

BIBLE READINGS FOR THE HOME CIRCLE

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1. THE SCRIPTURES

1. By what name are the sacred writings of the Bible commonly known?

"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" Matt. 21: 42.

2. What other title is given this revelation of God to man?

"And He answered and said unto them, My mother and My brethren are these which hear the Word of God, and do it." Luke 8: 21.

3. How were the Scriptures given?

"All Scripture is given by inspiration of God." 2 Tim. 3: 16.

4. By whom were the men directed who thus spoke for God?

"For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost." 2 Peter 1: 21.

5. What specific instance is mentioned by Peter?

"Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spoke before concerning Judas, which was guide to them that took Jesus!" Acts 1: 16.

6. How does David express this same truth?

"When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4: 4, 5.

"The Spirit Of the Lord spoke by me, and His word was in my tongue." 2 Sam. 23:2

7. Who, therefore, did the speaking through these men?

"God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets." Heb. 1: 1.

8. For what purpose were the Scriptures written?

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

9. For what is all Scripture profitable?

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3: 16.

10. What was God's design in thus giving the Scriptures?

"That the man of God may be perfect, thoroughly furnished unto all good works." Verse 17.

11. What estimate did Job place upon the words of God?

"Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary food." Job 23: 12.

12. Upon what evidence did Jesus base His Messiahship?

"And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24: 27.

13. What three general divisions did Jesus recognize as including all the writings of the Old Testament?

"And He said unto them, These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me." Verse 44.

14. What does God's character preclude Him from doing?

"In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1: 2.

15. What is God called in the Scriptures?

"He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." Deut. 32: 4.

16. What, therefore, must be the character of His Word?

"Sanctify them through Thy truth: Thy Word is truth." John 17: 17.

17. What test should therefore be applied to every professed teacher of truth?

"To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isa. 8: 20.

18. What does God design that His Word shall be to us in this world of darkness, sin, and death?

"Thy Word is a lamp unto my feet, and a light unto my path!" Ps. 119: 105.

19. To what extent has God magnified His Word?

"Thou hast magnified Thy Word above all Thy name." Ps. 138: 2.

Note-God did this by backing His promises with an oath based on Himself Hebrews 6:13,14. By this He pledged and placed at stake His name, or character, for the fulfilment of His word.

20. In what is the true poetry of life to be found?

"Thy statutes have been my songs in the house of my pilgrimage." Ps. 119: 54.

21. How long will the Word of God endure?

"The grass withers, the flower fades: but the Word of our God shall stand for ever." Isa. 40: 8.

"Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:35.

0 Word of God Incarnate

0 Word of God incarnate,
0 Wisdom from on high,
0 Truth unchanged, unchanging,
0 Light of our dark sky !
We praise Thee for the radiance
That from the hallowed page,
A lamp to guide our footsteps,
Shines on from age to age.

The church from her dear Master
Received the gift divine,
And still that light she lifteth

O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored;
It is the heaven drawn picture
Of Christ the living Word.

It floateth like a banner
Before God's hosts unfurled,
It shineth like a beacon
Above the stormy world;

It is the chart and compass
That o'er life's raging sea,
'Mid mists and rocks and quick sands,
Still guides, O Christ, to Thee !

O make Thy church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true light as of old;
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.

-William How.

2. STUDY OF THE SCRIPTURES

1. What did Christ say to the Jews concerning the study of the Scriptures?

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5: 39.

2. For what were the Bereans commended?

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17: 11.

Note-"If God's Word were studied as it should be," says a modern Bible student, "men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times. But there is little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite in view, and no positive instruction gained."

3. By what comparison is it indicated that some portions of God's Word are more difficult to understand than others?

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat!" Heb. 5: 12.

4. In what way is this comparison further explained?

"For everyone that uses milk is unskillful in the Word of righteousness: for he is a babe. But strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Verses 13,14.

5. What writings are specifically mentioned as containing some things difficult to understand?

"And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." 2 Peter 3: 15, 16.

Note - Some scriptures are too plain to be misunderstood, while the meaning of others cannot so readily be discerned. To obtain a comprehensive knowledge of any Bible truth, scripture must be compared with scripture, and there should be "careful research and prayerful reflection." But all such study will be richly rewarded.

6. Who alone comprehends the things of God?

"For what man knows the things of a man, save the spirit of man which is in him? even so the things of God knows no man ' but the Spirit of God." 1 Cor. 2: 11.

7. How thoroughly does the Spirit search out the hidden treasures of truth?

"But God hath revealed them unto us by His Spirit: for the Spirit searches all things, yea, the deep things of God!" Verse 10.

8. What is one purpose for which the Holy Spirit was sent?

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26.

9. Why cannot the natural man receive the things of the Spirit?

"But the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know because they are spiritually discerned." 1 Cor. 2: 14.

10. For what spiritual enlightenment should everyone pray?

"Open Thou mine eyes, that I may behold wondrous things out of Thy law." Ps. 119: 18.

11. For what spiritual gift did the Apostle Paul pray?

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him." Eph. 1: 17.

12. Upon what conditions is an understanding of divine things promised ?

"Yea, if thou cries after knowledge, and lifts up thy voice for understanding; if thou seeks her as silver, and searches for her as for hid treasures; then shall thou understand the fear of the Lord, and find the knowledge of God Prov. 2: 3-5.

13. What great blessing did Christ confer upon His disciples after His resurrection?

"Then opened He their understanding, that they might understand the Scriptures." Luke 24: 45.

14. What beings of a higher order than man desire to study the truths revealed in the gospel of Christ?

"Which things the angels desire to look into." 1 Peter 1: 12.

15. What is promised to him who wills to do God's will?

"If any man will [willeth to, R.V.] to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself!" John 7: 17.

16. How did Christ reprove those who, though familiar with the letter of the Scriptures, failed to understand them?

"Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God." Matt. 22: 29.

17. What are the Scriptures able to do for one who believes them?

"And that from a child thou has known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus!" 2 Tim. 3:15.

18. When asked by the rich young man the conditions of eternal life, to what did Jesus direct his attention?

"He said unto him, What is written in the law? how readest thou?" Luke 10: 26.

19. Whom did Jesus pronounce blessed?

"But He said, Yea rather, blessed are they that hear the Word of God, and keep it." Luke 11: 28.

20. What did Christ say concerning the Book of Daniel?

"When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (who reads, let him understand)." Matt. 24: 15.

21. What other book of the Bible is especially commended for our study?

"Blessed is he that reads, and they that hear the words of this prophecy [the Book of Revelation], and keep those things which are written therein: for the time is at hand." Rev. 1: 3.

"How Readest Thou?"

IT is one thing to read the Bible through, Another thing to read to learn and do. Some read it with design to learn to read, But to the subject pay but little heed. Some read it as their duty once a week, But no instruction from the Bible seek; While others read it with but little care, With no regard to how they read, nor where. Some read to bring themselves into repute, By showing others how they can dispute; While others read because their neighbors do, To see how long 'twill take to read it through. Some read it for the

wonders that are there-How David killed a lion and a bear; While others read it with uncommon care, Hoping to find some contradictions there. Some read as if it did not speak to them, But to the people at Jerusalem. One reads with father's specs upon his head, And sees the thing just as his father said. Some read to prove a pre-adopted creed, Hence understand but little that they read; For every passage in the Book they bend To make it suit that all-important end. Some people read, as I have often thought, To teach the Book instead of being taught; And some there are who read it out of spite. I fear there are but few who read it right. But read it prayerfully, and you will see, Although men contradict, God's words agree; For what the early Bible prophets wrote, We find that Christ and His apostles quote. So trust no creed that trembles to recall What has been penned by one and verified by all.

3. CHRIST IN ALL THE BIBLE

1. Of whom did Christ say the Scriptures testify?

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5: 39.

Note - 'Search the Old Testament Scriptures: for they are they that testify of Christ. To find Him in them is the true and legitimate end of their study. To be able to interpret them as He interpreted them is the best result of all Biblical learning.' -Dean Alford.

2. Of whom did Moses and the prophets write?

'Philip finds Nathanael, and says unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph.' John 1: 45.

Note-In her translation of the Old Testament Scriptures, Helen Spurrell expressed the following wish for all who should read her translation: "May very many exclaim, as the translator has often done when studying numerous passages in the original, I have found the Messiah!"

3. From whose words did Christ say the disciples ought to have learned of His death and resurrection?

"O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?" Luke 24: 25, 26.

4. How did Christ make it clear to them that the Scriptures testify of Him?

"And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Verse 27.

5. What did He say a little later to the eleven?

"These are the words which I spoke unto YOU, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me!" Verse 44.

6. Where in the Bible do we find the first prom Redeemer?

"And the Lord God said unto the serpent, . . . I will Put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise His heel!" Gen. 3: 14,15.

7. In what words was this promise renewed to Abraham?

"In thy seed shall all the nations of the earth be blessed!" Gen. 22:18. See also Gen. 26:4; 28:14.

8. To whom did this promised seed refer?

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16.

9. Whom did God promise to send with Israel to guide them into the promised land?

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared!" Ex. 23: 20.

10. Who was the Rock that went with them?

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed [went with, margin] them: and that Rock was Christ!" 1 Cor. 10: 4.

11. In what prophecy are Christ's life, suffering, and death touchingly foretold?

In the fifty-third chapter of Isaiah.

12. Where is the price of Christ's betrayal foretold?

"So they weighed for My price thirty pieces of silver." Zech. 11: 12. See Matt. 26: 15.

13. Where in the Psalms are Christ's dying words recorded?

"My God, My God, why hast Thou forsaken Me' Ps. 22: 1. See Matt. 27: 46. "Into Thy hand I commit My spirit." Ps. 31: 5. See Luke 23: 46.

14. How is Christ's resurrection foretold in the Psalms?

"I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee." Ps. 2: 7. See Acts 13: 33.

15. Where again in the Psalms is His resurrection foretold?

"For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption!" Ps. 16: 10. See Acts 2: 25-31.

16. In what words does Daniel foretell Christ's receiving His kingdom?

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7: 13, 14. See also Luke 1: 32, 33; 19: 11, 12; Rev. 11: 15.

17. How is Christ's second coming described in the Psalms?

"Let the floods clap their hands: let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity." Ps. 98: 8, 9. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50: 3-5.

18. What is Christ to one renewed after God's image?

"Christ is all, and in all!" Col. 3: 11.

TITLES OF CHRIST IN THE OLD TESTAMENT

Seed of the woman.	Gen. 3: 15.
Mine Angel.	Ex. 23: 23.
Star out of Jacob.	Num. 24:17.
Prophet.	Deut. 18: 15, 18.
Captain of the host of the Lord.	Joshua 5: 14.
A Friend closer than a brother.	Prov. 18: 24.
My Beloved.	Song of Solomon 2: 10.
Chiefest among ten thousand.	Song of Solomon 5: 10.
(One) altogether lovely.	Song of Solomon 5: 16.
The Mighty God.	Isa. 9: 6.
The Everlasting Father.	Isa. 9:6.
The Prince of Peace.	Isa. 9: 6.
The Lord our Righteousness.	Jer 23:5,6
The Son of God.	Dan. 3: 25.
The Son of man.	Dan. 7: 13.
Michael, . . . the Great Prince.	Dan 12:1
The Branch.	Zech. 6: 12, 13.
The Messenger of the covenant.	Mal 3:1
The Sun of Righteousness.	Mal 4:2

IN THE NEW TESTAMENT

The Word.	John 1:1.
The Lamb of God.	John 1: 29.
The Bread of life	John 6: 35.
The Light of the world.	John 8: 12.

The Door of the sheep.	John 10: 7.
The Good Shepherd.	John 10: 11.
The Resurrection and the Life.	John 11: 25.
The Way, the Truth, and the Life.	John 14: 6.
The True Vine.	John 15: 1.
That Rock	1 Cor. 10: 4.
The last Adam.	1 Cor. 15: 45.
The Chief Corner-stone.	Eph. 2: 20.
The Man Christ Jesus.	1 Tim. 2: 5.
A Great High Priest.	Heb. 4: 14.
The Author of our faith.	Heb 12:2
The Chief Shepherd.	1 Peter 5: 4.
An Advocate.	1 John 2: 1.
Michael the Archangel.	Jude 9.
The Lion of the tribe of Judah.	Rev. 5:5.
The Morning Star.	Rev. 22: 16.
King of kings, and Lord of lords.	Rev. 19:16.

Note Christ is referred to in the Bible with something like three hundred different titles and figures, of which the above are only examples. Why this is so is because He is all that these names and figures represent.

4. CREATION AND THE CREATOR

1. By whom were the heaven and the earth created?

"In the beginning God created the heaven and the earth!" Gen. 1: 1.

2. Through whom did God create all things?

"For by Him [the Son] were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Col. 1: 16. "All things were made by Him [through Him, R.V., margin]; and without Him was not anything made that was made." John 1: 3. See also Heb. 1: 1, 2.

3. What do the heavens declare?

"The heavens declare the glory of God; and the firmament showeth His handiwork." Ps. 19: 1.

4. What was God's object in making the earth?

"For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45: 18.

5. In whose image was man created?

"So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1: 27.

6. What home did God make for man in the beginning?

"And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food. . . . And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it!" Gen. 2: 8-15.

7. What may be perceived through the things that are made?

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse!" Rom. 1: 20.

8. Whose workmanship is the Christian?

"For we are His workmanship, created in Christ Jesus unto to good works, which God hath before ordained that we should walk in them." Eph. 2: 10.

9. What assurance is given concerning the unfailing power of the Creator?

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His under standing." Isa. 40: 28.

10. What encouraging statement follows concerning the supply of power to the faint?

"He giveth power to the faint; and to them that have no might He increaseth strength." Verse 29.

11. To whom are those who suffer exhorted to commit their souls?

"Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator." 1 Peter 4: 19, R.V.

12. What gave special force to the oath of an angel?

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Rev. 10: 5, 6.

13. What contrast is drawn in the Scriptures between the Creator and false gods?

"Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. . . . The portion of Jacob is not like them: for He is the former of all things; and Israel is the rod of His inheritance: The Lord of hosts is His name." Jer. 10: 11-16.

14. To whom is our worship justly due?

"O come, let us worship and bow down: let us kneel before the Lord our Maker." Ps. 95: 6.

15. In view of the curse upon this creation, what has God promised?

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65: 17. See Rev. 21: 1.

16. What is the true basis of the brotherhood of man?

"Have we not all one Father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers' Mal. 2: 10.

5. THE ORIGIN OF EVIL

1. With whom did sin originate?

"He that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John 3: 8.

Note-Without the Bible, the question of the origin of evil would remain unexplained.

2. From what time has the devil been a murderer?

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." John 8: 44.

3. What is the devil's relationship to lying?

"When he speaks a lie, he speaks of his own: for he is a liar, and the father of it." Same verse.

4. Was Satan created sinful?

"Thou was perfect in thy ways from the day that thou was created, till iniquity was found in thee." Eze. 28: 15.

Note-This, and the statement in John 8: 44, that he "abode not in the truth," show that Satan was once perfect, and in the truth. Peter speaks of "the angels that sinned" (2 Peter 2: 4) ; and Jude refers to "the angels which kept not their first estate" (Jude 6) ; both of which show that these angels were once in a state of sinlessness and innocence.

5. What further statement of Christ seems to lay the responsibility for the origin of sin upon Satan and his angels?

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41.

6. What led to Satan's sin, rebellion, and downfall?

"Thine heart was lifted up because of thy beauty, thou has corrupted thy wisdom by reason of thy brightness." Eze. 28: 17. "Thou has said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will be like the Most High." Isa. 14: 13, 14.

NOTE - In a word, pride and self-exaltation led to Satan's downfall, and for these there is no justification or adequate excuse. "Pride goes before destruction, and a haughty spirit before a fall Prov 16:18. Hence, while we may know of the origin, cause, character, and results of evil, no good or sufficient reason or excuse can be given for it. To excuse it is to justify it; and the moment it is justified it ceases to be sin. All sin is a manifestation of selfishness in some form, and its results are the opposite of those prompted by love. The experiment of sin will result finally in its utter abandonment and banishment forever, by all created intelligences, throughout the entire universe of God. Only those who foolishly and persistently cling to sin will be destroyed with it. The wicked will then "be as though they had not been" (Obadiah 16), and the righteous shall "shine as the brightness of the firmament," and "as the stars for ever and ever Dan. 12: 3. "Affliction shall not rise up the second time." Nahum 1:9.

7. In contrast with the pride and self-exaltation exhibited by Satan, what spirit did Christ manifest?

"Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross!" Phil. 2: 6-8.

8. After man had sinned, how did God show His love, and His willingness to forgive?

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

Note - Inasmuch as God, who is love, who delights in mercy, and who change not, offered pardon and granted a period of probation to man when he sinned, it is but reasonable to conclude that a like course was pursued toward the heavenly intelligences who first sinned, and that only those who persisted in sin, and

took their stand in open revolt and rebellion against God and the government of heaven, were finally cast out of heaven. Rev. 12: 7-9.

6. THE FALL AND REDEMPTION OF MAN

1. What is sin declared to be?

"Whosoever sins transgresses also the law: for sin is the transgression of the law!" 1 John 3: 4.

2. What precedes the manifestation of sin ?

"Then when Just hath conceived, it brings forth sin!" James

3. What is the final result or fruit of sin?

"And sin, when it is finished, brings forth death. Same verse. "The wages of sin is death!" Rom. 6: 23.

1. Upon how many of the human race did death pass as the result of Adam's transgression?

"By one man sin entered into the world and death by sin and so death passed upon all men for that all have sinned 5: 12. "In Adam all die." 1 Cor. 15.22.

5. How was the earth itself affected by Adam's sin ?

"Cursed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life. thorns also and thistles shall it bring forth to thee!" Gen. 3: 17-18.

6. What additional curse came as the result of the first sin?

"And the Lord said unto Cain, . . . And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tills the ground, it shall not henceforth yield unto thee her strength." Gen. 4: 9-12.

7. What terrible judgment came in consequence of continued sin and transgression against God?

"And the Lord said, I will destroy man whom I have created from the face of the earth. . . The end of all flesh is come before Me; for the earth is filled with violence." "And Noah was six hundred years old when the flood of waters was upon the earth. . . . The same day were all the fountains of the great deep broken up, and the windows of heaven were opened." Gen. 6: 7-13; 7: 6-11.

8. After the Flood, what came in consequence of further apostasy from God?

"And the Lord came down to see the city and the tower, which the children of men built. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let Us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city." Gen. 11: 5-8.

9. Into what condition has sin brought the entire creation?

"For we know that the whole creation groans and travails in pain together until now." Rom. 8: 22.

10. What explains God's apparent delay in dealing with Sin ?

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to towards us, not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9.

11. What is God's attitude toward the sinner?

"For I have no pleasure in the death of him that dies, says the Lord God: wherefore turn yourselves, and live ye." Eze. 18: 32.

12. Can man free himself from the dominion of sin?

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Jer. 13: 23.

13. What place has the will in determining whether man shall have life?

"And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst

come. And whosoever will, let him take the water of life freely!' Rev. 22: 17.

14. To what extent has Christ suffered for sinners?

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53: 5.

15. For what purpose was Christ manifested?

"And ye know that He was manifested to take away our sins; and in Him is no sin. . . . He that commits sin is of the devil; for the devil sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3: 5-8.

16. What was one direct purpose of the incarnation of Christ?

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Heb. 2: 14.

17. What triumphant chorus will mark the end of the reign of sin?

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sits upon the throne, and unto the Lamb for ever and ever!" Rev. 5: 13.

18. When and by what means will the effects of sin be removed?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the earth also and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up!" 2 Peter 3: 10.

19. How will the curse of the confusion of tongues be brought to an end?

"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." Zeph. 3: 9.

20. How thoroughly will the effects of sin be removed?

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 4. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it [the holy city] and His servants shall serve Him." Rev. 22: 3.

21. Will sin and its evil results ever appear again?

"What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up the second time." Nahum 1: 9. "There shall be no more death." "And there shall be no more curse." Rev. 21: 4; 22: 3.

NOTE-That sin exists none can deny. Why it was permitted has perplexed many minds. But He who can bring light out of darkness (2 Cor. 4: 6), make the wrath of man to praise Him (Ps. 76:10), and turn a curse into a blessing (Deut. 23: 5), can bring good out of evil, and turn mistakes and downfalls into stepping-stones to higher ground. Heaven will be happier for the sorrows of earth. "Sorrows remembered sweeten present joy," says Robert Pollok, in "The Course of Time," Book i. In the final outcome it will be seen that all things have worked together for good to them that love God. Rom. 8: 28. Cowper, despondent and about to drown himself, was carried the wrong way by his driver, and went home to write the inspiring hymn-

GOD moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,

He treasures up His bright designs,
And works His sovereign will.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings o'er your head.

judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain-William Cowper.

7. CHARACTER AND ATTRIBUTES OF GOD

1. In what one word is the character of God expressed?

"He that loves not knows not God; for God is love." 1 John 4: 8.

2. What are some of the attributes of God?

"The Lord is righteous in all His ways, and holy in all His works." Ps. 145: 17.

3. Does Christ possess these same attributes?

"By His knowledge shall My righteous Servant [Christ] justify many." Isa. 53: 11. "Neither wilt Thou suffer Thine Holy One to see corruption!" Acts 2: 27.

4. When proclaiming His name to Moses, how did the Lord define His character?

"And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34: 5-7.

5. What is said of the tender compassion of God?

"But Thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth." Ps. 86 : 15.

6. What is said of God's faithfulness in keeping His promises ?

"Know therefore that the Lord thy God, He is God, the faithful God, which keeps covenant and mercy with them that love Him and keep His commandments to a thousand generations." Deut. 7: 9.

7. What is said of the strength and wisdom of God?

"Behold, God is mighty, and despises not any, He is mighty in strength and wisdom." Job 36: 5.

8. What treasures are hid in Christ?

"In whom are hid all the treasures of wisdom and knowledge." Col. 2: 3.

9. In what language is the justice of God described?

"He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." Deut. 32: 4.

10. In what words is His impartiality proclaimed?

"For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regards not persons, nor takes reward." Deut. 10: 17. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that fears Him, and works righteousness, is accepted with Him." Acts 10: 34, 35.

11. To how many is the Lord good?

"The Lord is good to all: and His tender mercies are over all His works." Ps. 145: 9.

12. Why did Christ tell us to love our enemies?

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust." Matt. 5: 44, 45.

13. How perfect does Christ tell His followers to be?

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Verse 48.

8. THE LOVE OF GOD

1. What is God declared to be?

"God is love." 1 John 4: 16.

2. How great is God's love for the world?

"For God so loved the world that He gave His only begotten Son that whosoever believes Him should not perish, but have everlasting life." John 3: 16.

3. In what act especially has God's love been manifest?

"In this was manifested the love of God toward us because that God sent His only begotten Son into the world, that we might live through Him!" 1 John 4: 9.

4. In what does God delight?

"Who is a God like unto Thee, that pardons iniquity, passes by the transgression of the remnant of His heritage? He retains not His anger for ever, because He delights in mercy." Micah 7: 18.

5. How are His mercies continually manifested?

"It is of the Lord's mercies that we are not consumed, it because His compassions fail not. They are new every morning: great is Thy faithfulness!" Lam. 3: 22, 23.

6. Upon how many does God bestow His blessings?

"He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust. - Matt . 5: 45.

7. What did Jesus say of the one who loves Him?

"He that loves Me shall be loved of My Father, and I will love him, and will manifest Myself to him." John 14: 21.

8. Into what relationship to God does His love bring us?

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3: 1.

9. How may we know that we are the sons of God?

"For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 14-16.

10. How is the love of God supplied to the believer?

"And hope makes not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us!" Rom. 5: 5.

11. In view of God's great love to us, what ought we to do?

"Beloved, if God so loved us, we ought also to love one another." 1 John 4: 11.

12. With what measure of love should we serve others?

"Hereby perceive we the love of God, because He laid down His life for us: and *we ought to lay down our lives for the brethren." 1 John 3: 16.

13. What exhortation is based upon Christ's love for us?

"And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor." Eph. 5: 2.

14. Upon what ground does God's work for sinners rest?

"But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in

sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2: 4-6. See Titus 3: 5, 6.

15. In what other way is God's love sometimes shown?

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12: 6.

16. In view of God's great love, what may we confidently expect?

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8: 32.

17. What is God's love able to do for His children?

"Nevertheless the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee." Deut. 23: 5.

18. When men appreciate God's love, what will they do?

"How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings." Ps. 36: 7.

19. How enduring is God's love for us?

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31: 3.

20. Can anything separate the true child of God from the love of God?

"For I am persuaded, that neither death, nor life, nor angels, nor principalities nor powers, nor things present, nor things to come nor height nor depth nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39.

21. Unto whom will the saints forever ascribe praise?

"Unto Him that loved, us, and washed us from our sins in His own blood. . . . to Him be glory and dominion for ever and ever." Rev. 1: 5, 6.

9. PROPHECIES RELATING TO CHRIST

1. Whom did Moses say the Lord would raise up?

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Deut. 18: 15. See also verse 18.

2. What use of this prophecy by the Apostle Peter shows that it referred to Christ?

"For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me. . . . Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Acts 3: 22-24.

3. In what language did Isaiah foretell Christ's birth?

"Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isa. 7: 14.

4. In what event was this prophecy fulfilled?

"Now all this was done [the birth of Jesus of the Virgin Mary], that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us." Matt. 1: 22, 23.

5. Where was the Messiah to be born?

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel." Micah 5: 2.

6. When was Jesus born?

"Jesus was born in Bethlehem of Judea in the days of Herod the king." Matt. 2: 1.

7. Under what striking emblem was He prophesied of by Balaam?

"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Num. 24: 17.

8. In what scripture does Christ apply the same emblem to Himself ?

"I am the root and the offspring of David, and the bright and morning star." Rev. 22: 16. See also 2 Peter 1: 19; Rev. 2: 28.

9. What prophecy was fulfilled in the slaughter of the children of Bethlehem?

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Matt. 2: 16-18.

10. How was Christ's first advent to be heralded?

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40: 3.

11. By whom was this fulfilled?

"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? . . . He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1: 19-23.

12. How was Christ to be received by His own people?

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not." Isa. 53 : 3.

13. How is the fulfilment of this prophecy recorded?

"He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." John 1: 10, 11.

14. What was predicted of Christ's preaching?

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61: 1.

15. What application did Jesus make of this prophecy?

"And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. . . . And He began to say unto them, This day is this scripture fulfilled in your ears." Luke 4: 16-21. See Luke 7: 19-22.

16. How, according to prophecy, was Christ to conduct Himself when on trial?

"He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth!" Isa. 53: 7.

17. When accused by His enemies before Pilate, how did Christ treat these accusations?

"Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee? And He answered him to never a word; insomuch that the governor marvelled greatly." Matt. 27: 13, 14.

18. What prophecy foretold of the disposal of Christ's garments at the crucifixion?

"They part My garments among them, and cast lots upon My vesture." Ps. 22: 18.

19. What record answers to this prophecy?

"And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots." Matt. 27: 35.

20. What was foretold of His treatment while on the cross?

"They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." Ps. 69: 21.

21. What was offered Christ at His crucifixion?

"They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink." Matt. 27: 34. See also John 19: 28-30, and page 127 of this volume.

22. With whom did the prophet Isaiah say Christ would make His grave?

"And He made His grave with the wicked, and with the rich in His death." Isa. 53: 9.

23. With whom was Christ crucified?

"Then were there two thieves crucified with Him, one on the right hand, and another on the left." Matt. 27: 38.

24. Who took charge of Christ's body after it was taken down from the cross?

"A rich man of Arimathea, named Joseph. . . . went to Pilate, and begged the body of Jesus. . . . He wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock." Verses 57-60.

25. What experience in the life of a noted prophet indicated the length of Christ's stay in the grave?

"But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there

shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 39, 40.

26. What prophecy foretold Christ's triumph over death?

"For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." Ps. 16: 10. See Acts 2: 24-27.

The Successive Prophecies of Christ

Supposing one single man to have left a book of predictions concerning Jesus Christ as to the time and manner of His coming, and supposing Him to have come agreeably to these predictions, the argument would be of almost infinite force; yet here the evidence is stronger beyond all comparison; a succession of men for the space of four thousand years follow one another, without interruption or variation, in foretelling the same great event. A whole people are the harbingers of the Messiah, and such a people as subsisted four thousand years to testify in a general body their assured hope and expectation, from which no severity of threats or persecutions could oblige them to depart. This is a case which challengeth in a far more transcendent degree our assent and wonder. -Pascal.

10. CHRIST THE WAY OF LIFE

I. What does Jesus declare Himself to be?

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me!" John 14: 6.

2. In what condition are all men?

"But the Scripture hath concluded all under sin." Gal. 3: 22. "For all have sinned, and come short of the glory of God." Rom. 3: 23.

3. What are the wages of sin?

"The wages of sin is death." Rom. 6: 23.

4. How many are affected by Adam's transgression ?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men." Rom. 5: 12.

5. What is the gift of God?

"The gift of God is eternal life!" Rom. 6: 23.

6. How many may receive this gift?

"And the Spirit and the bride say, Come. And let him that athirst come. And him that heareth say, Come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

7. In whom is the gift?

"This is the record, that God hath given to us eternal life and this life is in His Son." 1 John 5: 11.

8. In receiving the Son what do we have in Him?

"He that hath the Son hath life." Verse 12.

9. What loss do those sustain who do not accept Him?

"And he that hath not the Son of God hath not life." Verse 12.

10. In what other way is this same truth stated?

"He that believes 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.

11. After one truly receives Christ, whose life will be manifested in him?

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in, me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2: 20.

12. In what condition are all before they are quickened with Christ?

"God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." Eph. 2: 4, 5.

13. What is this change from death to life called?

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." 1 Peter 1: 23.

14. When man first transgressed, what was done to prevent him from living for ever in sin?

"And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. . . . So He drove out the man; and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3: 22-24.

15. What is declared to be one purpose of Christ's death?

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Heb. 2: 14.

16. Through whom will Abraham receive the promise of the future inheritance?

"The Lord appeared unto Abram, and said, Unto thy seed will I give this land." Gen. 12: 7.

17. How many were embraced in God's promises to Abraham?

"And in thy seed shall all the kindreds of the earth be blessed!" Acts 3: 25.

18. To whom does the "seed" in these promises refer?

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16.

19. What would make the death of Christ in vain?

"If righteousness come by the law, then Christ is dead in vain." Gal. 2: 21.

20. Why have all been reckoned under sin?

"But the Scripture bath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3: 22.

21. How then do all become children of God?

"For ye are all the children of God by faith in Christ Jesus!" Verse 26.

22. With whom are the children of God joint heirs?

"If children, then heirs; heirs of God and joint heirs with Christ." Rom. 8: 17.

11. SALVATION ONLY THROUGH CHRIST

1. For what purpose did Christ come into the world?

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15.

2. Why was He to be named Jesus?

"Thou shalt call His name JESUS: for He shall save His people from their sins." Matt. 1:21.

3. Is there salvation through any other?

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

4. Through whom are we reconciled to God?

"All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." 2 Cor. 5: 18, 19.

5. What has Christ been made for us, and for what purpose?

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him!" Verse 21.

6. How dependent are we upon Christ for salvation?

"I am the vine, ye are the branches: . . . without Me ye can do nothing." John 15: 5.

7. What three essentials for a Saviour are found in Christ?

Deity. "But unto the Son He saith, Thy throne, O God, is for ever and ever." Heb. 1: 8.

Humanity. "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law!" Gal. 4: 4.

Sinlessness. "Who did no sin, neither was guile found in His mouth." 1 Peter 2: 22.

8. How did Christ show from the Scriptures that the promised Saviour of the world must be both human and divine?

"While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is He? They say unto Him, The son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his son?" Matt. 22: 41-45.

NOTE -This important truth concerning the union of the human and divine in Christ, has been well expressed in these words: "Divinity needed humanity that humanity might afford a channel of communication between God and man. Man needs a power out of and above himself to restore him to the likeness of God. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ."

9. What two facts testify to the union of divinity and humanity in Christ?

"Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead!" Rom. 1:3,4.

10. How complete was Christ's victory over death?

"I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death!" Rev. 1:17,18. See Acts 2:24.

11. How complete is the salvation obtained in Christ?

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth

to make intercession for them." Heb. 7: 25.

12. What should we say for such a Saviour?

"Thanks be unto God for His unspeakable gift." 2 Cor. 9: 15.

12. FAITH

1. What is faith declared to be?

"Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1.

2. How necessary is faith?

"Without faith it is impossible to please Him." Verse 6.

3. Is mere assent to divine truth sufficient?

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble!" James 2: 19.

4. What is required besides a belief in the existence of God?

"For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11: 6, last part.

5. From whom does faith come?

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2: 8.

6. Why did God raise Christ from the dead?

"Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God." 1 Peter 1: 21.

7. What is Christ's relation to this faith?

"Looking unto Jesus the author and finisher of our faith." Heb. 12: 2.

8. What is the basis of faith?

"So then faith cometh by hearing, and hearing by the Word of God." Rom. 10: 17.

9. What relation does faith bear to knowledge?

"Through faith we understand that the worlds were frame by the word of God!" Heb. 11: 3.

10. By what principle is genuine faith actuated?

"In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5: 6.

11. Of what is faith a fruit?

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." Verse 22.

12. What in the early church showed living faith?

"Remembering without ceasing your work of faith, and labour of love." 1 Thess. 1:3.

13. What is necessary in order that the preaching of the gospel may be profitable?

"For unto us was the gospel preached, as well as unto them but the Word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2.

14. How does Abraham's experience show that obedience and faith are inseparable?

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went!" Heb. 11:8.

15. With what, therefore, is the faith of Jesus joined?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus!" Rev. 14:12.

16. In what other statement is the same truth emphasized?

"But wilt thou know, O vain man, that faith without works is dead?" James 2: 20.

17. How is faith brought to perfection?

"Seest thou how faith wrought with his works, and by works was faith made perfect?" Verse 22.

18. What is the result of faith's being put to the test?

"The trying of your faith worketh patience." James 1: 3.

19. What relationship to God is established by faith?

"For ye are all the children of God by faith in Christ Jesus." Gal. 3: 26.

20. How do the children of God walk?

"For we walk by faith, not by sight." 2 Cor. 5: 7.

21. Upon what condition may one expect answers to prayer?

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." James 1:6.

22. To what parts of the ancient armour is faith compared?

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6 : 16. "Putting on the breastplate of faith and love!" 1 Thess. 5: 8.

23. What chapter in the Bible is devoted to faith?

The eleventh chapter of Hebrews. In verses 33-38 are summarized the victories of the heroes of faith.

24. What gives victory in our conflicts with the world?

"This is the victory that overcometh the world, even our faith." 1 John 5: 4.

25. What is the ultimate purpose of faith?

"Receiving the end of your faith, even the salvation of your soul.,;" 1 Peter 1: 9.

13. REPENTANCE

1. Who are called to repentance?

"I came not to call the righteous, but sinners to repentance." Luke 5: 32.

2. What accompanies repentance?

"And that repentance and remission of sins should be preached in His name among all nations." Luke 24: 47.

3. By what means is sin made known?

"By the law is the knowledge of sin." Rom. 3: 20.

4. How many are sinners?

"We have before proved both Jews and Gentiles, that they are all under sin." Verse 9.

