises.
- No. 12. The Home of the Saved.

III. Abbreviated Series, No. 2.

- No. 1. The Second Coming of Christ.
- No. 2. The Millennium.
- No. 3. The Nature of Man and the State of the Dead.
- No. 4. The Law and the Gospel.
- No. 5. The Investigative Judgment.
- No. 6. The Sabbath.
- No. 7. The Seal of God and the Mark of the Beast.
- No. 8. The Work of the Holy Spirit.

THE LESSON

The first essential to success in getting effective results from the Bible studies is to lay a broad and deep foundation on the inspiration of the Word of God. It will be found that people in general hold various opinions regarding the Scriptures, some considering the Old Testament as superseded by the New Testament, while others, as is the case with the Jews, accept the Old Testament but reject the New; and still others have no distinct understanding of why the Bible is different from other books written by godly men. It is very important to establish at the very beginning a firm belief in the entire Bible as the inspired word of God, so that whatever truth may be brought to light will not be weakened or repudiated through the excuse that it is not a "Thus saith the Lord."

If the first few readings do not win the student to faith in the inspiration of the Bible, then one of two things must follow: First, additional studies must be given in an endeavor to develop such faith, or, second,

the studies must be discontinued because of no firm basis upon which to continue. The latter step should never be taken until it is clear that the first one has failed. Once the reader has acknowledged the Bible to be the word of God and his willingness to accept it as such, the way is open to present the subjects in logical order, as suggested.

I. Complete Series

As outlined, this series is comprehensive, and extends over a period of twenty-eight weeks, when only one Bible study a week is given. Time is a very vital factor in bringing people to a clear understanding of the truth for these last days; and while it is often the case that circumstances require a much more abbreviated series of Bible lessons, which is better than no Bible lessons at all, it is well to lay plans for a full course of studies whenever possible. Experienced Bible workers often give a lesson each week for an entire year, and even longer, in their endeavors to establish people in the truths of the third angel's message. The twenty-eight subjects given in consecutive order are the same as those furnished in "Brief Bible Readings for Busy People," which have been prepared in convenient form for use by house-to-house workers. Every member of the class should have a set of these "Brief Bible Readings," together with the manual of instruction entitled, "Art of Giving Bible Readings." The entire set is available through the tract societies, at the price of 15 cents.

II. Abbreviated Series, No. 1

The lessons as outlined in this series will cover a period of three months, if one reading is given each week. This abbreviated series of readings is suggested

for use when there is not time for giving the entire twenty-eight lessons, and is designed to provide for a connected line of thought. In such a course it is well to begin with a study on the prophecies, focusing the mind of the reader on the nearness of the end of earth's history. A study on the "Signs of Christ's Coming" is an appropriate topic for the next reading, followed by the subject of serious import, "Christ Our High Priest." Logically following this comes the subject of "The Investigative Judgment;" then "The Nature of Man and the State of the Dead," to clear up any question concerning the immortality of man. Then follow, "The Law and the Gospel," "The Sabbath," "Origin of Sunday Observance," "The Seal of God and the Mark of the Beast." The tenth study, "Jesus Saves the Lost," is an appealing one, bringing hope and comfort to the sincere inquirer who may feel bruised in spirit because of the tearing down of life-long ideas and practices made necessary by the revelations of the Word of God. A study of the "Precious Promises" follows, holding out assurance of God's blessing to the trustful and obedient. In connection with this study the tithing system may also be explained. The concluding study, "The Home of the Saved," gives the reader a glimpse of the heavenly kingdom, which is the inheritance of the obedient and faithful.

III. Abbreviated Series, No. 2

While this is a very short course of study, and would not ordinarily be the best plan to follow, it may fit the needs of transients who are available for only a few weeks. This series of eight studies may be given in one month's time, if two studies are held each week.

And where people are really interested, and know that they have but a short time in which to receive the instruction, they will be glad to devote a half-hour or an hour twice a week to Bible study with a Christian friend whose services are so kindly offered.

Occasionally a person is found who desires to study the Sabbath question at once; it is the one thing which is perplexing, and he wants to ask questions and get straightened out on the matter at once, without waiting for the subject to come in its logical course. In some cases it is the wise and only thing to give the special study required, beginning at the angle of inquiry and leading into an open path of further investigation along this and kindred topics. In the majority of cases, however, no fruit for the kingdom will result. It is the exception to find people coming into the message from a study of "The Seal of God and the Mark of the Beast" the first thing; and many such converts, like moths in the night, flit off into the darkness as soon as the sudden light is absorbed by the greater light of truth in its entirety.

The Bible worker is not building for time, but for eternity. In the work of God the foundation must be laid deep, else the structure reared will surely meet with catastrophe, as so graphically portrayed in the seventh chapter of Matthew. The Master Builder has promised to be the ever-present helper in building according to the Pattern. The Bible becomes a marvelous tool in the hands of the one who cultivates consecrated efficiency, and no weapon that is formed against the Word of God can prosper. In the wisdom and strength of God the faithful custodian of truth is more than equal to the problems that arise in counter-acting error.

Instruction in Successful Methods of Bible Work

LESSON NO. 5

Preparing the Study

- I. General Principles to Be Observed.
 1. Christ the central theme in every study.
 2. Rightly divide the Word of Truth.
 3. Base teaching on practical illustrations.
 4. Aim for simplicity.
 5. Be explicit.
 6. Beginning of course:
 - a. Simple studies.
 - b. On "reader's ground."
- II. Arrangement of Texts.
- III. Helps.

THE LESSON

I. General Principles to Be Observed

1. Christ the Central Theme in Every Study

In every missionary effort, whatever the subject may be, the central theme is to be Christ.

"Our Redeemer is the center of all our faith and hope. Those who can present His matchless love, and inspire hearts to give Him their best and holiest affections, are doing work that is great and holy. . . . No sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near, to soften and subdue the heart."—*Manual for Canvassers*, p. 37.

"More people than we think are longing to find the way to Christ. Those who preach the last message of mercy should bear in mind that Christ is to be exalted as the sinner's refuge. Some ministers think that it is not necessary to preach repentance and faith; they take it for granted that their hearers are acquainted with the gospel, and that matters of a different nature must be presented in order to hold their attention. But many

people are sadly ignorant in regard to the plan of salvation; they need more instruction upon this all-important subject than upon any other. Theoretical discourses are essential, that people may see the chain of truth, link after link, uniting in a perfect whole; but *no discourse should ever be preached* without presenting Christ and Him crucified as the foundation of the gospel."—*"Gospel Workers,"* p. 158.

A Bible worker with years of experience and unqualified success, makes a suggestion on this point which is very practical: "I find it helpful when I begin the study of the doctrines to say, 'Now we want to find its source, for every doctrine, every truth, has its source in Him who said, "I am the truth." We must, therefore, be able to trace every doctrine back to Him.'" It is easy to see how this can be applied to the Sabbath question, the subject of baptism, immortality of the soul, the resurrection, etc.

2. Rightly Divide the Word of Truth

To rightly divide and apportion the Word of Truth to the hearers is most essential; but this requires *study*. (See 2 Tim. 2:15.) Jesus always adapted His teaching to the needs of His hearers. The divine plan of teaching truth is explained in Isaiah 28:9-13.

3. Base Teaching on Practical Illustrations

Christ taught in parables. He reached the people through point of contact with the everyday events and experiences of life, and through this channel directed the mind to the contemplation of spiritual truth. The apostles also followed this principle of all true teaching. In John 4 we have the story of the woman of Samaria with whom Jesus entered into conversation at the well, as has been referred to earlier in the lesson. As you read the narrative carefully,

you will notice that the woman knows about the well and about the water that she has come to draw. But she knows nothing about the Saviour of the world, and of the gift which it is His power to bestow. How does He teach her? By asking about those things which are perfectly familiar to her. Then from the known fact, He leads her tactfully to the fact which was unknown. This method, then, of commencing with the known, and leading to the unknown, is used and indorsed by Jesus Himself.

