

**BEREAN QUESTIONS IN SCRIPTURE STUDIES
SERIES III**

**STUDY I
THY KINGDOM COME**

- (1) What is the most momentous event of earth's history? And what should be the attitude of all the Lord's true followers toward this important event? Page 19, par. 1, 2
- (2) If it could but realize the true character of the Kingdom, how would even the world receive the message of the Kingdom's imminence? Page 19, par. 3
- (3) What general class alone could be opposed to this rule of righteousness, and why? Page 20, par. 1
- (4) Why do so many instinctively dread the Kingdom? Page 20, par. 2
- (5) What classes of non-Christian persons seem to grasp the fundamental principles of righteousness? Nevertheless, how do their theories frequently not work out in practice? Page 21, par. 1
- (6) In view of the proximity of the Kingdom, how should those saints who pray, "Thy Kingdom come," conduct themselves? Page 21, par. 2
- (7) What will be the general character of the Kingdom? In what sense has the Kingdom already come? And in what respect has it not yet come? Page 22, par. 1
- (8) Throughout succeeding chapters, in our study of the establishment of the Kingdom, what will be the general character of the Scriptural prophecies examined and applied? Page 22, par. 2

STUDY II
"THE TIME OF THE END," OR "THE DAY OF HIS PREPARATION."-
DANIEL 12

- (1) What is the "Time of the End," the date of its beginning and its ending? Why is this period also referred to as the "Day of His Preparation"? Page 23, last par. 1
- (2) What name is given to the last forty years of this Time of the End? Page 24, par. 1
- (3) Through whose prophecy do we gain our information relative to the date of this period? How much did the Prophet understand about this matter? And what conclusion do we draw therefrom? Page 24, par. 2
- (4) To what events are chapters 11 and 12 of Daniel's prophecy respectively devoted? What peculiarity marks the manner in which the date of the beginning of the Time of the End is fixed in this prophecy? Page 24, par. 3
- (5) Why is the testimony of chapter 11 sealed to many prophetic students? What is the passage containing the central item, and how is it claimed to have been fulfilled? Page 24, par. 4; Page 25, par. 1
- (6) Why will this seeming fulfilment of the prophecy not satisfy the careful Bible student? How did our Lord refer to this very prophecy? Page 25, par. 2
- (7) What is the great "Desolating Abomination"? Page 26, par. 1
- (8) Examining Daniel 11 in consecutive order, to what kingdom does verse 2 refer? Page 26, par. 2, 3
- (9) Who is the "mighty king" of verses 3 and 4, and what were his experiences? Page 26, par. 4 to Page 27, par. 1
- (10) What is the correspondence of this prophecy with Daniel 8:3-9, 20-25? Page 27, par. 2
- (11) Who is referred to as the "King of the South"? What two kingdoms were represented in the "King of the North"? Where was the history of Daniel's people pictured in this vision? To whom does verse 17 refer? Page 27, par. 3
- (12) How is verse 18 generally applied, and how did this interpretation, carried into chapter 12, influence the Jews at the time of Jesus' birth? How does our present study apply these verses from verse 18 onward? Page 28, par. 1
- (13) Why this change, from the particular method of preceding verses, to touch only prominent features of history? Page 28, par. 2
- (14) How are verses 17 to 19 applied? To whom does verse 20 refer? Page 28, par. 3
- (15) What other translation of verse 20? And how does it apply? Page 29, par. 1
- (16) How did the manner of Augustus Caesar's death correspond with the prophetic description? Page 29, par. 2
- (17) To whom does verse 21 apply? Page 29, par. 3, to Page 30. par. 2
- (18) How do verses 22 to 24 confirm the historical description of Tiberius Caesar? Page 30, par. 3, 4
- (19) What was the diplomatic policy of Augustus Caesar and his successors, by which Rome so completely ruled the world, as suggested in verse 24? Page 31, par. 1
- (20) Why has the prophecy so particularized in the cases of Augustus and Tiberius? And what were the four divisions of the Grecian Empire, with their rulers, after the death of Alexander the Great? Page 31, par. 2, 3
- (21) How did the titles, "King of the North" and "King of the South," apply, and what were the relative powers of each? Page 32, par. 1
- (22) What is the history of these two powers, as outlined in verses 25 and 28? Page 32, par. 2, 3, to Page 34, par. 2

- (23) How was the prophecy of verse 26 fulfilled? Page 34, par. 3
- (24) How should verse 27 be interpreted? Page 34, par. 4
- (25) What is the evident object of verses 29 and 30? Page 35, par. 1
- (26) To what power does verse 31 apply? Page 35, par. 2, first 12 lines
- (27) Explain verse 31 in detail. Page 36, top, to end of par. 2
- (28) Explain verse 32. How are these two classes referred to in Daniel 8:11-14? Page 37, par. 1
- (29) What were the respective experiences of these two classes? And how are verses 34 and 35 used in this connection? Page 37, par. 2
- (30) Explain verses 34 and 35. Page 38, par. 1
- (31) Reasoning from the prophetic description of Grecian and Roman power, what should we expect when it comes to the point of noting the time when Papal dominion should be broken? Briefly, how do verses 31 to 35 apply, and down to what period do they bring us? Page 38, par. 2 and Page 39, footnote
- (32) To what historical character do verses 36 to 45 apply? And what important dates are marked by his career? Page 39, par. 1; Page 40, par. 1
- (33) Show how the statements of verse 36 were applicable to Napoleon. Page 40, par. 2, to Page 41, par. 3
- (34) What was the effect of Napoleon's summary overturning of the Papal power? Page 42, par. 3
- (35) Explain how verse 37 applied to Napoleon. Page 42, par. 2, 3
- (36) Explain verse 38. Page 42, par. 4; Page 43, par. 1
- (37) What is the interpretation of verse 39? Page 43, par. 2, to Page 44, par. 2
- (38) What particular event in the career of Napoleon marks the exact date of the beginning of the Time of the End? Page 44, par. 3
- (39) Explain verse 40. Page 44, par 4; Page 45, par. 1
- (40) Show how verses 41 to 43 apply to Napoleon's experiences. Page 45, par. 2
- (41) To what incident do verses 44 and 45 refer? Page 45, par. 3, to Page 46, par. 2
- (42) Explain the connection between and application of verses 40 and 29 and 30. Also show how verses 29 and 30 were fulfilled by Napoleon. Page 46, par. 3, to Page 47, par. 2
- (43) What two important facts in connection with Papacy were marked by the date 1799 A. D.? Page 47, par. 3
- (44) How is the decline of the Reformation, with its cause, set forth in verses 34 and 35? Page 48, par. 1
- (45) In what manner was the failure of this reform movement Divinely overruled for good? Page 48, par. 2
- (46) How has the beginning of the "Time of the End" affected the error of Church and State union? How were the Protestant systems affected by Napoleon's boldly ignoring the Papal blessings and curses? Page 49, par. 1
- (47) Was the New Reformation in any sense a religious movement? Page 49, par. 2

- (48) What was the ultimate effect of Napoleon's work, together with that of the French Revolution, upon the world? How does Rev. 13:3 apply in this connection? Page 50, par. 1
- (49) How has the date 1799 marked a new era in thought? And how have the rise and work of the various Bible Societies contributed toward this end? Page 50, par. 2
- (50) Contrast the conditions of the religious Reformation of Luther's day with the political Reformation which began in 1799. Page 51, par. 1
- (51) What influence was exerted upon the world by the Revolution of the American colonies? Page 52, par. 1
- (52) How was the French Revolution the legitimate effect of existing civil and religious causes? Page 52, par. 2
- (53) What was the natural reaction from such causes? And what was the attitude of infidel France toward the apostate Church and its self-exalted religious lords? Page 52, par. 3; Page 53, par. 1
- (54) How is the French Revolution referred to in Scripture, and of what is it an illustration? Why has Nominal Christianity failed to cure the pestilence of infidelity and anarchy, which has spread from France over the whole world? Page 53, par. 2
- (55) Describe the influence of Napoleon's armies and the incident which ended the Papal custom of crowning the civil rulers of earth. Page 54, par. 1
- (56) What has history recorded respecting the humiliations heaped upon the Papacy by Napoleon? Page 55, par. 1; Page 56, par. 1
- (57) At what time and under what circumstances was the Pope bereft of every shred of temporal power? Page 56, par. 2, 3
- (58) Following this, what action was taken by Pius VII, and with what effect upon Napoleon? Page 57, par. 1
- (59) How are these events regarded by Papacy? And how do Papists apply Rev. 20:1-4? Page 57, par. 2
- (60) What has been the history of Papacy since Napoleon's day? Page 57, par. 3
- (61) How did this revolution really carry forward the good work begun in Luther's day, though afterward checked by the ignorance of the masses and the love of power on the part of the clergy? Page 58, par. 1
- (62) Briefly review the events marked by the date 1799. What is the present position of the "Man of Sin"? Page 58, par. 2
- (63) How will this "Time of the End" terminate? And for what is it preparing the world? Page 59, par. 1
- (64) What is the evident purpose of the discoveries, inventions and advantages of our day? Page 59, par. 2