5. What do transgressors bring upon themselves?

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." Eph. 5: 6.

6. Who awakens the soul to a sense of its sinful condition?

"When He [the Comforter] is come, He will reprove [convince, margin] the world of sin." John 16: 8.

7. What are fitting inquiries for those convicted of sin?

"Men and brethren, what shall we do?" "Sirs, what must I do to be saved?" Acts 2: 37; 16: 30.

8. What replies does Inspiration return to these inquiries?

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." "Believe on the Lord Jesus Christ, and thou shall be saved." Acts 2: 38; 16: 31.

9. What will the truly repentant sinner be constrained to do ?

"I will declare mine iniquity; I will be sorry for my sin!" Ps. 38: 18.

10. What is the result of godly sorrow?

"For godly sorrow worketh repentance to salvation." 2 Cor. 7: 10.

11. What does the sorrow of the world do?

"The sorrow of the world worketh death." Same verse.

12. How does godly sorrow for sin manifest itself?

"For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." Verse 11.

13. What did John the Baptist say to the Pharisees and Sadducees when he saw them come to his baptism?

"O generation of vipers, who hath warned you to flee from the wrath to come?" Matt. 3: 7.

14. What did he tell them to do?

"Bring forth therefore fruits meet for repentance!" Verse 8.

NOTE – "There can be no repentance without reformation. Repentance is a change of mind; reformation is a corresponding change of life."-Dr. Raleigh.

15. When God sent the Ninevites a warning message, how did they show their repentance, and what

was the result?

"And God saw their works, that they turned from their evil way; and God repented of the evil that He had said that He would do unto them; and He did it not." Jonah 3: 10.

16. What leads sinners to repentance?

"Or despises thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2: 4.

14. CONFESSION AND FORGIVENESS

1. What instruction is given concerning confession of sin?

"Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; then they shall confess their sin which they have done." Num. 5: 6, 7.

2. How futile is it to attempt to hide sin from God?

"But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." Num. 32:23. "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance." Ps. 90:8. "All things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4: 13.

3. What promise is made to those who confess their sins?

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

4. What different results attend the covering and the confessing of sins?

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

5. How definite should we be in confessing our sins?

"And it shall be, when he shall be guilty in one of these things, that he shall confess that he bath sinned in that thing." Lev. 5:5.

NOTE-"True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."-"Steps to Christ," page 43.

6. How fully did Israel once acknowledge their wrong doing ?

"And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king." 1 Sam. 12: 19.

7. When David confessed his sin, what did he say God did?

"I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Ps. 32: 5.

8. Upon what did he rest his hope for forgiveness?

"Have mercy upon me, O God, according to Thy loving kindness: according unto the multitude of Thy tender mercies blot out my transgressions. Ps. 51: 1.

9. What is God ready to do for all who seek forgiveness?

"For Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee." Ps. 86: 5.

10. What is the measure of the greatness of God's mercy?

"For as the heaven is high above the earth, so great is His mercy toward them that fear Him." Ps. 103: 11.

11. How fully does the Lord pardon when one repents?

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55: 7.

12. What reason is given for God's readiness to forgive sin?

"Who is a God like unto Thee, that pardons iniquity, and passes by the transgression of the remnant of His heritage? He retains not His anger for ever, because He delights in mercy." Micah 7: 18. See Ps. 78: 38.

13. Why does God manifest such mercy and long-suffering toward men?

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9.

14. What prayer did Moses offer in behalf of Israel?

"Pardon, I beseech Thee, the iniquity of this people according unto the greatness of Thy mercy, and as Thou has forgiven this people, from Egypt even until now." Num. 14: 19.

15. What reply did the Lord immediately make?

"And the Lord said, I have pardoned according to thy word." Verse 20.

16. When the prodigal son, in the parable, repented and turned toward home, what did his father do?

"When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Luke 15: 20.

17. How did the father show his joy at his son's return?

"The father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." Verses 22-24.

18. What is felt in heaven when a sinner repents?

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repents." Verse 10.

19. What did Hezekiah say God had done with his sins?

"Behold, for peace I had great bitterness: but Thou has in love to my soul delivered it from the pit of corruption: for Thou has cast all my sins behind Thy back." Isa. 38: 17.

20. How completely does God wish to separate sin from us?

"Thou wilt cast-all-their sins into the depths of the sea!" Micah 7: 19. "As far as the east is from the west, so far hath He removed our transgressions from us!" Ps. 103: 12.

21. How did the people respond to the preaching of John?

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins!" Matt. 3: 5, 6.

22. How did some of the believers at Ephesus testify to the sincerity of the confession of their sins?

"And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver!" Acts 19: 18, 19.

23. Through whom are repentance and forgiveness granted?

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5: 30,31.

24. What is the only unpardonable sin?

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaks a word against the Son of man, it shall be forgiven him: but whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12: 31, 32.

NOTE-As the Holy Spirit is the agent that convicts of sin and brings the offer of pardon through the Word, the denial of the Spirit's work is the refusal of pardon. In other words, the only unpardonable sin is the sin which refuses to be pardoned.

25. Upon what basis has Christ taught us to ask forgiveness?

"And forgive us our debts, as we forgive our debtors." Matt. 6: 12.

26. What spirit must those cherish whom God forgives?

"For if you forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Verses 14, 15.

27. What exhortation is based on the fact that God has forgiven us?

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you!" Eph. 4: 32.

28. In what condition is one whose sins are forgiven?

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputes not iniquity, and in whose spirit there is no guile!" Ps. 32: 1, 2.

THERE's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in His justice
Which is more than liberty.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood.

For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

if our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.
Frederick W. Faber.

15. CONVERSION OR THE NEW BIRTH

1. How did Jesus emphasize the necessity of conversion?

"Verily I say unto you, Except you be converted, and become as little children, you shall not enter into the kingdom of heaven!" Matt. 18: 3.

2. In what other statement did He teach the same truth?

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3: 3.

3. How did He further explain the new birth?

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God!" Verse 5.

4. With what comparison did He illustrate the subject?

"The wind blows where it lists, and thou hears the sound thereof, but cannot not tell whence it comes, and whither it goes: so is everyone that is born of the Spirit!" Verse 8.

5. What change is wrought in conversion, or the new birth?

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)." Eph. 2:5.

6. What is one evidence of this change from death to life?

"We know that we have passed from death unto life, because we love the brethren. He that loves not his brother abides in death!" 1 John 3: 14.

7. From what is a converted sinner saved?

"Let him know, that he which converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins!" James 5: 20. See Acts 26: 14-18.

8. To whom are sinners brought by conversion?

"Create in me a clean heart, O God; and renew a right spirit within me. . . . Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Ps. 51: 10-13.

9. In what words to Peter did Jesus indicate the kind of service a converted person should render to his brethren?

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22: 31, 32.

10. What other experience is associated with conversion?

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Matt. 13: 15.

11. What gracious promise does God make to His people?

"I will heal their backsliding, I will love them freely: for Mine anger is turned away from him." Hosea 14: 4.

12. By what means is this healing accomplished?

"He [Christ] was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53: 5.

13. What takes place when one is converted to Christ?

"Wherefore if any man is in Christ, there is a new creation: the old things are passed away; behold, they are

become new." 2 Cor. 5: 17, R.V., margin. See Acts 9: 1-22; 22: 1-21; 26: 1-23.

14. What is the value of merely outward forms?

"For in Christ Jesus neither circumcision avails anything, nor un-circumcision, but a new creature." Gal. 6:15.

15. Through what was the original creation wrought?

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Ps. 33:6.

16. Through what instrumentality is conversion wrought?

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which lives and abides for ever!" 1 Peter 1: 23.

17. What change is wrought by beholding Jesus?

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord!" 2 Cor. 3: 18.

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

18. What are the evidences that one has been born of God?

"If you know that He is righteous, you know that everyone that does righteousness is born of Him."
"Beloved, let us love one another: for love is of God; and everyone that loves is born of God, and knows God." 1 John 2: 29; 4: 7.

19. What is true of everyone who believes in Jesus?

"Whosoever believes that Jesus is the Christ is born of God." 1 John 5: 1.

20. What do those born of God not do?

"We know that whosoever is born of God sins not; but he that is begotten of God keeps himself, and that wicked one touches him not." Verse 18.

21. What indwelling Power keeps such from sinning?

"Whosoever is born of God does not commit sin; for His seed remains in him: and he cannot sin, because he is born of God." 1 John 3: 9. See 1 John 5: 4; Gen. 1 39: 9.

22. What will be the experience of those born of the Spirit ?

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." ROM. 8: 1.

16. BAPTISM

1. What ordinance is closely associated with believing the gospel ?

"And He said unto them, Go you into all the world, and preach the gospel to every creature. He that believes and is baptized shall be saved; but he that believes not shall be damned." Mark 16: 15, 16.

2. What did the Apostle Peter associate with baptism in his instruction on the day of Pentecost?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38.

3. In reply to his inquiry concerning salvation, what was the Philippian gaoler told to do?

"And they said, Believe on the Lord Jesus Christ, and thou shall be saved, and thy house." Acts 16: 31.

4. What followed immediately after the gaoler and his family had accepted Christ as their Saviour?

"And he took them [Paul and Silas] the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." Verse 33.

5. In connection with Christian baptism, what is washed away?

"And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16. See Titus 3: 5; 1 Peter 3: 21.

6. By what means are sins washed away?

"Unto Him that loved us, and washed us from our sins in His own blood!" Rev. 1: 5.

7. Into whose name are believers to be baptized?

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost!" Matt. 28: 19, R.V.

8. When believers are baptized into Christ, whom do they put on?

"For as many of you as have been baptized into Christ have put on Christ!" Gal. 3: 27.

9. Into what experience are those baptized who are baptized into Christ?

"Know you not, that so many of us as were baptized into Jesus Christ were baptized into His death?" Rom. 6: 3.

Note -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.

10. How is such a baptism described?

"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life!" Verse 4.

11. How fully are we thus united with Christ in His experience of death and resurrection?

"For if we have been planted, together in the likeness of His death, we shall be also in the likeness of His resurrection!" Verse 5.

12. What will follow this union with Christ in His death and resurrection?

"Now if we be dead with Christ, we believe that we shall also live with Him." Verse 8.

13. In what working of God is faith to be exercised in connection with baptism?

"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Col. 2: 12.

14. At the beginning of His ministry, what example did Jesus set for the benefit of His followers?

"Then comes Jesus from Galilee to Jordan unto John, to be baptized of him." Matt. 3: 13.

15. What remarkable experience attended the baptism of Jesus?

"And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Verses 16,17.

16. What promise is made to those who repent and are baptized ?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

17. What question did the eunuch ask after Philip had preached Jesus unto him?

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what does hinder me to be baptized?" Acts 8: 36.

18. In order to baptize the eunuch, where did Philip take him?

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." Verse 38.

19. How did the people of Samaria publicly testify to their faith in the preaching of Philip?

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women!" Verse 12.

20. What instruction did the Apostle Peter give concerning the Gentiles who had believed?

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10: 47, 48.

21. How perfect is the unity into which believers are brought by being baptized into Christ?

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor 12: 12,13.

22. After being united with Christ in the likeness of His death and resurrection, what should the believer do?

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3: 1.

LORD, in humble, sweet submission,
Flere we meet to follow Thee,
Trusting in Thy great salvation,
Which alone can make us free.

Naught have we to claim as merit;
All the duties we can do
Can no crown of life inherit;
All the praise to Thee is due.

Yet we come in Christian duty,
Down beneath the wave we go;
O the bliss! the heavenly beauty!
Christ the Lord was buried so.
-Robert T. Daniel.

17. RECONCILED TO GOD

1. What message of entreaty has God sent to us through His appointed messengers?

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5: 20.

2. Through whom is this reconciliation made?

"All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." Verse 18.

3. What was required in order to effect this reconciliation?

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5: 10.

4. What basis for reconciliation was made by Christ's death?

"Having made peace through the blood of His cross, by Him to reconcile all things unto Himself." Col. 1:20.

5. Through whom is the reconciliation received?

"We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement [reconciliation, margin]." Rom. 5:11.

6. BY what union does Christ reconcile both Jew and Gen. tile to God through the cross?

"And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. 2:16.

7. In what prophecy was the work of reconciliation foretold?

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity." Dan. 9:24.

8. In thus reconciling the world unto Himself, what attitude did God take toward men?

"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." 2 Cor. 5:19.

9. What rendered it possible for God to treat sinners thus?

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53: 6.

10. What was Christ made, to release men from sin?

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5: 21.

11. How was He treated?

"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53: 5.

12. What did John declare concerning Him?

"Behold the Lamb of God, which takes away [bears, margin] the sin of the world." John 1: 29.

13. To what place did Christ carry these sins?

"Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes you were healed." 1 Peter 2: 24.

14. What is the great purpose of Christ in His work of reconciliation?

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouable in His sight." Col. 1: 21, 22.

"I will arise and go to my father." Luke 15: 18.

18. ACCEPTANCE WITH GOD

1. In whom has God made us accepted?

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings . . . in Christ: according as He hath chosen us in Him . . . to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Eph. 1: 3-6.

2. What great gift comes with our acceptance of Christ?

"And this is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John 6: 40. See also John 17: 2.

3. What is the first and primary evidence of our acceptance with God?

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son. . . . And this is the record, that God hath given to us eternal life, and this life is in His Son." 1 John 5: 9-11.

NOTE - The primary basis of all faith and acceptance is the Word of God-that which God Himself has said. To receive and believe this is the first essential to salvation-the first evidence of acceptance.

4. Why did John write his testimony concerning God's love and purpose in giving Christ?

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God!" Verse 13. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20: 31.

5. What witness does the true believer in Christ have that he is accepted of God?

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." 1 John 5: 10.

Note - Faith and feeling should not be confounded. Faith is ours to exercise in the Word of God, regardless of our feelings, and often in opposition even to our feelings. Many fail to accept the pardon and assurance of the acceptance of Heaven, because they do not take God at His word, but instead turn their attention to their changeable moods and feelings. Faith always precedes the joyful feelings which naturally result from the assurance of forgiveness and acceptance. This order is never reversed.

6. How only do any become children of God?

"Ye are all the children of God by faith in Christ Jesus." Gal. 3: 26.

7. What is the foundation of faith?

"Faith cometh by hearing, and hearing by the Word of God." Rom. 10: 17.

8. What assurance has the believer of his union with God?

"Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." 1 John 4: 13.

9. What three definite witnesses of acceptance are mentioned by John?

"There are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." 1 John 5: 8.

10. How does the Spirit witness to our acceptance with God?

"Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Gal. 4 : 6. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16.

11. Of what is Christian baptism an evidence?

"As many of you as have been baptized into Christ have put on Christ." Gal. 3: 27.

NOTE - In baptism, the water and the Spirit both bear witness to God's acceptance. He who 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.

12. To what does the blood of Christ witness?

"These things write we unto you, that your joy may be full. . . . If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin." 1 John 1:4-7. "In whom we have redemption through His blood, the forgiveness of sins!" Eph. 1: 7. See also Rev. 1:5,6.

13. When may we find acceptance with God through Christ?

"I have heard thee in a time accepted, and in the day Of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6: 2.

14. To whom, therefore, should we ascribe glory and honor?

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever Amen!" Rev. 1: 5, 6.

15. What is another evidence of divine acceptance?

"You know that we have passed from death unto life, because we love the brethren." 1 John 3: 14.

16. What blessed assurance is given all believers in Christ?

"And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 7.

ARISE my soul, arise,
Shake off thy guilty fears;
The bleeding Sacrifice
In my behalf appears;
Before the throne my Saviour stands,
My name is written on His hands.

Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly speak for me.
Forgive him, oh, forgive! they cry,
Nor let the contrite sinner die!
---Charles Wesley.

19. JUSTIFICATION BY FAITH

1. What is the ground of justification on God's part?

"That being justified by His grace, we should be made heirs according to the hope of eternal life." Titus 3: 7.

2. What is the means through which this justifying grace is made available to the sinner?

"Much more then, being now justified by His [Christ's] blood, we shall be saved from wrath through Him!" Rom. 5: 9.

3. How is justification laid hold upon?

"Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3: 28.

4. What is the only way sinners may be justified, or made righteous?

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the, works of the law: for by the works of the law shall no flesh be justified." Gal. 2: 16.

5. What concrete example makes clear the meaning of this doctrine?

"And He brought him [Abraham] forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness." Gen. 15: 5, 6.

6. How is the righteousness thus obtained described?

"And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3: 9.

7. Upon what basis is justification granted?

"And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification." Rom. 5: 16.

8. Upon what basis does the reward come to one who works?

"Now to him that worketh is the reward not reckoned of grace, but of debt." Rom. 4: 4.

9. Upon what condition is faith reckoned for righteousness?

"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Verse 5.

10. How does grace, as the ground of justification, exclude righteousness by works?

"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Rom. 11: 6.

11. In what way are both Jews and Gentiles to be justified?

"Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." Rom. 3: 29, 30.

12. What statement testifies to Abraham's faith in God ?

"He staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform." Rom. 4: 20, 21.

13. What did this bring to him?

"And therefore it was imputed to him for righteousness." Verse 22.

14. How may we receive this same imputed righteousness?

"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." Verses 23, 24.

15. Why must justifying faith lay hold upon both the death and the resurrection of Christ?

"Who was delivered for our offences, and was raised again for our justification." Verse 25. See 1 Cor. 15: 17.

16. What is inseparable from the experience of justification by faith?

"Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 38, 39.

17. How has Christ made it possible for righteousness to be imputed to the believer?

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5: 19.

18. What prophetic declaration foretold this truth?

"In the Lord shall all the seed of Israel be justified, and shall glory." Isa. 45: 25.

19. What other prediction asserts the same great truth?

"By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities." Isa. 53: 11.

20. What does the imputed righteousness of Christ enable God to do, and still be just?

"To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believes in Jesus." Rom. 3: 26.

21. By what name is Christ appropriately called?

"Behold, the days come, says the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23: 5, 6.

22. What blessed experience follows upon the acceptance of Christ as our righteousness?

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1.

23. What does Christ thus become to the believer?

"For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Eph. 2: 14.

24. On what basis is there no possibility of justification for the sinner?

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin!" Rom. 3: 20.

25. How does the death of Christ bear testimony to this?

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Gal. 2: 21.

26. What is proved by any attempt to be justified by the law?

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5: 4.

27. Why did Israel fail to attain unto righteousness?

"But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone!" Rom. 9: 31, 32.

28. What is revealed by the law?

"By the law is the knowledge of sin." Rom. 3: 20.

29. What bears witness to the genuineness of the righteousness obtained by faith, apart from the deeds of the law?

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Verse 21.

30. Does faith set aside the law of God?

"Do we then make void the law through faith? God forbid: yea, we establish the law." Verse 31.

31. What scripture shows that the righteousness which is received by grace through faith must not be made an excuse for continuing in sin?

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. 6: 1, 2.

32. Does faith exclude works?

"But wilt thou know, O vain man, that faith without works is dead?" James 2: 20.,

33. What is the evidence of genuine, living faith?

"Show me thy faith without thy works, and I will show thee my faith by my works." Verse 18.

34. What, then, are the visible proofs of genuine justification by faith?

"Ye see then how that by works a man is justified, and not by faith only." Verse 24. See also verse 22.

35. What great exchange has been wrought for us in Christ?

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5: 21.

Note - Said Luther: "Learn to know Christ and Him crucified. Learn to sing unto Him a new song---to despair of yourself, and to say to Him: Thou' Lord Jesus Christ art my righteousness, and I am Thy sin. Thou hast taken what was mine, and hast given me what was Thine; what Thou wast not Thou didst become, in order that I might become what I was not."-D'Aubigne's "History of the Reformation," book 2, chapter 8.

Look upon Jesus, sinless is He;
Father, impute His life unto me.
My life of scarlet, my sin and woe,
Cover with His life whiter than snow.

Deep are the wounds transgression has made:
Red are the stains; my soul is afraid.
Oh, to be covered, Jesus, with Thee,
Safe from the law that now judgeth me

Longing the joy of pardon to know;
Jesus holds out a robe white as snow:
Lord, I accept it! leaving my own,
Gladly I wear Thy pure life alone."

Reconciled by His death for my sin,
justified by His life pure and clean,
sanctified by obeying His Word,
Glorified when returneth my Lord.
-F. E. Belden.

20. RIGHTEOUSNESS AND LIFE

1. What is assured to the believer in Christ?

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

2. What is revealed in the gospel?

"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom.1:17.

3. What has Christ brought to light through the gospel?

"To hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1: 10.

4. How closely are righteousness and life thus united?

"In the way of righteousness is life; and in the pathway thereof there is no death!" Prov. 12: 28.

5. What does he find who follows after righteousness?

"He that follows after righteousness and mercy finds life, righteousness, and honor." Prov. 21: 21.

6. Through what does grace reign unto eternal life?

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5: 21.

7. What is the very life of the Spirit?

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Rom. 8: 10.

8. What are the commandments of God declared to be?

"All Thy commandments are righteousness." Ps. 119: 172.

9. What did Jesus declare God's commandments to be?

"And I know that His commandment is life everlasting. John 12: 50.

NOTE - Life and righteousness are thus shown to be inseparable.

10. What does the prophet Jeremiah declare Christ to be?

"And this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23: 6.

11. What does Christ declare Himself to be?

"I am the way, the truth, and the life!" John 14: 6.

12. How is righteousness received?

"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Rom. 5: 17.

13. How is eternal life bestowed?

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

14. What did Moses set forth as the basis of righteousness?

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." Deut. 6: 25.

15. What did Christ indicate as essential to eternal life?

"And He said unto him, Why callest thou Me good? there is none good but one, that is, God: but if thou

wilt enter into life, keep the commandments." Matt. 19: 17.

NOTE - 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.

21. BIBLE SANCTIFICATION

1. What inspired Prayer sets the standard of Christian experience?

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23.

2. How necessary is the experience of sanctification?

"Follow after peace with all men, and the sanctification without which no man shall see the Lord." Heb. 12 : 14, R.V.

3. What encouragement is held out as an aid in attaining this experience?

"For this is the will of God, even your sanctification." 1 Thess. 4: 3.

NOTE - Whatever is the will of God concerning us can be realized in our experience if our wills are in harmony with His will. It is therefore a matter of great encouragement to know that our sanctification is included in the will of God.

4. What distinct purpose did Christ have in giving Himself for the church?

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word." Eph. 5: 25, 26.

5. What kind of church would He thus be able to present to Himself?

"That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Verse 27.

6. In the experience of sanctification, what attitude must one assume toward the truth?

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2: 13.

7. What instruction shows that sanctification is a progressive work?

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ!" 2 Peter 3: 18. See chap. 1: 5-7.

8. What description of the Apostle Paul's experience is in harmony with this?

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14.

9. By what is this cleansing from sin and fitting for God's service accomplished?

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9: 13, 14. See also chap. 10: 29.

10. What change is thus brought about?

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12: 2.

11. Can anyone boast of sinlessness?

"If we say that we have no sin, we deceive ourselves, and the truth is not in us!" 1 John 1: 8.

12. What are we exhorted by, the prophet to seek?

"Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it maybe ye shall be hid in the day of the Lord's anger." Zeph.2:3.

13. In whose name should everything be done?

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3: 17.

14. In all we do, whose glory should we have in view?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

15. What classes of persons are necessarily shut out of the kingdom of God?

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. 5: 5. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6: 9, 10.

16. What must be crucified and eliminated from our lives if we would be holy?

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things sake the wrath of God comes on the children of disobedience." Col. 3: 5, 6.

17. When purged from these sins, in what condition is a man, and for what is he prepared?

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work!" 2 Tim. 2: 21.

NOTE - Sanctification is the term used to describe the work of God the Holy Ghost upon the character of those who are justified. We are justified in order that we may be sanctified, and we are sanctified in order that we may be glorified. 'Whom He justified, them He also glorified.' Rom. 8: 30. The grace of God is given to make us holy, and so to fit us for God's presence in eternity; for 'without holiness no man shall see the Lord.' Heb. 12: 14.' - "The Catholic Religion" (Episcopal), by Rev. Vernon Staley, page 327.

22. IMPORTANCE OF SOUND DOCTRINE

1. Does it matter what one believes, so long as he is sincere?

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2: 13.

NOTE - Doctrine affects the life. Truth leads to life and God; error to death and destruction. No one would think of saying it matters not what god one worships, so long as he is sincere, any more than he would think of saying it matters not what one eats or drinks, so long as he relishes what he eats and drinks; or what road he travels, so long as he thinks he is on the right road. Sincerity is a virtue; but it is not the test of sound doctrine. God wills that we shall know the truth, and He has made provision whereby we may know what is truth.

2. Did Joshua think it immaterial what god Israel served?

"Now therefore fear the Lord, and serve Him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Joshua 24: 14, 15.

NOTE - The influence of all idolatrous worship is degrading. See Rom. 1: 21-32 Exodus 32; 1 Cor. 10: 20; 1 John 5: 21.

3. How may we determine the truthfulness of any doctrine ?

"Prove all things; hold fast that which is good." 1 Thess. 5: 21.

4. By what should we test, or prove, all doctrine?

"To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isa. 8: 20.

NOTE - The Bible is the test of all doctrine. Whatever does not harmonize and square with this, is not to be received. "There is but one standard of the everlastingly right and the everlastingly wrong, and that is the Bible."-T. De Witt Talmage.

5. Of what kind of doctrines should we beware?

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." Eph. 4: 14. See also Heb. 13: 9.

6. What is a "wind of doctrine"?

"And the prophets shall become wind, and the Word is not in them." Jer. 5: 13.

NOTE - Calling a doctrine a wind of doctrine does not make it such. That is a wind of doctrine which is not sustained by the Word of God.

7. For what is all Scripture profitable?

"All Scripture is given by inspiration of God, and is profitable for doctrine." 2 Tim. 3: 16.

8. What advice was given to Timothy while preparing for the gospel ministry?

"Till I come, give attendance to reading, to exhortation, to doctrine. . . . Take heed unto thyself, and unto the doctrine!" 1 Tim. 4: 13-16.

9. What solemn charge was given him concerning his public work?

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the Word; . . . reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 1, 2.

10. Why did the apostle say this duty was so imperative?

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap

to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables!" Verses 3, 4.

11. What similar instruction was given to Titus?

"But speak thou the things which become sound doctrine. . . . In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity!" Titus 2: 1-7.

12. What will sound doctrine enable the faithful teacher to do?

"Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1: 9.

13. What danger attends the teaching of false doctrine?

"Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim. 2: 18.

14. Who are the disciples of Jesus, and what gracious work does the truth do for those who receive it?

"If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8: 31, 32.

15. Through what are they to -be sanctified?

"Sanctify them through Thy truth: Thy Word is truth." John 17: 17.

16. What kind of worship results from false teaching?

"But in vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15: 9.

17. Can we close our ears to truth, and remain innocent before God?

"He that turns away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9.

18. What did Christ say of those who will to do God's will?

"If any man wills to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself." John 7: 17, R.V. See also Ps. 25: 9; John 8: 12.

19. What will God allow to come to those who reject truth?

"Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 10-12.

20. By what doctrines are some to be misled in the last days?

"Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1. See 2 Peter 2: 1.

21. What fate awaits blind teachers and their followers?

"Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. 15: 14.

22. To whom will the gates of the heavenly city finally be opened?

"Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26: 2. See also Rev. 22: 14.

TRUTH is the gem for which we seek,
O tell us where shall it be found
For this we search, and pray, and weep,
That truth may in our hearts abound.

We want the truth on every point,
We want it all to practise by;
Do Thou, O Lord, our eyes anoint
With a fresh unction from on high.
-Charlotte Haskins.

23. PRESENT TRUTH.

1. By what are men sanctified?

"Sanctify them through Thy truth: Thy Word is truth." John 17 : 17.

2. To what knowledge would God have all men come?

"Who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2: 4.

3. After receiving a knowledge of the truth, what must one do in order to be sanctified by it?

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2: 13.

4. And what besides a mere belief in the truth is necessary?

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." 1 Peter 1: 2.

5. What effect does obedience to the truth have?

"Seeing ye have purified your souls in obeying the truth through the Spirit." Verse 22.

6. How should the truth ever be cherished?

"Buy the truth, and sell it not." Prov. 23: 23.

NOTE - That is, buy the truth at whatsoever sacrifice or cost, and sell it under no consideration.

7. Does the Bible recognize what may be called "present truth"?

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Peter 1: 12.

NOTE - SOME truths are applicable in all ages, and are therefore present truth for every generation; others are of a special character, and are applicable to only one generation. They are none the less important, however, because of this; for upon their acceptance or rejection depends the salvation or loss of the people of that generation. Of this kind was Noah's message of a coming flood. To the generation to whom it was preached that message was present truth; to later generations it has been past truth, and not a present, testing message. Similarly, had the first advent message of John the Baptist been proclaimed in the generation either before or after John's time, it would not have been applicable-would not have been present truth. The people of the generation before would not have lived to see it fulfilled, and to those living after, it would have been wrongly timed. Not so with general truths, such as love, faith, hope, repentance, obedience, justice, and mercy. These are always in season, and of a saving nature at all times. Present truths, however, always include all these, and hence are saving in character, and of vital importance.

8. What was the special message for Noah's day?

"And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood." Gen. 6: 13,14.

9. How did Noah show his faith in this message?

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith!" Heb. 11: 7.

10. How many were saved in the ark?

"The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." 1 Peter 3: 20.

NOTE - Doubtless many who were lost in the Flood held, in a nominal way, to belief in God; but

the test as to the genuineness of this came with Noah's special message; and the difference between their belief and his was made plain when they rejected the saving truth for that time-the warning message concerning the coming Flood.

11. What special message was given to Jonah for Nineveh?

"So Jonah arose, and went unto Nineveh, according to the word of the Lord. . . . And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown!" Jonah 3: 3, 4.

12. What saved the people from the predicted overthrow?

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. . . . And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not." Verses 5-10. See Jer. 18: 7-10.

NOTE - So likewise would God have spared the antediluvian world had they received Noah's message, and turned from their evil ways.

13. What was the special mission of John the Baptist?

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe." John 1: 6, 7.

14. What answer did he return when asked concerning his mission?

"He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." Verse 23.

15. What did Christ say of those who rejected John's message?

"But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke 7: 30.

16. What did those do who were baptized of John?

"And all the people that heard Him, and the publicans, justified God, being baptized with the baptism of John." Verse 29.

NOTE - That is, they honored God by this act, which showed their faith in His truth for that time.

17. Did God's chosen people receive Christ when He came?

"He came unto His own, and His own received Him not." John 1: 11.

18. What reason did they give for not receiving Him? ,

"We know that God spoke unto Moses: as for this fellow, we know not from whence He is." John 9: 29.

NOTE - That was the trouble; they had no faith in anything new. They knew that God spoke by Moses: it required little faith to believe that. They felt perfectly safe in accepting him, for everything had demonstrated that he was sent of God. All could see that. But here was One whom, although He had come in fulfillment of the prophecies of Moses and the prophets as their long-looked-for Messiah, they felt there was a risk in accepting, because they did not understand the prophecies relating to Him, and time had not worked out to their satisfaction the truthfulness of His claims. It required too much faith, as against their desire to walk by sight, to accept Christ. It also called for a change of views in some things, and a reformation in life. So they rejected Him. They believed in the Flood, faith in which had saved Noah; they believed in Elijah also, and professed faith in all the prophets; but when it came to this special truth for their time, they refused to accept it. Thus it has been in all ages, and thus we may expect it to continue to be to the end.

19. How did Christ say those who rejected Him reasoned?

"Ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Matt. 23: 29,30.

NOTE - While they condemned the action of their fathers in slaying the prophets whom God had sent with messages of reproof and warning applicable to those times, they soon filled up the measure of the iniquity of their fathers by putting to death the Son of God. This showed that they would have done as did their fathers had they lived in their day. Thus we see that present truths are testing truths.

20. What was the result of the Jews' not accepting Christ?

"And when He was come near, He beheld the city, and wept over it, saying, If thou had known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from your eyes." Luke 19: 41, 42. "Behold, your house is left unto you desolate." Matt. 23: 38.

21. Is there to be a special message for the last days?

"Therefore be ye also ready: for in such an hour as ye think not the Son of man comes. Who then is a faithful and wise servant, whom his Lord hath made ruler over His household, to give them meat in due season?" Matt. 24: 44, 45.

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 knows 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."

22. What does Christ say of that servant who, when He comes, is found giving "meat in due season"?

"Blessed is that servant, whom his Lord when He comes shall find so doing." Verse 46.

NOTES - The coming of Christ in glory has been the hope of the faithful in all ages. Luther declared: "Ah, loving God come once; I wait continually for that day. . . . The name of the Lord be praised, who has taught us to sigh and yearn after that day, and in truth we ought to desire the speedy approach thereof. . . . I hope, truly, that day is not far off."

Melanchthon said: "This aged world is not far from its end."

Calvin bade Christians "not to hesitate, ardently desiring the day of Christ's coming as of all events most auspicious"; and declared that "the whole human family of the faithful will keep in view that day." "We must hunger, after Christ, we must seek, contemplate," he adds, "till the dawning of that great day, when our Lord will fully manifest the glory of His kingdom."

Said Knox, the Scotch Reformer: "Has not our Lord Jesus carried up our flesh into heaven? and shall He not return? We know that He shall return, and that with expedition."

Ridley and Latimer, who laid down their lives for the truth, looked in faith for the Lord's coming. Ridley wrote: "The world without doubt-this I do believe, and therefore I say it-draws to an end."

Said Baxter: "The thoughts of the coming of the Lord are most sweet and joyful to me. It is the work of faith and the character of His saints to love His appearing, and to look for that blessed hope"

23. What will be the burden of the closing gospel message?

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. . . . Babylon is fallen, is fallen. . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14: 7-10.

24. How are those described who accept this message?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

25. How earnestly is this work to be prosecuted?

"And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14: 23.

NOTE - This work is now going on. In every part of the world the sound of this closing gospel message is being heard, and the people are being urged to accept it, and to prepare for Christ's coming and kingdom.

24. THE OBEDIENCE OF FAITH

1. What did the Lord command Abraham to do?

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee!" Gen. 12: 1.

2. How did Abraham respond to this command?

"So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran." Verse 4.

3. Of what was Abraham's obedience the fruit?

"By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went." Heb. 11: 8, R.V.

4. What command did the Lord later give to Abraham?

"And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Gen. 22: 2.

5. Upon what ground were the previous promises then renewed to Abraham?

"And said, By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." Verses 16-18.

6. What enabled Abraham to endure the test?

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son." Heb. 11:17.

7. Of what were the works of Abraham an evidence?

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" James 2: 21.

8. By his works what was shown to be perfect?

"Seest thou how faith wrought with his works, and by works was faith made perfect?" Verse 22.

9. In what statement of the Scripture was Abraham's obedience really implied?

"And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." Verse 23.

10. What kind of faith avails with God?

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5: 6.

NOTE - The faith that justifies is the faith that 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.

11. For what purpose is the mystery of the gospel made manifest?

But now [the mystery] is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Rom. 16: 26.

12. For what purpose is the grace of Christ received?

"Through whom we received grace and apostleship, unto obedience of faith among all the nations, for His name's sake." Rom. 1: 5, R.V.

13. What example of obedience has Christ set for us?

"And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2: 8.

14. At what cost did even He learn the lesson of obedience?

"Though He were a Son, yet learned He obedience by the things which He suffered." Heb. 5: 8.