If you would notice the methods of Paul, the great Apostle to the Gentiles, read Acts 17:22-31. This is his great speech and appeal to the men of Athens, made on Mars' Hill. Almost the first thing he says is in reference to an altar he passed on his way to the place where he was standing. The people who heard him knew about that altar. The designer of it may have been in the crowd. From that altar, with its strange inscription, which are known facts, he leads them along to facts which are unknown. After calling the attention of those people to the God whom they knew not, he goes back to the known to rivet more firmly their interest. He quotes from one of their poets. For all that we know, that poet may have been listening to Paul. Then from the reference to the poet, whom all knew, he led them on to the judgment and to the resurrection of Christ from the dead.

To be sure, it is not always an easy matter to do this, but if we will try perseveringly, the Lord will fulfil His promise to us, and will help us. Let us not become discouraged. The standard of the Christian life is high, and the standard for the worker in His vineyard is also high. But we do not become dis-

couraged and give up trying to live in a way that will please Him, so let us continue striving to teach in ways that He has used and ordained.

4. Aim for Simplicity

A very good text to show just what is meant here, is found in 1 Corinthians 14:9. If our studies are "over the heads" of the people, we shall not be understood; if we are not understood, we talk "into the air." Expressions like these will come under that head: "Time of the end," "cleansing of the sanctuary," "time of trouble," "seal of God," "Sister White," "spirit of prophecy," etc. Although these expressions are very common and well understood by Seventh-day Adventists, other people do not understand what we mean by them; therefore it will be well to avoid these terms until the ordinary course of study makes possible mutual understanding.

Another text which has a bearing on this subject is John 3:34. It is introduced here as a point of caution. We sometimes have an idea, and to prove that idea we have to put it largely into our own words; that is, we do not have a plain "Thus saith the Lord" for it. Let us omit such points. The Spirit is promised only to those whom God sends, and him whom God sends "speaketh the words of God."

5. Be Explicit

The Bible teacher should not take it for granted that the one to whom he is giving the reading is well informed on certain points which may seem fundamental. The supposition of this fact very often proves to be false, and in such a case the Bible teacher is building without a foundation. Teach all points

thoroughly, and take nothing for granted. Perhaps a paragraph from "Gospel Workers," pages 325, 326, will explain just what is meant by this: "Those who have been educated in the truth by precept and example, should make *great allowance* for others who have no knowledge of the Scriptures except through the interpretations given by ministers and church members, and who have received traditions and fables as Bible truth. They are surprised by the presentation of truth; it is as a new revelation to them, and they cannot bear to have all the truth, in its most striking character, presented to them at the outset. . . . Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little and there a little."

6. Beginning of Course

One of the fundamental points at which tact and good judgment should prevail is in the introduction and arrangements of subjects for Bible studies with the people.

a. Simple Studies

On general principles it may be stated that such subjects as "The Inspiration of the Bible," "The Second Coming of Christ," or the remarkable "Prophecy of Daniel 2," are to be preferred as introductory subjects, rather than such deep and complicated subjects as "The Mark of the Beast," "The Change of the Sabbath," "The State of the Dead," etc. It is well to establish confidence in the system of Bible study to be followed, by explaining subjects which are simple, clear, and convincing; but, of course, where the reader is particularly interested in certain subjects, and many live inquiries are running through

his mind, he should be assured that his inquiries will have due attention, and that the Bible will make the subject clear and plain; and the matter should not be postponed indefinitely. After giving one or two practical studies and getting the full co-operation and assent of the reader to the plan, then take up the study which is of special interest, confining the thought to that particular subject, and not allowing the inquiries to branch out into uncontrolled territory.

b. On Reader's Ground

We may safely follow the example of our Master in His method of work. In "The Desire of Ages," page 253, it is stated,

"Jesus met people on their own ground, as one who was acquainted with their perplexities."

A practical demonstration of this method is found in the record of Jesus conversing with the woman of Samaria at Jacob's well. This woman came to the well for water, and Jesus engaged her attention by speaking of that in which she was interested,— water. Through the simple request for a drink of water from the well, He taught her the divine lesson of the living water. To have approached her with a discourse on this heavenly theme would have closed the door of opportunity to bring light to her sinful soul; but by establishing the conversation on a basis of mutual interest, the way was open for teaching eternal truth. When the young ruler came to Jesus and inquired, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus met the young man at the point of interest, by dealing with the things in which the young man had the greatest interest, thus teaching

him the lesson of consecration of his means as well as of himself, that he might inherit eternal life.

After Christ's ascension, and the Spirit of Truth had come to be the guide of the apostles, Philip was directed to overtake the Ethiopian eunuch who was in need of divine instruction. Philip entered into conversation with this man at the point where he was most interested. "Understandest thou what thou readest?" Philip asked, and the man immediately replied, "How can I, except some man should guide me?" And at that particular point, Philip began to preach to him the gospel of salvation, which he so quickly accepted. It is very important in our gospel work that we meet the people *where they are; not where they ought to be*. This phase of effort cannot be overestimated or overemphasized.

II. Arrangement of Texts

The human mind works along certain well-defined lines. Because this is true, we shall make a deeper impression on the mind if we shape our study to fit those lines. It is not necessary for us to make a deep study of psychology in order to arrive at the basic principles. If we will give serious thought to how that text, or that truth, or that statement, would have affected us when we were not yet fully come to the light, we shall realize somewhat the necessity of proper arrangement in our study. By giving careful thought to the various texts used, and trying to see beforehand just how they may be received, we shall save ourselves many blunders. Suppose, for example, that at one time you believed thoroughly in the immortality of the soul, just as many do today. I come to you, and

among the first studies I give, I bring in two or three of those strong texts to show that the dead are unconscious. How would you receive me when I return to give you the next study? Let us do the best we can to arrange our texts and our line of thought properly, and the Lord will cover up many imperfections, and by revealing to us other defects, teach us to correct and overcome them. When we have done absolutely all that we can, then we may safely leave the results with the Lord, knowing that He, by His Spirit, will not permit His word to return unto Him void, but make it accomplish His purpose.

III. Helps

The following suggestive "helps" in study and demonstration should receive the Bible worker's consideration:

1. The Bible — first and foremost at all times.
2. Concordance — "Walker's Comprehensive" or "Strong's Exhaustive."
3. "Bible Handbook," by Elder S. N. Haskell.
4. "Brief Bible Readings for Busy People," prepared by the General Conference Home Missionary Department.
5. Denominational literature — current books, tracts, the *Review*, *Present Truth*, *Signs*, *Watchman*, etc.
6. The World's Crisis Series of books, with which the workers should be familiar, and when opportunity offers, call attention to special books in connection with the Bible study, as an interesting treatise on the subject for further study.

7. "Testimonies for the Church."
8. Current literature of the day,—daily papers, magazines, etc. The worker should be well informed of the events and happenings in world affairs, for intelligent conversation and application.
9. Various translations of the Bible are helpful in study.

Instruction in Successful Methods of Bible Work

LESSON NO. 6

The Reading

- I. Preliminaries.
 1. Music.
 2. Prayer.
- II. The Study.
 1. Introducing the Subject.
 2. Consideration of Evidence.
 3. Conclusion.
 - a. Make the conclusion convincing.
 - b. Stop at point of deepest interest.
 - c. Conclude in a definite manner.
- III. The Farewell.
- IV. Suggestions for Outlining and Considering a Subject.
 1. Choosing a title.
 2. Selecting texts suitable to introduce the subject.
 3. Applying to the subject the necessary interrogations:
 - a. How?
 - b. When?
 - c. Where?
 - d. Which?
 - e. What?
 - f. Who?
 - g. Why?
- V. A Model Bible Reading.