STUDY III

DAYS OF WAITING FOR THE KINGDOM

- (1) Where do we find the Kingdom work epitomized in prophecy? Page 61, par. 1, 2
- (2) Explain in detail these three verses of Daniel 12. Page 62
- (3) What is the purpose of the remaining verses of Daniel 12? Page 63, par. 1
- (4) To what petition on the part of Daniel was verse 4 an answer? Page 63, par. 2
- (5) Show how existing conditions since 1799 have fulfilled Daniel 12:4. Page 63, par. 3, to Page 64, par. 3
- (6) For whom were the statements made in verses 5 to 7 intended? And what was the subject of special inquiry? Page 64, par. 4, 5
- (7) What number of literal years is signified by the "time, times and half a time" of Daniel 12:7? To what does the "flood" in this verse refer? Where is it elsewhere mentioned, and what was its manifest object, from Satan's standpoint? Page 64, par. 6
- (8) What is the symbolic interpretation of the "water coming out of the mouth of the Serpent"? Wherein lay the strength of the French Revolution? How are the truths of that period now regarded by the civilized world? And why did they result so disastrously to France at that time? Page 65, par. 1
- (9) What was the intended effect of the flood of Truth, as designed by Satan? Page 65, par. 2; Page 66, par. 1
- (10) How was this plan providentially frustrated in exact fulfilment of prophecy? Rev. 12:16, Page 66, par. 2
- (11) What momentous period was marked by this "flood"? And what were "these wonders," referred to in Daniel 12: 6, 7? Page 67, par. 1
- (12) In Daniel 12:5, what is the significance of the two individuals standing, one on each side of the "flood"? Page 68, par. 1
- (13) Since the date 1799 clearly marks the close of Papal power, how shall we proceed to find when Papal power began? Page 68, par. 2; Page 69, par. 1
- (14) What dates are Papists themselves inclined to recognize as marking the beginning of their power? Page 69, par. 2
- (15) When did the Bishops of Rome claim authority over all others, and what was the base of their claims? Page 70, par. 1
- (16) How were their claims received by the Bishops of other large cities? When, and by whom, was the Bishop of Rome first recognized as the "Head of all the Holy Churches"? Page 70, par. 2, to Page 75, par. 2
- (17) Why did this recognition bring no special advantage to the Bishop of Rome, for the time? Under what conditions and at what date did this exaltation become an actual fact? Page 75, par. 3
- (18) What prophetic statements had been made regarding this little peculiar "horn," and how were they fulfilled? Page 76, par. 1, to Page 77, par. 1
- (19) What object may Justinian have had in acknowledging the claims of the Bishop of Rome? Page 78, par. 1
- (20) How does history describe the relationship between civil rulers and the Bishop at Rome until about the 8th Century? Page 78, par. 2
- (21) What parts were taken by the French kings, Pepin and Charlemagne, in connection with the attack by the Lombards upon Rome? Page 79, par. 1, to Page 80, par. 1
- (22) What corroborative testimony to the foregoing is found in Roman Catholic writings? Page 80, par. 2, to Page 82, par. 2

- (23) Why was the Prophet Daniel not satisfied with hearing of the limit placed upon the desolating abomination? And what was the angel's reply to his request for further enlightenment? Page 82, par. 3
- (24) Why do the 1290 and 1335 prophetic days have the same starting point as the 1260 days? Page 83, par. 1
- (25) What conditions are indicated in the prophecy in connection with the understanding of these two prophetic periods? Page 83, par. 2
- (26) Reckoning from A. D. 539, when did the 1290 and 1335 days end, respectively? Page 84, par. 1
- (27) What religious movement began about 1829? Was it confined to America? Page 84, par. 2
- (28) How did the "Miller Movement" end, and what were its evidently designed effects? What were the remarkable correspondencies between this work and the conditions at the First Advent? Page 85, par. 1
- (29) In what manner has the Miller movement disappointment served ever since to test the truly consecrated children of God? And why do we believe it to have been a part of the Lord's special providence? Page 86, par. 1
- (30) How do our present interpretations of Daniel's visions differ from those of Mr. Miller? Nevertheless, what did the movement distinctly mark, and what did it accomplish? Page 86, par. 2
- (31) What was the cause of his failure to rightly interpret and apply the prophecies? Page 87, par. 1
- (32) Give a brief history of Mr. Miller's life and work. Page 87, par. 2, to Page 88, par. 2
- (33) How about the waiting earnestly until the 1335 days had touched? Who have thus waited and been blessed? Page 88, par. 3 to 6
- (34) How is this message regarding Michael's Kingdom symbolically represented in Revelation? Page 89, par. 1
- (35) What encouragement respecting this disappointment and apparent tarrying or delay is furnished by the Prophet Habakkuk? Page 89, par. 2
- (36) What evidences of consecration, Bible study and increase of faith, engendered by this movement, were noted by Mr. Miller? Page 89, par. 3, to Page 90, par. 1
- (37) What parable was given by our Lord to illustrate this period of waiting from 1844 until the end of the 1335 days? What word in the text marks the time when the parable would be applicable? Page 90, par. 2; Page 91, par. 1
- (38) Are the numbers in the two classes of virgins significant? And to whom does the term "virgin" apply? Page 91, par. 2
- (39) How does the movement noted in this parable correspond with the one begun by Mr. Miller? Page 91, par. 3
- (40) What did the "lamps" represent in the parable? And what was signified by the general trimming of the lamps? What did the oil typify? Page 92, par. 1
- (41) How is the disappointment of 1844 referred to in the parable? And what was the effect of this tarrying, upon all the virgins? Page 92, par. 2
- (42) What differences does the parable show between the first and second movements, and what is the antitype? What was the proclamation at the second movement in 1874? Page 92, par. 3
- (43) What is the forewarning of the parable with respect to the "foolish" virgins? What will be the market in which the foolish virgins must buy their oil? Why could not the "wise" virgins give oil unto the "foolish" ones? What is the cost of the oil to both classes of virgins? Page 93, par. 1
- (44) In the expression, "Go thy way till the end" (Dan. 12:13), what does the "end" signify? Is it the same as the "Time of the End"? What will be the "lot" of Daniel at the end of the days? Page 94, par. 1, 2

STUDY IV
THE CLEANSING OF THE SANCTUARY
2300 Days-Dan. 8:10-26

- (1) Give a brief resume of conclusions reached in our previous study regarding the "Man of Sin," citing Scriptures. Page 95, par. 1
- (2) What is the special purpose of our present study of Dan. 8:10-26? And of whom is the sanctuary class composed? Page 95, par. 2
- (3) What is the relation between the Study now under consideration and the preceding one, "Days of Waiting"? Page 95, par. 3
- (4) Read and interpret Daniel 8:10-26. Page 96, par. 1 to Page 97, par. 1
- (5) How is Rome, both civil and papal, represented in the various visions of Daniel? (See Chapters 2, 7, and 8) Page 97, par. 2
- (6) To what is the continual sacrifice, mentioned in Dan. 8:11, generally supposed to refer? And how is the prophecy properly applied? Page 98, par. 1
- (7) Was Christ's continual sacrifice actually abolished by Papacy? What is the false doctrine which has completely set aside the merit of Christ's continual and effectual sacrifice? Page 98, par. 2
- (8) What is the Mass, as generally understood by Protestants? And what is the true significance of this Roman Catholic doctrine? Page 98, par. 3
- (9) Explain the doctrine of Transubstantiation, in connection with the celebration of the Mass. Page 99, par. 1
- (10) What special care is taken with respect to a single drop of wine that may have been spilled, or a crumb of bread lost? Page 99, par. 2
- (11) Quote the answers given in the Roman Catholic (American) Catechism to the following questions:
 - a. What is the Holy Eucharist?
 - b. Is it not bread and wine which is first put upon the Altar for the celebration of the Mass?
 - c. What happens by these words?
 - d. What is this change called?
 - e. What is the Mass?
 - f. What is the difference between the sacrifice of the Mass and the sacrifice of the Cross?
 - g. What effects has the Mass as a sacrifice of propitiation?
 - h. To whom are the fruits (benefits) of the Mass applied? Page 100, par. 1 to Page 101, par. 6
- (12) What four essentials are recognized in the celebration of the Mass? Page 101, par. 7
- (13) Explain the priest's part in this ceremony of the Mass. Page 101, par. 8
- (14) What positive statement regarding the Mass as a sacrificial ceremony is found in the Canons of the Council of Trent? Page 101, par. 9, 10
- (15) What is evidently the real reason why Papacy denies the continual sacrifice and has substituted a false one? Page 102, par. 1
- (16) What was the corner-stone of the Reformation in Germany and Switzerland? What has been the burning article in the Church of Rome? Page 102, par. 2
- (17) When do Romanists claim the Mass was instituted? What is the earliest recorded reference to the Mass? And is the exact date of its introduction important? Page 103, par. 3
- (18) What is the significance of the statement, "the base of His sanctuary was overthrown"? Page 103, par. 2

- (19) What doctrine is the "base of the Sanctuary"? And what results followed the displacing of the continual sacrifice? Page 103, par. 3; Page 104, par. 1
- (20) All along, since the abomination has been set up, what has been the attitude of the Lord's true saints toward the Antichrist? What was the assurance from Jehovah, through His messenger, in regard to the limitation of the Abomination's triumph? Page 104, par. 2
- (21) Is it reasonable to suppose that the two thousand, three hundred days were 2300 literal days? Page 105, par. 1
- (22) In his explanation of the vision, what method was employed by the angel Gabriel? Page 105, par. 2
- (23) How did this explanation affect the Prophet Daniel? And why was it well for Daniel then, and for all of God's children since, that the true significance of the vision was not fully revealed at that time? Page 105, par. 3
- (24) What misunderstanding of the vision had so troubled Daniel, and how did the Lord graciously favor him with a further explanation regarding Daniel's people? Dan. 9:2-19, 21-27. Page 106, par. 1, to Page 107, par. 1
- (25) What is the point to be specially noticed here, regarding the relation between the prophecy of the "70 weeks" or 490 days, and the 2300 days? And what purpose would the fulfilment of this prophecy serve? Page 107, par. 2
- (26) Recognizing the symbolic 70 weeks to have been fulfilled in 490 literal years, how shall we proceed to find where the whole period of 2300 symbolic days was fulfilled? Page 107, par. 3; Page 108, par. 1
- (27) How has the work of historians been manifestly overruled by the Lord in the matter of prophecies fulfilled? Page 108, par. 2
- (28) In harmony with the foregoing statement, what does history record with reference to a "cleansing of the sanctuary"? How had the sanctuary class become defiled? And what was the key-note of the great Reformation? Page 108, par. 3
- (29) Why was the doctrine of "justification by faith" the right one with which to begin the cleansing work? Is it the cleansing of the host or the sanctuary that is indicated in the prophecy? Page 109, par. 1
- (30) Who was the leading spirit of the Reformation? And how many objections to Papacy were nailed by him upon the church door at Wittenburg? When did this occur? What papal doctrine was denied by Luther in his twenty-seventh thesis? How were these propositions received by the Pope? And what response was made by Luther? Page 109, par. 2
- (31) Why did this "cleansing" work, so nobly begun, fail to win popularity? And how were Luther and his associates overpowered, in a measure? Page 109, par. 3
- (32) Was the Reformation a purely religious movement? What does history record concerning this co-operation of political and religious reformers in Switzerland, Geneva, Scandinavia, Denmark, Sweden, and Germany respectively? What is signified by the "Religious Peace"? Where and when was it concluded? Page 110, par. 1, to Page 111, par. 2
- (33) Considering the political conditions which prevailed during this period, what facts excite our admiration? When did progress and reform come to a standstill? Page 111, par. 3
- (34) What was the snare by which the great Adversary blocked the work of further "cleansing"? How was the deadly wound of Papacy "healed"? (Rev. 13:3) Page 111, par. 4
- (35) Although for a time interrupted, what subsequent progress has been made along the line of the prophecy concerning the "2300 days"? Page 112, par. 1
- (36) While the "cleansing" has progressed, what tendency has marked every step of reformation? Page 112, par. 2
- (37) In proof of this tendency, cite instances in the Church of England and the Presbyterian Church, which have hindered the cleansing work. Page 112, par. 3