15. To whom did Christ become the author of salvation?

"And being made perfect, He became the author of eternal salvation unto all them that obey Him." Verse 9.

16. How complete should this obedience be?

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 5.

17. What effect did the preaching of the apostles have upon the hearers?

"And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts 6: 7.

18. What effect did the preaching of the Apostle Paul have upon the Gentiles?

"For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed." Rom. 15: 18.

19. How highly does God regard obedience?

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15: 22.

20. With what sins are rebellion and stubbornness classed?

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou has rejected the word of the Lord, He hath also rejected thee from being king." Verse 23.

21. Whose voice had more weight with Saul than had the commandment of God?

"And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice!" Verse 24.

22. What charge did Jesus bring against the Pharisees?

"And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7: 9.

NOTE - Human tradition is simply the voice of man preserved in the church. To follow the traditions of men instead of obeying the commandments of God is to repeat the sin of the Pharisees.

23. What will be the fate of those who do not obey the gospel of Christ?

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8.

24. What condition is attained in obeying the truth?

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love 'of the brethren, see that ye love one another w-ith a pure heart fervently." 1 Peter 1: 22.

25. What promise is made to the obedient?

"If ye be willing and obedient, ye shall eat the good of the land." Isa. 1: 19.

26. Whose example are we urged to imitate?

"That ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6: 12.

To obey is better than sacrifice, the Lord hath said;
To hearken when He commandeth, than an offering made.

All ye who say, "There is naught to do since Christ doth save,"
Remember what He commands you in the Book He gave.

Remember only the doers of the Word are blessed;
'Tis well to hear and believe, but to do is best.

F. E. Belden.

25. BIRTH AND CHILDHOOD OF CHRIST

1. In what promise was a Saviour from sin first revealed?

"And the Lord God said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise His heel." Gen. 3: 14, 15.

2. Through whom was a restoration of the lost dominion promised to Abraham?

"To thee will I give it, and to thy seed forever." Gen.13:15.

3. Who was this promised seed?

"He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16.

4. Where was Christ to be born?

"And . . . he [Herod] demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea." Matt. 2: 4-6. See Micah 5: 2.

5. Of whom was Christ to be born?

"Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isa. 7: 14.

NOTE - Immanuel means "God with us." See Matt. 1: 23.

6. Before His birth, what did the angel say to Joseph concerning the naming of the child?

"And she shall bring forth a son, and thou shall call His name Jesus: for He shall save His people from their sins." Matt. 1: 21.

"There comes a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink." John 4: 7.

7. At His birth, what message did the angel bring to the shepherds abiding in the field?

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord!" Luke 2:10,11.

8. In what song of praise did a host of angels join?

'And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Verses 13,14.

9. What prophecy of Isaiah was fulfilled at Christ's birth?

"For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder." Isa. 9:6.

10. What did the prophet say His name should be called?

"And His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end!" Verses 6, 7.

11. What did the devout Simeon say when he saw the child Jesus?

"And when the parents brought in the child Jesus, to do for Him after the custom of the law, then took he Him UP in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel!" Luke 2

12. How did the aged prophetess Anna express herself at the sight of Jesus?

"And she coming in that instant gave thanks likewise unto the Lord, and spoke of Him to all them that looked for redemption in Jerusalem." Verse 38.

13. What did the wise men of the East do when they had found Jesus?

"When they were come into the house, they saw the young child with Mary His mother. and fell down. and worshipped Him: and when they had opened their treasures they presented unto Him gifts; gold, and frankincense, and myrrh." Matt. 2: 11.

14. How came Jesus to live for a time in Egypt?

"And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring word to thee : for Herod will seek the young Child to destroy Him." Verse 13.

15. How does the Revelator describe this satanic desire to destroy Christ?

"And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Rev. 12: 4.

16. By what means did Herod seek to destroy Christ?

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." Matt. 2: 16.

17. After Herod's death, where did Joseph and his family live?

"And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Verse 23.

18. What is said of Christ's childhood and early life?

"And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him. . . . And He went down with them, and came to Nazareth, and was subject unto them." Luke 2: 40-51.

19. Upon returning from a feast at Jerusalem how came Joseph and Mary to lose Jesus when He was twelve years old?

"But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him." Verses 44, 45.

NOTE - This is how many lose Jesus today. They suppose He is in their company, but do not see to it that He is with them Personally. Through carelessness it takes but a day to lose Him; but, when once lost, it sometimes takes days of sorrowful searching, as it did Joseph and Mary, to find Him again.

20. What was Jesus doing when they found Him?

"And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." Verse 46.

21. How did His questions and answers impress those who heard Him?

"And all that heard Him were astonished at His understanding and answers." Verse 47.

22. With what words do the Scriptures conclude the record of Christ's early life?

"And Jesus increased in wisdom and stature, and in favour with God and man." Verse 52.

NOTE - Christ's early life is a pattern for all children and youth. It was marked by respect and love for His mother. He was obedient to His parents, and kind to all. He hated sin, and to every temptation turned a deaf ear. He sought to understand the reason of things, and so increased in knowledge and wisdom. He was sympathetic and tender-hearted, and ever ready to relieve the oppressed, the sorrowing, and the suffering. If we love Christ, we shall love to talk of Him; our sweetest thoughts will be of Him; and by beholding Him we shall be changed into the same image. See note on page 66 of this volume.

ALL praise to Thee, eternal Lord, Clothed in a garb of flesh and blood; Choosing a manger for Thy throne, While worlds on worlds are Thine alone!

Once did the skies before Thee bow; A virgin's arms contain Thee now: Angels, who did in Thee rejoice,
Now listen to Thine infant voice.

A little child, Thou art our guest, That weary ones in Thee may rest; Forlorn and lowly is Thy birth, That
we may, rise to heaven from earth.

Thou comest in the darksome night To make us children of the light; To make us, in the realms divine,
Like Thine own angels round Thee shine.

All this for us Thy love hath done; By this to Thee our life is won; For this we tune our cheerful lays, And
tell our thanks in songs of praise.

-Martin Luther.

26. CHRIST THE GREAT TEACHER

1. What report did the officers bring who were sent out by the chief priests and Pharisees to take Jesus?

"Never man spoke like this Man." John 7: 46.

2. How did Christ teach the people?

"He taught them as one having authority, and not as the scribes." Matt. 7: 29.

NOTE - "The teaching of the scribes and elders was cold and formal, like a lesson learned by rote. To them the Word of God possessed no vital power. Their own ideas and traditions were substituted for its teaching. In the accustomed round of service they professed to explain the law, but no inspiration from God stirred their own hearts or the hearts of their hearers."

3. Why was Christ's preaching so impressive?

"For His word was with power." Luke 4: 32.

4. With what was He filled?

"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness." Verse 1.

5. How freely was the Holy Spirit bestowed upon Him?

"For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." John 3: 34.

6. How had Christ's teaching by parables been foretold?

"I will open My mouth in a parable: I will utter dark sayings of old." Ps. 78: 2.

7. How was this fulfilled?

"Without a parable spoke He not unto them." Matt. 13: 34.

8. What question did -Christ's wonderful teaching call forth?

"And when He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this Man this wisdom, and these mighty works?" Verse 54.

10. Because some thought He had come to destroy the law, what did Christ say?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven!" Matt. 5: 17-20.

11. What testimony did Nicodemus bear concerning Him?

"Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." John 3: 2.

9. What did Isaiah say Christ would do with the law?

"He will magnify the law, and make it honorable." Isa. 42:21

12. What did Christ's words at Jacob's well lead the woman of Samaria to ask?

"The woman then left her water-pot and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?" John 4: 28, 29.

13. How were the two on the way to Emmaus affected by Christ's conversation with them?

"And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24:32.

14. In His teaching, to what did Christ direct attention?

"And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself!"

"And He said unto them, These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures!" Verses 27,44,45.

15. How did He encourage His disciples to look for the fulfilment of prophecy?

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (who reads, let him understand:) then let them which be in Judea flee into the mountains." Matt. 24:15,16.

NOTE - Christ was a faithful student, a consistent user, and a perfect expounder, of the Scriptures. He met temptation with the Scriptures; He proved His Messiahship by the Scriptures; He taught from the Scriptures; and He told His disciples to look to the Scriptures as their counsellor and guide for the future.

BLEST they who seek
While in their youth,
With spirit meek,
The way of truth.
To them the Sacred Scriptures now display
Christ as the only true and living way;
His precious blood on Calvary was given
To make them heirs of bliss in heaven.
And e'en on earth the child of God can trace
The blessings of his Saviour's grace.
For them He bore
His Father's frown;
For them He wore
The thorny crown;
Nailed to the cross,
Endured its pain,
That His life's loss
Might be their gain.
Then haste to choose
That better part,
Nor e'en refuse
The Lord thy heart,
Lest He declare,
"I know you not,"
And deep despair
Should be your lot.
Now look to Jesus, who on Calvary died,
And trust on Him who there was crucified.

SUMMARY OF CHRIST'S PARABLES

PARABLES

LOCALITY

MATTHEW

MARK

LUKE

1. Recorded in only one Gospel

The tares	Gennesaret	13: 24-30		
The hid treasure		13: 44		
The goodly pearl		13: 45, 46		
The draw-net		13: 47-50		
Householder and treasure		13: 52		
The unmerciful servant	Capernarm	IS: 23-35		
Labourers in the vineyard	Jerusalem	20: 1-16		
The two sons 11		21: 28-32		
Marriage of the king's son	Mt. of Olives	22: 1-14		
The ten virgins		25: 1-13		
The ten talents		25: 14-30		
The sheep and goats		25: 31-46		
The seed growing secretly	Gennesaret		4: 26-29	
Householder and servants 11			13: 34-37	
The two debtors Galilee				7: 40-47
The good Samaritan	Jerusalem			10: 25-37
The friend at midnight				11: 5-13
The rich fool				12: 16-21
The wedding-feast				12: 35-40
The wise steward				12: 42-48
The barren fig tree				13: 6-9
The scat to take				14: 7-11
The great supper				14: 15-24
Tower; king going to war				14: 28-33
The piece of money				15: 8-10
The prodigal son				15: 11-32
The unjust steward				16: 1-12
Rich man and Lazarus				16: 19-31
The unprofitable servant				17: 7-10
The importunate widow				18: 1-8
Pharisee and publican				18: 9-14
The pounds				19: 11-27

II. Recorded in two Gospels

House on rock and sand	Galilee	7: 24-27	6: 47-49	
The leaven in meal	Gennesaret	13: 33	13: 20,21	
The lost sheep	Jerusalem	18: 12-14	15: 3-7	

III. Recorded in three Gospels

New cloth on old garment	Capernaum	9: 16	2: 21	5: 36
New wine in old bottles		9: 17	2: 22	5: 37
The sower	Gennesaret	13: 3-9	4: 3-9	8: 4-15
The mustard-seed 11		13: 31,32	4: 30-32	13: 18,19
The wicked husbandmen	Jerusalem	21: 33-43	12: 1-9	20: 9-16
The fig tree	Mt. of Olives	24: 32,33	13: 28,29	21: 29-31

27. PARABLES OF CHRIST

1. What reference is made in the Psalms to Christ's use of parables?

"I will open My mouth in a parable: I will utter dark sayings of old." Ps. 78: 2.

NOTE-A parable primarily means a comparison or similitude; specifically it is a short story or narrative drawn from life or nature, by means of which some important lesson is taught, or some moral drawn.

2. From what sources did Christ usually draw His parables?

From nature and from every-day experiences.

3. For what are His parables noted?

"Our Savior's parables are distinguished above all others for clearness, purity, chasteness, intelligibility, importance of instruction, and simplicity. They are taken mostly from the affairs of common life, and are intelligible, therefore, to all men." -Dr. Albert Barnes, on Matt. 13: 3.

4. Following one of His parables, what did Christ say?

"Who hath ears to hear, let him hear." Matt. 13: 9.

5. What question did the disciples then ask?

"And the disciples came, and said unto Him, Why speakest Thou unto them in parables?" Verse 10.

6. What reply did Christ make?

"He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." Verses 11-13.

NOTE - Christ's object, therefore, in using parables was to teach the mysteries, or truths, of the kingdom of heaven-truths not necessarily difficult to understand, but which had long been hidden or obscured by sin, apostasy, and tradition-in such a way that the spiritually minded and those desirous of learning the truth, might understand them, and the worldly minded and unwilling would not. When asked the meaning of any parable, Christ readily explained it to His disciples. Matt. 13: 36-43; Mark 4: 33, 34. See Luke 9: 9-15.

7. After giving instruction by the use of parables, what question did Christ ask His disciples?

"Jesus saith unto them, Have ye understood all these things? They say unto Him, Yea, Lord." Verse 51.

8. How extensively did Christ make use of parables?

"All these things spoke Jesus unto the multitude in parables; and without a parable spoke He not unto them." Verse 34.

NOTE - Parables are simply stories. All, young and old, like to hear a story. Story-telling is one of the most successful means of awakening an interest, securing attention, and teaching, illustrating, and enforcing important truths. Christ, the greatest of all teachers, recognized this, and therefore made constant use of this method of instruction.

9. How did Christ suggest that His disciples follow His example in teaching gospel truth?

"Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old." Verse 52.

10. Which are some of the most touching and soul-winning of Christ's parables?

The parable of the lost sheep, and that of the prodigal son. Luke 15: 3-7, 11-32.

28. MIRACLES OF CHRIST

1. What testimony did the chief priests and Pharisees bear concerning Christ's work?

"Then gathered the chief priests and the Pharisees a council, and said, What do we? For this Man doeth many miracles." John 11: 47.

2. By what did Peter, on the day of Pentecost, say that Christ had been approved by God?

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know." Acts 2: 22.

3. By what means did Christ claim to cast out devils?

"But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Luke 11: 20. Matt. 12: 28 says, "by the Spirit of God."

NOTE - Under the third plague in Egypt-that of turning the dust into lice the magicians, failing to duplicate it, said to Pharaoh, "This is the finger of God." Ex. 8:18,19.

4. Upon what ground did Nicodemus rest his belief that Christ was a teacher from God?

"Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou does, except God be with him." John 3: 2.

5. After the healing of the blind man, upon what charge did some of the Pharisees seek to prove that Christ was not of God?

"And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up." Luke 7: 14, 15.

"Others said, How can a man that is a sinner do such miracles? And there was a division among them." Same verse, last part.

7. What was the result of Christ's working miracles at His first passover?

"Now when He was in Jerusalem at the passover, in the feast-day, many believed in His name, when they saw the miracles which He did." John 2: 23.

8. What question did the performing of these miracles lead many to ask?

"Therefore said some of the Pharisees, This Man is not of God, because He keepeth not the Sabbath day." John 9: 16, first part.

NOTE - This was a false charge. Christ did keep the Sabbath, but not according to the Pharisees' idea of Sabbath-keeping. See reading on "Christ and the Sabbath," in Vol. II.

6. What question did others raise in opposition to this view?

"Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." Mark 5: 34.

"And many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this Man hath done?" John 7: 31.

9. Why were many attracted to Christ?

"A great multitude followed Him, because they saw His miracles which He did on them that were diseased." John 6: 2.

NOTE - A miracle is the display of divine or superhuman power in some unusual or extraordinary manner; hence its nature to attract attention. Christ fed the five thousand with the multiplied loaves and fishes, and all men wondered. Every day God feeds millions of humanity with the multiplied fruits of the earth, and no one marvels. Christ, by a shortened process, changed water into wine, and everybody was astonished; but every year God does this in the usual way-through the vine-in almost limitless quantities, and no one is astonished. A divine miracle, therefore, whenever performed, is wrought to heal and to save, and to call attention to the source of divine power.

10. What did the people say when they saw these things?

"He hath done all things well: He maketh both the deaf to hear, and the dumb to speak." Mark 7: 37.

11. What kinds of disease and sickness did Jesus cure?

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." "Great multitudes followed Him, and He healed them all." Matt. 4:23; 12:15.

12. Who were brought to Him for healing?

"And they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them." Matt. 4: 24.

13. To the woman who had been healed by touching His garment, what did Christ say made her whole?

"Thy faith hath made thee whole." Matt. 9: 22.

14. What did He say to the two blind men as He healed them ?

"According to your faith be it unto you." Verse 29.

15. To another whose sight He had restored, what did Christ say?

"Thy faith hath saved thee." Luke 18: 42.

16. Why did not Christ work many miracles in His own country ?

"And He did not many mighty works there because of their unbelief." Matt. 13: 58.

17. What lesson did Christ design to teach in healing the man sick of the palsy?

"But that ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house." Luke 5: 24.

NOTE - By His miracles, therefore, Christ designed to teach faith in the power of God not only to restore the body, but to heal the soul.

18. What effect did Christ's miracles have upon the individuals restored, and the people who witnessed them?

"And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw it, gave praise unto God." "And all the people rejoiced for all the glorious things that were done by Him." Luke 18: 43; 13: 17.

19. What message did Christ send to John the Baptist while John was in prison, to strengthen his wavering faith?

"Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in Me." Matt. 11: 4-6.

20. In what miracle did Christ bring to a climax His works on earth?

"And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." John 11: 43,44.

21. What was the result of this great miracle?

"Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him." Verse 45.

22. Because of the interest which this miracle created in Him, what did the Pharisees say?

"Behold, the world is gone after Him." John 12: 19.

23. What did Jesus present to the people as a basis of confidence in Him?

"If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him." "Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake." John 10: 37, 38; 14: 11.

24. Did Jesus ever make use of ordinary means in performing His miracles?

"When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing." John 9: 6, 7. See also Mark 7: 33-35; 8: 23-25; 2 Kings 5: 1-14.

25. Why were the miracles of Christ recorded by the inspired writers?

"And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20: 30, 31.

The Miracles of Christ

According to the Christian case, the miracles of Christ belong to the life and work of One who has changed, and changed immeasurably for the better, the moral and religious condition of great nations, and whose power after the lapse of eighteen centuries is still unspent. In the narratives which record the miracles of Christ the miracles are not the most wonderful elements: His teaching, His unique personality, the Divine perfection revealed under human conditions in His character and history, are more wonderful still. Finally, His appearance has proved to be the transcendent fulfilment of a great hope which, for many centuries, had been the stay, the strength, and the consolation of the race from which He sprang, a race to which had come an exceptional knowledge of God. That Christ should have worked miracles does not surprise me. It would have surprised me if He had not.

SUMMARY OF CHRIST'S MIRACLES

<u>MIRACLES</u>	<u>MATTHEW</u>	<u>MARK</u>	<u>LUKE</u>	<u>JOHN</u>
<u>I. Recorded in only one Gospel</u>				
Two blind men healed	9: 27-31			
A dumb demoniac healed	9: 32, 33			
Piece of money in mouth of fish	17: 24-27			
Deaf and dumb man healed		7: 31-37		
A blind man healed		8: 22-26		
Passed through thorn unseen			4: 28-31	
Draught of fishes			5: 1-11	
Raising the widow's son			7: 11-17	
Healing woman with infirmity			13:1-17	
Healing man with dropsy			14: 1-6	
Healing ten lepers			17: 11-19	
Healing ear of Malchus			22: 50,51	
Turning water into wine				2: 1-11
Healing nobleman's son				4: 46-54
Healing impotent man				5: 1-16
Healing man born blind				9
Raising of Lazarus				11:1-46
Draught of fishes				21:1-11
<u>II. Recorded in two Gospels</u>				
Healing centurion's servant	8: 5-13		7: 1-10	
Blind demoniac healed	12: 22-30		11: 14-26	

Healing Syrophenician maiden	15: 21-28	7: 24-30	
Feeding the four thousand	15: 32-39	8: 1-9	
Cursing the fig tree	21: 17-22	11: 12-14	
Demoniac in synagogue healed		1: 23-28	4: 33-37

III. Recorded in three Gospels

Healing the leper	8: 2,3	1: 40-42	5:12,13	
Healing Peter's mother-in-law	8: 14,15	1: 30,31	4: 38, 39	
Stilling the storm	8: 23-27	4: 35-41	8: 22-2,5	
Legion of devils cast out	8: 28-34	5: 1-20	8: 26-37	
Healing man sick of palsy	9: 1-8	2: 3-12	5: 18-26	
Healing woman with issue	9: 20-22	5: 25-34	8: 43-48	
Raising Jairus' daughter	9: 18-26	5: 22-43	8: 41-56	
Healing man's withered hand	12: 10-13	3: 1-5	6: 6-10	
Walking on the sea	14: 22-33	6: 48-51		6: 16-21
Curing demoniac child	17: 14-21	9: 14-29	9: 38-42	
Curing blind Bartimius	20: 30-34	10: 46-52	18: 35-43	

IV. Recorded in four Gospels

Feeding the five thousand	14: 15-21	6: 35-44	9: 12-17	6: 5-14
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29. SUFFERINGS OF CHRIST

1. For what purpose did Christ come into the world?

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1: 15.

2. What constrained God to give His Son to die for man?

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. See 1 John 4: 9, 10; Rom. 5: 8.

3. What did the prophet say Christ would be called to endure?

"He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken!" Isa. 53: 7, 8.

4. Did Christ know beforehand the treatment He was to receive?

"Then He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem. and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death." Luke 18: 31-33.

5. How heavy was the burden which rested on His soul on the night of His betrayal?

"And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me." Matt. 26:37,38.

6. What prayer of Christ shows that the redemption of a lost world trembled in the balance in that terrible hour?

"And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." Verse 39.

7. How great was the agony of His soul?

"And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." Luke 22: 44.

8. After He had prayed this remarkable prayer three times, what occurred?

"And while He yet spoke, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?" Verses 47, 48.

9. To what place was Christ taken?

"Then took they Him, and led Him, and brought Him into the high priest's house. And Peter followed afar off." Verse 54.

10. While at the high priest's house, how did Peter deny Him?

"Another confidently affirmed, saying, Of a truth this fellow also was with Him: for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spoke, the cock crew. And the Lord turned, and looked upon Peter." Verses 59-61.

11. To what insults was Christ subjected at the house of the high priest?

"And the men that held Jesus mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote Thee?" Verses 63, 64.

12. Where was Christ next taken?

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together and led Him into their council." Verse 66.

13. What admission did they secure from Him as the basis of condemning Him?

"Then said they all, Art Thou then the Son of God? And e said unto them, Ye say that I am. And they said, What need we any further witness? For we ourselves have heard of His own mouth." Verses 70, 71.

14. What was the next step in their plan to secure lawful authority to carry out their unlawful purpose?

"And the whole multitude of them arose, and led Him unto Pilate." Luke 23: 1.

15. When Pilate desired Christ released, how did they remonstrate?

"And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." Verse 5.

NOTE - This has ever been a favourite accusation of the enemies of truth against the work of true reformers. The Romans at this very time had a law forbidding the teaching of any new religion "whereby the minds of men may be disturbed!"

16. When Pilate heard that Christ was from Galilee, what did he do?

"And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time." Verse 7.

17. Who appeared to accuse Christ before Herod?

"And the chief priests and scribes stood and vehemently accused Him." Verse 10.

18. To what indignities did Herod subject the Saviour?

"And Herod with his men of war set Him at naught, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate." Verse 11.

19. What did Pilate propose to do when Christ was again brought before him?

"I have found no cause of death in Him: I will therefore chastise Him, and let Him go." Verse 22.

20. Instead of consenting to His release, what did Christ's accusers now demand?

"And they were instant [earnest] with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed." Verse 23.

21. Although Pilate had declared his belief in Christ's innocence, yet what cruel punishment did he inflict upon Him?

"Then Pilate therefore took Jesus, and scourged Him." John 19: 1.

22. What shameful treatment did Christ receive from the soldiers?

"And when they had plaited a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King. of the Jews! And they spit upon Him, and took the reed, and smote Him on the head." Matt. 27: 29, 30.

23. After bringing Him to the place of crucifixion, what drink was offered Christ to stupefy Him?

"They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink." Verse .34.

24. In what prayer for those who crucified Him did Christ manifest the true spirit of the gospel-love for sinner?

"Then said Jesus, Father, forgive them; for they know not what they do." Luke 23: 34.

25. With what words did the chief priests and others mock Jesus while on the cross?

"Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him." Matt. 27:41,42.

NOTE - Christ could have come down from the cross. But it is because He would not save Himself that the sinner may have pardon and favour with God.

26. As He cried out in agony on the cross, and said, 9, thirst," what was given Him?

"And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink." Verse 48. See John 19: 28, 29.

27. What closed this terrible scene?

"When Jesus therefore had received the vinegar, He said, it is finished: and He bowed His head and gave up the ghost." John 19: 30.

28. BY what miracle and phenomenon in nature did God indicate the character of the deed which was being committed?

"And it was about the sixth hour [noon], and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst." Luke 23: 44, 45.

29. What divine purpose was wrought out in the sufferings of Christ?

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2: 10.

30. For whom did Christ suffer all these things?

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53: 5.

31. Whose destruction was made certain by the death of Christ ?

"That through death He might destroy him that had the power of death, that is, the devil." Heb. 2: 14.

32. What deliverance was thus made possible?

"And deliver them who through fear of death were all their lifetime subject to bondage." Verse 15.

33. How much was included in the gift of Christ for the salvation of man?

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8: 32.

'Tis midnight; and on Olive's brow
The star is dimmed that lately shone:
'Tis midnight; in the garden, now,
The suffering Saviour prays alone.

'Tis midnight; and from all removed,
The Saviour wrestles lone with fears;
E'en that disciple whom He loved
Heeds not His Master's grief and tears.

'Tis midnight; and for others' guilt
The Man of Sorrows weeps in blood;
Yet He who bath in anguish knelt,
Is not forsaken by His God.

'Tis midnight; and from ether plains
Is borne the song that angels know;
Unheard by mortals are the strains

That sweetly soothe the Saviour's woe.
William B. Tappan.

30. THE RESURRECTION OF CHRIST

1. In what psalm was the resurrection of Christ foretold?

"For Thou wilt not leave My soul in hell [Heb., Sheol, the grave] ; neither wilt Thou suffer Thine Holy One to see corruption." Ps. 16: 10.

2. In what way was Jonah a type of Christ?

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 40.

3. In what plain words did Christ foretell His resurrection?

"From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matt. 16:21. "And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill Him, and the third day He shall be raised again." Matt. 17:22,23. "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." Luke 9: 22. See also Matt. 20: 17-19; Mark 8: 31; 9: 31, 32; 10:32-34; Luke 18:31-34.

4. When asked by the Jews for a sign of His Messiahship, what did Jesus say?

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up." John 2: 19.

5. To what temple did He refer?

"Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spoke of the temple of His body." Verses 20, 21.

6. After His resurrection, what effect had this prediction upon His disciples?

"When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said." Verse 22.

7. How did the chief priests and Pharisees seek to prevent the fulfilment of Christ's words concerning His resurrection?

"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." Matt. 27: 62-64.

8. How did Pilate comply with their request?

"Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." Verses 65,66.

9. How futile was all this?

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead." Matt. 28: 1-7. See also Mark 16: 1-16; Luke 24: 1-8 44-46; John 20: 1-9.

10. Was it possible for Christ to be holden of death?

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by

wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." Acts 2: 23, 24.

11. How does Paul speak of the resurrection of Christ?

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." 1 Cor. 15: 3, 4.

12. Who does the apostle say saw Christ after He was risen?

"He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; . . . after that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time." Verses 5-8.

13. What importance is attached to Christ's resurrection?

"If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Verses 14-18.

14. What positive assurance of the resurrection is given?

"But now is Christ risen from the dead, and become the firstfruits of them that slept." Verse 20.

15. What great truth therefore follows?

"As in Adam all die, even so in Christ shall all be made alive!" Verse 22.

16. What cheering message has Christ sent to His people touching His resurrection?

"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1: 18.

17. What is the measure of the power of God which believers may experience in their daily lives?

"That ye may know . . . the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead." Eph. 1: 18-20.

18. What Christian ordinance has been given as a memorial of Christ's burial and resurrection?

Baptism, the symbol of the new birth. Rom. 6: 3-5.

31. OUR HELPER AND FRIEND

1. Through Christ, what has been opened to the house of David?

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13: 1.

2. Who has borne our sins, and stands ready to help us?

"I that speak in righteousness, mighty to save." Isa. 63: 1, last part.

3. For what purpose did Christ come to this world?

"For the Son of man is come to seek and to save that which was lost." Luke 19: 10.

4. Through what was Christ made a complete and perfect Saviour?

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2: 10.

5. Because of this, what is Christ able to do?

"For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Verse 18.

6. How complete a Saviour is He?

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7: 25.

7. From what is He able to keep us?

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24,25.

8. What does He call those who accept Him?

"Henceforth I call you not servants; I have called you friends." John 15: 15.

9. What kind of friend is He?

"There is a friend that sticketh closer than a brother." Prov. 19:24.

10. What is the mark of a true friend?

"A friend loveth at all times, and a brother is born for adversity." Prov. 17: 17.

I will sing the wondrous story
Of the Christ who died for me,
How He left His borne in glory
For the cross on Calvary.

I was lost, but Jesus found me,
Found the sheep that went astray;
Threw His loving arms around me,
Drew me back into His way.

I was bruised, but Jesus healed me,
Faint was I from many a fall,
Sight was gone, and fears possessed me,
But He freed me from them all.

Days of darkness still come o'er me,
Sorrow's paths I often tread,
But the Saviour still is with me,
By, His hand I'm safely led.

Yes, I'll sing the wondrous story
of the Christ who died for me,
Sing it with the saints in glory,
Gathered by the crystal sea.
Francis H. Rawley.

32. THE HOLY SPIRIT AND HIS WORK

1. What precious promise did Jesus make to His disciples shortly before His crucifixion?

"I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever."
John 14: 16.

2. Who is the Comforter, and what was He to do?

"But the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you." Verse 26, R.V.

3. Why cannot the world receive Him?

"Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him."
Verse 17.

4. How intimate is His union with believers?

"But ye know Him; for He dwelleth with you, and shall be in you." Same verse.

5. Whose presence does the Holy Spirit bring to the believers?

"I will not leave you comfortless: I will come to you." Verse 18.

6. What promise is thus fulfilled?

"Lo, I am with you alway, even unto the end of the world." Matt. 28: 20. See also John 14: 21-23.

7. What threefold union is thus established?

"At that day ye shall know that I am in My Father, and ye in Me, and I in you." Verse 20.

8. How does Jesus, through the Spirit, seek an entrance to every heart?

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3: 20.

9. Why was it necessary for Christ to go away?

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16: 7.

10. What was the Comforter to do when He came?

"And when He is come, He will reprove [margin, convince] the world of sin, and of righteousness, and of judgment." Verse 8.

11. By what other title is the Comforter designated?

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." John 15: 26.

12. What did Jesus say the Spirit of truth would do?

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come!" John 16: 13.

NOTE - The Spirit speaks (1 Tim. 4:1); teaches (1 Cor. 2:13); bears witness (Rom. 8:4); makes intercession (Rom. 8:26); distributes the gifts (1 Cor. 12:11) and invites the sinner (Rev. 22 : 17).

13. Whom did Christ say the Holy Spirit would glorify?

"He shall glorify Me: for He shall receive of Mine, and shall show it unto you." Verse 14.

NOTE - 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.

14. How has God revealed to us the hidden things of the kingdom?

"But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2: 10.

15. Who moved upon the prophets to give their messages?

"For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost." 2 Peter 1: 21.

16. After Pentecost, how was the gospel preached?

"With the Holy Ghost sent down from heaven." 1 Peter 1: 12.

17. How are believers sealed?

"In whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1: 13.

18. What warning is therefore given?

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4: 30.

19. Is there a limit to the strivings of God's Spirit?

"And the Lord said, My Spirit shall not always strive with man." Gen. 6:3.

NOTE - The limit is determined by the creature rather than by the Creator. It is reached 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.

20. For what did David pray?

"Cast me not away from Thy presence; and take not Thy Holy Spirit from me." PS. 51: 11.

21. How willing is God to give to us the Holy Spirit?

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him.' Luke 11: 13.

33. GIFTS OF THE SPIRIT

1. Concerning what subject ought we to be informed?

"Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12: 1.

2. When Christ ascended, what did He give to men?

"Wherefore He saith, When He ascended on high, He led captivity captive [margin, a multitude of captives], and gave gifts unto men." Eph. 4: 8.

3. What were these gifts that Christ gave to men?

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Verse 11.

4. How are these gifts elsewhere spoken of?

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12: 28.

5. For what purpose were these gifts bestowed upon the church?

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: . . . that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ." Eph. 4: 12-15.

6. What result is to be obtained by the exercise of the gifts in the church?

"Till we all come in [into, margin] the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Verse 13.

7. How is unity preserved in the diversities of gifts?

"Now there are diversities of gifts, but the same Spirit." 1 Cor. 12: 4.

8. For what purpose is the manifestation of this one Spirit given?

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." Verses 7-10.

9. Who controls the distribution of the gifts of the Spirit?

"But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." Verse 11.

10. Was it God's design that all should possess the same gifts?

"Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" Verses 29, 30.

11. Were the gifts of the Spirit to continue forever?

"Whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away." 1 Cor. 13: 8, R.V.

12. When will the gifts of the Spirit be no longer needed?

"When that which is perfect is come, then that which is in part shall be done away." Verse 10.

34. THE OUTPOURING OF THE SPIRIT

1. For what did Christ, just before His ascension, tell His disciples to wait?

"And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 49.

2. With what did He say they would be baptized?

"Ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 5.

NOTE - John the Baptist had foretold this baptism. He said: 'I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire.' Matt. 3:11.

3. For what work was this baptism to prepare them?

"But you shall receive power, after, that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.

4. What were some of the results of the preaching of the gospel under the outpouring of the Spirit?

"Now when they heard this, they were pricked in their heart, and said . . . Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts 2:37-41.

"And by the hands of the apostles were many signs and wonders wrought among the people; . . . and believers were the more added to the Lord, multitudes both of men and women." Acts 5:12-14.

"And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts 6:7.

5. How did persecution affect the preaching of the gospel?

"And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . Therefore they that were scattered abroad went everywhere preaching the Word." Acts 8: 1-4.

NOTE - " Persecution has only had a tendency to extend and establish the faith which it was designed to destroy. . . . There is no lesson which men have been so slow to learn as that to oppose and persecute men is the very way to confirm them in their opinions, and to spread their doctrines." - Dr. Albert Barnes, on Acts 4 :4.

6. What words of Peter seem to indicate another outpouring of the Spirit?

"Repent ye-therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 19.

7. What event does he speak of as immediately following these times of refreshing?

"And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive [Syriac, retain] until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Verses 20, 21.

NOTE - From this it seems evident that we may look for another outpouring of the Spirit for a final proclamation of the gospel to all the world just before Christ's second advent and the restitution of all things.

8. What prophecy was fulfilled in the Pentecostal outpouring of the Spirit in the time of the apostles?

"But Peter, standing up with the eleven, lifted up his voice, and said, . . . These are not drunken, as ye suppose, . . . but this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy." Acts

2: 14-18. See Joel 2: 28, 29.

9. What expressions in the prophecy of Joel seem to imply a double fulfilment of this outpouring of the Spirit?

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2 : 23. See also Hosea 6: 3.

NOTE - In Palestine the early rains prepare the soil for the seed sowing, and the latter rains ripen the grain for the harvest. So the early outpouring of the Spirit prepared the world for the extensive sowing of the gospel seed, and the final outpouring will come to ripen the golden grain for the harvest of the earth, which Christ says is "the end of the world." Matt. 13: 37-39; Rev. 14: 14, 15.