THE LESSON

Much tact is required on the part of the one giving the reading to get the attention of the person or persons onto the subject in such a way that when the study is begun all may get a clear conception of the field of thought. This is important. The fact that

the worker enters the home as a neighbor and friend, opens the way for many personal items of conversation, which may please, and be appropriate to a degree; but it must ever be remembered that the object of the visit is definite and serious. The difficulty in securing attention is especially to be met at the time of holding the first two or three readings, and at special times when strangers are present.

I. Preliminaries

1. Music

An appropriate introduction to the study is for all to join in singing a familiar gospel song. The song chosen should be one to give emphasis to the subject to be considered. This is merely a suggestion, and is not meant to imply that a Bible reading should always begin with singing. If the one giving the reading lacks musical ability to the extent of not being able to lead in singing the song chosen, it would be well to omit the song. Generally speaking, the home Bible study should avoid the formalities of a religious service.

2. Prayer

No Bible reading should be given without prayer. The nature of the prayer offered by the one giving the Bible reading should be along the general line of thought, i. e., that God will bless the study of His Word and guide in the study and the conclusions reached. If the study is held with professed Christian people, it might be appropriate to ask one or more to offer a short prayer. This is, however, a matter which must be tactfully handled, as some people would feel unduly embarrassed by being asked to pray on such

occasions. There may be rare exceptions when it is not appropriate to kneel in prayer,—where people are irreligious and inclined to ridicule and scoff at religious things. At such a time the silent prayer from the heart of the worker should ascend constantly, and the whole study be given in such a prayerful attitude that a change of thought and manner will be brought about, and by the second or third visit the suggestion of a word of prayer will be met with due appreciation and co-operation.

The Bible injunction is, "In everything by prayer and supplication *with thanksgiving* let your requests be made known unto God." It is well to express thanks for the privilege of prayer, for the Gift making the salvation of man possible, and for the temporal blessings which abound. Avoid praying for everybody in general,—missionaries, and all classes of workers, and the sins of the church. While it is perfectly proper to pray for these objects, this is not the proper occasion to do so. In beginning Bible work with a family, do not publicly pray that the Lord will lead them "to accept the truth;" but rather pray that the Spirit of the Lord will lead both the one giving the study and the one following, into deeper, richer mines of truth. An appropriate prayer is, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." If there is a sick member of the family, do not fail to present the case in a special manner to the Great Physician for healing of spirit, soul, and body.

II. The Study

Until the worker becomes experienced in outlining and preparing Bible readings, he will find it helpful

to refer to "Brief Bible Readings for Busy People," or similar Bible reading outlines, carefully studying each lesson until it becomes as familiar as though it were his own composition.

Some experienced Bible workers suggest the plan of furnishing the reader with an outline of the subject presented, without any texts being filled in, asking the reader to fill in the outline as the texts are studied. This helps to present the subject in a logical way, and to make a more lasting impression on the mind of the reader.

1. Introducing the Subject

An experienced Bible worker makes the following suggestions: "Some statements make a more lasting impression than others, and it is very important that at the commencement of a Bible study the introductory sentences and texts be of a nature to create and hold the interest of the reader.

"I do not mean that we should try to start off with a splendid burst of oratory. Most of us could not do this; and if we tried, we would make ourselves ridiculous. Suppose I come to your home to give a study on Daniel 2, and after we are seated I say, 'This afternoon we will study Daniel 2.' Then I announce the first text. Would you be aglow with interest? Not if you are like most people. But suppose I say something like this: 'God has a plan, and His plan never miscarries. Today we will study the revealing of God's great plan, and how it is being worked out right in our day. Daniel has told us the story.' Which opening do you like best? Why is the last one better? Simply because it has aroused in your mind a wonder

as to how I can prove that God's plan never fails, when men's plans are continually failing. Having caught your interest, I will then pass on from one point to the next, doing my best to hold your interest as I proceed."

2. Consideration of Evidence

In considering the evidence, the subject should be analyzed by the application to it of the questions, How? When? Where? Which? What? Who? and Why?

3. Conclusion

a. Make the Conclusion Convincing

Having analyzed the subject in a natural and convenient manner, a forceful conclusion must be presented.

b. Stop at Point of Deepest Interest

Plan the Bible study so that it will end at a point where broad visions of further study on connecting subjects and vital questions will naturally develop. Each text of scripture in the study should prove a stepping-stone toward the summit of truth, and while the study should be complete in itself and end with a definite climax, there should also be established at this point an eager desire to go on to further heights of truth which loom up on the mental horizon. The worker must have sufficient knowledge of psychology to lead successfully in the investigation. The teacher in the day school knows that his success with his pupils largely lies in presenting the subject so that it will appear fascinating and arouse anticipation and curiosity to go on with the lesson. The same principle

applies to adults in the study of the great truths of God's Word.

c. Conclude in a Definite Manner

When the climax of the study is reached, conclude in a definite manner. A very brief review of the lesson, with a clear-cut final statement of the conclusion, should be followed by a few words of prayer by the worker, perhaps all in the room standing while the prayer is offered.

III. The Farewell

When the study is finished, and the review of the entire lesson has been summed up in a few words, there is but one appropriate thing for the worker to do, and that is to leave as quickly as possible without seeming rude. All conversation after the conclusion of the study has a tendency to detract from the force of what has been said. Allow nothing to come in to mar the influence of the lesson. With a few pleasant words of farewell, and expressing pleasure in planning for the next appointment, leave the home in a business-like manner. The attitude of the worker should be such as to impress people that he is on business for the King, and not making social calls for his own pleasure. There may be times when the lady in whose home the Bible study is held desires to show her appreciation by serving refreshments after the Bible study is over. Every effort should be made to avoid this, by explaining that the Bible studies are not ordinary social occasions, and that it is not desired to have the reading followed in this way, although the kindly spirit which prompts the offer is truly appreciated.

**IV. Suggestions for Outlining and Considering
a Subject**

Whether or not the worker uses notes, some sort of outline is necessary for every study. It may be either on paper or in the mind of the worker. In order to help those who have had little or no experience in making outlines, the following suggestions are offered:

In making an outline of a subject, four things must be given consideration:

1. Choosing a title.
2. Selecting texts suitable to introduce the subject.
3. Applying to the subject the necessary interrogations,

- a. How?
- b. When?
- c. Where?
- d. Which?
- e. What?
- f. Who?
- g. Why?

To illustrate:

1. Choosing a Title

Let us suppose that our study is on the Second Coming of Christ. This is practically the subject clearly stated; or we might speak of the subject as Christ's Return, or The Second Advent of Our Lord.

2. Selecting Texts Suitable to Introduce the Subject

The next step is to choose the most forceful text or texts to introduce the subject. A text frequently used in this connection is John 14:1-3, our Saviour's own promise. There is nothing clearer or more emphatic than this.

3. Applying to the Subject the Necessary Interrogations

Having established the thought that Christ has promised to return the second time to this earth, we begin the interrogation by natural stages:

a. How will He come? Acts 1:11: "In like manner as ye have seen Him go into heaven." Matt. 25:31: "The Son of man shall come in His glory, and all the holy angels with Him."

b. When will He come? (This interrogation may or may not be used.) It is sometimes well to read Matthew 24:36, with a brief remark setting the mind of the reader at rest as to the setting of an exact time for the return of our Saviour. But also read the 33d verse, emphasizing that it is permitted to know when Christ's return "*is near, even at the doors.*"

c. Where? By referring to Matthew 24:26, 27, it is clear that Christ does not come the second time in any specified part of the world, but His coming is as universal as the lightning which cometh out of the east and shineth even unto the west. Rev. 1:7: "Behold, He cometh with clouds; and every eye shall see Him." 1 Thess. 4:16, 17: The living righteous are "caught up . . . in the clouds, to meet the Lord in the air."

d. Which? e. What? These questions have been answered in part, if not in full, in Acts 1:11, where it reads, "*This same Jesus.*" (It may not be necessary to bring in the interrogations "Which?" and "What?" in this study.)

f. Who? This is also answered in Acts 1:11; but an additional thought is found in Revelation 1:7 — it is the same Jesus who was pierced and died upon

Calvary, and those who pierced Him will be resurrected to see Him when He comes.

g. Why? Matt. 24:31; John 14:3: He comes for His waiting people.