- (38) What state of affairs prevailed in the Church when the Wesleys began their work? What "cleansing" was done by them, and how did they also obstruct further progress? What have Universalists and Unitarians accomplished and failed to accomplish? Page 113, par. 1
- (39) What error was cast out by Baptists, and what is their present attitude toward further "cleansing" work? Page 114, par. 1
- (40) When, and by whom, was the sect known as "Disciples" organized? What special reforms were advocated by them? And what is their present position toward further reform? Page 114, par. 2
- (41) What has been the great obstacle toward the increasing and progressive work of "cleansing"? Page 115, par. 1
- (42) What was probably the most thorough reform work of all? What great discovery rewarded William Miller's diligent searching of the Scriptures? Page 115, par. 2
- (43) What was Mr. Miller's teaching with respect to "Christendom's" claim to be ruling over the world? Page 115, par. 3
- (44) To the removal of what popular and erroneous doctrine did Mr. Miller's preaching lead? What terrible doctrines of Roman Catholic and Protestant churches had grown out of this fundamental error? Page 116, par. 1
- (45) When this great root of error began to be torn up, what associated errors were likewise plucked up and cast aside? Page 117, par. 1, 2
- (46) What truths respecting Adamic death and the death of the Redeemer began next to be recognized? To what foundation doctrine did this lead? Page 117, par. 3; Page 118, par. 1
- (47) Was the Sanctuary class, as a whole, cleansed at this time? Page 118, par. 2
- (48) What was Mr. Miller's erroneous interpretation of the "cleansing of the sanctuary"? While greatly disappointed in their expectations, what valuable experiences were gained by the Lord's people during this period? Page 118, par. 3
- (49) What condition of affairs in the sanctuary class was witnessed by the year 1846 A. D., the end of the "2300 days"? Page 119, par. 1
- (50) What great organization founded in the year 1846 has served to mark the sanctuary class as a cleansed and separated company? Has this sanctuary class been added to since 1846? What course has been followed by many who originally were members of the cleansed sanctuary? Page 119, par. 2
- (51) What has been the portion of those of the sanctuary class who have kept free from the "yoke of bondage," and followed on to know the Lord? Page 120, par. 1
- (52) If the defiling abominations were entirely removed in 1846, what blessed work of restoration in the Lord's house should be expected to follow? Page 120, par. 2, 3

STUDY V

THE TIME OF HARVEST

- (1) Why is the period called "The Time of the End," most appropriately designated? And what name is given to the last 40 of these 115 years? Page 121, par. 1
- (2) Why is this "Harvest" the most momentous and eventful period of the entire Gospel Age? And what is its object? Page 121, par. 2
- (3) What will be the contrasting positions of the Church and the world during this period? Page 122, par. 1
- (4) What work of preparation for the great blessings of the Harvest period has been going on among the Lord's people since 1799, the beginning of the "Time of the End?" Page 122, par. 2
- (5) In His wisdom, how was the Sanctuary Class guided by Jehovah until 1846? Page 123, par. 1
- (6) How did the disappointment of 1844, and the foretold tarrying of thirty years, affect the faithful few in the Sanctuary Class? What has been the Harvest message of the "watchers" since the "1335 days touched"? Who only will be able to receive this message? Page 123, par. 2
- (7) In what manner has the Lord prepared both the hearts and heads of His consecrated people during this period? Page 124, par. 1
- (8) While each of the time prophecies served a distinct purpose, what has been the central object of their united testimonies? Page 124, par. 2
- (9) What several great events, still future, must tarry until the second advent of the Lord, whose presence and work will be to accomplish them, as foretold? Page 124, par. 3
- (10) What purpose was served by the Jubilee Cycles in connection with the date of our Lord's return? And how were the Law and the Prophets related to the testimony of the Jubilee Cycles? Page 125, par. 1
- (11) How is the Lord's second advent in the fall of 1874 related to the time of His first advent? In what three characters is our Lord's presence shown in the Parallels of the two Harvests? How far into the Harvest does the parallelism continue? Page 125, par. 2
- (12) How was the second advent of the Lord indicated by the Prophet Daniel? What was the key to the "1335 days"? (Dan. 12) Page 126, par. 1
- (13) How can we explain the apparent in harmony between October 1872, as the beginning of the seventh thousand years, and October 1874, as the date of our Lord's return and the beginning of the Times of Restitution? Page 127, par. 1, 2; Page 128, par. 1
- (14) How shall we harmonize the apparent discrepancy between the Lord's being present in October 1874, and the Gentiles not closing until 1914? Page 128, par. 2
- (15) While the time prophecies point to 1874 as the date of the second advent, what further evidences, as foretold by the Lord and the Prophets, have been found to corroborate the mathematical proofs? Page 129, par. 1
- (16) How does the date 1874 harmonize with Daniel's prophecy concerning "Michael" and the "Time of the End"? (Dan. 12:1) Page 129, par. 2
- (17) How may the focus of time prophecy upon the Harvest and the second advent be most fully appreciated and most effectually impressed upon the mind? (Note carefully diagrams on Pages 131, 132.) Page 130, par. 1
- (18) What is the mathematical relation between the testimony of our Lord's second presence now and the proofs granted to His disciples during His first advent? Page 130, par. 2

(19) What have been the experiences of the faithful, waiting, consecrated people of God during nearly two thousand years? And what is the joyous and blessed position of the saints in the present time? Page 133, par.. 1, 2

(20) As shown in the parable (Matt. 25:14-30), what is the first work of the Master at His second advent? What is the significance of the expression, "Enter into the joys of your Lord"? And how is this feature of the parable being fulfilled in the present time? Page 133, par. 3; Page 134

STUDY VI

THE WORK OF HARVEST

- (1) What does the term "Harvest" imply? What was the nature of Jesus' special teaching in the typical Harvest of the Jewish Age? Page 135, par. 1
- (2) What were our Lord's words to His disciples as He sent them forth in the typical Harvest? Page 135, par. 2
- (3) In the Jewish Harvest, did the Lord do a special missionary or conversion work? Observing the character of His work in that Harvest, what should we expect in the Gospel Harvest? Page 136, par. 1
- (4) In this present Harvest, what classes are to be separated, according to our Lord's parable? Describe the characteristics of "wheat" and "tares," respectively. What is the estimated number of so-called Christians, Catholics, and Protestants? Page 136, par. 2
- (5) What were the Lord's instructions regarding the separation of the "wheat" and "tares" during the Gospel Age? Have the various sects obeyed the Lord's injunction in this respect? What has been the result of this disobedience? Since the sectarian methods have failed, is it important that we know the Lord's method, as well as the time for proper separation? Page 137, par. 1
- (6) What is the sickle used of the Lord in both harvests? What is the command to the reapers in this Harvest? Page 139, par. 1
- (7) Out of what and into what are the saints to be gathered? What associated work in the wheat field is also now due? In what sense is it the "wheat" that is gathered out, and in what sense the "tares"? Page 139, par. 1
- (8) Why was the wheat, in the parable, not to be bundled, while the tares were to be thus treated? Page 140, par. 1
- (9) What is the "field" of the parable? How did the winds of doctrinal strife during the Reformation period affect the "wheat"? Page 140, par. 2
- (10) How does the sickle of Truth affect the wheat and tares, respectively? What is the spirit of the tares? Page 140, par. 3
- (11) What fact does each individual member of the tare class seem to recognize? And what kind of judgment would be preferred by this class? What fact is each sect compelled to acknowledge, and what do they, therefore, seek to accomplish? Page 141, par. 1
- (12) Give an illustration of a popular but apparently harmless cord recently drawn more tightly by sectarianism? What advancement in methods and what liberty do the International S. S. Lessons appear to offer and how are these lessons treated by each denomination? Page 141, par. 2
- (13) What is the effect of these "Union" methods? Is the union real or only apparent? Page 142, par. 1
- (14) How does the International Lesson system hinder the earnest Bible student in his search for Truth? Page 143, par. 1
- (15) What are the evil effects of these Sunday School methods upon parents and children, and the young people in general? Page 144, par. 1
- (16) What is the usual experience of an independent Bible class leader? Where is the true teacher's place, and the true Bible student's proper place? Page 144, par. 2
- (17) How has sectarianism arranged its program, and what is the principal design of these meetings, entertainments, etc.? Page 145, par. 1
- (18) Will the "burning" of the tares be a momentous affair? Is the "fire" of the parable to be interpreted literally? Page 145, par. 2
- (19) Does the burning of the tares imply a destruction of all the individuals of the tare class? Page 146, par. 1