10. For what are we told to pray at this time?

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to everyone grass in the field." Zech. 10: 1.

NOTE - Before the apostles received the baptism of the Spirit in the early rain on the day of Pentecost, they all "continued with one accord in prayer and supplication." Acts 1:14. During this time they confessed their faults, put away their differences, ceased their selfish ambitions and contentions for place and power, so that when the time for the outpouring came, "they were all with one accord in one place," ready for its reception. To be prepared for the final outpouring of the Spirit, all sin and selfish ambition must again be put away, and a like work of grace wrought upon the hearts of God's people.

11. How is the closing work of the gospel under the outpouring of the Spirit described by the Revelator?

"After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18:1.

12. What does this angel say?

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Verse 2.

NOTE - The religious world will then be in much the same condition as was the Jewish nation after it had rejected Christ at His first advent. See 2 Tim. 3:1-5.

13. What did Peter on the day of Pentecost tell his hearers to do?

"And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Acts 2: 40.

14. What similar call and appeal will be made under the final outpouring of the Spirit?

"And I heard another voice from heaven, saying, Come out of her, MY people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:4,5.

NOTES - 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.

Come, Holy Spirit, come,
Let Thy bright beams arise,
Dispel the sorrow from our minds,
The darkness from our eyes.

Convince us all of sin,
Then lead to Jesus' blood,
And to our wondering view reveal
The mercies of our God.

Revive our drooping faith,
Our doubts and fears remove,
And kindle in our breasts the flame
Of never-dying love.

'Tis Thine to cleanse the heart,
To sanctify the soul,
To pour fresh life in every part,
And new-create the whole. ,

Come, Holy Spirit, come,
Our minds from bondage free;
Then shall we know, and praise, and love
The Father, Son, and Thee.
Joseph Hart.

Are All the Children In?

Are all the children in? The night is falling,
And storm - clouds gather in the threatening west;
The lowing cattle seek a friendly shelter;
The bird hies to her nest;
The thunder crashes; wilder grows the tempest,
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone:
Are all the children in?

Are all the children in? The night is falling,
When gilded sin doth walk about the streets.
Oh, "at the last it biteth like a serpent"
Poisoned are stolen sweets.
O mothers, guard the feet of inexperience,
Too prone to wander in the paths of sin!
Oh, shut the door of love against temptation
Are all the children in?

Are all the children in? The night is falling,
The night of death is hastening on apace;
The Lord is calling, "Enter thou thy chamber,
And tarry there a space."
And when He comes, the King in all His glory,
Who died the shameful death our hearts to win,
Oh, may the gates of heaven shut about us,
With all the children in!
-Elizabeth Rosser.

35. THE MARRIAGE INSTITUTION

1. After creating man, what did God say?

"And the Lord God said, It is not good that the man should be alone." Gen. 2: 18.

2. What, therefore, did God say He would make?

"I will make him an help meet for him." Same verse.

NOTE - Not a helpmeet nor a helpmate, but-two words-help meet for him; that is, fit or suitable for him. The word meet in the original means a front, a part opposite, a counterpart, or mate. Man's companion, or help, was to correspond to him. Each was to be suited to the other's needs.

3. Could such a help be found among the creatures which God had already made?

"And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him." Verse 20.

4. What, therefore, did God do?

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man." Verses 21,22.

NOTE - How beautiful, in its fullness of meaning, is this simple but suggestive story, at which sceptics sneer! God did not make man after the order of the lower animals, but "in His own image." Neither did He choose man's companion, or "help," from some other order of beings, but made her from man-of the same substance. And He took this substance, not from man's feet, that he might have an excuse to degrade, enslave, or trample upon her; nor from man's head, that woman might assume authority over man; but from man's side, from over his heart, the seat of affections, that woman might stand at his side as man's equal and, side by side with him, together, under God, work out the purpose and destiny of the race-man, the strong, the noble, the dignified; woman, the weaker, the sympathetic, the loving. How much more exalted and inspiring is this view than the theory that man developed from the lower order of animals!

5. What did Adam say as he received his wife from God?

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." Verse 23.

6. What great truth was then stated?

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Verse 24.

7. In what words does Christ recognize marriage as of God?

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder!" Matt. 19: 6.

NOTE - Thus was the marriage institution ordained of God in Eden, before man sinned. Like the Sabbath, it has come down to us with the Edenic dews of divine blessing still upon it. It was ordained not only for the purpose of peopling the earth and perpetuating the race, but to promote social order and human happiness; to prevent irregular affection; and, through well-regulated families, to transmit truth, purity, and holiness from age to age. Around it cluster all the purest and truest joys of home and the race. When the divine origin of marriage is recognized, and the divine principles controlling it are obeyed, marriage is indeed a blessing; but when these are disregarded, untold evils are sure to follow. That which, rightly used, is of greatest blessing, when abused becomes the greatest curse.

8. By what commands has God guarded the marriage relation?

"Thou shall not commit adultery." "Thou shall not covet thy neighbour's wife." Ex. 20: 14, 17.

9. What New Testament injunction is given respecting marriage?

"Let marriage be had in honor among all, and let the bed be undefiled: for fornicators and adulterers God will judge." Heb. 13: 4, R.V.

NOTE - By many, marriage is lightly regarded-is often made even a subject of jest. its divine origin, its great object, and its possibilities and influences for good or evil are little thought of, and hence it is often entered into with little idea of its responsibilities or its sacred obligations. The marriage relationship is frequently used in the Scriptures as a symbol of the relationship existing between God and His people.

See Rom. 7:1-4; 2 Cor. 11:2; Hosea 2:19,20; Rev. 19:7.

10. After the fall, what sort of marriages were introduced by men, which were productive of great evil?

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Gen. 6:1 2.

NOTE - Not only was there plurality of wives, which in itself is an evil, but the "sons of God," descending from Seth, married the Daughters of men," the descendants from the idolatrous line of Cain, and thus corrupted the seed, or church, of God itself. All the barriers against evil thus being broken down, the whole race was soon corrupted, violence filled the earth, and the Flood followed.

11. What restriction did God make respecting marriages in Israel?

"Let them marry to whom they think best; only to the family of the tribe of their father shall they marry." Num. 36: 6.

12. What prohibition did God give His chosen people against intermarrying with the heathen nations about them, and why?

"Neither shall thou make marriages with them; thy daughter thou shall not give unto his son, nor his daughter shall thou take unto thy son. For they will turn away thy son from following Me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." Deut. 7:3,4.

NOTE - Intermarriage with the ungodly was the mistake made by the professed people of God before the Flood, and God did not wish Israel to repeat that folly.

13. What instruction is given in the New Testament regarding marriage with unbelievers?

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God." 2 Cor. 6: 14-16.

NOTE-This instruction forbids all compromising partnerships. Marriage of believers with unbelievers has ever been a snare by which Satan has captured many earnest souls who thought they could win the unbelieving, but in most cases have themselves drifted away from the moorings of faith into doubt, backsliding, and loss of religion. It was one of Israel's constant dangers, against which God warned them repeatedly. "Give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace [by such compromise] or their wealth for ever." Ezra 9:12. See also Ex. 34:14-16; Judges 14 :1-3; Ezra 9 and 10; and Neh. 13: 23-27. Even Solomon fell before the influence of heathen wives. Concerning him the inspired Word has left this melancholy record: 'His wives turned away his heart after other gods.'"1 Kings 11:4. No Christian can marry an unbeliever without running serious risk, and placing himself upon the enemy's ground. The Scriptures do not advocate separation after the union has been formed (see I Cor. 7: 2-16), but good sense should teach us that faith can best be maintained, and domestic happiness best ensured, where both husband and wife are believers, and of the same faith. Both ministers and parents, therefore, should warn the young against all improper marriages.

14. What instruction did Abraham give his servant Eliezer when sending him to select a wife for his son Isaac?

"Thou shall take a wife for my son of my kindred, and of my father's house." Gen. 24: 40.

NOTE - This passage indicates that in early Bible times parents generally had more to do in the

selection of life companions for their children than they commonly have now. Young people who are wise will seek the advice and counsel of their parents, and above all, will seek to know the will of God, before entering upon this important relationship, with its grave responsibilities and its momentous consequences.

15. For how long does marriage bind the contracting parties?

"For the woman which hath an husband is bound by the law to her husband so long as he liveth." Rom. 7: 2. See 1 Cor. 7: 39.

16. What only does Christ recognize as proper ground for dissolving the marriage relationship?

"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Matt. 19: 9.

NOTE - Civil laws recognize other reasons as justifiable causes for separation, such as extreme cruelty, habitual drunkenness, or other like gross offences; but only one offence, according to Christ, warrants the complete annulment of the marriage tie.

THERE is a bliss beyond all that the minstrel has told,
When two that are linked in one heavenly tie,
With heart never changing and brow never cold,
Love on through all ills, and love on till they die.
-Moore.

36. MAKING HOME HAPPY

1. Where and by whom were the foundations of home laid?

"And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed." Gen. 2: 8.

2. In making this home, what besides man was needed?

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet [one adapted, or suitable] for him." Verse 18.

3. After creating Adam and Eve, what did God say to them?

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." Gen. 1:28.

4. To what are the wife and children of the man who fears the Lord likened?

"Happy shall thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table." Ps. 128:2,3.

5. What are children declared to be?

"Lo, children are an heritage of the Lord." Ps. 127:3. "Children's children are the crown of old men; and the glory of child are their fathers." Prov. 17:6.

6. How should the wife relate herself to her husband?

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church." Eph. 5: 22, 23.

7. And how should husbands regard their wives?

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." Verses 25-33.

8. Against what are husbands cautioned?

"Husbands, love your wives, and be not bitter against them." Col. 3:19.

9. Why should wives be in subjection to their husbands?

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation [manner of life] of the wives." 1 Peter 3: 1.

10. Why should husbands be considerate of their wives?

"Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." Verse 7.

11. Why should children obey their parents?

"Children, obey your parents in the Lord: for this is right." Eph. 6:1.

12. How should parents bring up their children?

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Verse 4.

13. Why should fathers not provoke their children to anger?

"Fathers, provoke not your children to anger, lest they be discouraged." Col. 3: 21.

14. By what means may the mother bind the hearts of the loved ones at home together?

"She openeth her mouth with wisdom; and in her tongue is the law of kindness." Prov. 31: 26.

NOTE - "We want to get into the hearts of our children if we hold them, and help them, and bless them, and take them to heaven with us." - Frances Murphy.

15. How will such a mother be regarded?

"Her children arise up, and call her blessed; her husband also, and he praiseth her." Verse 28.

NOTE - "Show me a loving husband, a worthy wife, and good children, and no pair of horses that ever flew along the road could take me in a year where I could see a more pleasing sight. Home is the grandest of all institutions." - Spurgeon.

16. How faithfully should parents teach the precepts and commandments of God to their children?

"And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." Deut. 6: 7.

NOTES - "The home should be made a school of instruction, rather than a place of monotonous drudgery. The evenings should be cherished as precious seasons, to be devoted to the instruction of the children in the way of righteousness. But how many children are sadly neglected! They are not educated in the home, that they may comprehend the truth of God, and are not trained to love justice and to do judgment. They should be patiently instructed, that they may understand the laws that govern them, and that they may know the springs of their actions. They are to be brought into harmony with the laws of heaven, to cherish the truth as it is in Jesus. In this way they may be fitted to join the society of the angels, and to stand in the presence of the divine Redeemer." Sabbath School Worker, August, 1896.

"A church within a church, a republic within a republic, a world within a world, is spelled by four letters-home! If things go right there, they go right everywhere; if things go wrong there, they go wrong everywhere. The door-sill of the dwellinghouse is the foundation of church and state. . . . In other words, domestic life overarches and undergirds all other life . . . First, last, and all the time, have Christ in your home." - Talmage.

17. What is the great secret of a happy home?

"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Prov. 15: 17.

HAPPY the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early learn His fame,
And parents hold Him dear.

Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the Sacred Word,
And live but for the skies.

37. RELIGION IN THE HOME

1. How well acquainted is God with each individual's life?

"Thou knowest my downsitting and mine uprising. Thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether." Ps. 139: 2-4.

2. What is the beginning of wisdom?

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments." Ps. 111: 10.

3. Upon whom is God's fury to be poured?

"Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not on Thy name." Jer. 10: 25.

4. How are parents instructed to bring up their children?

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6: 4.

NOTE - "Religion is love, and a religious home is one in which love reigns. There must be love in action, love that flows out in all the home intercourse, showing itself in a thousand little expressions of thoughtfulness, kindness, unselfishness, and gentle courtesy." - "Week-Day Religion," by J. R. Miller, D.D., page 83.

5. How faithfully should parents teach their children the Word of God?

"And these words, which I command thee this day, shall be in thine heart: and thou shall teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7.

6. What is the value of proper early instruction?

"Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22: 6.

NOTE - No man ever said that he began the service of God too young. No parent ever regretted bringing up his children to love, fear, honor, and obey God.

7. How early were the Scriptures taught to Timothy?

"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15.

NOTE - Timothy's father was a Greek, and his mother a Jewess. From a child he had been taught the Scriptures. The faith of his mother and of his grandmother in the Word of God had early been implanted in him through their faithful instruction. 2 Tim. 1:5. The piety which he saw in his home life had a moulding influence upon his own life. This with his knowledge of the Scriptures, qualified him to bear responsibilities and to render faithful service later in the cause of Christ. His home instructors had co-operated with God in preparing him for a life of usefulness. Thus it should be in every home.

8. Why did God confide in Abraham, and commit sacred trusts to him?

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19.

9. Wherever Abraham went, what was his practice?

"And there he builded an altar unto the Lord, and called upon the name of the Lord." Gen. 12:8. See also Gen. 13:4; 21:33.

NOTE - "The manner in which the family worship is conducted is very important. It should be made so pleasant as to be looked forward to with gladness even by the youngest children. Too often it is made tedious, monotonous, or burdensome. . . . To make it dull and irksome is treason to true religion. . . . A few minutes given every day to preparation for family worship will serve to make it, as it should be, the

most pleasant and attractive incident of the day.' - "Week-Day Religion," by J. R. Miller, D.D., pages 81-83.

10. What instruction suggests the giving of thanks for daily food?

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5: 18.

NOTE - As a rule, children will reflect the life and principles manifested in their parents. The reason why so many children are irreverent, irreligious, and disobedient today is because their parents are so. Like parent like child. If parents would see a different state of things, they must themselves reform. They must bring God into their homes, and make His Word their counsellor and guide. They must teach their children the fear of God, and that His Word is the voice of God addressed to them, and that it is to be implicitly obeyed. "In too many households prayer is neglected.

. . . If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry.' - "Christian Education," page 221.

38. HONOR DUE TO PARENTS

1. By what is every child known?

"Even a child is known by his doings, whether his work be pure, and whether it be right." Prov. 20: 11.

2. What is the duty of every child?

"My son, hear the instruction of thy father, and forsake not the law of thy mother." Prov. 1: 8.

3. What does the fifth commandment require of children?

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20: 12.

NOTE - While this precept refers directly to our earthly parents, it also includes God, our Father in heaven; for in honoring them we honor Him. To the child too young to know God, the earthly parent takes the place of God. Learning to honor, respect, and obey his earthly parents is the child's first and most important lesson in learning to honor, respect, and obey God, his heavenly Parent. Benjamin Franklin well said: "Let a child's first lesson be obedience, and the second may be what thou wilt."

4. For how long a time should one honor his parents?

"Hearken unto thy father that begat thee, and despise not thy mother when she is old." Prov. 23: 22.

NOTE - As long as parents live, they should be honored and respected by their children. The duty enjoined in the fifth commandment does not cease at maturity, nor when the child leaves the parental roof.

5. What is the character of a child who will not listen to his father's instruction?

"A fool despiseth his father's instruction: but he that regardeth reproof is prudent." Prov. 15: 5.

6. What course on the part of children is well pleasing to the Lord?

"Children, obey your parents in all things: for this is wellpleasing unto the Lord." Col. 3:20.

7. In what spirit should children obey their parents?

"Children, obey your parents in the Lord for this right." Eph. 6: 1.

8. What is one way in which a child may dishonor his parents?

"He that is a companion of riotous men shameth his father." Prov. 28: 7.

9. What is said of one who robs his father or his mother?

"Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer." Verse 24.

10. How did Jesus honor His parents?

"He went down with them, and came to Nazareth, and was subject unto them." Luke 2: 51.

11. How did the Jewish leaders in the days of Christ, for the sake of gain, make void the fifth commandment?

"But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. 15:5,6.

NOTE - The word translated gift in this text means a thing dedicated to God, and therefore not to be used for any other purpose. In this way the Jewish teachers, by their traditional law, taught children that by saying that their property was thus dedicated to the temple or to religious purposes, they were free from the obligation to honor and support their parents, thus making void one of the commandments of God. This Christ condemned.

12. In what other way do some dishonor their father and mother?

"There is a generation that curseth their father, and doth not bless their mother." Prov. 30: 11.

13. What will be the fate of the one who curseth his father or his mother?

"Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness." "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Prov. 20: 20; 30: 17.

14. What will be the reward of those who honor their parents?

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20: 12.

NOTE - The fullness of this promise will be realized in the life to come, when the earth, restored to its Edenic beauty, will become the eternal home of all those who have truly honored their parents and kept all God's commandments.

15. What comment has the Apostle Paul made upon this commandment?

"Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Eph. 6: 2, 31

16. In what age of the world is disobedience to parents to be especially manifest?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." 2 Tim. 3:1,2.

NOTE - Disobedience to parents is a marked characteristic of the present generation. Never before was it so common or so widespread. The root of the evil, however, lies not so much in the children as in the parents. Many of the latter are disobedient to God, their Father in heaven, and so have failed to bring up their children in the fear of God and in the ways of righteousness. Bible instruction, lessons of faith, and prayer must not be neglected in the home if we would see obedient, God-fearing children growing up in the world.

BE kind to thy father, for when thou wert young, Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue, And joined in thy innocent glee.

Be kind to thy mother, for lo! on her brow May traces of sorrow be seen;
Oh, well may'st thou cherish and comfort her now, For loving and kind bath she been.

39. CHILD TRAINING

1. How should parents train their children?

"Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22: 6.
"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6: 4.

2. How diligently should parents teach children God's Word?

"These words, which I command thee this day, shall be in thine heart: and thou shall teach them diligently unto thy children." "Ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Deut. 6:6,7; 11:19.

3. What high ideal should be placed before the young?

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

4. What duty does God require of children?

"Honor thy father and thy mother." Ex. 20:12.

5. What is to be one of the prominent sins of the last days?

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." 2 Tim. 3: 2.

6. Why did God reprove Eli?

"In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." 1 Sam. 3:12,13.

7. How should the youth be taught to regard the aged?

"Thou shall rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord." Lev. 19: 32.

8. What are some good fruits of proper child training?

"Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." Prov. 29: 17.

9. What will result if correction is withheld?

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame!" Verse 15. See Prov. 22: 15.

10. Is there danger of delaying correction too long?

"Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. 19: 18. See Prov. 23: 13, 14.

11. Does proper correction evidence a want of parental love?

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Prov. 13: 24.

NOTE - One Christian mother writes thus concerning the importance of child training: "Children who are allowed to come up to manhood or womanhood with the will undisciplined and the passions uncontrolled, will generally in after-life pursue a course which God condemns. The neglect of parents properly to discipline their children has been a fruitful source of evil in many families. The youth have not been restrained as they should have been. Parents have neglected to follow the directions of the Word of God in this matter, and the children have taken the reins of government into their own hands. The consequence has been that they have generally succeeded in ruling their parents, instead of being under their authority. False ideas and a foolish, misdirected affection have nurtured traits which have made the children unlovely and unhappy, have embittered the lives of the parents, and have extended their baleful

influence from generation to generation. Any child that is permitted to have his own way will dishonor God and bring his father and mother to shame."

12. Whom does the Lord chasten?

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12: 6.

NOTE - From this we may learn that all child training should be done in love, and that proper child training is an evidence of true love.

13. Against what evil should fathers guard?

"Fathers, provoke not your children to anger, lest they be discouraged." Col. 3:21.

NOTE - Correction should never be given in anger, for anger in the parent stirs up anger in the child. It is well to pray with a child before correcting him, and frequently mild but faithful instruction, admonition, and prayer are all the training necessary-are, in fact, the best training that can be given. But in any case of perverseness, stubbornness, or wilful disobedience, the correction, whatever it may be, should be persisted in until the child yields submissively to the will and wishes of the parent. It is best, generally, that correction should be done in private, as this tends to preserve the self-respect of the child, a very important element in character building. No correction or training should be violent or abusive, or given for the purpose of breaking the will of the child, but rather to direct the will, bring it into proper subjection, and the child to a realization of what is right and duty.

14. How are the present effects and future results of chastisement contrasted?

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11.

15. What question must every unfaithful parent meet?

"Where is the flock that was given thee, thy beautiful flock?" Jer. 13:20.

NOTE - Happy will those parents be who can say, "Behold, here am I and the children Thou gavest me." See Isa. 8:18

THE oldest university was not on India's strand, Nor in the valley of the Nile, nor on Arabia's sand;
From time's beginning it has taught and still it teaches free Its learning mild to every child-the school of
Mother's Knee.

The oldest school to teach the law, and teach it deeply, too, Dividing what should not be done from what
each one should do, Was not in Rome nor Ispahan nor by the Euxine Sea; But it held its sway ere history's
day-the school of Mother's Knee.

The oldest seminary, where theology was taught, Where love to God, and reverent prayer, and the Eternal
Ought Were deep impressed on youthful hearts in pure sincerity, Came to the earth with Abel's birth-the
school of Mother's Knee.

The oldest, and the newest, too, it still maintains its place, And from its classes, ever full, it graduates the
race. Without its teaching, where would all the best of living be? 'Twas planned by Heaven this earth to
leaven-the school of Mother's Knee.

40. THE MOTHER

1. Why did Adam call his wife's name Eve?

"And Adam called his wife's name Eve; because she was the mother of all living." Gen. 3: 20.

NOTE - It is said that the three sweetest words in any language are mother, home, and heaven.

2. What did God say to Abraham concerning his wife, Sarah?

"And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." Gen. 17: 16.

3. What commandment guards the honor of the mother?

"Honor thy father and thy mother." Ex. 20: 12.

4. How early did Hannah dedicate her son Samuel to God?

"And she vowed a vow, and said, O Lord of hosts, if Thou wilt indeed . . . give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life." 1 Sam. 1:11.

5. To whom did God commit the care and early training of His only begotten Son?

"And when they were come into the house, they saw the young Child with Mary His mother, and fell down, and worshipped Him." Matt. 2: 11.

6. Under the influence of her tender care and faithful instruction, what is said of the child life of Jesus?

"And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him. . . . And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2: 40-52.

NOTE-A Christian mother, above all others, can deeply implant and faithfully cherish the seeds of truth in the young and tender heart. More even than the father, the mother moulds the life, character, and destiny of man. Every stage and phase She is both the morning and the evening star of life of life is touched and influenced by her. Infancy, childhood, youth, manhood, and old age alike centre in her.

7. What tender, filial regard did Christ manifest for His mother in the hour of His death?

"When Jesus therefore saw His mother, and the disciple standing by, whom He loved [John], He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." John 19: 26, 27.

8. How early did Timothy know the Scriptures?

"And that from a child thou hast known the Holy Scriptures." 2 Tim. 3: 15.

9. What is said of his mother and his grandmother?

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice." 2 Tim. 1:5.

NOTE - No position in life is superior to that of the mother, no influence more potent for good or evil. "All that I am or hope to be, I owe to my mother," said Abraham Lincoln. "All that I have ever accomplished in life, I owe to my mother declared D. L. Moody. "A kiss from my mother" said Benjamin West, "made me a painter." "My mother was the making of me," declared the noted inventor, Thomas A. Edison. And Andrew Carnegie, the millionaire, who gave his mother his earnings when a boy, said, "I am deeply touched by the remembrance of one to whom I owe everything that a wise mother ever gave to a son who adored her." It has been truly said that the home is the primeval school the best, the most hallowed, and the most potential of all academies, and that the mother is the first, the most influential, and therefore the most important of all teachers. See poem on page 163.

41. TEACHING THE CHILDREN

1. What should be the prayer of every parent?

"O my Lord. . . teach us what we shall do unto the child that shall be born." Judges 13: 8.

NOTE-This is a part of the prayer of Manoah, the father of Samson.

2. How should our children be taught?

"All thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13.

3. What will happen if a child is not properly instructed?

"A child left to himself bringeth his mother to shame." Prov. 29:15.

4. How did Solomon's parents regard him as a child?

"I was my father's son, tender and only beloved in the sight of my mother." Prov. 4: 3.

5. What does Solomon say his father did for him as a child?

"He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live." Prov. 4: 4.

6. From what time does David say he himself was taught?

"O God, Thou hast taught me from my youth." Ps. 71: 17.

7. How should all Christian parents bring up their children?

"Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6: 4.

8. How was Moses taught during the days of his early childhood?

By faith, under the instruction of a devoted mother. See Heb. 11: 23; Ex. 2: 1-10.

NOTE. - The hiding of Moses was at the time when Pharaoh, king of Egypt, had issued a decree that every Hebrew male child should be killed as soon as he was born, to prevent too rapid an increase of the Hebrews. The second chapter of Exodus tells the story of the finding of Moses by the king's daughter, and his being brought up by his own mother employed as a nurse. She was a woman of faith, and her teaching of Moses was such that after he had been at the Egyptian court till he "was come to years," he chose to suffer affliction with God's people rather than to enjoy the honor of succeeding to the throne of Egypt as the adopted heir. He became the leader of God's people when they escaped from the Egyptian bondage, and after he died, he was raised to life and taken to heaven. See Heb. 11:24-26; Jude 9; Matt. 17:1-3.

9. How was Joseph regarded by his father?

"Israel loved Joseph more than all his children, because he was the son of his old age." Gen. 37: 3.

NOTE - The wonderful record of Joseph's life, found in Genesis 37-50, shows that he lived intimately with his father till he was seventeen years of age. He must have been carefully taught of God, also, for in all his marvellous experience as slave, prisoner, and premier of Egypt, he remained true to his heavenly Father, not a single sin being recorded of him to the day of his death.

10. How was Esther brought up?

"He [Mordecai the Jew] brought up Hadassah, that is, Esther, his uncle's daughter. . . when her father and mother were dead." Esther 2: 7.

NOTE - Mordecai was a man who feared and served God, as is shown by his wise and courageous counsel to Esther, and by his own righteous conduct when the lives of both were at stake in their efforts to save the people of God from destruction while in captivity in Medo-Persia. He undoubtedly taught Esther from childhood to fear and serve God. Otherwise she would not have met the crisis with such fearless courage and such confidence in God.

11. After she became queen of Persia, how did Esther show her integrity to God?

By risking her life to save her own people.

"Then Esther bade them [the messengers] return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." Esther 4: 15, 16.

12. How early does Paul say Timothy was instructed?

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." 2 Tim. 3: 15.

13. How earnestly should parents teach their children the things of God?

"Thou shalt teach them diligently unto thy children." "Ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Deut. 6: 7; 11: 19.

14. What reward in this life is promised the faithful mother?

"Her children arise up, and call her blessed; her husband also, and he praiseth her." Prov. 31: 28.

15. What beautiful picture of home life is drawn by the Psalmist for the father who fears the Lord?

"Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord." Ps. 128: 3, 4.

16. What motive will inspire all true parents to faithfulness in teaching their children?

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

NOTE - We often hear the saying, "The hand that rocks the cradle is the hand that rules the world." This agrees with the saying of the Wise man, "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22 : 6. No father or mother knows the future of the little child prattling about the home circle. But God knows, as He did in the cases of Moses and Esther and Timothy. Whether it is His purpose for some of our children to rule the world, as did Joseph and Daniel virtually, as prime ministers; or for some of them to "stand before kings," as did Moses and Esther and Daniel; or for some of them to serve and suffer for the name of Christ, as did Peter and John and Paul, it is our sacred privilege to teach the children faithfully and diligently during their tender years.

42. PROMISES FOR THE CHILDREN

I. What is said of the fifth commandment?

"Honor thy father and mother which is the first commandment with promise." Eph. 6: 2.

2. What is promised those who honor their father and their mother?

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20: 12.

3. What does God desire to teach the children?

"Come, ye children, hearken unto Me: I will teach you the fear of the Lord." Ps. 34: 11.

4. What is the fear of the Lord declared to be?

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments." - Ps. 111:10.

5. What is said of the poor but wise child?

"Better is a poor and a wise child than an old and foolish king, who will no more be admonished." Eccl. 4:13.

6. How did Christ show His tender regard for children?

"Suffer little children, and forbid them not, to come unto Me for of such is the kingdom of heaven." Matt. 19:14.

7. How did He show that He loved them?

"And He took them up in His arms, put His hands upon them, and blessed them." Mark 10: 16.

8. With what promise do the Old Testament Scriptures close?

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4: 5, 6.

NOTE - From this we learn that while disobedience to parents and the breaking up of home ties will characterize the last days (2 Tim. 3: 1-3; Matt. 24: 37-39; Gen. 6: 1, 2), God's message for the last days will strengthen the cords of love and affection, and bind the hearts of parents and children together.

9. What peaceful, happy conditions will prevail in the next world as compared with those of this life?

"They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 65: 23; 11: 8, 9.

A PAIR of very chubby legs
Encased in scarlet hose,
A pair of little stubby boots
With rather doubtful toes,
A little kilt, a little coat,
Cut as a mother can-
And, lo! before us strides in state
The future's "coming man."

Ah! blessings on those little hands,
Whose work is yet undone,
And blessings on those little feet,
Whose race is yet unrun.

And blessings on the little brain,
That has not learned to plan.
Whate'er the future holds in store,
God bless the "coming man."

43. PROPHECY, WHY GIVEN

1. Why were the Sacred Writings given?

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

2. By what means is all Scripture given?

"All Scripture is given by inspiration of God." 2 Tim. 3: 16, first part.

3. For what is it profitable?

"And is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Same verse, last part.

4. How was the prophecy given?

"For the prophecy came not in old time by the will of man: but, holy men of God spoke as they were moved by the Holy Ghost." I Peter 1: 21.

5. What is the Lord able to do regarding the future?

"Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Isa. 42: 9.

6. How far-reaching is God's ability to reveal the future?

"Remember the former things of old: for I am God. . . . and there is none like Me, declaring the end from the beginning, And from ancient times the things that are not yet done." Isa. .86: 9, 10.

NOTE. In contrast with this, note the following confession of a noted historian as to man's inability to reveal the future:-

"History has yet made so slight progress toward the scientific basis that she is able to foretell nothing that is to be hereafter. As to the future, she is stone blind. There is not a philosopher in the world who can forecast the historical evolution to the extent of a single day. The historian is as completely dumb before the problems Of 1895 [written in 1894] as a charlatan weather-prophet ought to be with respect to the meteorological conditions of the next season. The year will come and go. It will fulfil its purpose in the great calendar of man-life. Its events and issues will be evolved with scientific exactitude out of antecedent conditions. But no man living can predict what the aspect and event will be. The tallest son of the morning can neither foretell nor foresee the nature of what is to come in the year that already stands knocking at the door."-John Clark Ridpath, in Christian at Work.

Because He knows all things, the future is present with God. More, perhaps, than any other one thing, the prophecies of the Bible and their fulfillment bear witness to its divine inspiration.

7. To whom does God reveal the secrets of the future?

"Surely the Lord God will do nothing, but He reveals His secret unto His servants the prophets." Amos 3:7.

8. To whom do the things which have been revealed belong ?

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever." Deut. 29: 29.

9. What testimony did the Apostle Peter bear concerning his experience on the mount of transfiguration?

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." 2 Peter 1: 16.

10. When did he say he saw the majesty of Christ, and heard the voice from heaven?

"And this voice which came from heaven we heard, when we were with Him in the holy mount." Verse 18.

11. How does he emphasize the reliability of prophecy?

"And we have the word of prophecy made more sure." Verse 19, R.V. "Now more confirmed." Boothroyd's translation.

NOTE - Every fulfillment of prophecy is a confirmation of the truthfulness and reliability of prophecy.

12. What admonition is therefore given?

"Whereunto you do well that you take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts!" Verse 19, last part, R.V.

13. What has ever been the theme of God's prophets?

"Receiving the end of your faith, even the salvation of Your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." 1 Peter 1: 9, 10.

14. Whose Spirit inspired their utterances?

"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Verse 11.

15. In what prophecy did Christ recognize Daniel as a prophet?

"When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (who reads, let him understand)!" Matt. 24: 15.

16. To what time were the prophecies of Daniel, as a whole, to be sealed?

"But thou, O Daniel, shut up the words, and seal the book, to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

17. What assurance was given by the angel that these prophecies would be understood in the last days?

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

18. What is the last book of the Bible called?

"The Revelation of Jesus Christ, which God gave unto Him." Rev. 1:1.

19. What is said of those who read, hear, and keep the things contained in this book?

"Blessed is he that reads, and they that hear the words of this prophecy, and keep those things which are written therein." Revelation 1:3.

44. NEBUCHADNEZZAR'S DREAM

1. What statement did Nebuchadnezzar, king of Babylon, make to his wise men whom he had assembled?

"And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream." Dan. 2: 3.

2. After being threatened with death if they did not make known the dream and the interpretation, what did the wise men say to the king?

"The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore, there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requires, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh." Verses 10, 11.

3. After the wise men had thus confessed their inability to do what the king required, who offered to interpret the dream?

"Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation." Verse 16.

4. After Daniel and his fellows had sought God earnestly, how were the dream and its interpretation revealed to Daniel?

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven." Verse 19

5. When brought before the king, what did Daniel say?

"Daniel answered in the presence of the king, and said, The which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that reveals secrets and makes known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these!" Verse 27, 28.

6. What did Daniel say the king had seen in his dream?

"Thy dream, and the visions of thy head upon thy bed, are these; . . . Thou, O king, saw, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible." Verses 28-31.

7. Of what were the different parts of the image composed?

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay!" Verses 32, 33.

8. By what means was the image broken to pieces?

"Thou saw till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Verse 34.

9. What became of the various parts of the image?

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verse 35.

10. With what words did Daniel begin the interpretation of the dream?

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And where so ever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into your hand, and hath made thee ruler over them all. Thou art this head of gold." Verses 37, 38.

NOTE - The character of the Babylonian Empire is fittingly indicated by the nature of the material composing that portion of the image by which it was symbolized-the head of gold. It was "the golden kingdom of a golden age." The city of Babylon, its metropolis, according to history, towered to a height never equaled by any of its later rivals. "Situated in the garden of the East; laid out in a perfect square sixty miles in circumference, fifteen miles on each side, surrounded by a wall three hundred and fifty feet high and eighty-seven feet thick, with a moat, or ditch, around this, of equal cubic capacity with the wall itself; divided into six hundred and seventy-six squares, laid out in luxuriant pleasure-grounds and gardens, interspersed with magnificent dwellings-this city, containing in itself many things which were themselves wonders of the world, was itself another and still mightier wonder. . . . Such was Babylon, with Nebuchadnezzar, youthful, bold, vigorous, and accomplished, seated upon its throne."

11. What was to be the nature of the next kingdom after Babylon?

"After thee shall arise another kingdom inferior to thee." Verse 39, first part.