The interrogations should, of course, be modified to meet the needs of the subject. Sometimes more will be required, and sometimes fewer. In this instance the concluding thought should be the blessed assurance that the waiting and watching people will be received into the mansions which the Saviour went to prepare, and that they will "ever be with the Lord." But the text in Isaiah 25:9 brings to view one class of people on the earth when Christ returns, and Revelation 6:14-17 reveals another class. Which class shall we choose?

V. A Model Bible Reading

With four questions and four texts of Scripture, a fairly comprehensive study may be given on The Plan of Redemption, as follows:

Question 1.—What was God's purpose in the creation of the earth?

Answer.—Isa. 45:18.

Ques. 2.—How was this plan marred?

Ans.—Rom. 5:12.

Ques. 3.—What wonderful plan did God devise to save man?

Ans.—John 3:16.

Ques. 4.—How completely will God's purpose be fulfilled?

Ans.—2 Peter 3:13.

Instruction in Successful Methods of Bible Work

LESSON NO. 7

Presenting the Subject

I. General Principles to Be Observed.

1. Divine method of teaching.
2. Example of apostles.
 - a. Taught as witnesses.
 - b. Spoke things seen and heard.
 - c. Testified and exhorted.
 - d. In the name of Jesus Christ.
 - e. Preached "not ourselves, but Jesus Christ."
3. Teacher, not lecturer.
4. Teaching clear and positive.
5. Each point clear before proceeding to the next.
6. Treatment of points admitted or understood.
7. Brief presentation.
8. Unpretentious manner.
9. Proper handling of the Bible.
10. Let the Bible speak for itself.
11. Draw assent from reading.

THE LESSON

I. General Principles to Be Observed

1. Divine Method of Teaching

In our effort to teach the truth in such a way that the people will be able to grasp it, we have the valuable lessons and the example of our Saviour.

"He made truth beautiful by presenting it in the most direct and simple way. His language was pure, refined, and clear as a running stream. His voice was as music to those who had listened to the monotonous tones of the rabbis. But while His teaching was simple, He spoke as one having authority. . . . Jesus taught the Scriptures as of unquestionable authority.

Whatever His subject, it was presented with power, as if His words could not be controverted."—*The Desire of Ages*, page 253.

2. Example of the Apostles

The apostles were taught by the Great Teacher, and their training was based on both precept and example. We would, therefore, expect them to demonstrate the best methods of teaching divine truths through human instrumentality. The following outline of the attitude of the apostles as they took up the work appointed them, and the basis of teaching, is helpful in preparation for service in this our day:

- a. Taught as *witnesses*. Acts 2:32.
- b. Spoke things seen and heard. Acts 4:20.
- c. Testified and exhorted. Acts 2:40.
- d. In the name of Jesus Christ. Acts 4:10-13.
- e. Preached "not ourselves, but Christ Jesus the Lord." 2 Cor. 4:5.

"As they [the disciples] meditated upon His pure, holy life, they felt that no toil would be too hard, no sacrifice too great, if only they could bear witness in their lives to the loveliness of Christ's character. O, if they could but have the past three years to live over, they thought, how differently they would act! If they could only see the Master again, how earnestly they would strive to show Him how deeply they loved Him, and how sincerely they sorrowed for having ever grieved Him by a word or an act of unbelief! But they were comforted by the thought that they were forgiven. And they determined that, so far as possible, they would atone for their unbelief by bravely confessing Him before the world."—*The Acts of the Apostles*, p. 36.

"On this first tour the disciples were to go only where Jesus had been before them, and had made friends. Their preparation for the journey was to be of the simplest kind. Nothing must be allowed to divert their minds from their great work, or in any way excite opposition and close the door for further labor. They were not to adopt the dress of the religious teachers, nor use any guise in apparel to distinguish them from the humble peasants. They were not to enter into the synagogues and call the people together for public service; their efforts

were to be put forth in house-to-house labor. They were not to waste time in needless salutations, or in going from house to house for entertainment. But in every place they were to accept the hospitality of those who were worthy, those who would welcome them heartily as if entertaining Christ Himself. They were to enter the dwelling with the beautiful salutation, 'Peace be to this house.' That home would be blessed by their prayers, their songs of praise, and the opening of the Scriptures in the family circle."—*"The Desire of Ages," pp. 351, 352.*

3. Teacher, Not Lecturer

In conducting Bible studies it will be impossible to teach without using to some degree the "telling," or lecture, method, and it is perfectly proper to follow this style to a certain extent; but an effort should be made to keep out of getting into the common rut of "telling" all the time. The successful teacher stimulates thought in the minds of his pupils. The pointed question, "What think ye?" was often asked by Jesus in His teaching. Endeavor to ask questions which will cause people to think before they answer,—questions which require something more than a simple "Yes" or "No" response, for which no energy of the mind is needed. Valuable suggestions on teaching are found in a pamphlet entitled, "The Art of Securing Attention," by Joshua G. Fitch, published by Eaton and Mains, New York.

4. Teaching Clear and Positive

If any people can be positive in their teaching, it is whole-hearted, consecrated Seventh-day Adventists. There need be no "maybe's," no "if's," no "and's" about it. God has given us a message to go to the world today. As we make our plans for giving various studies, the Spirit of God will help us to make them very plain and simple and clear, so that there will be

no doubt about the points which are made. We need not be bombastic or talksure in our manner of teaching, but we should teach positive and affirmative truth. This is what Jesus did.

"While His teaching was simple, He spoke as one having authority. This characteristic set His teaching in contrast to that of all others. The rabbis spoke with doubt and hesitancy, as if the Scriptures might be interpreted to mean one thing or exactly the opposite. The hearers were daily involved in greater uncertainty, but Jesus taught the Scriptures as of unquestionable authority. Whatever His subject, it was presented with power, as if His words could not be controverted."—*The Desire of Ages*, p. 253.

5. Each Point Clear Before Proceeding to the Next

The texts proving each point should be chosen and presented in such a way as to make it very clear to the one with whom the reading is being held. It may be necessary to refer to one or more texts in addition to the ones selected for the study outline, but care should be used not to wander from the general topic.

6. Treatment of Points Admitted or Understood

When we find, however, that the person with whom we are studying is well informed on a point of truth, it is not wise to spend time in further study on that particular point to the detriment of other topics. It is wise, in such a case, to emphasize the truth that is mutually understood, and then pass on to another topic. One writer expressed the truth of this principle in the following sentence:

"To dwell on that which is already seen or is believed in the degree desired, is to annoy and disgust."—*Effective Speaking*, page 87.

7. Brief Presentation

Be brief. The Bible study should not consume more than three quarters of an hour. A half hour well

spent is better. A few texts, well chosen and to the point, are sufficient. Introduced by a word of prayer, and concluded by a few friendly remarks and the making of a definite appointment for the next brief study, the Bible study will prove most effective.

8. Unpretentious Manner

It is natural to like to be well thought of. It is pleasant to hear people say that we know more about the Bible than any one else they have ever known, but it is not of so much importance to make an impression of this kind as it is to gain the mental assent of the reader to the truth taught. The aim should be to make our teaching so simple and forceful that it will penetrate the heart, rather than be eloquent and pleasing. Jesus might have taught lessons of such deep meaning that the people could not comprehend them. But His method of teaching was so simple that "the common people heard Him gladly."