- (20) What is the significance of the "good seed"? During what period and by whom were the tares sown, and in what manner? Page 146, par. 2
- (21) How does the field appear to many, and what is its real condition? Page 146, par. 3
- (22) Why are many of the tares not to be blamed for their false position as imitation wheat? Page 147, par. 1 to 3
- (23) When will the tares realize their true position? Page 148, par. 1
- (24) What does the parable further declare respecting the ultimate experiences of the wheat class? And what popular error does this statement contradict? Page 149, par. 1
- (25) What were the facts in the Jewish harvest with reference to the "wheat" and the "chaff"? Page 149, par. 2
- (26) How has the Lord very graciously rendered us doubly sure that we are now living in the "time of Harvest"? Page 149, par. 3
- (27) Briefly, how were the time features of the Jewish harvest related to the faithful few and the great nominal mass, respectively? When the Lord came, A. D. 29, as the Bridegroom and Reaper, to whom did He present Himself, and with what result? When, three and one-half years later (A. D. 33), He presented Himself as King, what more important date in the antitypical harvest was marked by this incident? Page 150, par. 1
- (28) Explain how our Lord's doings, while typically acting as King of Israel, find their parallel in the antitypical Harvest of the present time. Page 150, par. 2; Page 151, par. 1
- (29) Did the rejection of fleshly Israel signify the rejection of individuals, "Israelites indeed," and what is the parallel in this Harvest? Page 151, par. 2
- (30) During His ministry, and until the time when He cast off the Jewish system, how were the Scribes and Pharisees regarded by the Lord? And what is the parallel in the Gospel Harvest? Page 152, par. 1
- (31) At what time was the message, "Babylon is fallen," etc. (Rev. 18:2), due to be proclaimed, and of what incident in the Jewish harvest was it the antitype? Page 152, par. 2
- (32) How were the plagues, falling and destruction of Mystic Babylon, foreshadowed in the typical harvest? Page 153, par. 1
- (33) Explain why the union of Church and State, as illustrated in Judaism, was proper, while the great system called "Christendom," is not approved of God? Page 153, par. 2
- (34) What was the original meaning of the word "Babylon," and what was its later significance? When was this name symbolically applicable to the Church of Rome, and why does it now apply to all Christendom? Page 153, par. 3
- (35) Were the errors of Great Babylon discovered by any of the Lord's people previous to this Harvest period? Page 154, par. 1
- (36) What were the experiences of the "wheat" class while associated with the Antichrist? What has been the condition of Babylon since 1878, respecting the Truth? Page 154, par. 2
- (37) What command to the Lord's people is coupled with the statement, "Babylon is fallen"? And what two thoughts are distinctly impressed by the expression, "Babylon is fallen, come out of her, My people"? Page 155, par. 1
- (38) Show the clear distinction between all previous reform movements and this final complete separation from Babylon, quoting Scriptures to support the position taken. Page 156, par. 1
- (39) Why do some fail to comprehend this utter rejection of Babylon? Jer. 8:7-13. Page 156, par. 2
- (40) Explain Jeremiah 8:14, 15, in connection with Christendom. Page 158, par. 1

- (41) What reply should be made to those who ask, Why does not the Lord institute a great and successful reform movement among the sects? Page 158, par. 2, to Page 159, par. 2
- (42) How was the Lord's reason for discarding all human organizations shown in His dealings with the various sects of the Jewish nation? Page 159, par. 3
- (43) Explain the two parables used by our Lord to illustrate the wisdom of His course. Page 160, par. 1, 2
- (44) How are these parables applicable to the present Harvest work? Page 160, par. 3
- (45) Show how our Lord followed the suggestions of the parables at the first advent, and is pursuing a similar course at present. Page 161, par. 1
- (46) What was the experience of those at the first advent who wanted to learn the opinion of their prominent religious leaders? Page 161, par. 2
- (47) At what time are God's people of the present time, still in Babylon, considered as being of her? Page 161, par. 3
- (48) What is the appropriateness of the expression, "a cage of every unclean and hateful bird," etc., Scripturally applied to Great Babylon? Page 162, par. 1, 2
- (49) What is the proportion of criminals in and out of Babylon, as shown by the English Parliamentary Report of 1873? Page 162, par. 3; Page 163
- (50) What is the Scriptural statement as to the cause of this mixed condition in Babylon? Page 164, par. 1
- (51) As false doctrines produced this improper development, what will cause the separation of the wheat from the tares? Why are all the tares and some of the wheat fearful of the Harvest work? And what course should be followed by the "wheat"? Page 164, par. 2
- (52) What are the "plagues" of Babylon? And why are many Bible students unprepared for the realities so close at hand? Page 165, par. 1
- (53) What period of time intervenes between the casting off and the destruction of Babylon, and what is the purpose of this period, as Scripturally stated? (Rev. 18:2; 7:3) Dan. 12:10. Page 165, par. 2
- (54) How is knowledge used as a sealing and separating agent before the Lord's people are expected to come out of Babylon? Page 166, par. 1
- (55) Is this work of sealing and separating now in progress? If so, what does it prove? Page 166, par. 2
- (56) Why is the command, "Come," and not, "Go"? Page 167, par. 1
- (57) What does the Word of God indicate with respect to the history of the nominal church after its fall from favor and from being His mouthpiece? Page 167, par. 2
- (58) What was the object of our Lord's ministry of three and a half years, previous to the casting off of the Jewish nation? How was this indicated by Jesus' reproofs of the religious rulers? Page 167, par. 3
- (59) Why did Jesus repeatedly strive to avoid publicity, while constantly bringing the evidences of His Messiah-ship to the notice of the Jewish clergy? Page 168, par. 1
- (60) Cite an incident which proved that Jesus regarded the priests as the responsible representatives of the people. Page 168, par. 2
- (61) Why is it essential to notice particularly the objects and results of the trial of the Jewish Church System? What did Israel profess? Why did God, through prophecy, reveal His foreknowledge of Israel's failure? Page 169, par. 1

- (62) Why did Justice demand that Israel should be tested before God's further plan should go into effect? And what was that further plan? Page 169, par. 2
- (63) What bearing did the "seventy weeks" of Divine favor have upon Israel's trial? Page 169, par. 3
- (64) When did the last or "seventieth week" begin and end? Was this entire symbolic "week" devoted to testing the nation as a whole? What was the significance, and object of the trial's being "cut short in righteousness"? Why did Jesus after His resurrection, when instructing His disciples to preach the Gospel to "all nations," add, "beginning at Jerusalem"? Page 170, par. 1
- (65) Show in detail how the "seventieth week" in the type finds its parallel in the Harvest of the Gospel Age in the professions of nominal Spiritual Israel, the attitude of the clergy, etc. Page 171, par. 1
- (66) How do the clergy and the common people, at this time, regard the thought of the Lord's second advent? Page 172, par. 1
- (67) How are the chief priests and rulers of "Christendom" deceiving themselves, and what is the foundation of their delusive hopes? What are the real facts with respect to the progress of Great Britain, as a sample "Christian Nation"? Page 172, par. 2, 3
- (68) Was it love for God and a desire to bless the people which energized the efforts of Christendom, through which the ports of heathen nations were reluctantly opened up to the commerce of so-called Christian nations? Page 173, par. 1, to Page 174, par. 2
- (69) In view of the foregoing, have present governments any rightful claim to be called, "Christian Nations"? Page 174, par. 3
- (70) What scathing criticism of Christendom was made by Canon Farrar? And what comment has been made upon it? Page 175, par. 1, 2
- (71) How have China and Japan been treated in the matter of opium? Page 175, par. 3
- (72) What other vices has Christendom taught the heathen nations? Page 176, par. 1
- (73) What acknowledgment has been made by a prominent missionary regarding the present effect of civilization and missionary efforts in India, and why are his sanguine hopes for the future unreasonable and unwarranted? Moreover, were all the heathen nations to become converted to the condition of so-called Christian nations, would it fulfill the descriptions of the Millennium, as foretold by the Prophets? Page 176, par. 2, to Page 178, par. 2
- (74) What is the estimated number of the professed Church of Christ? Is it reasonable to expect that Babylon would be prepared for the real Kingdom of God, or desire it? Page 179, par. 1
- (75) Why do the chief priests and rulers of "Christendom" fail to recognize the presence of the new King of Earth? And what will be their portion during this Harvest time? Page 179, par. 2; Page 180, par. 1
- (76) What did the rejection of Babylon in 1878 signify with respect to the "Sanctuary" class and the "host," as distinguished by Daniel? How long has the Sanctuary class existed, and what have been its experiences? Who was the last chief priest to be used as the mouthpiece of God to deliver a message to fleshly Israel only a few days before that system was cast off? Page 180, par. 2
- (77) Why is it in vain that some attempt to defend their particular sect as an exception to the general character of Babylon? Why is Babylon so named? What is the one great sin of which every sect of the nominal church is guilty, without exception? Page 181, par. 1, 2
- (78) Why do some of God's children in these organizations fail to recognize their bondage? What steps should be taken by such in order to test their true position? Page 182, par. 1
- (79) What is the duty of all who have received a knowledge of present truth? Page 183, par. 1, 2

(80) What experiences may all the faithful expect to undergo as a result of letting their light shine? And what should be their ultimate course? Page 183, par. 3

(81) Describe the varying degrees of bondage among the different sects. Why wear any human shackles at all, or bind or limit our consciences? What is the ideal condition to besought for by the Lord's true followers? Page 184, par. 1

(82) What does belonging to a sect actually mean? Page 184, par. 2

(83) How are these shackles generally esteemed by members of the different sects, and what would they be most ashamed to confess? Page 185, par. 1

(84) What is often the experience of earnest, truth-hungry followers of the Lord with regard to the teachings of the different sects of Babylon? Page 185, par. 2

(85) Why is the feeling of uneasiness, if not bound by the chains of some sect, so general? Page 186, par. 1

(86) What is the most bigoted sectarian (aside from the Romanist) forced to admit with respect to the true Church? How is the contention that it is necessary to belong to some sect contrary to the teachings of Jesus? Page 186, par. 2

(87) Explain how some have been in Babylon and yet have not recognized either the advantage of full liberty or the hindrances of sectarian bondage. Page 187, par. 1

(88) How is the illustration of the "ax laid to the root," as used at the first advent, applicable at this time? Page 187, par. 2

THE TESTING AND SIFTING OF THE SANCTUARY CLASS

(89) By what other steps has the coming out of Babylon generally been preceded? What experiences are to be expected as a result of this step out of Babylon? Page 188, par. 1, 2

(90) By whom was the Sanctuary class represented at the first advent? What testing came upon this Temple class immediately after the casting off of nominal Israel? Page 188, par. 3

(91) What is the parallel of these two classes since 1878? Page 189, par. 1

(92) Explain the significance of Jesus' typical act of cleansing the typical temple, and show the antitype in this Harvest. Page 189, par. 2

(93) What did the scourge of small cords typify? Page 189, par. 3

(94) While several of our Lord's parables illustrate the general separation of the "Sanctuary" class from the "host," which two go further and show the subsequent testing and sifting of the "Sanctuary" class? (See Matt. 25:1-16; 22:1-14) Page 190, par. 1

(95) In the parable of the "Ten Virgins," what was the difference in these virgins, that led to their separation into two classes? Page 190, par. 2; Z. '10-244, 245

(96) Almost immediately after the knock of prophecy, announcing the presence of the Lord, was heard, what cry was raised? And when will it cease? Page 190, par. 3

(97) Show how the marriage custom of the Jews beautifully illustrated the Church's betrothal and marriage with Christ her Lord. Page 191, par. 1; Z. '09-360