12. Who was the last Babylonian king?

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." Dan. 5: 30, 31. See also verses 1, 2.

13. To whom was Belshazzar's kingdom given?

"Thy kingdom is divided, and given to the Medes and Persians." Verse 28.

14. By what is the Medo-Persian Empire represented in the great image?

The breast and arms of silver. Dan. 2: 32.

15. By what is Grecia, the kingdom succeeding Medo-Persia, represented in the image?

"His belly and his thighs of brass." Verse 32. "And another third kingdom of brass, which shall bear rule over all the earth!" Verse 39.

16. What is said of the fourth kingdom?

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaks in pieces and subdues all things: and as iron that breaks all these, shall it break in pieces and bruise." Verse 40.

17. What scripture shows that the Roman emperors ruled the world?

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed!" Luke 2: 1.

NOTE-Describing the Roman conquests, Gibbon uses the very imagery employed in the vision of Daniel 2. He 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 of the Roman Empire," chap. 38, par. 1, under "General Observations," at the close of the chapter.

18. What was indicated by the mixture of clay and iron in the feet and toes of the image?

"And whereas thou saw the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided." Dan. 2: 41.

19. In what prophetic language was the varying strength of the ten kingdoms of the divided empire indicated?

" And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken [margin, brittle]." Verse 42.

20. Were any efforts to be made to reunite the divided empire of Rome?

"And whereas thou saw iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Verse 43.

NOTES - Charlemagne, Charles V, Louis XIV, and Napoleon all tried to reunite the broken fragments of the Roman Empire, but failed. By marriage and intermarriage ties have been formed with a view to strengthening and cementing together the shattered kingdom; but none have succeeded. The element of disunion remains. Many political revolutions and territorial changes have occurred in Europe since the fall of the Roman Empire in AD. 476; but its divided state still remains.

This remarkable dream, as interpreted by Daniel, presents in the briefest form, and yet with unmistakable clearness, the course of world empires from the time of Nebuchadnezzar to the close of earthly history and the setting up of the everlasting kingdom of God. The history confirms the prophecy. The sovereignty of the world was held by Babylon from the time of this dream, 603 BC. until 538 BC., when it passed to the Medes and Persians. The victory of the Grecian forces at the battle of Arbela, in 331 BC. marked the downfall of the Medo-Persian Empire, and the Greeks then became the undisputed rulers of the world. The battle of Pydna, in Macedonia, in 168 BC., was the last organized effort to withstand a world-wide conquest by the Romans, and at that time therefore the sovereignty passed from the Greeks to the Romans, and the fourth kingdom was fully established. The division of Rome into ten kingdoms is definitely foretold in the vision recorded in the seventh chapter of Daniel, and occurred between the years AD. 351 and AD. 476.

21. What is to take place in the days of these kingdoms?

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Verse 44.

NOTE-This verse foretells the establishment of another universal kingdom, the kingdom of God. This kingdom is to overthrow and supplant all existing earthly kingdoms, and is to stand forever. The time for the setting up of this kingdom is to be "in the days of these kings." This cannot refer to the four preceding empires, or kingdoms; for they were not contemporaneous, but successive; neither can it refer to an establishment of the kingdom at Christ's first advent, for the ten kingdoms which arose out of the ruins of the Roman Empire were not yet in existence. It must therefore still be in the future.

22. In what announcement in the New Testament is the establishment of the kingdom of God made known?

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15.

23. For what have we been taught to pray?

"Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6: 10.

24. What event is closely associated with the establishment of God's everlasting kingdom?

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." 2 Tim. 4: 1.

25. With what prayer do the Scriptures close?

"He which testifies these things says, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

45. FOUR GREAT MONARCHIES

1. At what time was Daniel's second vision given?

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters." Dan. 7:1.

NOTE - That is, in the first year of Belshazzar's office as associate king with his father Nabonadius, or 540 BC.

2. What effect did this dream have upon Daniel?

"I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me." Verse 15.

NOTE-The effect of Daniel's dream upon him, it will be noticed, was similar to the effect of Nebuchadnezzar's dreams upon him; it troubled him. See Dan. 2:1.

3. What did Daniel ask of one of the heavenly attendants who stood by him in his dream?

"I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things." Verse 16.

4. What did the prophet see in this vision?

"Daniel spoke and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea!" Verse 2.

5. What was the result of this strife?

"And four great beasts came up from the sea, diverse one from another." Verse 3.

6. What did these four beasts represent?

"These great beasts, which are four, are four kings, which shall arise out of the earth." Verse 17.

NOTE - The word "kings" here, as in Dan. 2: 44, denotes kingdoms, as explained in verses 23 and 24 of the seventh chapter, the two words being used interchangeably in this prophecy.

Under the symbol of the great image of the second chapter of Daniel, is given the mere political outline of the rise and fall of earthly kingdoms, preceding the setting up of God's everlasting kingdom. In the seventh chapter, earthly governments are represented as viewed in the light of heaven-under the symbols of wild and ferocious beasts-the last, in particular, oppressing and persecuting the saints of the Most High. Hence the change in the symbols used to represent these kingdoms.

7. In symbolic language, what is represented by winds?

Strife, war, commotion. See Jer. 25: 31-33; 49: 36, 37.

NOTE - That winds denote strife and war is evident from the vision itself. As result of the striving of the winds, kingdoms rise and fall.

8. What, in prophecy, is symbolized by waters?

"And he says unto me, The waters which thou saw are peoples, and multitudes, and nations, and tongues." Rev. 17: 15.

9. What was the first beast like?

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it!" Dan. 7: 4.

NOTE - The lion, the first of these four great beasts, like the golden head of Nebuchadnezzar's dream, represents the Babylonian monarchy; the lion, the king of beasts, standing at the head of its kind, as gold does of metals. The eagle's wings doubtless denote the rapidity with which Babylon extended its conquests under Nebuchadnezzar, who reigned from 604 BC. to 561 BC. This kingdom was overthrown by the Medes and Persians in 538 BC.

10. By what was the second kingdom symbolized?

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh!" Verse 5.

NOTE-"This was the Medo-Persian Empire, represented here under the symbol." the bear. . . . The Medes and Persians are compared to a bear on account of their cruelty and thirst after blood, a bear being a most voracious and cruel animal." Adam Clarke, on Dan. 7: 5.

11. By what was the third universal empire symbolized?

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Verse 6.

NOTES-If the wings of an eagle on the back of a lion denoted rapidity of movement in the Babylonian, or Assyrian, Empire (see Hab. 1: 6-8), four wings on the leopard must denote unparalleled celerity of movement in the Grecian Empire. This we find to be historically true.

"The rapidity of Alexander's conquests in Asia was marvelous: he burst like a torrent on the expiring Persian Empire, and all opposition was useless. The gigantic armies collected to oppose him melted like snow in the sunshine. The battles of Granicus, 334 BC., Issus in the following year, and Arbela in 331 BC., settled the fate of the Persian Empire, and established the wide dominion of the Greeks The Divine Program of the World's History," by H. Grattan Guinness, page 308.

"The beast had also four heads." The Grecian Empire maintained its unity but a short time after the death of Alexander, which occurred in 323 BC. Within twenty two years after the close of his brilliant career, or by 301 BC., the empire was divided among his four leading generals. Cassander took Macedonia and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus in the north; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Coele-Syria in the south; and Seleucus had all the rest of Alexander's dominions in the east.

12. How was the fourth kingdom represented?

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Verse 7.

13. What was the fourth beast declared to be?

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Verse 23.

NOTES-"This is allowed on all hands to be the Roman Empire. It was dreadful, terrible, and exceeding strong; . . . and became, in effect, what the Roman writers delight to call it, the empire of the whole world." - Adam Clarke, on Dan. 7:7.

The final overthrow of the Greeks by the Romans, was at the battle of Pydna, in 168 BC.

14. What was denoted by the ten horns?

"And the ten horns out of this kingdom are ten kings that shall arise." Verse 24.

NOTES - The Roman Empire was broken up into ten kingdoms between the years AD. 351 and AD. 476.

"The historian Machiavelli, without the slightest reference to this prophecy, the following list of the nations which occupied the territory of the Western Empire at the time of the fall of Romulus Augustulus (AD. 476), the last emperor of Rome: The Lombards, the Franks, the Burgundians, the Ostrogoths, the Visigoths, the Vandals, the Heruli, the Suevi, the Huns, and the Saxons: ten in all.

Amidst unceasing and almost countless fluctuations, the kingdoms of modern Europe have from their birth to the present day averaged ten in number. They have never since the breaking up of old Rome been united into one single empire; they have never formed one whole even like the United States. No scheme of proud ambition seeking to reunite the broken fragments has ever succeeded; when such have arisen, they have been invariably dashed to pieces.

"And the division is as apparent now as ever. Plainly and palpably inscribed on the map of Europe this day, it confronts the skeptic with its silent but conclusive testimony to the fulfillment of this great prophecy." - "The Divine Program of the World's History," by H. Grattan Guinness, pages 318-321.

15. What change did Daniel see take place in these horns?

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verse 8.

16. What inquiry on the part of Daniel shows that the fourth beast, and especially the little horn phase of it, constitutes the leading feature of this vision?

"Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spoke very great things, whose look was more stout than his fellows!" Verses 19, 20.

17. When was the little horn to arise?

"And another shall rise after them." Verse 24.

NOTE - The ten horns, as already shown, arose when Rome, the fourth kingdom, was divided into ten kingdoms. This division was completed in AD. 476. The little horn power was to arise after them.

18. What was to be the character of the little horn?

"And he shall be diverse from the first, and he shall subdue three kings." Same verse, last part.

NOTES - That power which arose in the Roman Empire after the fall of Rome in AD. 476, which was entirely different from all the ten kingdoms into which Rome was divided (for it demanded and exercised spiritual power over the other kingdoms), and which subdued three of the other kings-the Heruli, the Vandals, and the Ostrogoths - was the Papacy.

The place and the time of the kingdom of the little horn having been located, the study of its character and work will be considered in the readings which follow.

46. KINGDOM AND WORK OF ANTICHRIST

1. What is said of the little horn as compared with the ten horns of the fourth beast of Daniel 7?

"He shall be diverse from the first, and he shall subdue three kings." Dan. 7: 24.

NOTE-The Papacy, which arose on the ruins of the Roman Empire, differed from all previous forms of Roman power, in that it was an ecclesiastical despotism claiming universal dominion over both spiritual and temporal affairs, especially the former. It was a union of church and state, with the church dominant.

2. What attitude of rivalry was the Papacy, represented by the little horn, to assume toward the Most High?

"And he shall speak great words against the Most High." Verse 25, first clause.

3. How does Paul, speaking of the man of sin, describe this same power?

"Who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, showing himself that he is God." 2 Thess. 2: 4.

NOTES - The following extracts from authoritative works, most of them by Roman Catholic writers, will indicate to what extent the Papacy has done this:-

"All the names which are attributed to Christ in Scripture, implying His supremacy over the church, are also attributed to the Pope."--Bellarmine, "On the Authority of Councils," book 2, Chap. 17.

'You thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally thou art another God on earth.'-From Oration of Christopher Marcellus in fourth session of Fifth Lateran Council, Labbe and Cossart's "History of the Councils," published in 1672, V01. XIV, C01. 109.

'You not man, but God, not by human but rather by divine authority, releases those whom, on account of the need of the churches or what is regarded as a benefit, the Roman pontiff (who is vicegerent on earth, not of mere man, but of the true God) separates [from their churches]' - 'The Decretals of Gregory IX,' book 1, title 7, chap. 3.

"The Pope is the supreme judge of the law of the land. He is the vicegerent of Christ, who is not only a priest for ever, but also King of kings and Lord of lords." -From the Civiltà Cattolica, March M, 1871, quoted in "Vatican Council," by Leonard Woolsey Bacon, American Tract Society edition, page 220.

"Christ entrusted His office to the chief pontiff; . . . but all power in heaven and in earth had been given to Christ; . . . therefore the chief pontiff, who is His vicar, will have this power."-Gloss on the "Extravagantes Communes," book 1, "On Authority and Obedience," chap. i, on words Porro Subesse Romano Pontiff. Canon law, published in 1556, Vol. III, "Extravagantes Communes," COL. 29.

"Hence the Pope is crowned with a triple crown, as king of heaven, and earth, and purgatory (Infernum).' - "Prompta Bibliotheca," Ferraris, Vol. VI, page 26, article "Papa" (the Pope).

"All the faithful of Christ must believe that the Holy Apostolic See and the Roman pontiff possesses the primacy over the whole world, and that the Roman pontiff is the successor of the blessed Peter, prince of the apostles, and is true vicar of Christ, and the head of the whole church, and father and teacher of all Christians, and that full power was given him in blessed Peter to rule, feed, and govern the universal church by Jesus Christ our Lord.' - "Petri Privilegium," in section on "The Vatican Council and Its Definitions," by Henry Edward Manning, Archbishop of Westminster (Roman Catholic), London, Longmans, Green & CO., 1871, Page 214.

"We teach and define that it is a dogma divinely revealed; that the Roman pontiff, when he speaks *ex cathedra*, that is, when in the discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme apostolic authority he defines a doctrine regarding faith or morals to be held by the universal church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His church should be endowed for defining doctrine regarding faith or morals: and that therefore such definitions of the Roman pontiff are irreformable of themselves, and not from the consent of the church." Id., page 218.

"Should Jesus Christ come in person from heaven into a church to administer the sacrament of reconciliation, and should He say to a penitent, 'I absolve thee,' and should a priest sitting at His side in the tribunal of penance pronounce over a penitent the selfsame words, 'I absolve thee,' there is no question that in the latter case, as in the former, the penitent would be equally loosed from his sin.'-"Jesus Living in the

Priest," by the Rev. P. Millet, S.J., English translation by the Rt. Rev. Thomas Sebastian Byrne, D.D., Bishop of Nashville; New York, Benziger Brothers, printers to the Holy Apostolic See, 1901, pages 23, 24. Imprimatur, Michael Augustine, Archbishop of New York.

"They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go against God, when they give indulgences for sin. This is the worst of all blasphemies."-Adam Clarke, on Dan. 7: 25.

4. How was the little horn to treat God's people?

"And shall wear out the saints of the Most High!" Dan. 7: 25.

NOTES - 'Under these bloody maxims [previously mentioned], those persecutions were carried on, from the eleventh and twelfth centuries almost to the present day, which stand out on the page of history. After the signal of open martyrdom had been given in the canons of Orleans, there followed the extirpation of the Albigenses under the form of a crusade, the establishment of the Inquisition, the cruel attempts to extinguish the Waldenses, the martyrdoms of the Lollards, the cruel wars to exterminate the Bohemians, the burning of Huss and Jerome, and multitudes of other confessors, before the Reformation; and afterwards, the ferocious cruelties practised in the Netherlands, the martyrdoms of Queen Mary's reign, the extinction by fire and sword of the Reformation in Spain and Italy, by fraud and open persecution in Poland, the massacre of Bartholomew, the persecution of the Huguenots by the League, the extirpation of the Vaudois, and all the cruelties and prejudices connected with the revocation of the Edict of Nantes. These are the more open and conspicuous facts which explain the prophecy, besides the slow and secret murders of the holy tribunal of the Inquisition."-"The First Two Visions of Daniel," Rev. T. R. Birks, M.A., London, 1845, pages 248, 249.

A detailed summary of the number of the victims of the Inquisition in Spain, under each Inquisitor-General, is given in "The History of the Inquisition in Spain," by Llorente, formerly secretary of the Inquisition, pages 206-208. According to this authority the number who were condemned and perished in the flames is 31,912.

"The church has persecuted. Only a tyro in church history will deny that. . . . One hundred and fifty years after Constantine the Donatists were persecuted, and sometimes put to death. . . . Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of heresy. When she thinks it good to use physical force, she will use it."-The Western Watchman (Roman Catholic), of St. Louis, December 24, 1908.

5. What else does the prophecy say the little horn would do?

"And he shall think to change the times and the law." Dan. 7: 25, third clause, R.V.

NOTES-"The little horn, further, shall think to change times. The description applies, in all its force, to the systematic perversion of God's words by which all promises of millennial glory are wrested from their true sense, and referred to the dominion and grandeur of the Church of Rome. The orator of the Pope, for instance, in the Lateran Council, declares that in the submission of all nations to Leo the prophecy was fulfilled: 'All kings shall fall down and worship Him; all nations shall serve and obey Him.' The same antichristian feature appears in those advocates of the Papacy who would clear it from the guilt of actual idolatry, because 'it is part of that church from which the idols are utterly abolished.' Thus are the times changed; but only in the vain 'thoughts' of dreamers who see false visions and divine lying divinations; because the visible glory of Christ's kingdom remains still to be revealed." "The First Two Visions of Daniel," Rev. T. R. Birks, M.A., London, 1845, pages 257, 258.

' Although the Ten Commandments, the law of God, are found in the Roman Catholic versions of the Scriptures, as they were originally given, yet the faithful are instructed from the catechisms of the church, and not directly from the Bible. As it appears in these, the law of God has been changed and virtually re-enacted by the papacy. Furthermore, communicants not only receive the law from the church, but they deal with the church concerning any alleged infractions of that law, and when they have satisfied the ecclesiastical authorities, the whole matter is settled.

The second commandment, which forbids the making of, and bowing down to, images, is omitted in Catholic catechisms, and the tenth, which forbids coveting, is divided into two.

As evidence of the change which has been made in the law of God by the papal power, and that it acknowledges the change and claims the authority to make it, note the following from Roman Catholic publications:-

"Question.-Have you any other way of proving that the church has power to institute festivals of precept?

"Answer.-Had she not such power, she could not have done that in which all modern religionists agree with her-she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."-"A Doctrinal Catechism," Rev Stephen Keenan, page 174. Imprimatur, John Cardinal McCloskey, Archbishop of New York.

"Ques.-How prove you that the church bath power to command feasts and holy days?

"Ans- By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Ques.-How prove you that?

"Ans.-Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin: and by not keeping the rest by her commanded, they again deny, in fact, the same power."-- 'An Abridgement of the Christian Doctrine,' composed in 1649, by Rev. Henry Tuberville, D.D., of the English College of Douay; New York, John Doyle, 1883, page 58.

"Is not every Christian obliged to sanctify Sunday, to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But 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." - "The Faith of Our Fathers," by James Cardinal Gibbons, Baltimore, John Murphy & Co., 1893, page iii.

All Roman Catholic writers agree in this teaching. See page 133.

6. Until what time were the saints, times, and law of the Most High to be given into the hands of the little horn?

"And they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25, last clause.

7. In what other prophecies is this same period mentioned?

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12:14. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue [margin, to make war] forty and two months." Rev. 13:5. See also Rev. 11:2. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Rev. 12:6.

8. In symbolic prophecy what length of time is represented by a day?

"After the number of the days in which you searched the land, even forty days, each day for a year, shall you bear your iniquities, even forty years!" Num. 14: 34. See Eze. 4: 6.

NOTES - A time in prophecy being the same as a year (see Dan. 11:13, margin, and R.V.), three and one-half times would be three and a half years, or forty-two months, or twelve hundred and sixty days, since the calendar year Of 360 days, or twelve months of thirty days each, is used in prophetic chronology. As each day represents a year, the period, the end of which was to mark the limit of the time of the supremacy of the little horn, the Papacy, over the saints, times, and the law, would therefore be twelve hundred and sixty years. .

The decree of the Emperor Justinian, issued in AD. 533, recognized the Pope as "head of all the holy churches." (Justinian's Code, book 1, title 1. Baronius's Annals, AD. 533) The overwhelming defeat of the Ostrogoths in the siege of Rome, five years later, AD. 538, was a death-blow to the independence of the Arian power then ruling Italy, and was therefore a notable date in the development of papal supremacy. With the year 538, then, commences the twelve hundred and sixty years of this prophecy, which would

extend to the year 1798. The year 1793 was the year of the Reign of Terror in the French Revolution, and the year when the Roman Catholic religion was set aside in France and the worship of reason was established in its stead. As a direct result of the revolt against papal authority in the French Revolution, the French army, under Berthier, entered Rome, and the pope was taken prisoner February 10, 1798, dying in exile at Valence, France, the following year. This year, 1798, during which this death-stroke was inflicted upon the Papacy, fittingly and clearly marks the close of the long prophetic period mentioned in this prophecy. Any standard history of the time may be consulted in substantiation of the facts here stated.

9. What will finally be done with the dominion exercised by the little horn?

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan.7:26.

10. To whom will the dominion finally be given?

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Verse 27.

NOTE - Here, as in the second chapter of Daniel, the announcement of the setting up of the everlasting kingdom of God in the earth includes a brief outline of the history of this world. And the prophecies of Daniel concerning the powers that would be the purpose of God, furnish additional features of this outline. The exact fulfillment of this outline in the history of the world since the time of Nebuchednezzar constitutes an unimpeachable testimony to the inspiration of these prophecies. And furnishes a ground of confidence that the unfulfilled portion of the prophecies will be wrought out in the future with absolute certainty and in every detail.

47. THE VICAR OF CHRIST

1. What appeared unto Daniel in 538 BC., the same year in which Babylon fell?

"In the third year of the reign of King Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first." Dan. 8: 1.

2. Where was Daniel at this time?

"And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai' Verse 2.

3. What first attracted the prophet's attention?

"Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last." Verse 3.

4. What power was represented by the ram having two horns?

"The ram which thou saw having two horns are the kings of Media and Persia." Verse 20.

5. How are the rise and work of this power described?

"I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Verse 4.

6. What symbol was next introduced in the vision?

"And as I was considering, behold, a he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes." Verse 5.

7. What did the goat with the notable horn represent?

"And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.--- Verse 21.

8. How was the conquest of Medo-Persia by Grecia foretold in this symbolic prophecy?

"And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand." Verse 7.

9. When the he goat "was strong," what occurred?

"Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Verse 8.

10. Who was represented by "the great horn," and what followed when it was broken?

"And the rough goat is the king [kingdom] of Grecia, and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up, out of the nation, but not in his power." Verses 21, 22.

NOTES - From the interpretation given, it is plain that the notable "horn" upon the he goat represented Alexander the Great, who led the Grecian forces in their conquest of Medo-Persia. Upon the death of Alexander at Babylon, 323 BC., there followed a brief period of confusion in the struggle for the kingdom, but the succession was definitely determined by the battle Of Ipsus, 301 BC. Four of Alexander's leading generals-Cassander, Lysimachus, Ptolemy, and Seleucus-became his successors.

"The vast empire created by Alexander's unparalleled conquests was distracted by the wranglings and wars of his successors, and before the close of the fourth century before Christ, had become broken up into many fragments. Besides minor states, four well-defined and important monarchies rose out of the ruins. . . . Their rulers were Lysimachus, Cassander, Seleucus Nicator, and Ptolemy, who had each

assumed the title of king. The great horn was broken; and instead of it came up four notable ones toward the four winds of heaven."--Myers' "History of Greece," page 457, edition 1902.

11. What came out of one of the four horns of the goat?

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Verse 9.

12. What interpretation is given to this little horn?

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." Verse 23.

13. What did this little horn do to the people of God?

"And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." Verse 10.

14. In what literal language is this persecution of the people of God further described?

"And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people." Verse 24.

15. How was this little horn to exalt itself against Christ and His mediatorial work?

"Yea, it magnified itself, even to the Prince of the host; and it took away from Him the continual burnt offering, and the place of His sanctuary was cast down." Verse 11, R.V.

16. In the interpretation of the vision, how is this self exaltation set forth?

"And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Verse 25.

17. What similar language is used by the Apostle Paul in describing the "mystery of iniquity," or "man of sin"?

"That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, showing himself that he is God." 2 Thess. 2: 3, 4.

NOTE - The last two scriptures evidently describe one and the same power which, while religious and professedly Christian, is antichristian in spirit, and the very "man of sin" himself. Possessed with the selfish ambition of Lucifer (Isa. 14:12-14; Eze. 28: 17), he assumes to occupy the very seat and place of Deity in the temple of God. Professing to be Christ's vicar, or personal representative on earth, he magnifies himself against Christ, and "stands up," or reigns, in the place of, and "against," the Prince of princes.

18. What was given into the hands of the power represented by the little horn?

"And the host was given over to it together with the continual burnt offering through transgression." Dan. 8: 12, first clause, R.V.

19. What did this power do to the truth?

"And it cast down truth to the ground, and it did its pleasure and prospered." Same verse, last clause, R.V.

NOTES - The interpretation already given to this vision shows plainly that the power represented by the little horn is the successor of Medo-Persia and Grecia. In the vision of the seventh chapter of Daniel, which is closely related to this vision, the fourth beast represented the fourth kingdom, or Rome, in its entirety, special attention, however, being given to the "little horn" phase of its history. As shown by the work attributed to it, this little horn, which arose among the ten kingdoms into which Rome was divided, was to be a religio-political power, which was to change the times and law of God, and persecute the people of God. In the vision of the eighth chapter the ecclesiastical features of this fourth world power are especially noticed and emphasized, and hence the only symbol there used to represent it is the "little horn" which waxed "exceeding great."

The religion of all the four great monarchies mentioned in these prophecies was paganism; but the paganism of ancient Babylon was reproduced in pagan Rome, and then adapted and adopted by papal Rome. The little horn of the eighth chapter represents Rome, both pagan and papal, in its ecclesiastical aspect, with its union of paganism, and later of apostate Christianity, with the secular power. With its antichristian persecutions of the saints of God; with its perversion of the priesthood of Christ; and with its assertion of both temporal and spiritual power over the world. It is evident that pagan Rome is introduced into this prophecy chiefly as a means of locating the place and work of papal Rome, and the ecclesiastical features of pagan Rome -as typical of the same features accentuated in papal Rome. And that the emphasis is to be placed upon the fulfillment of the prophecy in the work of papal Rome. A careful comparison of Dan. 7:21,25 with Dan. 8:10-12, R.V., and 2 Thess. 2:3,4, will amply justify this conclusion.

"The Romans could not forget-never did forget-that they had once been masters and rulers of the world. Even after they had become wholly unfit to rule themselves, let alone the ruling of others, they still retained the temper and used the language of masters. . . . In the absence of an emperor in the West the popes rapidly gained influence and power, and soon built up an ecclesiastical empire that in some respects took the place of the old empire and carried on its civilizing work."-"Rome; Its Rise and Fall" (Myers), Boston, 1900, pages 398, 399, 442, 443.

The host and the stars of Dan. 8:10 are the same as the saints of the Most High of Dan. 7:25; and the Prince of the host of Dan. 8:11 is the Prince of princes, or Christ. When the same Being appeared to Joshua (Joshua 5:13-15, margin), He applies the same expression to Himself.

In Dan. 8:11-13, in the Revised Version, the words "burnt offering" have been supplied by the translators after the word "continual," but this rendering seems to place too restricted a meaning upon the word "continual." The fact that no word is connected with "continual" in the original text, although in the typical service of the sanctuary it is used with "burnt offering" (Ex. 29:42), with "incense" (Ex. 30:8, here rendered perpetual), and with "show bread" (Num. 4:7), indicates that that which is continual represents the continual service or mediation of Christ in the heavenly sanctuary, in which all that was continual in the typical service found its antitype and fulfillment. See Heb. 6:19,20; 7:1-3, 14-16, 23-25. The action which made the Pope the vicar of God and the high priest of the apostasy, really took away from Christ, as far as human intent and power were concerned, His place and work as the only mediator between God and man (1 Tim. 2:5), and this took away from Him, as far as man could take it away, the continual mediation, according to the prediction in this prophecy.

The prophecies of Daniel are cumulative and widening in their view, each carrying matters farther than the preceding one, and bringing out more explicitly and more in detail important features down the stream of time. In Daniel 2, under the fourth universal kingdom, the Papacy is not represented under any direct symbol or figure at all - simply Rome in its united and divided state; in Daniel 7 Rome is symbolized by the little horn" coming up among the ten horns representing the divided state of Rome; while in Daniel 8 the only figure used to represent the fourth world power is the little horn" which waxed "exceeding great!"

In each of these last two chapters the little horn is introduced to tell especially of the workings of the same terrible power-Rome papal. Both chapters deal with the same great apostasy. In the seventh chapter, the little horn takes away the law of God. In the eighth chapter, it takes away the gospel. Had it taken away only the law, this would have vitiated the gospel; for, with the law of God gone, even the true gospel could not save, because the law is needed to convict and give a knowledge of sin. And had the Papacy taken away only the gospel, and left the law, salvation through such a system would still have been impossible, for there is no salvation for sinners through even the law of God itself apart from Christ and the gospel. But to make apostasy doubly sure, this power changes, vitiates, and takes away both the law and the gospel.

In changing the Sabbath, the Papacy struck directly at the very heart and seal of the law of God, just as in substituting its own mediatorial system for that of Christ it struck directly at the heavenly sanctuary and its service, which, in his Epistle to the Hebrews, Paul shows to be the very heart and essence of the gospel.

20. What question was asked in the hearing of the prophet?

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" Dan. 8: 13.

21. What answer was addressed to Daniel?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed!" Verse 14.

NOTE - In verse 13, R.V., the vision is clearly defined. It is "the vision concerning the continual burnt offering [or continual mediation], and the transgression that makes desolate," which results in giving both the sanctuary and the people of God to be trodden underfoot. The time when the vision was to have its special application is stated in verse 17 to be "at the time of the end," or in the last days. This is additional proof that this prophecy was to find its complete fulfillment in papal Rome as pagan Rome passed away many centuries ago. The sanctuary and the twenty-three-hundred-day period here referred to are considered at length in succeeding readings in this volume.

22. What prophetic period begins at the time when the continual mediation of Christ was taken away by the Papacy?

"And from the time that the continual burnt offering shall be taken away, and the abomination that makes desolate set up, there shall be a thousand two hundred and ninety days." Dan. 12:11, RV.

NOTES - Inasmuch as the taking away of the continual mediation of Christ is made the beginning of a prophetic period, there must be some definite act at some definite time which, in form and intent, takes from Christ His priestly work in the heavenly sanctuary. This act was the official decree of an ecclesiastical council held at Rome in AD. 503, by which it was declared "that the Pope was judge as God's vicar, and could himself be judged by no one." See Hardouin's "Councils," Vol. 11, page 983; Labbe and Cossart's "Councils," Vol. IV, col. 1364; and Bower's "History of the Popes" (three-volume edition), Vol. 1, pages 304, 305. The work of Clovis, king of the Franks, who earned for himself the title of "the eldest son of the church" by his campaigns to subdue the kingdoms hostile to the Papacy, contributed much toward putting into practical effect this claim of the Papacy, which finally resulted in establishing the Pope as the head of the Roman priesthood which has usurped the priestly work of Christ, and has established another system of mediation in its place. This work of Clovis came to its climax in the year 508, and this year therefore becomes the natural one from which to date the 1290 years of Dan. 12:11, which would accordingly end in the year 1798, at the same time as the 1260 years of Dan. 7:25. See notes on page 27 of this volume.

"With Rome would have fallen her bishop, had he not, as if by anticipation of the crisis, reserved till this hour the master-stroke of his policy. He now boldly cast himself upon an element of much greater strength than that of which the political convulsions of the time had deprived him; namely, that the bishop of Rome is the successor of Peter, the prince of the apostles, and, in virtue of being so, is Christ's vicar on earth. In making this claim, the Roman pontiffs vaulted at once over the throne of kings to the seat of gods: Rome became once more the mistress of the world, and her popes the rulers of the earth."----"The Papacy," by J. A. Wylie, page 34.

23. What assurance was given to Daniel concerning the period of time mentioned in verse 14?

"And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days." Dan. 8: 26.

NOTES - By the expression "the vision of the evening and the morning" reference is made to the vision concerning the twenty-three hundred days, as may be seen by referring to the marginal readings of Dan. 8:14.

The interpretation of the vision of chapter 8 closes without making any explanation of the long period of time which was mentioned to Daniel in the answer to the question, "How long shall be the vision?" This important feature was left to be interpreted later. See next reading.

48. A GREAT PROPHETIC PERIOD

(The 2300 Days of Daniel 8)

1. Immediately after the vision of Daniel 8, what did Daniel learn from his study of the prophecy of Jeremiah?

"In the first year of Darius . . . I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem." Dan. 9: 1, 2.

NOTE-The first deportation to Babylon, when Daniel and his companions were carried captive, was in 606 BC., and the seventy years of Jeremiah's prophecy would therefore expire in 536 BC. The first year of Darius was 538 BC., and the restoration period was therefore only two years distant from that time.

2. What did this nearness of the time of restoration from captivity lead Daniel to do?

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." Verse 3.

3. What urgent petition of the prophet connects this prayer with the vision of the taking away of the continual mediation and the desolation of the sanctuary recorded in Daniel 8?

"Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy that is desolate, for the Lord's sake!" Dan. 9:17.

4. At the conclusion of Daniel's prayer, what assurance did Gabriel give him?

"And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." Verse 22.

5. What previous instruction connected with the vision of Daniel 8 was thus being more fully carried out?

"And I heard a man's voice between the banks of Ulai, which and said, Gabriel, make this man to understand the vision." Dan. 8:16.

6. Why was further instruction concerning this vision necessary ?

"And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." Verse 27.

7. To what did Gabriel now direct Daniel's attention?

"At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Dan. 9:23.

NOTES - There is abundant evidence that the instruction in the ninth chapter of Daniel supplements and interprets the vision of the eighth chapter. Note the following facts:-

1. Daniel did not understand the vision concerning the treading down of his people and the sanctuary, and therefore searched the prophecies anew concerning the period of captivity.

2. He evidently made a connection between the period of seventy years mentioned by Jeremiah and the twenty-three hundred days of the vision, and he at once began to pray earnestly for the restoration of the city and the sanctuary.

3. The angel Gabriel, who appeared to him at the first, and interpreted all the vision with the exception of the twenty-three hundred days, now appears, and again directs his attention to the vision.

4. The events of the vision begin with the kingdom of the Medes and Persians, the era of the restoration of the Jews to their own land. In the absence of any instruction to the contrary, this would be the natural time in which to locate the beginning of the period of twenty-three hundred days; and this is the very time given for the beginning of the seventy weeks, which are clearly a part of the twenty-three hundred days, and thus determine the time of their commencement.

5. The seventy weeks, or four hundred and ninety years, extend from the restoration of literal Jerusalem and the literal temple to the preaching of the gospel to all the world. See Acts 15: 14-17. This

special preaching of the gospel was completed in one generation, and was followed by the destruction of Jerusalem.

8. What portion of the 2300 days (years) mentioned in the vision, was allotted to the Jews?

"Seventy weeks are determined upon thy people and upon thy holy city." Dan. 9: 24, first clause.'

NOTES. - 'As both the 2300 years of chapter 8 and the 'seventy weeks' of chapter 9 start from the Persian period of Jewish history, in other words, as they both date from the restoration era which followed the Babylonian captivity, their starting-points must be either identical or closely related chronologically.' - "Light for the Last Days," by H. Grattan Guinness, London, Hodder and Stoughton, 1893, page 183.

"There is plainly a close correspondence between the two visions of Daniel 8 and Daniel 9. The seventy weeks are said to be cut off for certain distinct objects; and this implies a longer period from which they are separated, either the course of time in general, or some period distinctly revealed. Now the previous period (the 2300 days) includes two events-the restoration of the sacrifice, and the desolation. The fast of these is identical in character with the seventy weeks, which are a period of the restored polity of Jerusalem; and hence the most natural explanation of the cutting off is that which refers to the whole period of the former vision.' - "First Elements of Sacred Prophecy," by T. R. Birks, London, 1843, pages 359, 360.