It is an easy matter to present the truths of the Bible in such a way that the readers cannot grasp their meaning, and consequently they get nothing from the study of the Bible, but are left with a feeling of discouragement at their failure to comprehend what seems to be so easy for the teacher to understand. Many times this discouragement finds expression in words like these, "Yes, that is just what I have always thought. If one has a good education, he can study and explain the Bible, but I have not had the schooling you have, and it is no use for me to try." On the other hand, when the Bible is explained in simple language, one text of Scripture being allowed to explain another, the people are encouraged to study the

Book for themselves. Many times the people say, "I did not suppose the Bible could be understood without a college education, but now I see that it is very simple and easy to understand." Such statements are often heard by the experienced Bible worker.

9. Proper Handling of the Bible

The Bible is the most sacred of books, and it should be used in a becoming manner. We should give the Bible ascendancy over every other authority. Workers should form the habit of keeping the Bible on top of all other books, and uncovered. Let us not put our notebook (if we use one) on the Bible and thus cover it up. Let it be seen that we have reverence for the Word of God, and that we realize that we are dealing with instruction which is a savor of life unto life or of death unto death.

In an effort to make some point very emphatic, avoid the habit of bringing the fist down on the Bible as if it were an auctioneer's block. You may say, "But I have seen ministers do this." That makes no difference. It is our mission to expound, not to pound.

" Well, the battle opened briskly
By the pastors, priest, and cure,
Who were better Bible pounders
Than expounders, that is sure.
We prefer to see the Scriptures
Held wide open in the hand;
But their closed, neglected Bible
Lay there pommelled on the stand."

—"*Those Tent Meetings*," p. 54.

The instruction as to how we should regard the Bible is plainly stated as follows:

"We should reverence God's Word. For the printed volume, we should show respect, never putting it to common uses, or handling it carelessly. And never should scripture be quoted in a jest, or paraphrased to point a witty saying."—"*Education*," p. 244.

10. Let the Bible Speak for Itself

The Word of God is a living word; it is powerful; it is a discerner of the thoughts and intents of the heart; it is the channel through which the Spirit of Truth speaks; therefore, in dealing with this living word of God, "let *thy* words be few." It is a most sacred work to handle the word of the living God, and become the instrument through which it reaches the mind with its convincing message. The worker must himself daily feed upon the living word, and become thoroughly familiar with it. He should "keep his Bible always with him," and as he has "opportunity, read a text and meditate upon it. While walking the streets, waiting at a railway station, waiting to meet an engagement, improve the opportunity to gain some precious thought from the treasure house of truth."—"*Education*," p. 191.

If all workers would follow this plan, there would be little, if any, stereotype work; for by following this instruction the workers would always be finding new things, new thoughts, new ways of presentation. Opportunities may unexpectedly arise for the use of the Bible in giving Bible studies, and the Bible should be the worker's constant companion for use in such emergencies, and for personal help,—never, however, saying, "This text means" so and so; but from the reading of one text, turn to another which will clearly give the meaning, thus letting one text of Scripture explain another without personal interpretation or

individual opinion. Herein lies the secret of the beauty and effectiveness of the Bible reading plan; for it permits the Bible itself to do the teaching in the hands of humble men and women, and is not dependent upon the professional Bible teacher.

11. Draw Assent From Reader

Draw from the reader frequent expressions giving assent to the truth taught. Getting the reader to express his approval of the truth taught, and to agree that it is a clearly taught Bible truth, step by step as the different subjects are presented, will prove of real advantage. The people will readily and naturally assent to the truth as we make it clear and deal with them in a candid, sincere manner. It will do no harm from time to time to ask if the points covered are perfectly clear. This will call forth a definite expression, showing that the reader does or does not understand and accept what has been taught, and will give opportunity for further explanation if necessary.

We recall the practice of one of our evangelists in holding a series of tent meetings to call frequently for an expression from those in the audience as to whether or not they believed all they had heard. After presenting the subject of the second coming of Christ, he would ask all who believed that Christ is to come again, to hold up their hands. The same psychology works in giving Bible readings; for by securing assent often, we get admissions of the truth, which prepares the way for the final decision.

The admission of truth must not, however, be sought at the point of argument. Mere assent to the fact, because the argument back of the truth is irrefutable,

is not what is desired. This would be similar to the attitude of the adversaries of all righteousness, of whom it is stated, "The devils also believe, and tremble." James 2:19. There must be the admission of the truth taught as a living, vital element. This can be brought about only through the conviction of the Holy Spirit, and as it is evident that the person teaching the truth is sanctified and daily upheld by it. The spirit of prophecy speaks clearly on this point:

"I saw that the mere argument of the truth will not move souls to take a stand with the remnant; for the truth is unpopular. The servants of God must have the truth in the soul. Said the angel, 'They must get it warm from glory, carry it in their bosoms, and pour it out in the warmth and earnestness of the soul to those that hear.' A few that are conscientious are ready to decide from the weight of evidence; but it is impossible to move many with a mere theory of the truth. There must be a power to attend the truth, a living testimony to move them."—"*Testimonies*," Vol. I, p. 113.

Instruction in Successful Methods of Bible Work

LESSON NO. 8

Presenting the Subject (Continued)

- I. Manner of Announcing Texts.
 1. Name of book.
 2. Chapter of book.
 3. Verse or verses of chapter.
- II. Distinet Articulation.
- III. Time Limit of Reading.
- IV. Length of Reading.
- V. Danger of Becoming Sidetracked.
- VI. Use of Charts.

THE LESSON

I. Manner of Announcing Texts

As a general thing, the people with whom the lay members of the church hold Bible readings are not so familiar with the Bible as Seventh-day Adventists are, as they have not been taught to study the Bible for themselves. It is, therefore, unfair to presume upon their knowledge and familiarity with the arrangement of the books of the Bible. Care should be taken to make the study simple and easy in every sense of the word. A good plan to follow in announcing the text is —

1. Name of the book.
2. The chapter of the book.
3. The verse or verses in the chapter.

Experience has demonstrated that this form of announcing the text is most readily grasped by the

ordinary reader of the Bible, and oftentimes variation of this plan calls for reannouncement of the text, as the reader gets confused. While it may not be wrong, in the sense that sin is wrong, for the worker always to give a certain study in the same way, yet it is well to put some variety and individuality into the work. Not that the worker should become fantastic in his methods, but he should endeavor to keep out of a rut.

II. Distinct Articulation

It is of the utmost importance that the one giving the Bible reading pay particular attention to the matter of reading and speaking distinctly. A stranger's voice is not always readily understood, and many people refrain from asking for a repetition, out of courtesy to the stranger. The Word of God makes this very clear, for we read in Nehemiah 8:8, "They read in the book in the law of God *distinctly*, and *gave the sense*, and *caused them to understand the reading.*"

III. Time Limit of Reading

"How long a time is required for a Bible study?" is often asked. To this the reply is given, Just long enough to make the point to be emphasized very clear, and *no longer*. Thirty-five or forty minutes is ample time to cover nearly every subject in a satisfactory manner. In arranging the study, care must be given to choosing the texts so that the subject will be presented in a connected way, making the subject stand out as a perfect whole, with no doubtful or questionable points left to worry the reader in thinking over the lesson. If only one text is required to make the point in the lesson clear and plain, do not use more.

As has been stated in another lesson, "To dwell on that which is already seen or is believed in the degree desired, is to annoy and disgust."

The following extracts from the writings of the spirit of prophecy are to the point:

"They are surprised by the presentation of truth; it is as a new revelation to them, and they cannot bear to have all the truth, in its most striking character, presented to them at the outset. . . . Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a *little* and there a *little*."—*"Gospel Workers," pp. 325, 326.*

"What we say should be right to the point, and not of sufficient length to weary the listeners, else the subject matter will find no lodgment in their hearts."—*"Testimonies," Vol. IV, page 132.*

It is easy to see that this is a subject which will bear close study, because disregard of the principle involved will work against the desired end. What is desired is to have the truth find "lodgment," and carelessness in any respect will be a hindrance.