(98) In the parable of the "Ten Virgins," why is the Bride not mentioned? How are the "foolish virgins" referred to in other Scriptures? Page 191, par. 2

(99) How does the attitude of the "wise virgins" fitly illustrate the only proper attitude for the Lord's betrothed the consecrated Church? Page 192, par. 1

(100) What two things are evident from this parable, regarding the knowledge of the Bridegroom's presence and the effect of this knowledge upon both classes of virgins, respectively? Page 192, par. 2

(101) Unto whom alone is this great secret of the Lord's presence known, and how long will it remain a secret? Page 192, par. 3

(102) In what gracious and kingly language does the message of Jehovah come to His servants and handmaidens? (Psa. 45:10, 11) Page 192, par. 4

(103) What does it mean to be. of the truly "wise virgins"? Page 193, par. 1; Page 194, par. 1

(104) How did the other virgins become "foolish"? Page 194, par. 2

(105) According to the parable, at what time will the foolish virgins realize their mistake? Page 104, par. 3

(106) How long will the proclamation of the Bridegroom's presence, the going forth to meet Him and the entering in with Him to the marriage continue? What is signified by the expression, "and the door was shut"? Why will the Master not open the door when the foolish virgins come knocking and seeking admittance after the door is shut? Page 195, par. 1

(107) What is the significance of the "door," and what class only does it affect? Does the shut door signify the end of God's mercy? Page 195, par. 2

(108) How was the going in with the Lord to the marriage illustrated in the Jewish marriage custom? How is this feature now being fulfilled in the present experience of the consecrated' class? When did the feasting by faith begin? Page 196, par. 1; Page 197, par. 1

THE WEDDING GARMENT TEST

(109) What lesson is taught by the parable of the "Wedding Garment"? Name various figures by which the consecrated ones are represented. In considering these figures and seeking a lesson therefrom, what must be remembered? Page 197, par. 2

(110) What does this parable teach, which could not be illustrated under the figure of the "Bride"? Page 198, par. 1

(111) What did the wedding garment signify in the Jewish marriage custom? Page 198, par. 2

(112) As a symbol, what, does the wedding garment illustrate? How is the prospective Bride engaged at the present time, while in the ante-chamber? Page 198, par. 3; Page 199, par. 1

(113) What does this parable teach regarding a final, general test of the "wise virgins"? What does taking off the wedding garment signify? Page 199, par. 2; Page 200, par. 1; Z. '09-360 and Z. '10-12

(114) Realizing the possible danger of falling away, what should be the attitude of all the truly consecrated? What two facts seem to be lost sight of by those who are guilty of not "holding the Head"? Page 200, par. 1

(115) Who are represented in the parable as being "bound," and what is their final experience? Page 201, par. 1

(116) Has this feature of prophecy been fulfilled during this Harvest period? Page 201, par. 2

(117) When did this casting aside of the "wedding garment" first make its appearance among those in Present Truth? And what course is subsequently taken by those who discard the robe? Page 202, par. 1

(118) What question is the invisible but present Bridegroom asking those who have discarded the robe? And what is their reply? Page 202, par. 2

(119) What is the "outer darkness," into which the "bound" ones are being cast? How does the "binding" affect the loyal ones among the consecrated? Who are the "servants" that do the binding? Page 203, par. 1

(120) Why is the responsibility and penalty of those who are "bound" and cast "into outer darkness" greater than that of the masses of professing Christians? Page 203, par. 2; Page 204, par. 1

(121) In considering these parables, do we understand that the door is shut before the inspection begins? If not, what are the conditions, especially since 1878? Page 204, par. 2

THE END OF THE HIGH CALLING NOT THE CLOSING OF THE DOOR

- (122) Do the Scriptures give the exact date at which the door to the feast will be closed? Page 205, par. 1
- (123) What is signified by the "open" and "shut" door respectively? What does the "door" in the parable represent? Page 206, par. 1
- (124) Under what other name did our Lord refer to this "door" of opportunity, now about to close? What two requisites of character are essential to all who would walk in the narrow way successfully? Page 206, par. 2
- (125) What is, therefore, our only door to glory, as the Bride of Christ? Page 207, par. 1
- (126) In what three ways might the date for the closing of the door be indicated? Page 207, par. 2
- (127) In which of these three ways is there clear intimation that the door will be closed? Page 208, par. 1
- (128) What does it mean to co-operate with the Lord in the present time? What, therefore, must the closing of all such opportunity signify? Page 208, par. 2
- (129) What does suffering with Christ signify? What has it meant all through the Gospel age, and what does it imply in this Harvest time? Page 209, par. 1
- (130) What will be the necessary requirement of all who shall be accounted worthy of everlasting life? What more must be required of the "Bride, the Lamb's Wife"? Page 209, par. 2
- (131) How must this character be developed and demonstrated? How should every trial of our faith be regarded and met? Page 210, par. 1
- (132) Previous to what time must the Bride class have been tested and approved, as shown in the parable? Page 210, par. 2
- (133) In what manner, gradually or abruptly, should we expect the closing in of "the night when no man can work"? Page 211, par. 1
- (134) How is the present time referred to in Rev. 7:2, 3? And how should all the "wise virgins" be occupied? Page 211, par. 2
- (135) How many years of the Harvest yet remain, and what events are yet to take place before its close? Page 211, par. 3
- (136) What will the coming of the night prove? Page 211 par. 4
- (137) Are we to understand from the foregoing that the faithful ones will go to their reward as soon as they have been approved? What does "having done all, to stand" signify? Page 212, par. 1
- (138) Does the end of the "high calling" signify the closing of the door? When did the general call end? What is "the Call"? Page 212, par. 2
- (139) What does the closing of the "door" in the parable of Matt. 25 signify? What evidence is there that this door has not yet closed? Page 213, par. 1
- (140) To what two features of the "call" has the Gospel Age been devoted? What change is signified by the term "Harvest"? Page 213, par. 2
- (141) Which one of our Lord's parables especially illustrates this change in the character of the work? (Matt. 13: 47-50) Page 213, par. 3
- (142) Explain in detail the parable of the drag-net. Page 214, par. 1
- (143) Show the correspondence between this parable and the parable of the "Wheat and Tares." Page 214, par. 2

(144) Was the net intended to catch all the fish of the sea? When the net was ordered ashore, what did this symbolize? What is the agency for the calling and the separating work? Page 215, par. 1

(145) In view of the foregoing, how should those who are instructed of the Master alter their previous methods of service? Page 215, par. 2

(146) What is the message that attracts the "wheat" and repels the "tares"? Page 216, par. 1

(147) When the Harvest is ended, what will be the experiences of both Bowers and reapers? Why should the work of reaping be hastened? (Amos 9:13) Page 216, par. 2

ISRAEL'S SEVENTIETH WEEK A FIGURE OF THE CLOSE OF GOSPEL FAVOR

(148) Why was the "seventieth week" of Israel's favor so exactly marked at its beginning, middle and close? What did A. D. 29 mark in the Jewish Harvest, and what is the parallel in the Gospel Harvest? What did the middle of that covenant week (A. D. 33) witness, and what is the parallel? To whom was the last half of the typical week of favor (3½ years, from A. D. 33 to 36), devoted, and what is the parallel in the Gospel Harvest? Page 216, par. 3, to Page 217, par. 2; Z. '97, Page 105, par. 2, 3, lower article

(149) Of what did the Jewish and the Gospel favor, respectively, consist? And when did each come to an end? Page 217, par. 3

(150) By what call was the close of the Jewish favor followed? Why was the stopping of their past favor not so noticeable to the Jews? Page 218, par. 1

(151) By what is the stopping of the general call in 1881 lapped upon? And why is this change unnoticed by the Church at large? Page 218, par. 2

(152) Who only could announce or explain the High Calling? And what is their position with respect to extending the Call? Page 219, par. 1

(153) While the general "call" has ceased, has the "door" been shut? For what purpose does the door stand open after the "call" has ended? Page 219, par. 2

(154) How did the ending of the "call" in 1881 affect those who had already become God's consecrated servants? Page 220, par. 1

(155) Does the fact that some have but recently come to a clear knowledge of God's exceeding great and precious promises to His faithful servants prove that such were not called and accepted previously as runners in the race for the Prize? Page 220, par. 2

(156) What proof is there that the testing of the called ones is not yet finished? Page 220, par. 3

(157) When all the "wise virgins" have been proven faithful, and the door has been shut, how will this affect the "foolish virgins"? Page 221, par. 1

(158) Realizing that the door still stands open, what should be the course of the consecrated? Page 221, par. 2

(159) What is the position of those now consecrated, who were not only not consecrated but even enemies of God when the "call" ceased in 1881? Page 221, par. 3; Page 222, par. 1

(160) How may the evidences of having been begotten of the Spirit serve to encourage any of this class? Page 222, par. 2

THE ELEVENTH HOUR

Matt. 20:1-16

(161) To what period of time does this parable apply? Who are the laborers? Page 223, par. 1. Z. '10-264, par. 3

(162) What did the different calls represent? At what time only was there a clear understanding as to what the wages would be? Who are represented in the "eleventh hour" laborers? Did the Master promise any definite reward to these? Page 223, par. 2; Page 224, par. 1

(163) What has been the similar state of affairs during the Gospel Age? What is the message to the "eleventh hour" class in the present time? Page 224, par. 2

(164) What is the chief hope set before the "eleventh hour" class? Page 224, par. 3

(165) What exhortation should be given to those who have but recently come to know the Lord, and desire to serve Him? Page 225, par. 1

(166) What is the lesson for all who have covenanted to serve the Lord, and who are neglecting His work and striving for the transient joys and prizes offered by the world? Page 225, par. 2