9. What was to be accomplished at the close of the seventy weeks?

"To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Verse 24, latter part.

NOTE - For "the Most Holy," the Douay version reads, "the Saint of saints."

10. What portion of this period was to reach to Christ, the Messiah, or Anointed One?

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Verse 25, first part.

NOTE - The word Messiah means anointed, and Jesus was anointed with the Holy Spirit (Acts 10:38) at His baptism in AD. 27. Matt. 3:16.

11. At the end of this time, what was to be done to Messiah?

"And after threescore and two weeks shall Messiah be cut off!" Verse 26, first part.

12. How was the destruction of Jerusalem and the sanctuary by the Romans then foretold?

"And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Verse 26, last part.

13. What was Messiah to do during the seventieth week?

"And He shall confirm the covenant with many for one week." Verse 27, first clause. See Matt. 26: 26-28.

14. What was He to take away in the midst of this week?

"And in the midst of the week He shall cause the sacrifice and the oblation to cease." Verse 27, next clause.

NOTE-Ancient Babylon took away the typical service by the destruction of the temple at the capture of Jerusalem. This service was restored at the rebuilding of Jerusalem, but was perverted into mere formalism by the Jews, and was taken away by Christ at the first advent, when He blotted out the handwriting of ordinances, and "took it out of the way, nailing it to His cross." Col. 2:14. He then became "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:2. Thus He established the service in the heavenly sanctuary. The little horn, the Papacy, as far as was within its power, took away from the people the mediation of Christ in the heavenly sanctuary, and substituted for it the Roman priesthood, with the Pope as Pontifex Maximus, or high priest. Power over this truth of the gospel and over the people of God was allowed to the Papacy because of transgression (Dan. 8: 12, R.V.), just as the people of Jerusalem were given into the hand of the king of ancient Babylon for the same reason. 1 Chron. 9:1. Thus has the Papacy "cast down the truth to the ground," and has trodden underfoot the sanctuary and the people of God.

15. How are the judgments upon Jerusalem again foretold?

"And for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate!" Remainder of verse 27.

NOTE - Seventy weeks would be four hundred and ninety days; and as a day in prophecy represents a year (Num. 14:34; Eze. 4:6), this period would be four hundred and ninety years. The commandment to restore and build Jerusalem was brought to its completion by Artaxerxes Longimanus in the seventh year of his reign (Ezra 6:14; 7:7,8), which, as already noted, was 457 BC. From this date the sixty-nine weeks, or four hundred and eighty-three years, would extend to the baptism of Christ in AD. 27, and the whole period to AD. 34, when the martyrdom of Stephen occurred, and the gospel began to be preached to the Gentiles. Before the end of that generation Jerusalem was destroyed by the Romans, AD. 70. The twenty-three hundred years would extend from 457 BC. To AD. 1844, when began the great second advent movement, which calls upon all to come out of modern Babylon, and to prepare for the next great event, the coming of Christ and the destruction of the world by fire.

16. What question was asked in the vision of Daniel 8?

"Then I heard a holy one speaking; and another holy one said unto that certain one which spoke, How long shall be the vision concerning the continual burnt offering, and the transgression that makes desolate, to give both the sanctuary and the host to be trodden underfoot?" Dan. 8: 13, R.V.

17. What prophetic period, therefore, extends to the deliverance of God's people from the captivity in modern Babylon, and the restoration to them of the mediation of Christ?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14.

NOTE-The earthly sanctuary was a type of the heavenly sanctuary (Heb. 9:23,24; Lev. 16:29,30,33) ; the cleansing of the earthly sanctuary was typical of the cleansing in the heavenly sanctuary; and this cleansing of the sanctuary accomplished on the great day of atonement is the closing work of Christ in His mediation for sin. And the commencement of the cleansing of the heavenly sanctuary marks the beginning of a new era in the experience of the people of God on earth; namely, the deliverance from the power of modern Babylon, the restoration to them of the knowledge of the mediation of Christ for them in the heavenly sanctuary, and a cleansing from sin in preparation for the second advent of Christ. The cleansing of the heavenly sanctuary involves the investigative judgment, which will be followed by the plagues, and Christ's coming. This period, therefore, determines the time of restoration and of judgment.

18. What is said of those who live to see the deliverance from modern Babylon, and the restoration of the true gospel?

"Blessed is he that waits, and comes to the thousand three hundred and five and thirty days." Dan. 12: 12.

NOTE - The 1335 days (years) of Dan. 12:12 are evidently a continuation of the 1290 days (years) of the previous verse, which commence with the taking away of the mediation of Christ, in the year AD. 508. See under question 22 in reading on "The Vicar of Christ," page 34. The 1335 days, or years, would therefore extend to the year 1843, the time of the preaching of the judgment hour, in preparation for the cleansing of the sanctuary, and the accompanying work at the end of the 2300 days, or years, of Dan. 8:14. At that time special blessings were to come upon those who were delivered from the errors and bondage of Rome, and had their minds directed anew to the mediation of Christ as the great High Priest in the heavenly sanctuary.

GENERAL NOTE ON THE PROPHECIES OF DANIEL - The second chapter of Daniel presents in brief outline the divine program of history leading up to the establishment of the everlasting kingdom of God. The seventh chapter of Daniel presents somewhat more in detail the history of those earthly kingdoms which were to precede the establishment of the kingdom of God, the objective point of the prophecy being the little horn and its effort to change the laws and ordinances of God, and to destroy the subjects, of the heavenly kingdom. The period allotted to the supremacy of this power, the Papacy (the 1260 years), is also indicated. The prophecy of the eighth chapter of Daniel covers the period from the restoration era in the time of the Persian kings and the establishment of the people of God in their own land, to the restoration era just preceding the second advent of Christ and the setting up of His everlasting kingdom. In this chapter the leading theme is the effort of the Papacy to substitute its own mediatorial system for the mediatorial work of Christ, and the announcement of a prophetic period (the 2300 years), at the end of which the

counterfeit system introduced by the Papacy was to be fully exposed. The remaining chapters of Daniel supplement the prophecies of the second, seventh, and eighth chapters, and show that at the end of the first portion of the 2300-year period (the 70 weeks, or 490 years) Messiah was to appear and be cut off, following which would come the destruction of Jerusalem. In the closing chapter two new periods are introduced (the 1290 years and the 1335 years), at the end of which, as with the 2300 years, was to come the movement preparatory to the setting up of God's everlasting kingdom in the earth, in harmony with the prophecies of the second and seventh chapters.

49. THE ATONEMENT

1. What did God, through Moses, command Israel to make?

"And let them make Me a sanctuary; that I may dwell among them." Ex. 25: 8.

2. What was offered in this sanctuary?

"In which were offered both gifts and sacrifices." Heb. 9: 9.

3. Besides the court, how many parts had this sanctuary?

"And the veil shall divide unto you between the holy place and the most holy." Ex. 26: 33.

4. What was in the first apartment, or holy place?

"For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the show bread; which is called the sanctuary." Heb. 9: 2. "And he put the golden altar in the tent of the congregation before the veil." Ex. 40: 26. See also Ex. 30: 1-6.

5. What was contained in the second apartment?

"And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was . . . the tables of the covenant." Heb. 9: 3, 4. See also Ex. 40: 20, 21.

6. By what name was the cover of the ark known?

"And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." Ex. 25: 21.

7. Where was God to meet with Israel?

"And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony." Verse 22.

8. What was in the ark, under the mercy-seat?

"And He wrote on the tables, according to the first writing, the Ten Commandments. . . . And I turned myself and came down from the mount, and put the tables in the ark which I had made!" Deut. 10: 4, 5.

9. When did the priest minister in the first apartment of the sanctuary?

"Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services!" Heb. 9: 6, R.V.

10. Who alone went into the second apartment, how often, and for what purpose?

"But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Verse 7.

11. What were sinners desiring pardon instructed to do?

"And if any one of the common people sin through ignorance, while he does somewhat against any of the commandments of the Lord . . . then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt offering." Lev. 4: 27-29.

NOTE - According to this, if a man sinned in Israel, he violated one of the Ten Commandments that were in the ark under the mercy-seat. These commandments are the foundation of God's government. To violate them is to commit sin, and so become subject to death. 1 John 3:4; Rom. 6:23. But there was a mercy-seat reared above these holy and just commandments. In the dispensation of His mercy, God grants the sinner the privilege of confessing his sins, and bringing a substitute to meet the demands of the law, and thus of obtaining mercy.

12. What was done with the blood of the offering?

"And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar." Verse 30.

13. After the accumulation of the sins of the year in this way, what service took place on the tenth day of the seventh month of each year?

"And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, you shall afflict your souls, . . . for on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord." Lev. 16:29,30.,

14. How was the sanctuary itself to be cleansed, and how were the sins of the people to be finally disposed of?

"And he [the high priest] shall take of the congregation of the children of Israel two kids of the goats for a sin-offering. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat' Verses 5-8.

NOTE-The Hebrew word for scapegoat is Azazel. See margin of verse 8. It is used as a proper name, and, according to the opinion of the most ancient Hebrews and Christians, refers to Satan, or the angel who revolted and persisted in rebellion and sin.

15. What was done with the blood of the goat upon which the Lord's lot fell?

"Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, . . . and sprinkle it upon the mercy-seat, and before the mercy-seat." Verse 15.

16. Why was it necessary to make this atonement?

"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remains among them in the midst of their uncleanness." Verse 16.

NOTE-Sins were conveyed into the sanctuary during the year by the blood of the personal sin-offerings offered daily at the door of the tabernacle. Here they remained until the day of atonement, when the high priest went into the most holy place with the blood of the goat on which the Lord's lot fell; and, bearing the accumulated sins of the year in before the mercy-seat, he there, in type, atoned for them, and so cleansed the sanctuary.

17. After having made atonement for the people in the most holy place, what did the high priest next do?

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Verses 20, 21.

NOTE - The offering of the Lord's goat cleansed the sanctuary. By this offering the sins of the people, transferred there during the year, were, in type, atoned for; but they were not by this offering finally disposed of, or destroyed. The scapegoat, symbolizing Satan, the great tempter and originator of sin, was brought to the sanctuary, and upon his head were placed all these sins which Satan had tempted God's people to commit.

18. What final disposition was made of the sins of the people?

"And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Verse 22.

19. What was this earthly sanctuary and its round of service?

"Which was a figure for the time then present." Heb.9:9.

20. Of what sanctuary, or tabernacle is Christ the minister?

"A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man! Heb. 8 : 2.

21. Of what was the, blood of all the sacrifices of the former dispensation only a type?

"Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Heb. 9: 12. See Eph. 5: 2.

NOTE - Through the sacrifices and offerings brought to the altar of the earthly sanctuary, the penitent believer was to lay hold of the merits of Christ, the Savior to come. In this way, and in this way only, was there any virtue connected with them.

22. At the death of Christ, what miraculous occurrence signified that the priestly work and services of the earthly sanctuary were finished?

"Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom." Matt. 27: 50, 51.

NOTES - Type had met antitype; the shadow had reached the substance. Christ, the great sacrifice, had been slain, and was about to enter upon His final work as our great high priest in the sanctuary in heaven.

23. What relation does the earthly sanctuary sustain to the heavenly?

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, says He, that thou make all things according to the pattern showed to thee in the mount." Heb. 8: 5.

24. By what comparison is it shown that the heavenly sanctuary will be cleansed?

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9: 23.

25. When Christ has finished His priestly mediatorial work in the heavenly sanctuary, what decree will go forth?

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22: 11.

26. What event is directly connected with the blotting out of sin and the final refreshing from God's presence?

"Repent you therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 19-21.

27. According to the view of the judgment presented to Daniel, what is to be given to Christ while still before the Father?

"I saw . . . and, behold, one like the Son of man came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." Dan. 7:13,14.

28. What will occur when the Lord descends from heaven?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

29. What statement immediately following the announcement mentioned in Rev. 22: 11, indicates that a judgment work had been in progress before Christ comes?

"And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 12.

NOTE-The typical sanctuary service is fully met in the work of Christ. As the atonement day of the former dispensation was really a day of judgment, so the atonement work of Christ will include the investigation of the cases of His people prior to His coming the second time to receive them unto Himself.

30. Is there a specified time for the cleansing of the heavenly sanctuary?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."
Dan. 8: 14.

31. How may one know that this does not refer to the earthly sanctuary ?

"He said unto me, Understand, O son of man: for at the time of the end shall be the vision." Verse 17.

NOTE - The prophetic period Of 2300, days (years) extends to AD. 1844, while the divinely appointed services of the earthly sanctuary ceased at the cross (Dan. 9:27; Matt. 27:50,51), and the sanctuary itself was destroyed in AD. 70, when Titus captured Jerusalem. For explanation of the period here mentioned, see the preceding reading.

50. THE JUDGMENT

1. What assurance have we that there will be a judgment?

"God . . . hath appointed a day, in the which He will judge the world." Acts 17: 30, 31.

2. Was the judgment still future in Paul's day?

"As he reasoned of righteousness, temperance, and judgment to come, Felix trembled." Acts 24: 25.

3. How many must meet the test of the judgment?

"I said in mine heart, God shall judge the righteous and the wicked!" Eccl. 3: 17. "For we must all appear before the judgment-seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10.

4. What reason did Solomon give for urging all to fear God and keep His commandments?

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 14.

5. What view of the judgment scene was given Daniel?

"I beheld till the thrones were cast down [placed, R.V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

6. Out of what will all be judged?

"And the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 12.

7. For whom has a book of remembrance been written?

"Then they that feared the Lord spoke often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3: 16.. See Rev. 20: 12.

8. Who opens the judgment and presides over it?

"I beheld till the thrones were cast down [placed], and the Ancient of days did sit." Dan. 7: 9.

9. Who minister to God, and assist in the judgment?

"Thousand thousands [of angels] ministered unto Him, and ten thousand times ten thousand stood before Him." Verse 10. See Rev. 5: 11.

10. Who is brought before the Father at this time?

"I -saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." Dan. 7: 13.

11. What does Christ as the advocate of His people confess before the Father and His angels?

"He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3: 5: See Matt. 10: 32, 33; Mark 8: 38.

NOTE - 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.

"We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10.

12. After the subjects of the kingdom have been determined by the investigative judgment, what is given to Christ?

"And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." Dan. 7: 14.

13. When He comes the second time, what title will He bear?

"And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords." Rev. 19: 16.

14. What will He then do for each one?

"For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16: 27. See also Rev. 22: 12.

15. Where will Christ then take His people?

"In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there you may be also." John 14: 2,3.

16. How many of the dead will be raised?

"For the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. See also Acts 24: 15.

17. What time intervenes between the two resurrections?

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Rev. 20:4,5.

18. What work did Daniel see finally assigned to the saints?

"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21,22.

19. How long will the saints engage in this work of judgment?

"And I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years." Rev. 20:4.

20. Who will thus be judged by the saints?

"Do you not know that the saints shall judge the world? and if the world shall be judged by you, are you unworthy to judge the smallest matters? Know you not that we shall judge angels? How much more things that pertain to this life?" 1 Cor. 6: 2, 3.

21. How will the decisions of the judgment be executed?

"And out of His [Christ's] mouth goes a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treads the wine-press of the fierceness and wrath of Almighty God." Rev. 19: 15.

22. Why is the execution of the judgment given to Christ?

"For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man." John 5: 26,27.

23. How was the opening of the judgment to be made known to the world?

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14: 6, 7.

NOTE-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.

51. THE JUDGMENT HOUR MESSAGE

1. What prophetic view of the judgment was given Daniel?

"I beheld till the thrones were cast down [placed], and the Ancient of days did sit: . . . thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened!" Dan. 7: 9,10.

2. What assurance has God given of the judgment?

"Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead!" Acts 17: 31.

3. What message announces the judgment hour come?

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

4. In view of the judgment hour, what is proclaimed anew?

"The everlasting gospel!" Verse 6, first part.

5. How extensively is this message to be proclaimed?

"To every nation, and kindred, and tongue, and people!" Verse 6, first part.

6. What is the whole world called upon to do?

"Fear God, and give glory to Him." Verse 7.

History sets its seal to the words of the holy prophets, revealing that God, through them, had faithfully declared "the end from the beginning, and from ancient times the things that are not yet done." Isa. 46: 10.

7. What special reason is given for this?

"For the hour of His judgment is come." Same verse.

8. Whom are all called upon to worship?

"Him that made heaven, and earth." Same verse.

NOTE-There is only one gospel (Rom. 1:16,17; Gal. 1:8), first announced in Eden (Gen. 3: 15), preached to Abraham (Gal. 3: 8) and to the children of Israel (Heb. 4:1, 2), and proclaimed anew in every generation. In its development, the gospel meets the needs of every crisis in the world's history. John the Baptist in his preaching announced the kingdom of heaven at hand (Matt. 3:1, 2), and prepared the way for the first advent. John 1: 22, 23. Christ Himself in His preaching of the gospel announced the fulfillment of a definite time prophecy (the sixty-nine weeks, or 483 years, of Dan. 9:25), and called the people to repentance, in view of the coming of the predicted Messiah. Mark 1:14,15. So when the time of the judgment comes, and Christ's second advent is near, a world-wide announcement of these events is to be made in the preaching of the everlasting gospel adapted to meet the need of the hour.

9. What prophetic period extends to the time of the cleansing of the sanctuary, or the investigative judgment?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 14.

10. When did this long period expire?

In AD. 1844. See reading on page 35.

NOTE - Our Lord based His preaching of the gospel upon the fulfillment of the first part of the 2300 days, or years (Mark 1: 14, 15), a prophecy which determined the time of the first advent. The whole period extends to the time of the judgment, just preceding the second advent, and at its expiration a special

gospel message is sent to all the world proclaiming the judgment hour at hand, and calling upon all to worship the Creator. The facts of history answer to this interpretation of the prophecy: for at this very time (1844) just such a message was being proclaimed in various parts of the world. This was the beginning of the great second advent message which is now being proclaimed throughout the world.

11. How is the true God distinguished from all false gods?

"Thus shall you say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth. . . . He [the true God] hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. 10: 11, 12.

12. For what reason is worship justly due to God?

"For the Lord is a great God, and a great King above all gods. . . . The sea is His, and He made it: and His hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our Maker." Ps. 95: 3-6.

13. Why do the inhabitants of heaven worship God?

"The four and twenty elders fall down before Him, saying, Thou art worthy, O Lord, to receive glory and honor and power: for Thou has created all things, and for Thy pleasure they are and were created!" Rev. 4: 10,11.

14. What memorial of His creative power did God establish?

"Remember the Sabbath day, to keep it holy. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it!" Ex. 20: 8-11.

15. What place has the Sabbath in the work of salvation?

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 12.

16. How many are concerned in the judgment?

"For we must all appear before the judgment-seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad!" 2 Cor. 5: 10.

17. What will be the standard in the judgment?

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak you, and so do, as they that shall be judged by the law of liberty!" James 2: 10-12.

18. In view of the judgment, what exhortation is given?

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil!" Eccl. 12: 13, 14.

NOTE - A comparison of Rev. 14: 7 with Eccl. 12: 13,14 suggests that the way to give glory to God is to keep His commandments, and that in giving the judgment hour message, the duty of keeping the commandments would be emphasized. This is plainly shown in the description given of the people who are gathered out of every nation, kindred, tongue, and people as the result of the preaching of this message, in connection with the other messages which immediately follow and accompany it. Of this people it is said, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

52. THE FALL OF MODERN BABYLON

1. What announcement immediately follows the judgment-hour message of Rev. 14: 6,7?

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city." Rev. 14: 8, first part.

2. What reason is assigned for the fall of Babylon?

"Because she -made all nations drink of the wine of the wrath of her fornication." Same verse, last part.

3. How was the overthrow of ancient Babylon foretold?

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." Isa. 13:19.

4. What call was made to come out of Babylon?

"Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; He will render unto her a recompense." Jer. 51: 6.

5. What did ancient Babylon do to all the nations?

"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." Verse 7.

6. What was the effect of this apostasy?

"Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed." Verse 8.

7. Just before the fall of Babylon, what did her king do?

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." Dan. 5: 1.

8. By what command did the king repudiate the religion taught in Babylon by Daniel and others who feared God?

"Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein." Verse 2.

9. What marked the climax of Babylon's apostasy?

"Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them." Verse 3.

10. While drinking the wine, what gods did they honor?

"They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." Verse 4.

11. What immediately followed this complete apostasy?

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." Verses 30, 31.

NOTE-The gospel of the kingdom was preached in Babylon by Daniel and by other faithful and God-fearing Jews, and Nebuchadnezzar was brought to acknowledge and to worship the true God. But after the death of Nebuchadnezzar, Babylon relapsed into idolatry again, and this apostasy was rendered hopeless when Belshazzar used the sacred vessels from the house of God, dedicated to the worship of God, in which to drink the wine of Babylon while worship was offered to the false gods. Then came the handwriting on the wall, and the fall of ancient Babylon.

12. In the visions of John, what interpretation is given to the woman who sat upon many waters?

"And the woman which thou saw is that great city, which reigns over the kings of the earth." Rev. 17: 18.

NOTE-The great city which reigned over the kings of the earth in John's time was Rome, and that city has given its name to the church which is represented by the woman, the Church of Rome, or the Papacy.

13. In this same prophecy, how is the Church of Rome, the Papacy, designated as the antitype of ancient Babylon?

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Verse 5.

14. What specific statement emphasizes this identification?

"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Verse 2. See verse 4.

NOTES - The Church of Rome is called Babylon, and its religion is a revival of the religion of ancient Babylon. She claims a priesthood with exceptional powers and privileges, just as did ancient Babylon. Through the dogma of the immaculate conception of the Virgin Mary, she denies that God in Christ dwelt in the same flesh as fallen man, just as ancient Babylon did. See Dan. 2:11. She claims universal spiritual jurisdiction, and demands submission under pains and penalties, just as ancient Babylon did. See Daniel 3. She repudiates the fundamental gospel truth of justification by faith, and boasts of works, just as ancient Babylon did. See Dan. 4:30. A careful comparison of the ritual of ancient and modern Babylon shows that the latter is copied from the former; and it is easy to trace the connection historically through the paganism of political Rome.

On the overthrow of Babylon by the Persians, who nourished a traditional hatred for its idolatry, the Chaldean priesthood fled to Pergamos, in Asia Minor, and made it the headquarters of their religion. . . . The last pontiff king of Pergamos was Attalus III, who at his death bequeathed his dominions and authority to the Roman people, 133 BC., and from that time the two lines of Pontifex Maximus were merged in the Roman one. ("The False Christ," J. Garnier, London, George Allen, 1900, Vol. II, pages 94, 95.) Thus did the religion of ancient Babylon become the religion of modern Babylon.

15. What did Jesus say of the sacramental wine?

"This cup is the new covenant in My blood." Luke 22: 20, R.V.

16. What is the essential teaching of the new covenant?

"For this is the covenant that I will make with the house of Israel after those days, says the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Heb. 8: 10.

17. When Christ thus ministers the law in the heart, what does it become?

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 2-4.

18. In what other statement is this same truth expressed?

"It is the spirit that quickens; the flesh profits nothing: the words that I speak unto you, they are spirit, and they are life." John 6: 63.

19. What kind of teaching have men substituted for the words which are spirit and life?

"Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. . . . And He said unto them, Full well you reject the commandment of God, that you may keep your own tradition." Mark 7: 7-9.

NOTES - There are two cups, the cup of the Lord and the cup of Babylon. The wine in the Lord's cup represents the living truth, "as the truth is in Jesus"; the wine in the cup of Babylon represents her false doctrines, her substitution of human tradition for the living Word and law of God, and the illicit connection which she has made between the church and the secular power, depending upon political power to enforce

her teachings, rather than upon the power of God. By this very thing, while maintaining a form of godliness, she denies the power thereof. 2 Tim. 3: 1-5.

The following quotation states the position of that church in regard to tradition: "Though these two divine streams [the Bible and tradition] are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe." – "Catholic Belief," Rev. Joseph Faa Di Bruno, D.D. (Roman Catholic), page 45.

20. What relation does the Church of Rome sustain to other apostate churches?

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 17: 5.

NOTES - In the creed of Pope Pius IV, an authoritative statement of Roman Catholic belief, is found this statement: "I acknowledge the Holy Catholic Apostolic Church for the mother and mistress of all churches!" (Article 10.) When the professed Protestant churches repudiate the fundamental principle of Protestantism by setting aside the authority of God's Word, and accepting tradition and human speculation in its place, they adopt the fundamental principle of modern Babylon, and may be regarded as the daughters of Babylon. Their fall is then included in the fall of Babylon, and calls for a proclamation of the fall of modern Babylon.

Many representatives of modern Protestantism have, in one way or another, rejected many fundamental doctrines of the Bible, such as-

The fall of man.

The Bible doctrine of sin.

The infallibility of the Scriptures.

The sufficiency of the Scriptures as a rule of faith and practice.

The Deity of Christ, and His consequent headship over the church.

The miraculous conception and the virgin birth of our Lord.

The resurrection of Christ from the grave.

The vicarious, expiatory, and propitiatory atonement of Christ.

Salvation by grace through faith in the Lord Jesus Christ.

Regeneration by the power of the Holy Ghost.

The efficacy of the all-prevailing name of Christ in prayer.

The ministrations and guardianship of holy angels.

Miracles as the direct manifestation and interposition of God's power.

Although many leaders of modern Protestantism known as higher critics have not formally adopted the creed of the Church of Rome, and have not become an organic part of that body, yet they belong to the same class in rejecting the authority of God's Word, and accepting in its place the product of their own reasonings. There is just as much apostasy in the one case as in the other, and both must therefore be included in Babylon, and both will go down in the fall of Babylon. The warning message applies with equal force to both classes.

21. To what extent is the apostasy, or fall, of modern Babylon, the mother, and of her daughters, to be carried?

"And after these things I saw another angel come down from, heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Rev. 18: 1-3.

NOTE - In the largest sense, Babylon includes all false religions---all apostasy. The gospel message announcing her final overthrow should be a cause of rejoicing to every lover of truth and righteousness.

22. What final call to come out of Babylon is to go forth?

"And I heard another voice from heaven, saying, Come out of her, My people, that you be not partakers of her sins, and that you receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Verses 4, 5.

23. How complete is to be the fall of modern Babylon?

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. . . . And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Verses 21-24.

24. What song of triumph follows the overthrow of Babylon?

"Alleluia: for the Lord God omnipotent reigns. Let us be glad and rejoice, and give honor to Him." Rev. 19:6,7.

53. THE CLOSING GOSPEL MESSAGE

A Warning Against False Worship

1. What indicates that the messages of the judgment hour and the fall of Babylon are two parts of a threefold message?

"And the third angel followed them, saying with a loud voice!" Rev. 14:9, first clause.

2. What apostasy from the worship of God is named in this message?

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand." Same verse, last part.

3. What is to be the fate of those who, instead of worshipping God, engage in this false worship?

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name." Verses 10, 11 See Isa. 33: 13-17; 34: 1-10; 1 Cor. 3: 13; Heb. 12: 29.

4. How are those described who heed this warning?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus!" Verse 12.

5. What description is given of the beast against whose worship this closing warning message is given?

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." Rev. 13: 1, 2.

NOTE - In this composite beast from the sea are combined the symbols of the seventh chapter of Daniel, representing Greece, Medo-Persia, and Babylon. The blasphemous words spoken by it, its persecution of the saints, and the time allotted to it (verses 5-7) show that this beast, under one of its seven-headed manifestations, is identical with the little horn of the vision of the seventh chapter of Daniel, modern Babylon, the Papacy. See reading on "The Kingdom and Work of Antichrist," page 23. The false worship here mentioned, the worship of the beast, is the rendering of that homage to the Papacy which is due to God alone. The system of religion enforced by the Papacy is the paganism of Babylon, Medo-Persia, Greece, and Rome, indicated by the composite character of the beast (verse 2), disguised under the forms and names of Christianity

6. What challenge is made by those who worship the beast?

"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" Verse 4.

7. Whose sovereignty is thus challenged?

"Forasmuch as there is none like unto Thee, O Lord; Thou art great, and Thy name is great in might." Jer. 10:6. See also Ps. 71:19; 86:8; 89: 6,8.

8. What specifications of "the man of sin" are thus fully met?

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, showing himself that he is God." 2 Thess. 2: 3, 4. See pages 23, 24.

9. What did Babylon give to the nations to drink?

"She made all nations drink of the wine of the wrath of her fornication." Rev. 14: 8, last part. See pages 59-62.

10. What are those to drink who accept the teachings of Babylon, and thus render homage to the beast?

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Verse 10, first part.

NOTE-The cup of the Lord, which contains the new covenant in the blood of Christ, and the cup of the wine of Babylon are both offered to the world. To drink of the former, that is, to accept the teaching of the true gospel, is to receive everlasting life; but to drink of the wine of Babylon, that is, to accept the false gospel taught by the Papacy, will result in drinking of the wine of the wrath of God from the cup of His indignation. The true gospel means everlasting life; the false gospel means everlasting death.

11. Under what threatened penalty is the worship of the image of the beast enforced?

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause [decree] that as many as would not worship the image of the beast should be killed." Rev. 13:15.

NOTE-For an explanation of the image of the beast, see reading on "Making an Image to the Beast".

12. What universal boycott is to be employed, in an attempt to compel all to receive the mark of the beast?

"And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Verses 16, 17.

NOTE-Regarding the mark of the beast, see readings on "The Seal of God" and "The Mark of Apostasy," pages 138, 141.

13. Who is the real power operating through the beast and his image, and demanding worship?

"The dragon gave him his power, and his seat, and great authority." Verse 2, last part.

14. Who is this dragon?

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 9.

15. How did the devil seek to induce Jesus to worship him?

"And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whom so ever I will I give it. If Thou therefore wilt worship me, all shall be Your." Luke 4: 5-7.

16. How did Jesus show His loyalty to God?

"And Jesus answered and said unto him, Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve!" Verse 8.

NOTE - The threefold message of Rev. 14: 6-12 is proclaimed in connection with the closing scenes of the great controversy between Christ and Satan. Lucifer has sought to put himself in the place of God (Isa. 14: 12-14), and to secure to himself the worship which is due to God alone. The final test comes over the commandments of God. Those who acknowledge the supremacy of the beast by yielding obedience to the law of God as changed and enforced by the Papacy, when the real issue has been clearly defined, will in so doing, worship the beast and his image and receive his mark. Such will take the side of Satan in his rebellion against the authority of God.

17. How many will yield to the demand to worship the beast?

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13: 8.

18. In the judgment-hour message, whom are all called upon to fear, glorify, and worship?

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters!" Rev. 14: 7.

19. Who will sing the song of Moses and the Lamb on the sea of glass?

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? For Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Rev. 15: 2-4.

54. THE LAW OF GOD

1. When God brought His people out of Egypt, how did He republish His law?

"And the Lord spoke unto you out of the midst of the fire: you heard the voice of the words, but saw no similitude; only you heard a voice. And He declared unto you His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tables of stone." Deut. 4: 12,13. See also Neh. 9: 13,14.

2. Where are the Ten Commandments recorded?

In Ex. 20: 2-17.

3. How comprehensive are these commandments?

"Fear God, and keep His commandments: for this is the whole duty of man." Ecel. 12: 13.

4. What inspired tribute is paid to the law of God?

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." Ps. 19: 7, 8.

5. What blessing does the Psalmist say attends the keeping of God's commandments?

"Moreover by them is Thy servant warned: and in keeping of them there is great reward." Verse 11.

6. What did Christ state as a condition of entering into life?

"If thou wilt enter into life, keep the commandments. Matt. 19:17.

7. Can man of himself, unaided by Christ, keep the law?

"I am the vine, you are the branches: he that abides in Me, and I in him, the same brings forth much fruit: for without Me you can do nothing!" John 15: 5. See also Rom. 7: 14-19.

8. What provision has been made so that we may keep God's law?

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

9. What is the nature of God's law?

"For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7:14.

NOTE-In His comments on the sixth and seventh commandments, recorded in Matt. 5:21-28, Christ demonstrated the spiritual nature of the law, showing that it relates not merely to outward actions, but that it reaches to the thoughts and intents of the heart. See also Heb. 4:12.

10. How is the law further described?

"Wherefore the law is holy, and the commandment holy, and just, and good." Verse 12.

11. What is revealed in God's law?

"And knows His [God's] will, and approves the things that are more excellent, being instructed out of the law." Rom. 2:18.

12. When Christ came to this earth, what was His attitude toward God's will, or law?

"Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40: 7,8. See Heb. 10:5,7.

13. Who did He say would enter the kingdom of heaven?

"Not everyone that says unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of MY Father which is in heaven." Matt. 7:21. .

14. What did He say of those who should break one of God's commandments, or should teach men to do so?

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:19, first part.

15. Who did He say would be called great in the kingdom?

"But whosoever shall do and teach them, the same shall be called great in the kingdom." Same verse, last part.

16. How did Christ estimate the righteousness of the scribes and Pharisees?

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven!" Verse 20.

17. For what did Christ reprove the Pharisees?

"But He answered and said unto them, Why do you also transgress the commandment of God by your tradition?" Matt. 15: 3.

18. How had they done this?

"For God commanded, saying, Honor thy father and mother. But you say, Whosoever shall say to his father or his mother, It is a gift. . . . and honor not his father or his mother, he shall be free. Thus have you made the commandment of God of none effect by your tradition." Verses 4-6.

19. In consequence of this, what value did Christ place upon their worship?

"But in vain they do worship Me, teaching for doctrines the commandments of men." Verse 9.

20. What is sin declared to be?

"Whosoever commits sin transgresses also the law: for sin is the transgression of the law." 1 John 3: 4.

21. By what is the knowledge of sin?

"For by the law is the knowledge of sin." Rom. 3: 20. See Rom. 7: 7.

22. How many of the commandments is it necessary to break in order to become a transgressor of the law?

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2: 10, 11.

NOTE-This shows that the Ten Commandments are a complete whole, and together constitute but one law. Like a chain of ten links, all are inseparably connected together. If one link is broken, the chain is broken.

23. How may we be freed from the guilt of our sins, or our transgressions of God's law?

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

24. Why are we admonished to fear God and keep His commandments?

"Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil!" Eccl. 12: 13,14.

25. What will be the standard in the judgment?

"So speak you, and so do, as they that shall be judged by the law of liberty." James 2: 12.

26. What is said of those who love God's law?

"Great peace have they which love Thy law: and nothing shall offend them." Ps. 119: 165.

27. What would obedience to God's commandments have ensured to ancient Israel?

"O that thou had hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

28. Why is the carnal mind enmity against God?

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

29. How do those with renewed hearts and minds regard the commandments of God?

"For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 3.

30. What is the essential principle of the law of God?

"Love works no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13: 10.

31. In what two great commandments is the law of God briefly summarized?

"Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shall love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 37-40.

NOTE. - 'Does any man say to me, 'You see, then, instead of the Ten Commandments, we have received the two commandments, and these are much easier'? I answer that this reading of the law is not in the least easier. Such a remark implies a want of thought and experience. Those two precepts comprehend the ten at their fullest extent, and cannot be regarded as the erasure of a jot or tittle of them. Whatever difficulties surround the ten commands are equally found in the two, which are their sum and substance. If you love God with all your heart, you keep the first table; and if you love your neighbor as yourself, you must keep the second table.'-"The Perpetuity of the Law of God," by C. H. Spurgeon, page 5.