IV. Length of Reading

Never hurry through a Bible reading. Use a few well-chosen and connected texts, and allow time for all to turn to the passage of Scripture. People unaccustomed to finding passages in the Bible sometimes ask to be allowed to listen rather than join in the reading, but tactful insistence should be made for all to take personal part in the study, allowing time to turn to the passages, and making it easy to find the different books in the Bible without undue delay.

No exact rule can be laid down to govern the length of a Bible reading. Much depends upon the subject in hand, and upon the worker and his method of explanation. One thing is certain, however, no more

texts should be used than are necessary to give absolute clearness to the subject under consideration. By thought and diligent study it is often possible to shorten the reading, with more effective results. By holding strictly to the chosen subject, it is often possible to cut out a number of texts. For the average study of the average subject by the average person, it would seem that from ten to sixteen texts are sufficient. Use only enough to make the subject clear and to secure the acknowledgment of the reader.

This should not, however, be taken as meaning that the worker need not have more than that number of texts at his command. It is always advisable to be thoroughly prepared on all phases of the subject, but use wisdom in keeping the mind of the Bible student unconfused. The effort should be to concentrate, rather than scatter.

A man telephoned a large business concern to ask if Mr. Blank was in. The office boy answered the call, and in response to the inquiry said, "Yes, sir; he's in, but he's scattered all over the building." In other words, the office boy meant to infer that the man in question might be in one of several places in the building. In Bible teaching, do not get "scattered" all over the subject.

Another thing to be avoided is the use of such a statement as, "We have read a text from the Old Testament on the subject, also a text from the New Testament, now let us see what Christ had to say about it." This is a very common expression with some Bible teachers, but it is a mistake; for the Bible is all inspired by the same authority, and there is no warrant for making such a distinction.

V. Danger of Becoming Sidetracked

There is such a thing as being sidetracked to a disastrous degree in the giving of a Bible reading. The worker may unconsciously precipitate a crisis, and it is well to be on guard. For instance, in the giving of a Bible study on the subject of the millennium, the text in Revelation 20:4 is nearly always used. This is a good text, but it must be used with care. This reading usually comes early in the course, and if an effort is made to explain the entire verse, the worker will sidetrack himself by getting into an entirely different subject. The same might be true with reference to the use of many other texts, and just to the extent that there is digression from the subject in hand, will the interest of the reader in the main topic be weakened.

Another danger which it is well to recognize and guard against, is that of making a statement, possibly with a direct bearing on the subject, for which we do not have a plain "Thus saith the Lord" to give as authority. For example, we know from the spirit of prophecy that Gabriel was the angel who took the place held by Lucifer. Now in giving a study on the "Origin of Evil," suppose that statement is made, and some inquisitive mind asks for the proof. It would be difficult to explain the origin and authority for the statement. It really is not necessary to explain to the reader who took Lucifer's place, and it is well to avoid all nonessentials and keep to a clear understanding of the subject.

But sometimes the reader will ask questions which lead into another subject. What should be done in such a case? One of three things: *First*, answer the

question in a sentence or two, and then proceed quickly with some point of interest in the study being given; *second*, if it does not seem wise to answer the question at once, promise to do so at the close of the study, by which plan it is possible to hold to the connected thought until the reading is finished; *third*, in a kindly manner explain to the reader that the next study (if that happens to be the case; if not, refer to the proper time) will make clear all the points in question, and ask that for the sake of brevity and to avoid confusion, the questions be answered at that time. Such a request is always granted, and the worker can proceed uninterruptedly.

These irrelevant questions are often brought in because of some failure to hold the undivided attention of the reader. By cultivating and exercising tact in giving the study in such a way as to rivet attention on the questions in hand, it will be possible to avoid many of these sidetracking questions.

VI. Use of Charts

“By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help, and in harmony with the Word of God.”—“*Gospel Workers*,” p. 355.

This instruction is as applicable to the giving of cottage Bible readings as to the sermon from the pulpit. Charts are a great help, when used in their legitimate sphere. Ever keep in mind that there are two avenues for making impressions on the mind: we can talk into the ear, or we can show a picture to the eye. The proper combination of these methods makes for the most, lasting impression. The prophetic chart is of special value, but it is well to fold the chart so that

only the symbol or diagram referred to in the particular lesson is presented to view, so as to keep the attention on the subject in hand. After the reading is over, it may be a good plan to open the chart and briefly state that future Bible studies will clearly explain all that appears on the chart. The twenty-eight Bible reading sheets known as "Brief Bible Readings for Busy People" contain notes and diagrams and illustrations that are very helpful to the home Bible worker.

Instruction in Successful Methods of Bible Work

LESSON NO. 9

Presenting the Subject (Concluded)

- I. When Children Are Present.
- II. Attitude Toward Opponents.
- III. Meeting Two Forms of Questions.
 - 1. Honest questions.
 - 2. Questions based on ridicule.
- IV. What to Avoid.
 - 1. Argument.
 - 2. Condemning the religious belief of others.
 - 3. Overfeeding of spiritual food.

THE LESSON

I. When Children Are Present

When children are present at a Bible reading, an effort should be made to give them a little part in the study, if nothing more than to furnish them with a Bible which they can hold in their hands, and turn pages in imitation of what they observe older people doing. If the children can read, let them have some part in this. An effort should be made to interest the little ones to the extent that they will at least remain quiet, and not annoy the mother as she endeavors to concentrate her mind on the study. Many a Bible reading is practically ruined because of interruption and unnecessary annoyance by the little ones in the home, who are not accustomed to seeing mother sit down with a book in the middle of the day, and consider it an unusual opportunity to attract attention.

There is also another phase to the presence of children at these home Bible studies. It may be that the Christian mother giving the Bible study in the home of a neighbor must take her children with her, and in such a case the children should be instructed to do their part in helping the mother in this important work. They should understand that "even a child is known by his doings," and that by being quiet and obedient they are truly helping in missionary work. The influence of well-behaved children is an impressive commentary on the value of the truth in the home life; and vice versa.

II. Attitude Toward Opponents

It is important to maintain a tactful attitude toward opponents, for the element of opposition is likely to be met at the most unexpected time. The worker may have had two or three most encouraging and inspiring experiences in conducting Bible studies with the family circle in a neighborhood home, and then, at the next appointment, a stranger may suddenly make his appearance. He may be the pastor of the family, or a near friend who feels it his duty to safeguard the interests of the home against the influence of the "wolf in sheep's clothing," which is often considered a fitting appellation for the humble Bible teacher engaged in house-to-house work. While these unexpected visitors may seem friendly and considerate to a degree, they usually maintain the attitude of pity for the deluded one who is endeavoring to conduct the study, and will raise questions to oppose or confuse, and be disconcerting in general.

Under such conditions the worker should call for an extra supply of divine aid, submitting himself entirely to the leading of the Holy Spirit, and resting

upon the promise, "Whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." He should maintain the attitude of a humble learner, who speaks from personal experience of the power and blessing of the truth of God, always ready to listen to those who present opposition, and to respond with a plain "Thus saith the Lord." Such experiences are crucial tests, but they prove occasions when victory is won for the side of truth.

III. Meeting Two Forms of Questions

The questions which are asked the worker by the reader are of two classes:

1. Honest questions for information, whether or not on the subject in hand makes no difference.

2. Questions based on a spirit of ridicule or scorn.

The latter need cause the worker no special concern, for they are very few compared with the questions out of an honest heart; but they do arise, and much care should be exercised in making appropriate replies. Jesus met such questions, and we have His example as to how to answer. Nicodemus asked Jesus a question in all sincerity, and Jesus answered it in like manner. A study of the third chapter of John will be helpful to the worker.