STUDY VII
THE DELIVERANCE AND EXALTATION OF THE CHURCH

- (1) Having found by the light of prophecy our present location in the "Harvest" of the Gospel Age, what are now the principal points of interest to the saints? Page 227, par. 1
- (2) At what time did the Lord teach us we should "lift up our heads and rejoice"? Is this rejoicing selfish? Page 227, par. 2
- (3) Why is it manifest that the deliverance of the saints must take place before 1914 A. D.? With what two thoughts in mind can we approximate the time of deliverance? Page 228, par. 1
- (4) What is the significance of our Master's words, "Watch that ye may be accounted worthy to escape those things that shall come to pass"? In what sense are the saints now escaping the present trouble upon the churches and the world? Nevertheless, what is our present hope and expectation of escaping the severest features of the great trouble? Page 228, par. 2
- (5) Notwithstanding the present evidences of the gathering storm what is the Church's position, as forcefully described in Psa. 46:1-5. Explain in detail. Page 229, par. 1, 2
- (6) How are the saints at present realizing God's promised help in this time of need? Page 229, par. 3
- (7) Although confident that our "change" will not take place until our work is accomplished, in what manner do the Scriptures indicate that the work will be cut short? When our work is done what will be our further part? Page 230, par. 1
- (8) How long may the Church expect to "stand" in enforced idleness? What will be the final trial of the Church? What is the difference between the Church's morning and the Millennial morning? Page 230, par. 2
- (9) By the final experiences of which two Prophets is the fate of the true Church illustrated, so far as her human career is concerned? Page 231, par. 1
- (10) What argument will probably be used by "Great Babylon" in stopping the spread of Present Truth? What will, therefore, be the experience of the antitypical Elijah? Page 231, par. 2
- (11) What is the approximate time when the last members of the Church shall be "changed"? In every trial of faith and patience that awaits us, what thoughts should comfort and uphold us? Page 231, par. 3
- (12) What is St. Paul's statement regarding the manner of the Church's "change"? (1 Cor. 15:53, 50, 52) Page 232, par. 1, 2
- (13) What is the order in which the members of the Lord's "Body" will be "changed"? Will the living saints be "changed" before those who have died throughout the Gospel Age? Page 233, par. 1
- (14) Is the exact date of the awakening of the sleeping saints directly stated in Scripture? What does St. Paul say regarding those who will be reckoned with first? Page 233, par. 2
- (15) Reasoning from the foregoing, what date must next be established? What does the parallelism show with respect to the time when our Lord began to exercise His Kingly authority? Immediately after taking to Himself His great power, what would probably be His first exercise of this power? Page 233, par. 3
- (16) Is this conclusion unreasonable because of the fact that we do not see the risen saints? Page 234, par. 1
- (17) Upon what foundation does our belief that the Kingdom began to be set up in April 1878 A. D. rest? Page 235, par. 1
- (18) Is it out of harmony with this thought that the majority of the Church are exalted while a few of the last members are yet "alive and remain"? Why does it appear necessary for some of the last members to remain for a time this side the veil? Page 235, par. 2
- (19) How are these "feet" members, with their Message, clearly pointed out by the Prophet Isaiah? Page 236, par. 1

- (20) Although despised of men, how are the poor, bruised "feet" members regarded by the Lord and their glorified fellow-members beyond the veil? Page 236, par. 2
- (21) What thoughts should inspire our hearts and quicken our energies in delivering our popularly hated and generally discredited message? Page 237, par. 1
- (22) What is the blessed privilege of all who are truly of the "feet" class, as regards their present work and their mutual joys? Page 237, par. 2
- (23) Will the work of the last members cease with their "change"? (Rev. 14:13) Page 237, par. 3
- (24) What will it mean to be caught away together "with the Lord in the air"? Who has been the "Prince of the power of the air"? What will be his experience, and who will take away his dominion? Page 238, par. 1
- (25) Must all the "feet" members die? Quote Scriptural support for the position taken. Page 238, par. 2
- (26) In the text, Psa. 82:6, to whom does the term, "princes," apply? Like which of these two "princes" do the members of Christ's Body fall? Page 239, par. 1
- (27) To whom does the expression, "Ye are gods," apply? Page 239, par. 2
- (28) Is there any difference between dying and sleeping? How long did our Lord Jesus sleep? How long have the Apostles slept? Is there any good reason for their continuing to sleep after the Lord's second advent has taken place? Is there any necessity for the living members, who now die, to wait in death for a resurrection at some future time? Page 239, par. 3
- (29) When did our Lord declare that "all power in heaven and in earth" was given unto Him? When will The Christ be fully empowered for the great work of Restitution? Page 240, par. 1
- (30) What is the only instance in Scriptures where death is represented as a blessing? Page 240, par. 2
- (31) Who only are "the dead who die"? Page 241, par. 1
- (32) What are the present experiences of the saints who die and of those who remain, respectively? Page 241, par. 2, 3
- (33) As the time of trouble draws near, should we expect the true Church to decrease or increase in influence and numbers? Page 242

STUDY VIII THE RESTORATION OF ISRAEL

- (1) Among all the relics of antiquity that have come down to our day, which possesses the greatest interest and is the most easily deciphered and understood? Page 243, par. 1
- (2) As a people, how are the Jews marked and peculiar even today, as in centuries past? Page 244, par. 1
- (3) What prophecy clearly assures us that the re-establishment of Israel in the land of Palestine is to be expected "in that day"-the Day of the Lord? (Amos 9:11, 14, 15) Why cannot this prophecy be interpreted as symbolic? Page 244, par. 2
- (4) Have the Jews as a nation lost faith in Jehovah? Why did they crucify the Prince of Life? Page 246, par. 1
- (5) In what manner was the work of the Jewish Harvest completed by the destruction of Israel as a nation? Page 246, par. 2
- (6) What has been Israel's experience from that time to the present? Page 246, par. 3, to Page 247, par. 1
- (7) As the time for the promised restoration to God's favor draws on, has there been any preparation manifest among the Jews? Briefly, what are the most noticeable differences between the Orthodox and Non-orthodox Jews? Page 247, par. 2
- (8) Give a brief summary of the faith of the Orthodox Jews. Page 248, par. 1
- (9) Of what does their worship consist since the destruction of the Temple at Jerusalem? Page 249, par. 1
- (10) What is the attitude of the Non-orthodox or Reformed Jews? Page 249, par. 2
- (11) Which class will doubtless be ready to accept the Messiah when He comes in power and great glory? Is there no hope for those Jews who have wandered away from the faith of Abraham? Page 249, par. 3

ANGLO-ISRAELITES

- (12) Briefly stated, what is the Anglo-Israel theory? Page 250, par. 1
- (13) What reply can be made to the claims of this theory?
- (14) Was it to the credit of the "ten tribes" that they strayed away from the tribes of Judah and Benjamin? What were the facts regarding all the tribes at the time their return from Babylon was permitted? Page 250, par. 3
- (15) How many returned to the land of promise? And were there many of the original captives among them? Page 251, par. 1
- (16) How did Jesus refer to these tribes in His day? How did He speak of even those who had clung to the promises? What conclusions are reasonably drawn from the expressions of our Lord and the Apostles regarding the Jews at the first advent? Page 252, par. 1
- (17) Even if it could be proven that the Anglo-Saxon peoples were a part of "the lost ten tribes," what advantage would they enjoy? From whom was God's favor taken away at the time of their rejection of Christ, and to whom, therefore, should favor return at His second advent? Page 252, par. 2
- (18) Will the coming favor to Israel be exclusive? What proportion of mankind will be ready for the new laws and conditions of the Millennial Kingdom? Page 253, par. 1
- (19) Why did the Jews stumble over the first feature of the Gospel Dispensation-remission of sins through faith in the Redeemer? How will the Jews' respect for the Law prepare them for the strict requirements of the Millennial Age? Page 253, par. 2.
- (20) Similarly, as the Jews were blinded by false views of the Law, how will many Gentiles be hindered from accepting the new conditions, through false ideas respecting the Gospel of Grace? Page 254, par. 1

(21) Show how the present day commemoration of the Great Day of Atonement by Orthodox Jews should prepare the Jew to recognize Christ's death as his ransom, or corresponding price? Page 254, par. 2, to Page 256, par. 1

TO THE JEW FIRST

(22) Show how the fulfilment of the prophecies concerning Israel's blinding and recovery from blindness comes about in a natural way. Explain Simeon's prophecy: "This child is set for the fall and rising again of many in Israel." Page 256, par. 2, 3

(23) While the promised return of Israel to their own land is to be literally fulfilled, how should Acts 15:16, Luke 1:32, Ezek. 37:24 be interpreted--literally or figuratively? Page 256, par. 4

(24) What authority did David have and exercise? And upon whose throne did he sit? (1 Chron. 29:23) What will be David's chief honor in the earthly phase of the Kingdom? Page 257, par. 1

(25) What does the name David signify? And of what was it typical? How should we distinguish between the old Jerusalem's promised restoration and the establishment of the New Jerusalem? Page 258, par. 1

(26) What was the date at which Israel's "double" was fulfilled and the turning away of their blindness due to begin? Page 258, par. 2

(27) What is the language of Jeremiah regarding the Lord's returning favor to Israel? Read and interpret Jer. 24:5-7; 30:18, 20, 21; 31:8-12. Page 259, par. 1, 2

(28) While the foregoing will be the experience of the living generations of Israel, what will be the portion of the dead ones? (Ezek. 37:12-14) Page 260, par. 1

(29) Will it require more than a twenty-four hour day in which to fulfill these promises? When did they have a marked beginning? Page 260, par. 2

(30) Why has England for a long time felt the necessity for protecting Turkey? What incident resulted in the Berlin Conference, and who was the chief figure at this meeting? What did the English Government guarantee to Turkey? Page 260, par. 3

(31) Under whose care, therefore, is Palestine? By what persecutions has this providential opening of Palestine to the Jews been followed? What is the present proportion of Jews to other nationalities represented in Jerusalem today? Page 261, last par.