32. What is said of one who professes to know the Lord, but does not keep His commandments?

"He that says, I know Him, and keeps not His commandments, is a liar, and the truth is not in him." 1 John 2: 4.

33. What promise is made to the willing and obedient?

"If you be willing and obedient, you shall eat the good of the land." Isa. 1: 19.

34. How does God regard those who walk in His law?

"Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119: 1.

55. PERPETUITY OF THE LAW

1. How many lawgivers are there?

"There is one lawgiver, who is able to save and to destroy!" James 4: 12.

2. What is said of the stability of God's character?

"For I am the Lord, I change not." Mal. 3: 6.

3. How enduring are His commandments?

"The works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness!" Ps. 111: 7, 8.

4. Did Christ come to abolish or to destroy the law?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5:17.

NOTES - The law; broadly, the writings of Moses; specifically, the Ten Commandments, or moral law, from which the writings of Moses primarily derived their name. The prophets; that is, the writings of the prophets. Neither of these Christ came to destroy, but rather to fulfil, or meet their design.

"The laws of the Jews are commonly divided into moral, ceremonial, and judicial. The moral laws are such as grow out of the nature of things, which cannot, therefore, be changed--such as the duty of loving God and His creatures. These cannot be abolished, as it can never be made right to hate God, or to hate our fellow men. Of this kind are the Ten Commandments; and these our Savior neither abolished nor superseded. The ceremonial laws are such as are appointed to meet certain states of society, or to regulate the religious rites and ceremonies of a people. These can be changed when circumstances are changed, and yet the moral law be untouched." Dr. Albert Barnes, On Matt. 5: 18.

"Jesus did not come to change the law, but He came to explain it, and that very fact shows that it remains; for there is no need to explain that which is abrogated. . . . By thus explaining the law He confirmed it; He could not have meant to abolish it, or He would not have needed to expound it. . . . That the Master did not come to alter the law is clear, because after having embodied it in His life, He willingly gave Himself up to bear its penalty, though He had never broken it, bearing the penalty for us, even as it is written, 'Christ hath redeemed us from the curse of the law, being made a curse for us.' . . . If the law had demanded more of us than it ought to have done, would the Lord Jesus have rendered to At the penalty which resulted from its too severe demands? I am sure He would not. But because the law asked only what it ought to ask, namely, perfect obedience and exacted of the transgressor only what it ought to exact, namely, death as the penalty for sin-death under divine wrath therefore the Savior went to the tree, and there bore our sins, and purged them once for all." --- "The Perpetuity of the Law of God," by C. H. Spurgeon, pages 4-7.

"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." -- John Wesley, in his "Sermons," Vol. I, No. 25, pages 221,222.

5. When used with reference to prophecy, what does the word fulfil mean?

To fill up; to accomplish; to bring to pass; as, "that it might be fulfilled which was spoken by Esaias the prophet." Matt. 4 : 14.

6. What does it mean when used with reference to law?

To perform, to keep, or to act in accordance with; as, "Bear you one another's burdens, and so fulfil the law of Christ." Gal. 6: 2. See also Matt. 3: 15; James 2: 8, 9.

7. How did Christ treat His Father's commandments?

"I have kept My Father's commandments, and abide in His love." John 15: 10.

8. If one professes to abide in Christ, how ought he to walk?

"He that says he abides in Him ought himself also so to walk, even as He walked!" 1 John 2: 6.

9. What is sin?

"Whosoever commits sin transgresses also the law: for sin is the transgression of the law." 1 John 3: 4.

NOTE - This text does not say that sin was the transgression of the law, but that it is this, thus demonstrating that the law is still in force in the gospel dispensation. "Whosoever" likewise shows the universality of its binding claims. Whoever of any nation, race, or people commits sin, transgresses the law.

10. In what condition are all men?

"For all have sinned, and come short of the glory of God." Rom. 3: 23.

11. How many are included in the "all" who have sinned?

"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin." Verse 9.

12. By what are all men proved guilty?

"Now we know that what things so ever the law says, it says to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Verse 19.

NOTE---It is what the law says, and not what one may interpret it to mean, that proves the sinner guilty. Moreover, God is no respecter of persons, but treats Jew and Gentile alike. Measured by the law, all the world are guilty before God.

13. Does faith in God make void the law?

"Do we then make void the law through faith? God forbid: yea, we establish the law. Verse 31.

14. What, more than all else, proves the perpetuity and immutability of the law of God?

"For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life." John 3: 16. "Christ died for our sins." 1 Cor. 15: 3.

NOTE. - Could the law have been abolished, and sin been disposed of in this way, Christ need not have come and died for our sins. The gift of Christ, therefore, more than all else, proves the immutability of the law of God. Christ must come and die, and satisfy the claims of the law, or the world must perish. The law could not give way. Says Spurgeon in his sermon on "The Perpetuity of the Law of God": "Our Lord Jesus Christ gave a greater vindication of the law by dying because it had been broken than all the lost can ever give by their miseries." The fact that the law is to be the standard in the judgment is another proof of its enduring nature. See Eccl. 12. 13, 14; James 2: 8-12.

15. What relation does a justified person sustain to the law?

"For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2: 13.

16. Who has the promise of being blessed in his doing?

"But he that looks into the perfect law, the law of liberty, and so continues, being not a hearer that forgets, but a doer that works, this man shall be blessed in his doing." James 1: 25, R.V.

17. By what may we know that we have passed from death unto life?

"We know that we have passed from death unto life, because we love the brethren." 1 John 3: 14.

18. And how may we know that we love the brethren?

"By this we know that we love the children of God, when we love God, and keep His commandments." 1 John 5: 2.

19. What is the love of God?

"For this is the love of God, that we keep His commandments." Verse 3.

20. How are those described who will be prepared for the coming of Christ?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

56. PURPOSE OF THE LAW

1. How does Nehemiah describe the giving of the law at Sinai ?

"Thou came down also upon Mount Sinai, and spoke with them from heaven, and gave them right judgments, and true laws, good statutes and commandments: and made known unto them Thy holy Sabbath, and commanded them precepts, statutes, and laws, by the hand of Moses Thy servant." Neh. 9: 13,14.

2. What is declared to be the chief advantage possessed by the Jews?

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." Rom. 3: 1, 2.

NOTE-The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but He intended that it should be held by them as a sacred trust for the whole world. The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. "Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow men"; and all are based upon the great fundamental principle of love. "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27. In the Ten Commandments these principles are carried out in detail, and are made applicable to the condition and circumstances of man.

3. Before the giving of the law at Sinai, what did Moses say when Jethro asked him concerning his judging the people?

"When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and His laws." Ex. 18: 16.

4. What explanation did Moses give the rulers of Israel concerning the withholding of the manna on the seventh day in the wilderness of Sin, before they reached Sinai?

"And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord. Six days you shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Ex. 16: 23-26.

5. When some went out to gather manna on the seventh day, what did the Lord say to Moses?

"And the Lord said unto Moses, How long refuse you to keep My commandments and My laws?" Verse 28.

NOTE - It is evident therefore that the Sabbath and the law of God existed before the law was given at Sinai.

6. How is the character of the law described by the Apostle Paul?

"Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Rom. 7: 12,13.

7. For what purpose did the law enter?

"Moreover the law entered, that the offence might abound." Rom. 5: 20.

NOTE - By the giving of the law at Sinai, then, God designed, not to increase or multiply sin, but that men might, through a new revelation of Him and of His character and will, as expressed in a plainly spoken and plainly written law, the better see the awful sinfulness of sin, and thus their utter helplessness and undone condition. While in Egypt, surrounded as they were with idolatry and sin, and as the result of their long bondage and hard servitude, Israel even, the special people of God, had largely forgotten God and lost sight of His requirements. Until one realizes that he is a sinner, he cannot see his need of a Savior from sin. Hence the entering, or re-publication, of the law to the world through Israel at Sinai.

8. By what is the knowledge of sin?

"By the law is the knowledge of sin." Rom. 3: 20. See also Rom. 7: 7.

9. Under what condition is the written law good?

"But we know that the law is good, if a man use it lawfully." 1 Tim. 1: 8.

10. And what is indicated as the lawful use of the law?

"Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whore mongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." Verses 9, 10.

11. Who does Christ say need a physician?

"They that be whole need not a physician, but they that are sick." Matt. 9: 12.

NOTE-Speaking of how to deal with those "who are not stricken of their sins," and "have no deep conviction of guilt," D. L. Moody, in his "Sermons, Addresses, and Prayers," says: "Just bring the law of God to bear on these, and show them themselves in their true light. . . . Don't try to heal the wound before the hurt is felt. Don't attempt to give the consolation of the gospel until your converts see that they have sinned-see it and feel it."

12. Whom does Christ say He came to call to repentance?

"For I am not come to call the righteous, but sinners to repentance." Verse 13.

13. What is the strength of sin?

"The sting of death is sin; and the strength of sin is the law." 1 Cor. 15: 56.

14. What are the wages of sin?

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

57. PENALTY FOR TRANSGRESSION

1. What is the wages of sin?

"For the wages of sin is death." Rom. 6: 23.

2. What did God tell Adam and Eve would be the result if they transgressed, and partook of the forbidden fruit?

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eat thereof thou shalt surely die." Gen. 2: 17.

3. Who does God say shall die?

"The soul that sins, it shall die." Eze. 18: 4.

4. How did death enter the world?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12.

5. Why did God destroy the antediluvian world?

"And God saw that the wickedness of man was great in the earth. . . . And the Lord said, I will destroy man whom I have created from the face of the earth." Gen. 6: 5-7.

6. While God is merciful, does this clear the guilty?

"The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty." Num. 14: 18. See also Ex. 34: 5-7.

7. What is the result of willful sin?

"For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10: 26, 27.

8. Under the theocracy, how were the rebellious or willful transgressors treated ?

"He that despised Moses' law died without mercy under two or three witnesses." Verse 28.

9. What awaits those who despise the means of grace?

"Of how much sorer punishment, suppose you, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Verse 29.

10. Is it the duty of gospel ministers to execute vengeance?

"Now then we are ambassadors for Christ, as though God did beseech you by us." 2 Cor. 5: 20. See 2 Tim. 2: 24-26.

11. To whom does vengeance belong?

"Vengeance is Mine; I will repay, says the Lord." Rom. 12: 19.

12. To whom has execution of judgment been committed?

"For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also." John 5: 26, 27. See Jude 14, 15.

13. Because evil is not punished immediately, what presumptuous course do many pursue? ,

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ecel. 8: 11.

14. What message has God commissioned His ministers to bear to men?

"Say you to the righteous, that it shall be well with him: for they shall eat of the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." Isa. 3: 10, 11.

58. THE LAW BEFORE SINAI

1. Can there be sin where there is no law?

"Because the law works wrath: for where no law is, there is no transgression Sin is not imputed when there is no law." Rom. 4: 15; 5: 13.

2. Through what is the knowledge of sin obtained?

"For by the law is the knowledge of sin." "I had not known sin, but by the law." Rom. 3: 20; 7: 7.

3. What statement shows that sin was in the world before the law was given on Mount Sinai?

"For until the law sin was in the world: but sin is not imputed when there is no law." Rom. 5: 13.

NOTE - The fact that sin was imputed before the law was given at Sinai is conclusive proof that the law existed before that event.

4. When did Sin and death enter the world?

"Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Verse 12.

5. With what words did God admonish Cain?

"If thou does well, shall thou not be accepted? and if thou does not well, sin lies at the door." Gen. 4: 7.

6. What shows that God imputed sin to Cain?

"And He said, What has thou done? the voice of thy brother's blood cries unto Me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." Verses 10, 11.

7. What was the difference between Cain's and Abel's characters?

"Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3: 12.

NOTE - There must, therefore, have been a standard at that time by which the characters of men were weighed. That standard must have defined the difference between right and wrong, and pointed out man's duty. But this is the province of the law of God. Hence the law of God must have existed at that time.

8. In what condition was the world before the Flood?

"The earth also was corrupt before God, and the earth was filled with violence." Gen. 6: 11.

9. What did God purpose to do with the people of that day?

"And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Verse 13.

10. What is Noah called?

"And spared not the old world, but saved Noah the eighth person, a preacher of righteousness." 2 Peter 2: 5.

NOTE - Noah must have warned the antediluvians against sin, and preached repentance and that obedience of faith which brings the life into harmony with the law of God.

11. Why did the Lord destroy Sodom?

"The men of Sodom were wicked and sinners before the Lord exceedingly." Gen. 13: 13.

12. What was the character of- their deeds?

"And delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)." 2 Peter 2: 7, 8.

NOTE - Their deeds would not have been unlawful had there been no law then in existence. Unlawful means "contrary to law."

13. What did Joseph, in Egypt, say when tempted to sin?

"How then can I do this great wickedness, and sin against God?" Gen. 39: 9.

14. What did God say to Abraham concerning the Amorites?

"In the fourth generation they [Israel] shall come hither again: for the iniquity of the Amorites is not yet full." Gen. 15: 16.

15. Of what sin were the Amorites specially guilty?

"And he [Ahab] did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel." 1 Kings 21: 26.

16. Why did the Lord abhor the Canaanites?

"You shall therefore keep all My statutes, and all My judgments, and do them: that the land, whither I bring you to dwell therein, spew you not out. And you shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them." Lev. 20: 22, 23.

NOTE - The statement that "they committed all these things" refers to what had been previously forbidden to the Israelites. Among these things was idolatrous worship (Lev. 20: 1-5), showing that the Gentiles, as well as the Jews, were amenable to the law of God, and were abhorred of God for violating it.

17. Why did God make His promise to the seed of Abraham?

"Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26: 5.

NOTE - Then God's commandments and laws existed in the time of Abraham.

18. Before giving the law at Sinai, what did God say because some of the people went out to gather manna on the seventh day?

"And the Lord said unto Moses, How long refuse you to keep My commandments and My laws?" Ex. 16: 28.

19. Had the Lord spoken regarding the Sabbath previous to this time?

"This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath." Verse 23.

20. Before coming to Sinai, what had Moses taught Israel?

"When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and His laws." Ex. 18: 16.

NOTE - All this shows that the law of God existed from the beginning, and was known and taught in the world before it was proclaimed at Sinai.

59. CHRIST AND THE LAW

1. By what means did the Jews know God's will?

"Behold, thou art called a Jew, and rests in the law, and makes thy boast of God, and knows His will. . . . being instructed out of the law." Rom. 2: 17, 18.

2. What did they have in the law?

"Which has the form of knowledge and of the truth in the law." Verse 20.

NOTE - The written law presents the form of knowledge and of the truth. Grace and truth, or grace and the reality or realization of that which the written law demands, came by Jesus Christ. He was the law in life and action.

3. What did Jesus say of His attitude toward the law?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5: 17.

NOTE-The word "fulfil" as here used is taken by many to mean that Christ brought the law to an end. But the meaning of the word varies according to its usage, as is evident from the definition in the Concise Oxford Dictionary: "Fulfil. Bring to consummation, carry out, (prophecy, promise) satisfy (desire, prayer) perform, execute, do, (command, law) ; answer (purpose) comply with (conditions) bring to an end, finish, complete, (period, work)."

In the sermon on the mount, so far from abolishing the law, Christ set forth its eternal, unchangeable character, and the deep spirituality of its requirements, entering as they do into the thoughts and intents of the heart.

4. What did He teach concerning the stability of the law?

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Verse 18.

5. In what instruction did He emphasize the importance of keeping the law?

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven!" Verse 19.

6. What did Christ tell the rich young man to do in order to enter into life?

"If thou wilt enter into life, keep, the commandments." Matt. 19: 17.

7. When asked which commandments, what did Jesus say?

"Jesus said, Thou shall do no murder, Thou shall not commit adultery, Thou shall not steal, Thou shall not bear false witness, Honor thy father and thy mother: and, Thou shall love thy neighbor as thyself." Verses 18, 19.

NOTE - While not quoting all of the Ten Commandments, Jesus quoted sufficient of them to show that He referred to the moral law. In quoting the second great commandment He called attention to the great principle underlying the second table of the law-love to one's neighbor-which the rich young man, in his covetousness, was not keeping.

8. Does faith render the law void?

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31.

9. How is the law fulfilled?

"Owe no man anything, but to love one another: for he that love another hath fulfilled the law. For this, Thou shall not commit adultery, Thou shall not kill, Thou shall not steal, Thou shall not bear false witness, Thou shall not covet; and if there be any other commandment [touching our duty to our fellow men], it is briefly comprehended in this saying, namely, Thou shall love thy neighbor as thyself. Love works no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13: 8-10.

10. What is of more importance than any outward ceremony?

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God!" 1 Cor. 7: 19.

11. What kind of mind is not subject to the law of God?

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

12. What proves that the law is an undivided whole?

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said [margin, that law which said], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak you, and so do, as they that shall be judged by the law of liberty." James 2: 10-12.

13. How is sin defined?

"Whosoever commits sin transgresses also the law: for sin is the transgression of the law." 1 John 3: 4.

14. How may we know that we love the children of God?

"By this we know that we love the children of God, when we love God, and keep His commandments." 1 John 5: 2.

15. What is the love of God declared to be?

"For this is the love of God that we keep His commandments: and His commandments are not grievous.--- Verse 3.

16. How is the church of the last days described?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 12 : 17; 14: 12.

How blest the children of the Lord,
Who, walking in His sight,
Make all the precepts of His Word
Their study and delight!

What precious wealth shall be their dower,
Which cannot know decay;
Which moth and rust shall ne'er devour,
Or spoiler take away!

-Harriet Auber.

The Fulfilling of the Law

"If the love of God is shed abroad in your heart," says Mr. Moody, "you will be able to fulfil the law." Paul reduces the commandments to one: "Thou shalt love," and says that "love is the fulfilling of the law." This truth may be demonstrated thus:-

1. Love to God will admit no other god.
2. Love will not debase the object it adores.
3. Love to God will never dishonor His name.
4. Love to God will reverence His day.
5. Love to parents will honor them.
6. Hate, not love, is a murderer.
7. Lust, not love, commits adultery.

8. Love will give, but never steal.
9. Love will not slander nor lie.
10. Love's eye is not covetous.

Principles Underlying the Ten Commandments

1. Faith and Loyalty. Heb. 11:6; Matt. 4: 8-10.
2. Worship. Jer. 10: 10-12; Ps. 115: 3-8; Rev. 14: 6, 7.
3. Reverence. Ps. 111: 9; 89: 7; Heb. 12: 28.
4. Holiness and consecration. 1 Peter 1:15,16; Heb. 12:14; Ex. 31:13; Eze. 20:12; 1 Cor. 1:30; Luke 10:27.
5. Obedience, or respect for authority. Eph. 6: 1-3; Col. 3: 20; 2 Kings 2: 23, 24.
6. Love. Lev. 19: 17, 18; 1 John 3: 15; Matt. 5: 21-26, 43-48.
7. Purity. Matt. 5: 8; Eph. 5: 3, 4; Col. 3: 5, 6; 1 Tim. 5: 22; 1 Peter 2: 11.
8. Honesty. Rom. 12: 17; Eph. 4: 28; 2 Thess. 3: 10-12.
9. Truthfulness. Eph. 4:25; Col. 3: 9; Prov. 6: 16-19; 12: 19; Rev. 21: 27; 22: 15.
10. Contentment and unselfishness. Eph. 5: 5; Col. 3: 5; 1 Tim. 6: 6-11; Heb. 13: 5.

60. THE MORAL AND CEREMONIAL LAWS

1. What title of distinction is given the law of God?

"If you fulfil the royal law according to the scripture, Thou shall love thy neighbour as thyself, you do well: but if you have respect of persons, you commit sin, and are convinced of the law as transgressors." James 2: 8, 9.

2. By what law is the knowledge of sin?

"I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shall not covet." Rom. 7: 7.

3. By what are all men to be finally judged?

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13,14. "So speak you, and so do, as they that shall be judged by the law of liberty." James 2:12.

NOTE - The law which is here called "the law of liberty," is the law which says, "Do not commit adultery" and "Do not kill," for these commandments had just been quoted in the verse immediately preceding. In verse 8, this same law is styled "the royal law"; that is, the kingly law. This is the law by which men are to be judged.

4. What system was established on account of man's transgression of the law of God?

The sacrificial system, with its rites and ceremonies pointing to Christ.

5. Why did the patriarch Job offer burnt offerings?

"And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." Job 1: 4, 5.

6. How early was this sacrificial system known?

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. 11: 4. See Gen. 4: 3-5; 8: 20.

7. BY whom was the Ten Commandment law proclaimed?

"And the Lord spoke unto you out of the midst of the fire: you heard the voice of the words, but saw no similitude; only you heard a voice. And He declared unto you His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tables of stone!" Deut. 4: 12, 13.

8. How was the ceremonial law made known to Israel?

"And the Lord called unto Moses. . . saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering," etc. Lev. 1:1,2. "This is the law of the burnt offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings; which the Lord commanded Moses in Mount Sinai, in the day that He commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai". Lev. 7:37,38.

9. Were the Ten Commandments a distinct and complete law by themselves?

"These words the Lord spoke unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone, and delivered them unto me." Deut. 5:22. "And the Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written." Ex. 24:12.

10. Was the ceremonial law a complete law in itself?

"The law of commandments contained in ordinances." Eph. 2: 15.

11. On what did God write the Ten Commandments?

"And He declared unto you His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tables of stone." Deut. 4: 13.

12. In what were the laws or commandments respecting sacrifices and burnt offerings written?

"And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord, as it is written in the book of Moses!" 2 Chron. 35: 12.

13. Where were the Ten Commandments placed?

"And he took and put the testimony into the ark, and put the mercy-seat above upon the ark!" Ex. 40: 20.

14. Where did Moses command the Levites to put the book of the law which he had written?

"Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God!" Deut. 31: 25, 26.

15. What is the nature of the moral law?

"The law of the Lord is perfect, converting the soul!" Ps. 19: 7. "For we know that the law is spiritual." Rom. 7: 14.

16. Could the offerings commanded by the ceremonial law satisfy or make perfect the conscience of the believer?

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience!" Heb. 9: 9.

17. Until what time did the ceremonial law impose the service performed in the worldly sanctuary?

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Verse 10.

18. When was this time of reformation?

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Verses 11, 12.

19. How did Christ's death affect the ceremonial law?

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Col. 2: 14. "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances." Eph. 2: 15.

20. Why was the ceremonial law taken away?

"For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God." Heb.7:18,19,R.V.

21. What miraculous event occurred at the death of Christ, signifying that the sacrificial system was for ever at an end ?

"Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom." Matt. 27: 50, 51.

22. In what words had the prophet Daniel foretold this?

"And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. 9: 27.

23. How enduring is the moral law?

"Concerning Thy testimonies, I have known of old that Thou has founded them for ever!" Ps. 119: 152.

61. THE TWO COVENANTS

1. What two covenants are contrasted in the Bible?

"In that He says, A new covenant, He hath made the first old. Now that which decays and waxes old is ready to vanish away." Heb. 8: 13.

2. By what other terms are these covenants designated?

"For if that first covenant had been faultless, then should no place have been sought for the second." Verse 7.

3. In connection with what historical event was the old covenant made?

"Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, says the Lord." Verse 9. See Ex. 19: 3-8.

4. When God was about to proclaim His law to Israel, of what did He tell Moses to remind them?

"Tell the children of Israel; You have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself." Ex. 19: 3, 4.

5. What proposition did He submit to them?

"Now therefore, if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and you shall be unto Me a kingdom of priests, and an holy nation." Verses 5, 6.

6. What response did the people make to this proposition?

"And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Verse 8.

7. In this covenant with Israel, what obligation was imposed upon the people?

"Now therefore, if you will obey My voice indeed, and keep My covenant." Verse 5, first part.

8. What was the Lord's covenant which they were to keep as their part of this covenant?

"And He declared unto you His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tables of stone." Deut. 4: 13.

NOTE-The Ten Commandments were the "covenant" to which the Lord referred when, in proposing to make a covenant with Israel, He said, "You will obey My voice indeed, and keep My covenant," etc. Ex. 19: 5. The Ten Commandments were termed God's covenant before the covenant was made with Israel: hence they cannot be the old covenant itself. They were not an agreement made, but something which God commanded them to perform, and promised blessings upon the condition that they were kept. Thus the: Ten Commandments-God's covenant-became the basis of the covenant here made with Israel. The old covenant was made concerning the Ten Commandments; or, as stated in Ex. 24:8, "concerning all these words." A covenant means a solemn pledge or promise based on conditions.

9. After the law had been proclaimed from Sinai, what did the people again say?

"And all the people answered with one voice, and said, All the words which the Lord hath said will we do." Ex. 24: 3.

10. That there might be no misunderstanding, what did Moses do?

"And Moses wrote all the words of the Lord, . . . and he took the book of the covenant, and read in the audience of the people." Verses 4-7.

11. What did the people once again promise to do?

"And they said, All that the Lord hath said will we do, and be obedient." Verse 7.

12. How was this covenant then confirmed and dedicated?

"And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Verses 5-8.

13. How does Paul describe this dedication of the covenant?

"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you." Heb. 9: 19, 20.

NOTE - We here have the complete account of the making of the first, or old, covenant. God promised to make them His peculiar people on condition that they would keep His commandments. Three times they promised to obey. The agreement was then ratified, or sealed, with blood.

14. Within less than forty days after the making of this covenant, while Moses tarried in the mount, what did the people say to Aaron?

"Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him." Ex. 32: 1.

15. When Moses came down from Sinai, what did he see?

"And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." Verse 19.

NOTE - The great object and secret of the old covenant is revealed here. The people did not realize the weakness and sinfulness of their own hearts, or their need of divine grace and help to keep the law; and so, in their ignorance, they readily pledged obedience to it. But almost immediately they began to commit idolatry, and thus to break the law of God, or the very conditions laid down as their part of the covenant. In themselves the conditions were good; but in their own strength the people were unable to fulfil them. The great object of the old covenant, therefore, was to teach the people their weakness, and their inability to keep the law without the help of God. Like the law itself, over which the old covenant was made, this covenant was designed to shut them up to the provisions of the new, or everlasting, covenant, and lead them to Christ. Gal. 3: 23, 24. And the lesson which Israel as a nation had to learn in this, each individual now must learn before he can be saved. There is no salvation for anyone while trusting in self. Unaided, no one can keep the law. Only in Christ is there either remission of sins or power to keep from sinning. The breaking of the tables of the law signified that the terms of the covenant had been broken; the renewing of the tables (Ex. 34: 1, 28), God's patience and long-suffering with His people.

16. Wherein does the new covenant differ from and excel the old?

"But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises." Heb. 8: 6.

17. What are the "better promises" upon which the new covenant was established?

"This shall be the covenant that I will make with the house of Israel; After those days, says the Lord, I will put My law in their inward parts, and write it in their hearts; . . . I will forgive their iniquity, and I will remember their sin no more!" Jer. 31: 33, 34. See Heb. 8: 8-12.

NOTE - These are simply the blessings of the gospel through Christ. They are promised upon condition of repentance, confession, faith, and acceptance of Christ, the Mediator of the new covenant, which means salvation and obedience. In the old covenant there was no provision for pardon and power to obey. It is true there was pardon during the time of the old covenant, but not by virtue of it. Pardon then, as now, was through the provisions of the new covenant, the terms of which are older than the old covenant.

18. In what statement was Christ promised as a Savior and Deliverer of the race as soon as sin

entered?

"And the Lord God said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise His heel." Gen. 3: 14, 15.

NOTE - The covenant of grace, with its provisions of pardon and peace, dates from the foundation of the world.

19. To whom was this covenant-promise later renewed?

"And God said unto Abraham, . . . Sarah thy wife shall bear thee a son indeed; and thou shall call his name Isaac:- and I will establish My covenant with him for an everlasting covenant, and with his seed after him."

"I will make thy seed to multiply as the stars of heaven. . . . and in thy seed shall all the nations of the earth be blessed." Gen. 17: 15-19; 26: 4.

20. Who was the seed here referred to?

"Now to Abraham and his seed were the promises made. He says not, And to seeds, as of many; but as of one, And to thy seed, which is Christ!" Gal. 3: 16.

21. What shows that the new, or second, covenant and the Abrahamic covenant are virtually the same?

"And if you be Christ's, then are you Abraham's seed, and heirs according to the promise." Verse 29.

22. What is necessary where there is a covenant?

"For where a covenant is, there must also of necessity be the death of that which establishes it. For a covenant is made firm over the dead victims; whereas it is of no force while that which established it lives!" Heb. 9: 16, 17, Boothroyd's translation.

23. With whose blood was the new covenant dedicated?

"And [He took] the cup in like manner after supper, saying, This cup is the new covenant in My blood, even that, which is poured out for you." Luke 22: 20, R.V.

24. What power is there in the blood of this covenant?

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will." Heb. 13: 20, 21.

25. Through which covenant only is there remission of sins?

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause He is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance." Heb. 9: 14, 15, R.V.

NOTE - The fact that Christ, as mediator of the second covenant, died for the remission of the transgressions that were under the first covenant, shows that there was no forgiveness by virtue of the first covenant.

26. Under the old covenant, what did the people promise?

To keep the law of God in their own strength.

27. Under the new covenant, what does God promise to do?

"I will put My law in their inward parts, and write it in their hearts." Jer. 31: 33.

NOTE-The new covenant is an arrangement for bringing man again into harmony with the divine will, and placing him where he can keep God's law. Its "better promises" bring forgiveness of sins, grace to renew the heart, and power to obey the law of God. The dissolution of the old covenant and the making of the new in no wise abrogated the law of God.

28. Where was the law of God written under the old covenant?

"And I made an ark of shittim-wood, and hewed two tables of stone. . . . And He wrote on the tables . . . the Ten Commandments ' which the Lord spoke unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me." Deut. 10:3,4.

29. Where is the law of God written under the new covenant?

"But this shall be the covenant that I will make with the house of Israel; After those days, says the Lord, I will put My law in their inward parts, and write it in their hearts." Jer. 31:33.

30. What reason is given for making the new covenant?

"For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He says, Behold, the days come, says the Lord, when I will make a new covenant." Heb. 8:7,8.

NOTE - The chief fault in connection with the old covenant lay with the People. They were not able, in themselves, to fulfil their part of it, and it provided them no help for so doing. There was no Christ in it. It was of works and not of grace. It was valuable only as a means of impressing upon them their sinfulness and their need of divine aid.

31. What unites all believers under the new covenant?

"Wherefore remember, that you being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus you who sometimes were far off are made nigh by the blood of Christ." Eph. 2: 11-13.

SIMILARITIES BETWEEN THE TWO COVENANTS

1. Both are called covenants.
2. Both were ratified with blood.
3. Both were based upon the law of God.
4. Both were made with the people of God.
5. Both were established upon promises.

DISSIMILARITIES BETWEEN THE TWO COVENANTS

NEW COVENANT

- Called the new covenant.
- Called the second covenant.
- An everlasting covenant.
- Ratified with the blood of Christ.
- Is a better covenant.
- Is established upon the promises of God.

OLD COVENANT

- Called the old covenant.
- Called the first covenant.
- A temporary compact.
- Dedicated with the blood of animals.
- Was faulty.
- Was established upon the promises of the people.
- Had no mediator.
- Had no provision for the forgiveness of 1 sins.
- Under this, the law was written on tables of stone.
- Was of works.

62. WHAT WAS ABOLISHED BY CHRIST?

1. How did Christ's death on the cross affect the whole sacrificial system?

"After threescore and two weeks shall Messiah be cut off. . . . And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. 9: 26, 27.

2. What did Christ nail to His cross?

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Col. 2: 14.

3. What did He thus abolish?

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. 2: 15,16.

4. To what did the ordinances pertain that were thus abolished?

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2: 16, 17.

5. From what statement do we learn that these ordinances related to the sacrificial system?

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10: 1.

6. What occurred at the time of the crucifixion which indicated that the typical system had been taken away by Christ?

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." Matt. 27:51.

7. In what language is this clearly stated?

"Then said He, Lo, I come to do Thy will, O God. He takes away the first, that He may establish the second." Heb. 10: 9.

8. What is the first which He took away?

"Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou would not, neither had pleasure therein; which are offered by the law." Verse 8.

NOTES - "He takes away the first." The connection plainly indicates that what Christ took away was ceremonialism as expressed in the typical service of sacrifices and offerings, and that what He established, by giving Himself to do the will of God, was the experience of doing the will of God on the part of the believer. Thus He made possible the answer to the petition which He taught His disciples, "Thy will be done in earth, as it is in heaven." Instead of abolishing the moral law, Christ made such provision that every believer in Him may become a doer of that law.

"The word first here refers to sacrifices and offerings. He takes them away.' that is, He shows that they are of no value in removing sin. He states their inefficacy, and declares His purpose to abolish them. 'That He may establish the second to wit, the doing of the will of God. . . . If they had been efficacious, there would have been no need of His coming to make an atonement.'"--Dr. Albert Barnes, on Heb. 10:9.

9. In what statement to the woman at Jacob's well did Jesus intimate that the ceremonial system of worship would be abolished?

"Jesus says unto her, Woman, believe Me, the hour comes, when you shall neither in this mountain, nor yet at Jerusalem, worship the Father." John 4: 21.

NOTE - The worship of the Jews centered in the typical system, or ritual service, of the temple, "at Jerusalem," while the Samaritans had instituted a rival service "in this mountain," Mount Gerizim. In

His statement to the woman of Samaria, Jesus therefore indicated that the time was at hand when the whole typical system would be done away.

10. What test case arose in the time of the apostles over this question?

"And certain men which came down from Judea taught the brethren, and said, Except you be circumcised after the manner of Moses, you cannot be saved." Acts 15:1,14

11. What requirement was made by these teachers from Judea concerning the ceremonial law?

"Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, You must be circumcised, and keep the law: to whom we gave no such commandment." Verse 24.

12. After conferring over this matter, what decision was reached by the apostles?

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that you abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if you keep yourselves, you shall do well. Fare you well." Verses 28, 29.

13. What charge was made against Stephen concerning his attitude toward the ceremonial law?

"And set up false witnesses, which said, This man ceases not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." Acts 6: 13, 14.

14. What similar charge was brought against the Apostle Paul?

"This fellow persuades men to worship God contrary to the law." Acts 18: 13.

15. What statement did Paul make concerning his faith and manner of worship?

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24: 14.

NOTE - The charges against Stephen and Paul were not based upon any violation of the moral law, but upon their teaching concerning the ceremonial law; and Paul's admission that he was guilty of what they called heresy meant simply that he differed from them as to the obligation to observe any longer the precepts of the law which was imposed upon them "until the time of reformation." The simple fact that such charges were preferred against these able exponents and teachers of the gospel shows that in their view the ceremonial law had been abolished by the death of Christ.

16. What is one of the offices of the moral law?

"I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shall not covet!" Rom. 7: 7.

17. What testimony did Christ bear concerning His relation to the law and the prophets?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil!" Matt. 5:17.

NOTE-"Christ kept the law. If He had ever broken it, He would have had to die for Himself; but because He was a Lamb without spot or blemish, His atoning death is efficacious for you and me. He had no sin of His own to atone for, and so God accepted His sacrifice. Christ is the end of the law for righteousness to everyone that believes. We are righteous in God's sight because the righteousness of God which is by faith in Jesus Christ is unto all and upon all them that believe.!! - "Weighed and Wanting," by D. L. Moody, pages 123, 124. See also notes on pages 74, 75.