In Matthew 19: 16-25 we have the record of a young man who came to Jesus and asked a question in all candor. His inquiry received the Master's loving and tender sympathy, and the answer was such that he could not misunderstand. The questions put to Jesus by the Pharisees and the man who mocked Him, were answered in a very different manner. Every effort to entangle Jesus by shrewd questionings was met in such a way as to cause the questioners to marvel and

be astonished, but they could find no fault. Jesus will help His children today who are put to similar tests.

Due caution should be observed in avoiding certain policies which lead to confusion and tend to destroy the good seed sown while holding a Bible reading. While the King's business requires haste, it also requires all the wisdom, tact, and skill which can be employed. Our Saviour admonished His disciples to be "wise as serpents, and harmless as doves." Coming from His divine lips, this instruction should never cease to be pondered and to be allowed to influence all Christian service. The work of the gospel missionary requires a nicety of perception and discrimination second to none; but to the faint hearted and the fearful there is the assurance, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally." James 1:5.

IV. What to Avoid

1. Argument

The tendency to argue is a natural trait with some people, but argument has no place in the Christian's schedule. Truth needs no prop of human argument to make it effective. In response to Philip's proclamation that he had found "Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph," his brother Nathanael unbelievably remarked, "Can there any good thing come out of Nazareth?" Philip did not enter into argument to prove his claim, but simply replied, "Come and see." This should ever be the Christian's attitude. Caution is given to workers as follows:

"You will not try to reveal your smartness as theologians. You will be careful not to arouse a combative spirit or excite prejudice by introducing controverted points of doctrine."

"We need far less controversy, and far more presentation of Christ. Our Redeemer is the center of all our faith and hope. Those who can present His matchless love, and inspire hearts to give Him their best and holiest affections, are doing work that is great and holy."—*Manual for Convassers,* pp. 34, 37.

"Often, as you seek to present the truth, opposition will be aroused; but if you seek to meet the opposition with argument, you will only multiply it, and that you cannot afford to do. Hold to the affirmative. Angels of God are watching you, and they understand how to impress those whose opposition you refuse to meet with argument. Dwell not on the negative points of questions that arise, but gather to your minds affirmative truths, and fasten them there by much study and earnest prayer and heart consecration. Keep your lamps trimmed and burning, and let bright rays shine forth, that men, beholding your good works, may be led to glorify your Father which is in heaven.

"If Christ had not held to the affirmative in the wilderness of temptation, He would have lost all that He desired to gain. Christ's way is the best way to meet our opponents. We strengthen their arguments when we repeat what they say. Keep always to the affirmative. It may be that the very man who is opposing you will carry your words home, and be converted to the sensible truth that has reached his understanding. I have often said to our brethren, 'Your opponents will make statements about your work that are false. Do not repeat their statements, but hold to your assertions of the living truth; and angels of God will open the way before you. We have a great work to carry forward, and we must carry it in a sensible way. Let us never get excited, or allow evil feelings to arise. Christ did not do this, and He is our example in all things. For the work given us to do we need much more of heavenly, sanctified, humble wisdom, and much less of self. We need to lay hold firmly on divine power.'"—*Testimonies,* Vol. IX, pp. 147, 148.

2. Condemning the Religious Belief of Others

In dealing with people who hold controversial views, it is important to heed the instruction, "Do not censure others; do not condemn them."—*Id.,* p. 244. In the Christian's commission there is no provision for the spirit of condemnation. Since "God sent not His Son into the world to condemn the world" (John 3:17), it is quite certain that He has not committed that task to His followers.

"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2: 24, 25.

The following is good advice, which was given to the members of a ministerial class:

"Never tear down another's religion, no matter how flimsy it is. But rather build up before their eyes a beautiful palace of truth. When they look at their miserable hovel, and then see your beautiful palace of truth, they will want to move in rent free."

3. Overfeeding of Spiritual Food

There is danger of overfeeding of spiritual food, which has detrimental results, the same as overindulgence in temporal food. As has been previously stated, one of the first Bible readings prepared by Elder S. N. Haskell, who may be termed the father of the Bible reading idea, contained one hundred and fifty questions. This is now recognized as altogether too heavy spiritual food for one occasion. While it is true that the word of God is the food of the soul, and the divine statement is made, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart" (Jer. 15: 16); yet the Great Teacher admonished His disciples, "Feed My lambs," and also, "Feed My sheep," showing that spiritual food is to be properly apportioned to the various requirements of the learner. It is required of "a faithful and wise servant" to give "meat in due season;" and he is to "*study* to show" himself "approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the word of truth," and thus become proficient in the science of properly apportioning gospel food, to some administering "the sincere milk of the word," and to others "strong meat."

Instruction in Successful Methods of Bible Work

LESSON NO. 10

Reader's Response

- I. Three Stages of Investigation.
 1. Interest.
 2. Conviction.
 3. Decision.
- II. Decision Crisis — How to Meet It.
 1. Special appeal.
 2. United prayer.
 3. Reserve force.

THE LESSON

I. Three Stages of Investigation

1. Interest

The Bible worker must recognize the three stages which enter into the investigation of truth by those who study the Word of God in this quiet, personal way. First, the interest must be awakened, and having been once aroused, must never be permitted to diminish. The interest should grow greater from week to week, as the wonderful treasure house of God's Word is opened up, and the student finds that it is really a living message, applicable at this very day, and affording guidance and comfort in every experience.

2. Conviction

There must not only be developed keen interest in this casket of truth, but there must be conviction in the soul.

"The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4: 12.

3. Decision

Interest which leads to conviction must, in order to be effective, lead to decision and action.

"Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1: 22-25.

The science of winning souls embraces three stages of investigation, and the successful worker will be well informed concerning these mental stages of his readers, and prepared to safeguard the interests of truth and lead on through the treacherous shoals which border the valley of decision.

II. Decision Crisis — How to Meet It

1. Special Appeal

Naturally all through the course of Bible studies appeals have been made to the people. They have seen the logic of our presentation, and have frequently assented that what we have brought them is the truth; but possibly these subjects have not made impressions on their minds sufficiently to lead them to step entirely over the line. When we come to some point of truth which is hard for them to accept, such as the Sabbath or the state of the dead, we should then make special appeals for their decision. The Lord has given us

some instruction along this line, and His servant has thus recorded it:

"Many are convinced that we have the truth, and yet they are held as with iron bands; they dare not risk the consequences of taking their position on the side of truth. Many are in the valley of decision, where *special, close, and pointed appeals* are necessary to move them to lay down the weapons of their warfare, and take their position on the Lord's side. Just at this critical period, Satan throws the strongest bands around these souls."—*Testimonies,* Vol. I, p. 646.

2. United Prayer

God is willing and waiting to do wonderful things for His people in answer to their requests. It is only by His Spirit that the men and women for whom we labor can be drawn out of the mire of sin, and have their feet established upon the Rock, and a new song put into their mouths, even praise unto our God. But this is God's part in the work of the gospel, and there can be no failure here. "Prayer changes things," and there should be earnest, united prayer in behalf of those who are at the deciding point. Here is definite instruction which we should heed:

"Solicit prayer for the souls for whom you labor; present them before the church as subjects for their supplication. It will be just what the members of the church need, to have their minds called from their petty difficulties, to feel a great burden, a personal interest, for a soul that is ready to perish. Select another and still another soul, daily seeking guidance from God, laying everything before Him in earnest prayer, and working in divine wisdom. As you do this, God will give you the Holy Spirit to convict and convert the soul."—*Testimonies,* Vol. VI, pp. 80, 81.

And we should ever keep in mind the promise of the Saviour:

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them." Matt. 18: 19, 20.