(32) Why is Palestine so important in the eyes of the statesmen, the historian, the religionist, and the merchant, respectively? Page 262, par. 1, 2

(33) While the great powers are waiting to grasp this coveted land, what historical figure steps upon the scene? Page 263, par. 1

(34) How are great nations born? And why is the Jew best adapted to develop the land of Palestine? Page 263, par. 2

(35) What are the hopes and longings and predictions of the Jews themselves with regard to their restoration? Page 264, par. 1, 2

(36) How near to the truth have worldly men come in the foregoing statement, that "Abraham would himself fain be present to receive" this land of promise? Page 265, par. 1

(37) What evidences of the gradual progress of restitution in Palestine have been recently described by Jewish settlers? Page 265, par. 2, to Page 266, par. 1

(38) What are the conditions in the City of Jerusalem, as respects its rebuilding? Page 266, par. 2

(39) Notwithstanding the long continued oppression of the Jews, to what positions of wealth and benevolence have many of them attained? Page 266, par. 3

(40) Since 1878, what has been the attitude of prominent Jews with respect to the colonization of Palestine? Page 267, par. 1, to Page 268, par. 1

(41) What is the opinion of the "Jewish Messenger" respecting Israel as a coming power among the nations? Page 268, par. 2, to Page 269, par. 1

(42) How does the "Jewish Chronicle" express itself concerning a restoration of the Jews as a matter of prophecy? Page 269, par. 2

(43) Are other prominent men taking note of the rising prominence of Israel? What has been said by Lord Shaftesbury of England, and Charles Reade, the novelist, regarding Jewish ability in the professions and in commerce, the cause of their persecution and their ultimate exaltation among the nations? Page 269, par. 3, to Page 271, par. 3

(44) What is claimed in a Jewish proverb of recent years, respecting a railway to Jerusalem, and how has this been fulfilled? Page 272, par. 1, 2

(45) What statement appeared in the "Pittsburgh Dispatch" in 1889 with reference to present progress in Palestine, especially in Jerusalem? Describe the Jews' "wailing place" and the interesting custom which has obtained since the Middle Ages. Page 272, par. 3, to Page 277, par. 2

(46) Not until what time will the wealthier classes of Jews be attracted to Palestine? Page 277, par. 3

ISRAEL'S BLINDNESS DEPARTING

(47) What prophecy of St. Paul's regarding Israel's blindness should now begin to see its fulfilment? When will Israel's blindness be due to pass away in its completeness? How is the date 1881 related to this subject? Page 277, last par.

(48) Through whom will Israel's general recognition of the true Messiah doubtless be brought about? Page 278, par. 1

(49) What signs of the times indicate that the blindness of Israel has begun to pass away? Describe the Rabinowitch movement. What was Rabinowitch's attitude toward Jesus and the New Testament? And what were his principal exhortations to his followers? Page 278, par. 2, to Page 285, par. 3

(50) What similar awakening has been progressing in Siberia? Page 285, par. 4, 5

(51) In the work of restoring fleshly Israel, as well as in the Harvest work for the gathering of Spiritual Israel, what is one of the most noticeable features, as respects the Nominal Church? Page 286, par. 1

(52) What does the re-gathering of Israel signify according to the Apostle Paul? Page 286, par. 2

(53) How was a Jewish Kingdom proposed in the Memorial offered to President Harrison by Mr. William F. Blackstone in 1891? Page 288, par. 1, to Page 290, par. 4

THE ANGLO-ISRAELITISH QUESTION

(54) In reply to a criticism of the first edition of this Series, on the Anglo-Israelitish question, what position is taken with respect to the experiences of the ten tribes? What did Jesus mean when He declared, "Salvation is of the Jews"? What texts prove that Jesus recognized the twelve tribes as one nation, and not divided? In what three senses is "salvation of the Jews"? Page 290, par. 5, to Page 293, par. 2

(55) What would be necessary in any case for members of the "ten tribes," if they would have a share in the Covenant made with Abraham? Page 294, par. 1

(56) What Scriptural evidence is there that liberty to return from Babylon was offered to all the tribes, and accepted by representatives from the twelve tribes? Page 294, par. 2, to Page 295, par. 8

(57) What reply is made to the statement by the opponent that the ten tribes were to be "re-married to Jehovah in a New Covenant"? Page 295, par. 3, to Page 297, par. 4

(58) For whom is the New Covenant intended? Page 298, par. 1

(59) If the Anglo-Saxon races are truly descended from the ten tribes, why would it be to their advantage for God to overlook this relationship and count them as Gentiles? Page 298, par. 2

(60) Would the Israelitish origin of any individual or nation gain for him or that nation any special advantage over others during the Gospel Age? Page 298, par. 3

(61) How does Romans 11:31 apply to fleshly Israel and Spiritual Israel, respectively? And in what manner will the Abrahamic promises be fulfilled unto both "seeds"? Page 299, par. 1

(62) What reply can Anglo-Israelites make to the fact that Jesus never referred to the "House of Judah," which they claim was the only tribe that returned to Jerusalem? Further, if their theory be true, why did St. Peter address the Jews at Pentecost, saying, "Let all the House of Israel know, etc."? Page 300, par. 1

(63) Did the curses mentioned by Moses (Deut. 28:15, 46, 49-63-67) have their fulfilment upon the Israel of our Lord's day? If the Anglo-Saxon race be any part of Israel, have verses 64 and 65 yet been fulfilled? Page 300, par. 2, 3

STUDY IX
THY GOD REIGNETH!

- (1) In view of the evidences presented in our foregoing studies, what should be our unhesitating declarations unto Zion? Page 301, par. 1
- (2) What do these wonderful truths imply? To whom do Jude 14, Zech. 14:5, Matt. 25:31 and Daniel 7:10 refer? Page 302, par. 1, 2
- (3) How does the position of the great Judge now present differ from that of His first advent? And how is His judgment progressing? Page 302, par. 3
- (4) What work is now being done by the glorified saints beyond the veil, and what is the mission of those who "remain"? Page 303, par. 1
- (5) In what manner have those who saw Jesus go away, those who suffered throughout the Gospel Age, and the saints of the present time been blest by the promise of His return? Page 303, par. 2
- (6) Contrast the experiences of nominal Spiritual Israel and the "Israel of God," respectively, at the present time. Page 304, par. 1-3
- (7) Give a resume of the prophetic landmarks which have pointed to this day as the most wonderful period in the world's history. How does the resurrection of the sleeping saints in 1878 parallel the resurrection of their Head? Page 304, par. 4
- (8) What has prophecy taught us to expect regarding the manner of our Lord's return? And how is the "Man of Sin" related to Christ's second advent? Page 305, par. 1
- (9) What precious truths have been learned from the Prophet Daniel's visions concerning certain "days"? Page 305, par. 2
- (10) What have we seen with respect to the progress of the "Harvest" work since 1874? Page 306, par. 1
- (11) How has the return of Divine favor to natural Israel been manifested? And what positive assurance is thus given to the living members of the Body of Christ? Page 307, par. 1
- (12) Seeing the end of present conditions is at hand, what should be the attitude of our hearts? Page 307, par. 2, to Page 308, par. 3

STUDY X
THE TESTIMONY OF GOD'S STONE WITNESS AND PROPHET, THE GREAT PYRAMID IN EGYPT

- (1) What favorable comment has been made by Prof. C. Piazzi Smyth, the noted expert on the Great Pyramid's construction, etc., upon the symbolic teachings of this wonderful building, as set forth in the "Scripture Studies"? Pages 311, 312
- (2) How many "wonders of the world" were recounted by the ancients? And what position in the list was accorded to the Great Pyramid of Egypt? What statement regarding the Pyramid's great blocks of stone is made by a leading granite man of this country? What area is covered by the Great Pyramid? What is its height, and the breadth of its base? What is the estimated weight of the Great Pyramid, and what power would be required to remove it? Page 313, par. 1
- (3) While the Great Pyramid is the most wonderful building in the world, why does it possess peculiar interest for the Lord's people? Page 314, par. 1
- (4) Are there other pyramids aside from the Great Pyramid? What is their general character, and for what purpose evidently designed and used? Page 314, par. 2
- (5) In what prominent features does the Great Pyramid differ from the others? Is the testimony of the Great Pyramid an addition to the written Revelation? If not, in what manner does it witness to God's plan? Where is it referred to in Scripture? Page 314, par. 3
- (6) Are the Scripture references to the Pyramid plainly and clearly stated, or in what manner? At what time is it Scripturally indicated that this structure will be "for a sign and for a witness unto the Lord of Hosts?" Page 315, par. 1, 2
- (7) Quote Scriptures showing how the term Egypt is symbolically applied. Page 316, par. 1, 2
- (8) When will the antitypical Egyptians "cry unto the Lord for help"? And what part will the Great Pyramid play in the Divine Program, as foretold by Isaiah? Unto whom chiefly was it evidently intended to bear witness? Page 316, par. 3; Page 317, par. 1
- (9) How did Jeremiah refer to the Great Pyramid? (Jer. 32:20) Page 318, par. 1
- (10) Show in detail how the Lord's questions and statements to Job (Job 38:3-7) find a most striking illustration in the Great Pyramid. Is there any doubt that this great structure is referred to in Scripture, or that it will fully corroborate the written Word of God? Page 318, par. 2; Page 319, par. 1

WHY, WHEN, AND BY WHOM WAS THE GREAT PYRAMID BUILT?

- (11) What was the ancient theory regarding the purpose for which the Great Pyramid was built, and why is this untenable? When did the secrets of the Great Pyramid begin to be understood? Page 319, par. 2
- (12) When and by whom was the first work written, proving that the Great Pyramid possessed scientific features? To whose work are we mainly indebted for the data used in our present study? Page 319, par. 3
- (13) Who first suggested that the Great Pyramid was an important witness to Divine Truth, as well as to natural Science? Page 320, par. 1
- (14) What soon became apparent as to the object of the Great Pyramid's construction? Why have former students failed to grasp the great scope of its teachings? Why has this wonderful "witness" kept silent until the present day? Page 320, par. 2
- (15) In what year was the Great Pyramid built, as determined by Prof. Smyth, and by what method did he reach his conclusion? Page 321, par. 1
- (16) How was this conclusion afterward corroborated? Page 322, par. 1
- (17) To whom is ascribed the honor of having built the Great Pyramid, and what are the arguments for this theory? Page 322, par. 2, 3

ITS PECULIAR LOCATION

(18) How and where is the Great Pyramid situated? What peculiarity in its location, as related to the delta of the Nile? Page 325, par. 1

(19) Who was the first to note this remarkable relationship of the Great Pyramid to the sea-coast, and what was his exclamation? Page 325, par. 2

(20) Explain just how the Great Pyramid is located "in the midst of the land of Egypt," and at the same time "at the border thereof." What is the Great Pyramid's location with respect to the land surface of the world? Page 325, par. 3

ITS SCIENTIFIC LESSONS

(21) In what manner does the Great Pyramid speak to us? by hieroglyphics? What were the only original marks found in the structure? Briefly, what are some of the scientific teachings of this unequalled monument? Page 326, par. 1

(22) What sublime thought regarding the "summit corner" of the Great Pyramid has been suggested by Dr. Joseph Seiss? Page 327, par. 1, 2

ITS TESTIMONY RELATING TO THE PLAN OF REDEMPTION

(23) In what feature of the Great Pyramid is centered our greatest interest? And how does it represent the Divine Plan of the Ages? To whom does the top-stone evidently refer? Page 323, par. 1, 2

(24) How is this prophetically portrayed by Isaiah, Zechariah, Job, and David, respectively? Page 329, par. 1

(25) How did the head-stone of the Great Pyramid beautifully illustrate the foregoing? Page 329, par. 2

(26) What does the Pyramid figure represent? Page 330, par. 1

HOW THE INTERNAL CONSTRUCTION OUTLINES THE PLAN OF REDEMPTION

(27) While the outward form of the Great Pyramid illustrates the completed results of the Divine Plan, what still more wonderful features are represented by its inner construction? Page 330, par. 2

(28) Referring to a diagram of the Great Pyramid, describe the "Entrance Passage." Into what does this Passage lead? Describe this room. What do the "Entrance Passage" and the "Subterranean Chamber," respectively, symbolize? Page 331, par. 1

(29) Describe the "First Ascending Passage" and the hallway into which it leads. What do the low "Ascending Passage" and the "Grand Gallery," respectively, represent? Page 331, par. 2

(30) Where does the "Horizontal Passage" begin, and to what does it lead? Into what does the low passage at the upper end of the "Grand Gallery" lead? Page 332, par. 1

(31) What is the chief room in the Great Pyramid called? Describe the location and object of the "Construction Chambers." What is the only piece of furniture found in the Great Pyramid? How is ventilation provided for in the "King's Chamber"? Page 332, par. 2

(32) Describe the irregular passage known as the "Well." What was apparently the original condition of the passage to the "Queen's Chamber" and the mouth of the "Well"? What does the appearance of the mouth of the "Well" suggest? Page 335, par. 1

(33) What barrier is found at the upper or south end of the "Grand Gallery"? What peculiarity marks the south end wall of this passage? Page 335, par. 2

(34) Of what material are the passage-ways and floors of the Pyramid composed? Where is the "Granite Plug" located, and how was it originally concealed by the builders? Page 336, par. 1

(35) Who was A1 Mammoun, and what was his object in forcing a passage into the Pyramid, and what secret did the labor of his Arabs unwittingly reveal? When did this occur? Page 336, par. 2

THE GREAT PYRAMID'S TESTIMONY CONCERNING THE PLAN OF THE AGES

(36) What suggestions were made by Robert Menzies respecting the religious teachings of the Great Pyramid? Page 337, par. 1, 2

(37) Why is the "Well" regarded as the Key to the whole matter? Page 337, par. 3

(38) By what measurements in the Great Pyramid was the date of its building, fixed by Prof. Smyth through astronomical observations, corroborated? Page 338, par. 1

(39) If the Great Pyramid be indeed "a Bible in Stone," what should reasonably be expected of it? Page 338, par. 2, 3

(40) How are the Scriptural time-proofs of the Lord's second advent shown in the Great Pyramid? What is the starting point? And to what point should we measure to find the beginning of the Great Time of Trouble? Page 341, par. 1, 2

(41) Does the fact that conditions in the world are still endurable disprove that we are living in the "Harvest" period"? Page 342, par. 1, 2

(42) Describe and interpret the peculiarities in the shape and finish of the "Pit." Furthermore, what two features of the Divine purpose are represented in the "Pit"? Page 343, par. 1, 2

(43) What peculiarity marks the "Entrance Passage" at the point where it nears the "Pit"? What does this symbolize? Page 344, par. 1, to Page 345, par. 1

(44) While this horizontal section of the "Descending Passage" suggests the social improvement of the world, to what prominent and erroneous theory has this upward movement given rise? Page 345, par. 2, 3

(45) While the testimonies of the foregoing measurements were harmonious, which measurement of the Great Pyramid seemed to be out of harmony? What was the difficulty? Page 345, par. 4

(46) How was this difficulty ingeniously bridged by the "Granite Plug"? Page 346, par. 1

(47) What was the length of the period from the exodus of Israel from Egypt until the full end of their national favor, as shown by the Pyramid? Does this period contradict the teaching shown in the Parallels of the Jewish and Christian Dispensations, that each was 1845 years in length? Page 347, par. 1, 2

(48) Describe in detail the "Grand Gallery." Page 347, par. 3, to Page 348, par. 2

(49) What does the "Grand Gallery" symbolize, in general? Page 348, par. 3

(50) What does the lofty height of the "Grand Gallery" symbolize? Briefly, what does the "King's Chamber" represent? What is symbolized by the "Well"? Page 349, par. 1

(51) What significance in the apparently interminable length of the "Grand Gallery," its narrowness and steepness? Page 349, par. 2

(52) Looking up along the "Grand Gallery" to its end, what thought does it suggest? Page 350, par. 1

(53) Since the "Grand Gallery" represents the High Calling, how is the way by which the Church may enter into heavenly glory symbolized at the upper end of the "Grand Gallery"? Page 350, par. 2

(54) What does the low passage leading into the "Antechamber" represent? Of what material is the floor in the "Antechamber," and what does this signify? Describe the "Granite Leaf" with its symbolic teaching. Page 351, par. 1

(55) Describe the "Ante-Chamber." What does its peculiar appearance suggest? Page 351, par. 2

(56) How is the actual death of the Church shown in the Great Pyramid? What does the "King's Chamber" symbolize? To whom did the call to the "divine nature" first come? And what was Christ's two-fold mission on the earth? Why does the "Grand Gallery" not symbolize the Gospel Age? Page 352, par. 1

(57) Describe the "King's Chamber." What is the capacity of the "Coffer"? Page 355, par. 1, 2

(58) What are the correspondencies between the granite in the Great Pyramid and the gold in Israel's Tabernacle and Temple? With what parts of the Tabernacle do the two low passages leading into the "Ante-Chamber" and "King's Chamber" correspond? With what does the "Coffer" correspond? Page 355, par. 3

(59) How are the "Holy" and "Most Holy" of the Tabernacle represented in the Great Pyramid? What does the "Ante-Chamber" represent? How is the "first veil" represented in the Pyramid? Page 356, par. 1

(60) How is the further progressive character of the New Creature's experience symbolized in the Great Pyramid? Where is the actual death of the consecrated followers of Christ represented? How are the divine nature and everlasting glory of the Church represented in the Pyramid? Page 356, par. 2; Page 357, par. 1

(61) What lesson is taught by the fact that the granite floor does not extend quite to the front of the "Antechamber," while the granite ceiling reaches the entire length of this room? What does the "Granite Leaf" represent? How are the steps by which the called ones of this Gospel Age are to enter into glory marked in the Great Pyramid? Page 357, par. 2

THE NATURAL AND SPIRITUAL NATURES SHOWN

(62) By reference to the illustration of the Pyramid, show how the natural and spiritual natures are symbolized. Page 358, par. 1

(63) What does the "Queen's Chamber" represent? What significance in the fact that the farthest wall of this room is on a line with the Pyramid's axis? What do all the upward passages leading in the direction of this axis teach? Page 358, par. 2

(64) How is the possibility that some of the begotten ones may commit the "sin unto death" shown by the "Pit" and the "Ante-Chamber"? Page 358, par. 3

(65) What lessons are taught by the relationship between the location of the "Pit" and the axis of the Pyramid? Page 361, par. 1

(66) On which side of the axis is the "Well's" mouth, and what does this represent? On which level is the mouth of the "Well," and what does this signify? What significance in the fact that the "Grotto" was natural? What does its location above the basal line of the Pyramid represent? Page 361, par. 2

(67) What may be considered a "crucial test" of the Pyramid, in regard to the "Grand Gallery"? Page 362, par. 1, 2

(68) Call to mind what we have learned with respect to the dates of the full end of "Gentile Times," the beginning of the "Harvest," and the end of the general Call. Give the lengths of the three different measurements which have been taken on the floor line of the "Grand Gallery," from the north to the south wall. Page 363, par. 1, 2

(69) If the inches in the floor lines of these passages represent a year each, what date would these measurements indicate as the end of the "high calling"? Page 364, par. 1

(70) Show how this three-fold ending is in perfect harmony with the Scriptures. Page 364, par. 2; Page 365, par. 1

(71) Where and how is the second advent of Christ symbolized in the Great Pyramid? Page 366, par. 1

(72) Could such exactness in matters which concern six thousand years of history and thousands of inches of pyramid measurements be mere coincidences? Page 366, par. 2

(73) What is indicated by the juncture of the lower end of the "Well" with the "Descending Passage"? How do we proceed to find and apply this measurement? Page 367, par. 1, 2; Page 368, par. 1

(74) How do we calculate the time from the date of Isaac's inheritance to the year A. D. 1881? Page 368, par. 2

- (75) What beginning of Restitution work was marked by the date October 1881? Page 368,, par. 1, and footnote
- (76) How does the Great Pyramid illustrate the Scriptural teaching that "Christ brought life and immortality to light through the Gospel"? Page 369, par. 1; Page 370, par. 1
- (77) How does the Pyramid illustrate the fact that by the Law Covenant none of the fallen race could reach either life or immortality? How is the cross, the ransom, specially marked by this "Stone Witness"? Page 370, par. 2
- (78) What lesson does the low passage to the "Queen's Chamber" teach? Page 371, par. 1
- (79) How does the "Queen's Chamber" symbolize human perfection? Page 371, par. 2
- (80) What peculiarity in the floor of the "Queen's Chamber" has been remarked, and what does this suggest? What is symbolized by the differences in height in the passageway to the "Queen's Chamber"? Page 371, par. 3, 4
- (81) Have any walked in this way during the past six thousand years? Page 372, par. 1
- (82) How does this passage to the "Queen's Chamber" agree with the Bible record concerning the way to perfect human life during the Millennium? Page 371, par. 2
- (83) What is symbolized by the ventilating tubes of the "King's Chamber," and the "Queen's Chamber," respectively? What peculiarity marked the air tubes of the "Queen's Chamber," and how and by whom were they discovered? Page 375, par. 1, 2
- (84) Why is this wonderful agreement with and corroboration of the Scriptures doubly significant in this day? Page 376, par. 1; 377, par. 2
- (85) How does Dr. Seiss express himself with respect to the Great Pyramid's refutation of the modern and anti-Scriptural theory of Evolution? Page 377, par. 1 to Page 378, par. 1
- (86) How do our Lord's words to the Pharisees, when making His triumphal entry into Jerusalem (Luke 19:37-40), seem to have an antitypical fulfilment in the Great Pyramid's testimony? Page 378, par. 2; 379, par. 1