3. Reserve Force

It is at the point of decision that Satan is putting forth his most strenuous efforts to keep people bound with chains of indifference, procrastination, or rebellion. Here is the battleground of victory or defeat, and it is at this point that the worker for God must be able to withstand the fiery darts of the enemy, and to stand with feet shod with the preparation of the gospel of peace. The promise is, "When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him." It is a time when believers should unitedly pray for victory, and when the worker should put forth his strongest appeal. This cannot be effectively done if the worker is worn out and exhausted. The following instruction should be carefully heeded:

"If the servants of God are all exhausted, having expended their fund of physical and mental strength, they think they can do no more and frequently leave the field entirely, to commence operations elsewhere. And all, or nearly all, the time, means, and labor have been spent for naught. Yes, it is worse than if they had never commenced the work in that place, for after the people have been deeply convicted by the Spirit of God, and brought to the point of decision, and are left to lose their interest, and decide against these evidences, they cannot as easily be brought where their minds will again be agitated upon the subject. They have in many cases made their final decision.

"If ministers [or Bible workers] would preserve a reserve force, and at the very point where everything seems to move the hardest, then make the most earnest efforts, the strongest appeals, the closest applications, and, like valiant soldiers, at the critical moment make the charge upon the enemy, they would gain the victory. Souls would have strength to break the bands of Satan, and make their decisions for everlasting life. Well-directed labor at the right time will make a long-tried effort successful, when to leave the labor even for a few days, will in many cases cause an entire failure."—*Testimonies*, Vol. I, pages 646, 647.

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

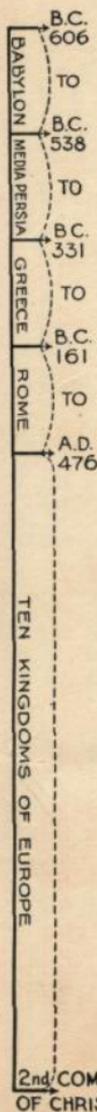
NOTE 1.—“The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel 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. 63½.



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.

2nd COMING OF CHRIST

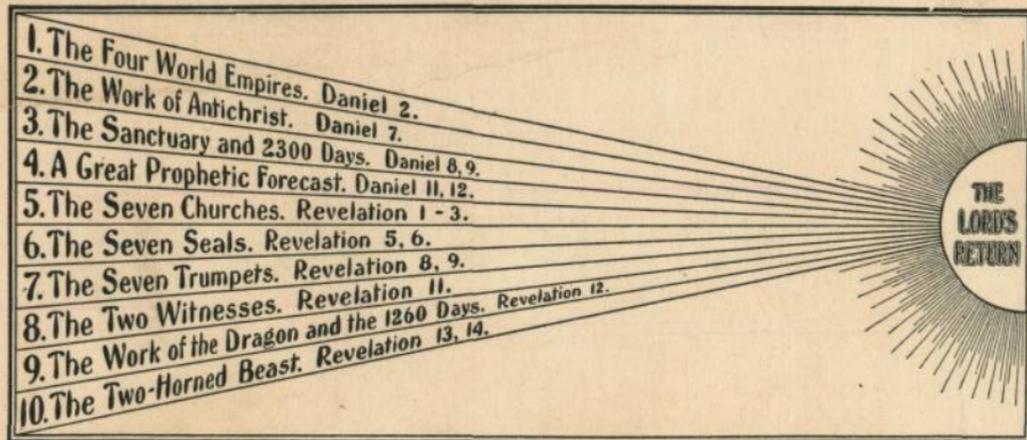
The Second Coming of Christ

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, adjourned."—*President Dwight*, in "*Connecticut History* more than 100,000,000 lives. (See Dan. 7: 25; Rev. 13: 5-7.)

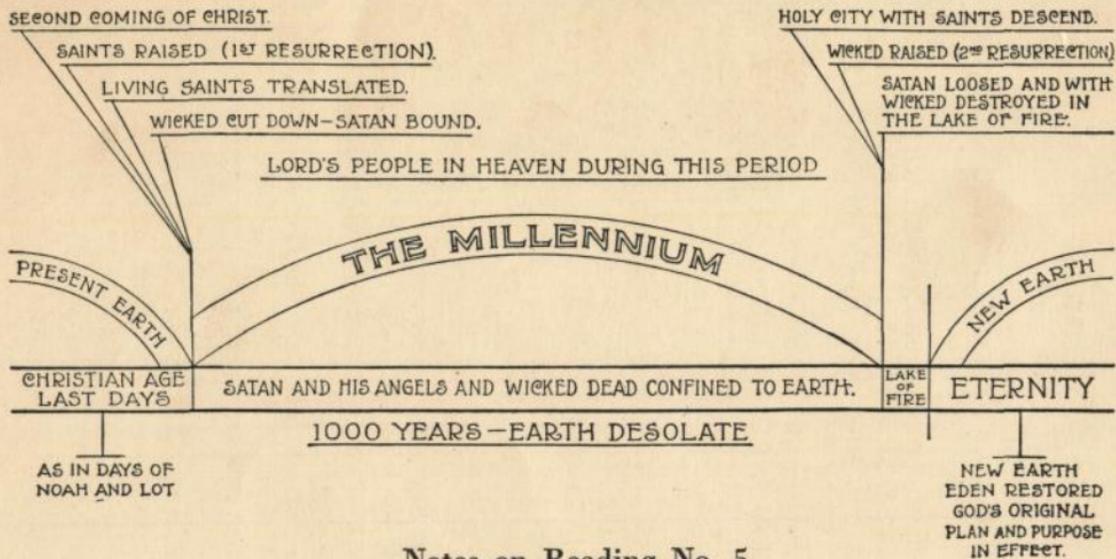
NOTE 3.—"The nineteenth of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The legislature of Connecticut was in session at Hartford, but being 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, *mille*, 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 1,500 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?—Heruli, A. D. 493; 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?

Brief Bible Readings for Busy People—No. 8

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), Bergundians (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.

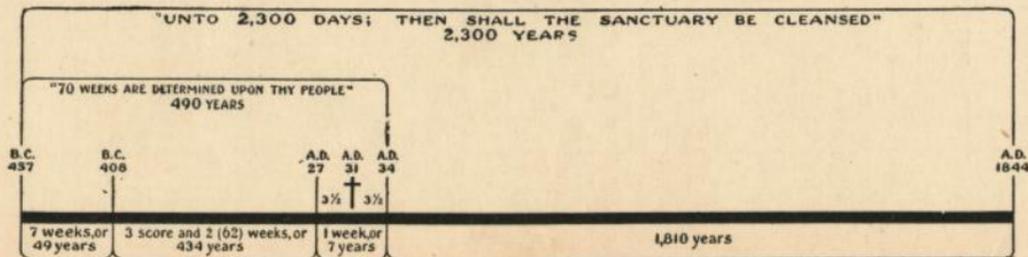
Notes on Reading No. 9

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 fullness delayed; the gospel is the law fullness 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. 39.

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*, p. 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.

Brief Bible Readings for Busy People—No. 14

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; willfully 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. 52½.

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 clue 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 positionally 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
I	-	1
C	-	100
A	-	0
R	-	0
I	-	1
U	-	5
S	-	0
F	-	0
I	-	1
L	-	50
I	-	1
I	-	1
D	-	500
E	-	0
I	-	1
		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: *Vicarius Filii Dei*, ‘Vicegerent of the Son of God.’ Taking the letters out of this title which the Latins 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.*



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 marketplace 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,” 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 everyday, 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 tomorrow 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. 33:35.”—“*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 fulfills 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 freewill 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 fullness 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 chemists, except the deadly prussic acid.”—*M. Orfila.*

Margaret J. Bilz, 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 temperance 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 propensities of his nature. Commenting on this passage [2 Peter 1: 5, 6], Dr. Albert Barnes says: ‘The influences 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 included 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. 755.*

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 1:24; 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,—every 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.
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 in 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, sometimes 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 which is 36 x 48 inches, printed in five colors on a fine quality of muslin. Price \$2, postpaid.