0 THAT the Lord would guide my ways
To keep His statutes still!
0 that my God would grant me grace
To know and do His will!

0 send Thy Spirit down to write

Thy law upon my heart,
Nor let my tongue indulge deceit,
Nor act the liar's part.

Order my footsteps by Thy Word,
And make my heart sincere;
Let sin have no dominion, Lord,
But keep my conscience clear.

Make me to walk in Thy commands,
'Tis a delightful road;
Nor let my head, nor heart, nor bards
Offend against my God.

Isaac Watts.

63. INSTITUTION OF THE SABBATH

1. When and by whom was the Sabbath made?

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." Gen. 2: 1, 2.

2. After resting on the seventh day, what did God do?

"And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which. God created and made." Verse 3.

3. By what three distinct acts, then, was the Sabbath made?

God rested on it; He blessed it; He sanctified it.

Sanctify: "To make sacred or holy; to set apart to a holy or religious use." - Webster.

4. Did Christ have anything to do with creation and the making of the Sabbath?

"All things were made by Him; and without Him was not anything made that was made." John 1: 3. See also Eph. 3: 9; Col. 1: 16; Heb. 1: 2.

NOTE-Christ, being the active agent in creation, must have rested on the seventh day with the Father. It is therefore His rest day as well as the Father's.

5. For whom did Christ say the Sabbath was made?

"And He said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27.

NOTE-It was not made for the Jews alone. The Jews derive their name from Judah, one of the twelve sons of Jacob, from whom they are descended. The Sabbath was made more than two thousand years before there was a Jew. It was made for the human race.

6. What does the Sabbath commandment require?

"Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20: 8-10.

7. What reason is given in the commandment for keeping the Sabbath day holy?

"For in six days the Lord made heaven and earth, the sea, and all that in them is rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Verse 11.

NOTE - The Sabbath is the memorial of creation, and the sign of God's creative power. Through the keeping of it God designed that man should for ever remember Him as the true and living God, the Creator of all things.

8. Did God bless and sanctify the seventh day while He was resting upon it, or when His rest on that day was past?

"And God blessed the seventh day, and sanctified it: because that in it He HAD rested from all His work which God created and made." Gen. 2:3.

NOTES-God blessed and sanctified the seventh day then future, answering to the day on which He had just rested. The acts of blessing and sanctifying involve the idea of a future use of those things which are blessed and sanctified. Past time cannot be used. It is gone for ever. The blessing and sanctification of the day therefore, must have related to the future-to all the future seventh days.

In Joel 1: 14 we read: "Sanctify [i.e., appoint] you a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord." Wherever used in the Bible, the word sanctify means to appoint, to proclaim, or to set apart, as in the margin of Joshua 20: 7; 2 Kings 10: 20, 21; Zeph. 1:7. So when the Sabbath was sanctified, as the last act by which it was made for man, an appointment, or proclamation, of the Sabbath was given. See Ex. 19:23.

"If we had no other passage than this of Gen. 2: 3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God as holy time, by all of that race for whom the earth and its nature were specially prepared. The first men must have known it. The words He hallowed it can have no meaning otherwise. They would be a blank unless in reference to some who were required to keep it holy."-Lange's Commentary, Vol. I, page 197.

9. How did God prove Israel in the wilderness?

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no." Ex. 16: 4.

10. On which day was a double portion of manna gathered?

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses." Verse 22.

11. What reply did Moses make to the rulers?

"And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord." Verse 23.

NOTE - This was a full month and more before they came to Sinai.

12. When had God said this?

In the beginning, when He sanctified the Sabbath. Gen. 2: 3.

NOTE-In the wilderness of Sin, before Israel came to Sinai, Moses said to Jethro, his father-in-law, "I do make them know the statutes of God, and His laws" (Ex. 18:16), which shows that these statutes and laws existed before they were proclaimed on Sinai.

13. What did some of the people do on the seventh day?

"It came to pass, that there went out some of the people on the seventh day for to gather, and they found none." Ex. 16: 27.

14. How did God reprove their disobedience?

"And the Lord said unto Moses, How long refuse you to keep My commandments and My laws?" Verse 28.

15. Why was double manna given on the sixth day?

"See, for that the Lord hath given you the Sabbath, therefore He gives you on the sixth day the bread of two days; abide you every man in his place, let no man go out of his place on the seventh day!" Verse 29.

16. How, then, did the Lord prove the people (verse 4) whether they would keep His law, or not?

Over the keeping of the Sabbath.

NOTE-Thus we see that the Sabbath commandment was a part of God's law before this law was spoken from Sinai; for this incident occurred in the wilderness of Sin, before the children of Israel came to Sinai, where the law was given. Both the Sabbath and the law existed from creation.

64. GOD'S MEMORIAL

1. What is to endure throughout all generations?

"Thy name, O Lord, endures for ever; and Thy memorial, O Lord, throughout all generations." Ps. 135: 13.
Memorial: "Anything intended to preserve the memory of a person or event; something which serves to keep some person or thing in remembrance, as a monument or a practice." - Webster.

2. What illustration of this is given in the Bible?

"And these stones shall be for a memorial unto the children of Israel for ever." Joshua 4: 7.

3. What were these stones to commemorate?

"And he spoke unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then you shall let your children know, saying, Israel came over this Jordan on dry land." Verses 21, 22.

NOTE-These stones were to be a standing memorial, or reminder, of Israel's coming dry-shod over the Jordan.

4. What was another memorial instituted to commemorate another signal providence in behalf of the Israelites?

"And this day shall be unto you for a memorial; and you shall keep it a feast to the Lord throughout your generations; you shall keep it a feast by an ordinance for ever." Ex. 12: 14.

NOTE-This, the pass over, was a periodical memorial, to be observed on the fourteenth day of the first month of each year, the day on which the Israelites were delivered from Egyptian bondage; and its celebration was to be, with the seven days' feast of unleavened bread following and connected with it, in commemoration of that event. See Ex. 13: 3-9.

5. Does God design that His great work of creating the heavens and the earth shall be remembered?

"The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious: and His righteousness endures for ever. He hath made His wonderful works to be remembered." Ps. 111:2-4.

6. What has He commanded men to observe in memory of this great work?

"Remember the Sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

7. Of what was this memorial to be a sign?

"And hallow My Sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God." Eze. 20:20.

8. How long was the Sabbath to be a sign of the true God?

"It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31: 17.

NOTE - It is manifest that if the object of the Sabbath was to keep God as the Creator in mind, and it had been faithfully kept from the first, there would not now be a heathen or an idolater on the face of the earth.

9. What besides creation were Israel to remember when they kept the Sabbath?

"And remember that thou was a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5: 15.

NOTE-There is a deep significance to this scripture not apparent to those unacquainted with the facts. In Egypt, through oppression and idolatrous surroundings, the keeping of the Sabbath had become not only almost obsolete, but well-nigh impossible. See reading on "Reasons for Sabbath -Keeping," pages

116, 117, under questions 9 and 10. Their deliverance from bondage was in order that they might keep God's law (Ps. 105: 43-45), and particularly the Sabbath, the great seal, sign, and memorial-institution of the law. The recollection of their bondage and oppressed condition in Egypt was to be an additional incentive for keeping the Sabbath in the land of freedom. The Sabbath, therefore, besides being a memorial of creation, was to be to them a memorial of their deliverance from bondage, and of the great power of God as manifested in this deliverance. And as Egypt stands as a symbol of the condition of everyone in the world under the slavery of sin, so the Sabbath is to be kept by every saved soul as a memorial of the deliverance from this slavery by the mighty power of God through Christ.

10. Of what else does God say He gave the Sabbath to His people to be a sign, or reminder?

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

NOTE-Sanctification is a work of redemption-of making holy sinful or unholy beings. Like the work of creation itself, this requires creative power. See Ps. 51:10; John 3:3,6; Eph. 2:10. And as the Sabbath is the appropriate sign or memorial of the creative power of God wherever displayed, whether in creation, deliverance from human bondage, or deliverance from the slavery of sin, it is to be kept as a sign of the work of sanctification. This will be one great reason for the saints' keeping it throughout eternity, It will remind them not only of their own creation and the creation of the universe, but also of their redemption.

11. Through whom do we have sanctification?

"But of Him are you in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1: 30.

NOTE-Then, as the Sabbath is a sign or memorial of sanctification, and as Christ is the One through whom the work of sanctification is accomplished, the Sabbath is a sign or memorial of what Christ is to the believer. Through the Sabbath, therefore, God designed that the believer and Christ should be very closely linked together.

12. What statement of the redeemed shows that they will remember God's creative power?

"Thou art worthy, O Lord, to receive glory and honor and power: for Thou has created all things, and for Thy pleasure they are and were created." Rev. 4: 11.

13. How often will they congregate to worship the Lord?

"For as the new heavens and the new earth, which I will make, shall remain before Me, says the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, says the Lord." Isa. 66: 22, 23.

NOTE-The Sabbath, which is the memorial of God's creative power, will never cease to exist. When this sinful state of things shall give way to the sinless new earth, the fact upon which the Sabbath institution is based will still remain; and those who shall be permitted to live in the new earth will still commemorate the creative power of God, while singing the song of Moses and the Lamb. Rev. 15: 3. See Rev. 22: 1, 2.

65. REASONS FOR SABBATH-KEEPING

1. What is the one great feature by which the true God is distinguished from all false gods?

"The Lord is the true God, He is the living God, and an everlasting King. . . . The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. 10: 10-12.

2. When Paul wished to preach the true God to the idolatrous Athenians, how did he describe Him?

"Whom therefore you ignorantly worship, Him declare I unto you. God that made the world and all things therein." Acts 17: 23, 24.

3. What did the apostles say to the idolaters at Lystra?

"We . . . preach unto you that you should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Acts 14: 15. See also Rev. 10: 6; 14: 6, 7.

4. What reason is given in the fourth commandment for keeping the Sabbath day holy?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20: 11.

NOTES - The Sabbath is the great memorial of creation and of God's creative power, a constant reminder of the true and living God. God's design in making the Sabbath, and in commanding that it be kept holy, was that man might never forget Him, the creator of all things.

"The original Sabbath being a perpetual memorial of God, the Creator calling man to imitate God in the observance of the same, man could not keep the original Sabbath and forget God.' - Professor E. W. Thomas, M.A., in Herald of Gospel Liberty, June 19, 1890.

When we remember that two-thirds of the world's inhabitants today are idolaters, and that since the fall, idolatry, with its train of associated and resultant evils, has ever been a prevailing sin, and then think that the observance of the Sabbath, as God ordained it, would have prevented all this, we can better appreciate the value of the Sabbath institution, and the importance of Sabbath-keeping.

5. What does God say the Sabbath will be to those who hallow it, or keep it holy?

"And hallow My Sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God." Eze. 20: 20.

6. How important is it that we know God?

"And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou has sent." John 17: 3.

7. Is there any danger of God's chosen people forgetting Him?

"Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes." Deut. 8: 11.

8. What other reason is given for keeping the Sabbath?

"Verily My Sabbaths you shall keep: for it is a sign between Me and you throughout your generations; that you may know that I am the Lord that does SANCTIFY you." Ex. 31: 13.

NOTE - To sanctify is to make holy, or to set apart for a holy use. The sanctification, or making holy, of sinful beings can be wrought only by the creative power of God through Christ by the Holy Spirit. In 1 Cor. 1:30 we are told that Christ is made unto us "sanctification"; and in Eph. 2:10 it is said that "we are His workmanship, created in Christ Jesus unto good works." The Sabbath, therefore, is a sign of sanctification, and thus of what Christ is to the believer, because it is a reminder of the creative power of God as manifested in the work of regeneration. It is the sign of the power of God, therefore, in both creation and redemption. To the believer, it is the evidence, or sign, that he knows the true God, who, through Christ, created all things, and who, through Christ, redeems the sinner and makes him whole.

9. What special reason did the Israelites have for keeping the Sabbath?

"And remember that thou was a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5: 15.

NOTE-In their bondage the Israelites had to some extent lost the knowledge of God, and departed from His precepts. The Sabbath came to be greatly disregarded by them; and in consequence of the oppression of the Pharaohs, especially the Pharaoh of the exodus, as witnessed by the rigorous exactions made upon them by this latter king through their taskmasters, its observance was made apparently impossible. See Ex. 5:1-19. The special point, both of reform and of conflict, just preceding their deliverance from bondage, was over the matter of Sabbath observance. Moses and Aaron had shown them that obedience to God was the first condition of deliverance. Their efforts to restore the observance of the Sabbath among the Israelites had come to the notice of Pharaoh; hence his accusation against them, "Wherefore do you, Moses and Aaron, let [hinder] the people from their works? get you unto your burdens. . . . Behold, the people of the land are many, and you make them rest [Heb., Shabbath] from their burdens." Ex. 5: 4,5. Deliverance from this oppression was indeed, therefore, an additional and special reason for their keeping the Sabbath. But Egypt and Egyptian bondage simply represent sin and the bondage of sin. See Rev. 11:8; Hosea 11:1; Matt. 2:15; Zech. 10:10. Everyone, therefore, who has been delivered from sin has the same reason for keeping the Sabbath as had the Israelites who were released from Egyptian bondage.

10. What does the Psalmist say was the reason why God brought His people out of Egypt, and placed them in Canaan?

"And He brought forth His people with joy, and His chosen with gladness: and gave them the lands of the heathen: . . . that they might observe His statutes, and keep, His laws." Ps. 105: 43-45.

NOTE-Their deliverance from Egyptian bondage was a reason for the keeping not only of the fourth commandment, but of every precept of God's law. This is indicated by the preface or preamble to the law as given on Sinai: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me," etc. Ex. 20: 2, 3. See also Lev. 19: 35-37; Deut. 10:19; 15:12-15; 24:17,18. Likewise, everyone who, through Christ, has been delivered from the bondage of sin, God calls to obedience, not only in the matter of Sabbath-keeping, but to every precept of His holy law. "Blessed is the man that does this, and the son of man that lays hold on it; that keeps the Sabbath from polluting it, and keeps his hand from doing any evil." Isa. 56: 2.

11. What is the meaning of the word "Sabbath"?

Rest.

NOTE - Previous to the fall, God designed that man's time should be occupied with pleasant, invigorating, but not wearisome labor. Gen. 2:15. Laborious, wearisome toil came in consequence of sin. Gen. 3:17-19. While under the fall the Sabbath, therefore, may bring physical rest to both man and the beasts of burden (Ex. 23:12) in a way not originally intended, physical rest was not its original and primary design or purpose. Cessation from the ordinary labors and occupations of the week was ordained, not because these are wrong or sinful in themselves, but that man might have an appointed time and a frequently recurring period for the contemplation of the Creator and His works. Under the gospel, the Sabbath is a sign of spiritual rest and freedom from sin. So we read, "For he that is entered into His rest, he also hath ceased from his own works, as God did from His." Heb. 4:10.

12. Who gives this rest from sin?

"Come unto Me, all you that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and you shall find rest unto your souls." Matt. 11: 28, 29.

NOTE-The Sabbath, then, is the sign of the soul-rest which Christ gives to the weary and laden with sin.

13. Was the Sabbath intended as a day for public worship?

"Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation." Lev. 23:3.

NOTE-A convocation is an assembly of people.

14. Does the New Testament teach the same duty?

"Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching!" Heb. 10:24,25.

15. What does Malachi say of those that fear the Lord?

"Then they that feared the Lord spoke often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, says the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spared his own son that serves him." Mal. 3: 16,17.

16. Will the Sabbath be observed as a day of worship in the new earth?

"For as the new heavens and the new earth, which I will make, shall remain before Me, says the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, says the Lord." Isa. 66: 22,23.

NOTE –"Thou has made us for Thyself, and our heart is restless till it find its rest in Thee." - St. Augustine.

66. TRUE SABBATH OBSERVANCE

1. What is first commanded in the Sabbath commandment?

"Remember the Sabbath day." Ex. 20: 8.

2. Which day is the Sabbath?

"The seventh day is the Sabbath." Verse 10.

3. For what purpose are we to remember the Sabbath day?

"Remember the Sabbath day, to keep it holy." Verse 8.

NOTE-All through the week we are to "remember the Sabbath day, to keep it holy." This means that all our plans are to be laid and all our business adjusted with reference to the Sabbath, the object of which is to help us to keep in mind the truth that God is the creator of all things. This is just as essential to spiritual growth during the six working days as upon the Sabbath itself. We are to remember that day, also, that when it comes we may not be tempted by circumstances of our own creating to treat it, or any part of it, as secular, or common time. Thus the Sabbath commandment is to be obeyed every day, though the Sabbath itself can be kept, or observed, only upon the seventh day, for "the seventh day is the Sabbath!"

4. Who made the Sabbath day holy?

"Wherefore the Lord blessed the Sabbath day, and hallowed it." Verse 11.

NOTE-God made the Sabbath day holy; we are to keep it holy.

5. What is it that makes a thing holy?

God's Presence in it. See Ex. 3:5; 29:43-46; Joshua 5: 13-15.

6. Then in order to keep the Sabbath day holy, what must be recognized?

God's presence in the day; His blessing upon it; and His sanctification of it.

7. When, according to the Bible, does the Sabbath begin?

"And the evening and the morning were the first day." "And the evening and the morning were the second day," etc. See Gen. 1: 5, 8,13,19, 23, 31.

NOTE-The evening begins "at the going down of the sun." See Deut. 16:6; Mark 1:32; Deut. 23: 11; 1 Kings 22: 35, 36; 2 Chron. 18: 34.

8. Does the Bible recognize this as the proper time for beginning and ending the Sabbath?

"From even unto even, shall you celebrate your Sabbath." Lev. 23: 32.

NOTE - One great advantage of keeping the Sabbath according to the Bible method of reckoning the day, that is, from sunset to sunset, over keeping it according to the Roman reckoning, or from midnight to midnight, is that by the former one is awake to welcome and to bid adieu to the day when it comes and goes, while by the latter he is asleep when the day begins and ends. God's ways are always best. The setting of the sun is a great natural sign for marking the division of time into days.

9. What kind of labor is to be done through the week?

"Six days shall thou labor, and do all thy work." Ex. 20: 9.

10. Is any of this kind of work to be done on the Sabbath?

"In it thou shall not do any work." Verse 10.

NOTE - If the Sabbath is to be kept "holy," mere physical rest one day in seven cannot be the great object of the Sabbath institution.

11. How does the Lord, through the prophet Isaiah, indicate what is true Sabbath-keeping?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words: then shall thou delight thyself in the Lord; and I

will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

NOTE - "Whether the Sabbath becomes a delight or a burden depends upon the spirit with which a man meets it. Indeed, the spirit of the man settles the question as to the benefits to come from any duty he may perform. One man cannot understand why his neighbor should prefer the park or the ball ground to the church, simply because his spirit is different. He has cultivated the higher nature until he loves spiritual things above all others, and to him the Sabbath is indeed a delight. It comes to his weary soul as a reminder of God, and brings him nearer to heaven in heart and mind than does any other day." - Sabbath Recorder, December 12, 1910.

12. What is the character of God, and how only can He be truly worshipped?

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4: 24.

NOTE - This is one reason why the attempt to produce Sabbath-keeping by human Sabbath laws is altogether out of place. Such laws can never produce true Sabbath-keeping, for that is spiritual, and must be of the mind and from the heart, and not Perfunctory, mechanical, nor of force.

13. What is one thing for which God has given the Sabbath to be a sign?

That He sanctifies His people, or makes them holy. See Ex. 31: 13; Eze. 20: 12; and page 114.

14. What does the "psalm for the Sabbath day" suggest as proper acts and themes for thought and meditation on the Sabbath?

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High: to show forth Thy loving kindness in the morning, and Thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp With a solemn sound. For Thou, Lord, has made me glad through Thy work: I will triumph in the works of Thy hands. O Lord, how great are Thy works! and Thy thoughts are very deep." Ps. 92: 1-5.

15. What do the works of God declare?

"The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night shows knowledge. There is no speech nor language, where their voice is not heard." Ps. 19:1-3. See margin.

NOTE - God designed that the Sabbath should direct the minds of men to His created works, and through these to Him, the Creator. Nature itself speaks to our senses, telling us that there is a God, the Creator and Supreme Ruler of the universe. The Sabbath, ever pointing to God through nature, was designed to keep the Creator constantly in mind. The proper keeping of it, therefore, must naturally tend to prevent idolatry, atheism, agnosticism, infidelity, irreligion, and irreverence; and, promoting the knowledge and fear of God, must of necessity be a deterrent to sin. In this may its value and importance be seen.

16. Was the Sabbath designed to be a day for public worship?

"Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation." Lev. 23: 3.

NOTE - The word convocation means "a calling together," and is always used in the Bible with reference to meetings of a religious character.

17. What example did Christ set in Sabbath observance?

"And, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16.

18. What else did Jesus do on the Sabbath?

"And it was the Sabbath day when Jesus made the clay, and opened his eyes." John 9: 14.

NOTE - A large share of Christ's ministry consisted of miracles and acts of mercy performed for the relief of suffering humanity; and not a few of these were done on the Sabbath. On this day, as on other days, He "went about doing good!" See next reading.

19. With what words did He justify acts of mercy on the Sabbath day?

"Wherefore it is lawful to do well on the Sabbath days." Matt. 12:12.

NOTE - Not a little of Christ's earthly ministry was devoted to uplifting the Sabbath, and showing the beneficent character of the Sabbath institution. It was not meant to be a day of sorrow, austerity, or gloom. Disinterested works of love and mercy toward man or beast are always in place on the Sabbath. Lawful means, according to law."

20. What day is especially indicated as the day to prepare for the Sabbath?

"And that day [the sixth day] was the preparation, and the Sabbath drew on." Luke 23: 54. See also Ex. 16: 22, 23.

NOTE - In order to keep the Sabbath day holy, it must be remembered all through the week; and on the sixth day, or the day just before the Sabbath, special preparation should be made to be ready to welcome and observe the day when it comes.

21. How did the Israelites in the wilderness on the sixth day prepare for the Sabbath?

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man." Ex. 16: 22.

NOTES - The Sabbath should not be a day of either ordinary labor, idleness, or amusement, but one of rest, reflection, holy joy, worship, and helpfulness. It should be the happiest, the brightest, and the best of all the week. Such it should be made for young and old. Very early the children can be taught the stories of creation and redemption, and taken out amid the handiwork of God and taught to see Him and to commune with Him through nature. Preparation for the Sabbath, therefore, is an essential to its proper observance. God's blessing is upon the first moments of the Sabbath as well as upon the last; and, as far as possible, everything should be got in readiness so that the entire day may be devoted to God and humanity in the manner indicated.

In making the Sabbath, God rested upon, blessed, and sanctified the day. Gen. 2: 1-3; Ex. 20: 11. Whoever, then, keeps the Sabbath aright, may expect that there will be brought into his life God's rest, blessing, and sanctification.

67. CHRIST AND THE SABBATH

1. Of what did Christ say the Son of man is Lord?

"The Son of man is Lord even of the Sabbath day!" Matt. 12: 8. See also Mark 2: 28.

2. Who made the Sabbath?

"All things were made by Him [Christ, the Word]; and without Him was not anything made that was made!" John 1: 3.

3. Did Christ, while on earth, keep the Sabbath?

"As His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16.

4. Although Lord, Maker, and an observer of the Sabbath, how was He watched and spied upon by the scribes and Pharisees on this day?

"And the scribes and Pharisees watched Him, whether He would heal on the Sabbath day; that they might find an accusation against Him." Luke 6: 7.

5. With what question did Christ meet their false ideas and reasoning regarding Sabbath-keeping?

"Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" Verse 9.

6. How did they manifest their displeasure at His healing the man with the withered hand on the Sabbath?

"And they were filled with madness; and communed one with another what they might do to Jesus." Verse 11. "And the Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him." Mark 3: 6.

NOTE - They were angry because, notwithstanding the fact that by the miracle performed Christ had given evidence that He was from God, He had shown no respect for their views of Sabbath-keeping, but, on the contrary, had shown these to be wrong. Wounded pride, obstinacy, and malice, therefore, combined to fill them with madness; and they went out immediately and held council with the Herodians their political enemies with whom they disagreed in the matter of paying tribute to a foreign power-for the purpose of accomplishing His death.

7. Because Jesus healed a man on the Sabbath day, and told him to take up his bed and walk, what did the Jews do?

"Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day." John 5: 16.

NOTE - It is a fact worthy of note that over the question of proper Sabbath observance the Jews not only persecuted Jesus, but first took counsel to kill Him. Not the least of the malice which finally culminated in His crucifixion, was engendered over this very question of Sabbath observance. Christ did not keep the Sabbath according to their ideas of Sabbath-keeping, and so they sought to kill Him. And they are not alone. Many today are cherishing this same spirit. Because some do not agree with their ideas regarding the Sabbath, or Sabbath observance, they seek to persecute and oppress them-seek laws, and alliances with political powers, to compel respect for their views.

8. How did Jesus answer them?

"But Jesus answered them, My Father works hitherto, and I work." Verse 17.

NOTE - The ordinary operations of nature, as manifested in God's almighty, upholding, beneficent, and healing power, continue on the Sabbath the same as on other days; and to co-operate with God and nature in the work of healing, relieving, and restoring on the Sabbath, cannot, therefore, be out of harmony with God's will, nor a violation of His Sabbath law.

9. What effect did this answer have upon the Jews?

"Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath [i.e., in their estimation], but said also that God was His Father, making Himself equal with God." Verse 18.

10. Because the disciples plucked a few ears of corn on the Sabbath day to satisfy hunger, what accusation did the Pharisees make against them to Christ?

"And the Pharisees said unto Him, Behold, why do they on the Sabbath day that which is not lawful?" Mark 2: 24

11. What was Christ's reply?

"And He said unto them, Have you never read what David did, when he had need, and was an hungered, he, and they that were with him? how he went into the house of God in the days of Abiathar the high priest, and did eat the show bread, which is not lawful to eat but for the priests, and gave also to them which were with him? And He said unto them, The Sabbath was made for man, and not man for the Sabbath." Verses 25-27.

12. Because of Christ's healing a woman of an infirmity on the Sabbath, what did the ruler of a certain synagogue say?

"And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day." Luke 13: 14.

13. How did Christ answer him?

"The Lord then answered him, and said, Thou hypocrite, does not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" Verses 15, 16.

14. What effect did Christ's answers have upon the people?

"And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him." Verse 17.

15. By what method of reasoning did Christ justify acts of mercy on the Sabbath day?

"Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer Him again to these things." Luke 14: 5, 6. "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days!" Matt. 12: 11,12.

16. Into what perplexity did Christ's working of miracles on the Sabbath throw the Pharisees?

"Therefore said some of the Pharisees, This man is not of God, because He keeps not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them." John 9: 16.

NOTE - The working of these wonderful, beneficent, and gracious miracles on the Sabbath was an evidence that Christ was from God, and that His views of Sabbath-keeping were right. By these miracles God was setting the seal of His approval to Christ's views and teachings respecting the Sabbath, and to His manner of observing it, and thus condemning the narrow and false views of the Pharisees. Hence the division.

17. According to Isaiah, what was Christ to do with the law?

"He will magnify the law, and make it honorable." Isa. 42: 21.

NOTES - In nothing, perhaps, was this more strikingly fulfilled than in the matter of Sabbath observance. By their traditions, numerous regulations, and senseless restrictions the Jews had made the Sabbath a burden, and anything but a delight. Christ removed all these, and by His life and teachings put the Sabbath back in its proper place and setting, as a day of worship and beneficence, a day for doing acts of charity and mercy, as well as engaging in contemplation of God and in acts of devotion. Thus He

magnified it and made it honorable. One of the most prominent features of Christ's whole ministry was this great work of Sabbath reform. Christ did not abolish the Sabbath, nor change the Sabbath; but He did rescue it from the rubbish of tradition, the false ideas, and the superstitions with which it had been buried, and by which it had been degraded and turned aside from the channel of blessing and practical service to man designed by its Maker. The Pharisees had placed the institution above man, and against man. Christ reversed the order, and said, "The Sabbath was made for man, and not man for the Sabbath!" He showed that it was to minister to the happiness, the comfort, and the well-being of both man and beast.

Because of the false ideas which the Jews held concerning the Sabbath and its observance, and the conflict which Christ had with them in consequence, many of the professed followers of Christ a little later were led into the error of rejecting the Sabbath itself as Jewish, and, without any divine command or Scripture warrant, substituting another day in its place.

18. Knowing that the unbelieving Jews would still cling to their false ideas respecting the Sabbath, and that flight from Jerusalem and Judea on that day would be attended with difficulty, for what, in view of the coming destruction and desolation of the city and people, did Christ tell His disciples to pray?

"But pray you that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 20.

NOTE - Christ's experience with the Jews, the chosen and professed people of God at that time, respecting the Sabbath is but a type of what, according to prophecy, is to occur in the last days. Already it is beginning to find its parallel in the movement to enforce Sunday observance by law. See readings on pages 158, 166, 170.

68. THE SABBATH IN THE NEW TESTAMENT

1. According to the New Testament, what day immediately precedes the first day of the week?

"In the end of the Sabbath, as it began to dawn toward the first day of the week." Matt. 28: 1.

NOTE - According to the New Testament, therefore, the Sabbath had passed when the first day of the week began.

2. After the crucifixion, what day was kept by the women who followed Jesus?

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23: 56.

3. What day is the Sabbath, "according to the commandment"?

"But the seventh day is the Sabbath of the Lord thy God!" Ex. 20: 10.

4. What was Christ's custom respecting the Sabbath?

"And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16.

5. In what instruction to His disciples did Christ recognize the existence of the Sabbath long after His ascension?

"But pray you that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 20.

NOTE - The destruction of Jerusalem under Titus occurred in the spring and summer Of AD. 70. The flight of the Christians took place three and one-half years earlier, or late in October, AD. 66, following the arrival and sudden withdrawal of Cestius and his army. See first reading in Vol. III.

6. On what day did the Jews meet for worship?

"Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15: 21.

7. On what day did Paul and Barnabas preach at Antioch?

"They came to Antioch in Pisidia, and went into the synagogue on the Sabbath day." Acts 13: 14.

8. When did the Gentiles request that Paul should repeat the sermon he had preached at Antioch on the Sabbath?

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Verse 42.

9. On what day did Paul and his companions preach to the devout women at Phillippi?

"And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spoke unto the women which resorted thither." Acts 16: 13.

10. What was Paul's manner respecting the Sabbath?

"They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17: 1, 2.

NOTE - It was Paul's manner, as it was Christ's custom (Luke 4:16), to attend religious services on the Sabbath.

11. At Corinth what did he do on the Sabbath days?

"And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18: 4.

12. How long did he continue this work there?

"And he continued there a year and six months, teaching the Word of God among them." Verse 11.

13. On what day was John in the Spirit?

"I was in the Spirit on the Lord's day." Rev. 1: 10.

14. Who is Lord of the Sabbath?

"The Son of man is Lord also of the Sabbath." Mark 2: 28.

15. What, through the prophet Isaiah, does the Lord call the Sabbath?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." Isa. 58: 13.

16. Why does the Lord call the Sabbath His day?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 11.

17. Through whom did God create the world?

"God . . . hath in these last days spoken unto us by His Son, . . . by whom also He made the worlds." Heb. 1: 1, 2.

NOTES - From beginning to end, the Bible recognizes but one weekly Sabbath -the day upon which God rested in the beginning; which was made known to Israel at Sinai (Neh. 9:13,14); was observed by Christ and His apostles; and is to be kept by the redeemed in the world to come. Isa. 66:22,23.

The terms Sabbath, Sabbaths, and Sabbath days occur sixty times in the New Testament, and in every case but one refer to the seventh day. In Col. 2: 16, 17 reference is made to the annual sabbaths connected with the three annual feasts observed by Israel before the first advent of Christ.

The first day of the week is mentioned but eight times in the New Testament, six of which are found in the four Gospels, and refer to the day on which Christ arose from the dead. See Matt. 28:1; Mark 16:2,9; Luke 24:1; John 20:1,19. The other two (Acts 20:7; 1 Cor. 16:2) refer to the only religious meeting held on the first day of the week after the ascension, in apostolic times, recorded in the New Testament, and to a systematic accounting and laying by in store at home on that day for the poor saints in Judea and Jerusalem.

It is evident, therefore, that the Sabbath of the New Testament is the same as the Sabbath of the Old Testament, and that there is nothing in the New Testament setting aside the seventh-day Sabbath, and putting the first day of the week in its place.

THE LAW OF GOD

1

Thou shall have no other gods before Me.

2

Thou shall not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shall not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

3

Thou shall not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that takes His name in vain.

4

Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

5

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God gives thee.

6

Thou shall not kill.

7

Thou shall not commit adultery.

8

Thou shall not steal.

9

Thou shall not bear false witness against thy neighbor.

10

Thou shall not covet thy neighbor's house, thou shall not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

69. THE CHANGE OF THE SABBATH

1. Of what is the Sabbath commandment a part?

The law of God. See Ex. 20: 8-11.

2. What, according to prophecy, was to be Christ's attitude toward the law?

"The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isa. 42: 21.

3. In His first recorded discourse, what did Christ say of the law?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5:17.

4. How enduring did He say the law is?

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Verse 18.

5. What did He say of those who should break one of the least of God's commandments, and teach men so to do?

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Verse 19.

NOTE - From this it is evident that the entire code of Ten Commandments is binding in the Christian dispensation, and that Christ had no thought of changing any of them. One of these commands the observance of the seventh day as the Sabbath. But the practice of most Christians is different; they keep the first day of the week instead, many of them believing that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. The responsibility for this change must therefore be looked for elsewhere.

6. What did God, through the prophet Daniel, say the power represented by the 9ittle horn" would think to do?

"And he shall speak words against the Most High, and shall wear out the saints of the Most High: and he shall think to change the times and the law." Dan. 7: 25, R.V.

NOTE - For a full explanation of this symbol, see readings on "The Kingdom and Work of Antichrist" and "The Vicar of Christ," pages 23, 29.

7. What did the Apostle Paul say the "man of sin" would do?

"For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposes and exalts himself above all that is called God, or that is worshipped!" 2 Thess. 2: 3, 4.

NOTE - There is only one way by which any power could exalt itself above God, and that is by assuming to change the law of God, and to require obedience to its own law instead of God's law.

8. What power has claimed authority to change the law of God?

The Papacy.

9. What part of the law of God especially has the Papacy thought to change?

The fourth commandment.

NOTES - "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.

It [the Roman Catholic Church] has reversed the fourth commandment, doing away with the Sabbath of God's Word, and instituting Sunday as a holy day." - N. Summerbell, in "History of the Christians," page 418.

10. Why did God command Israel to hallow the Sabbath?

"And hallow My Sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God." Eze. 20: 20.

NOTE - As the Sabbath was given that man might keep God in mind as Creator,' it can readily be seen that a power endeavoring to exalt itself above God would first try to cover up or remove that which calls man's special attention to his Creator. This could be done in no other way so effectively as by setting aside God's memorial-the seventh-day Sabbath. To this work of the Papacy Daniel had reference when he said, "And he shall . . . think to change times and laws." Dan. 7: 25.

11. Does the Papacy acknowledge that it has changed the Sabbath?

It does.

NOTE "Question.-How prove you that the church hath power to command feasts and holy days?

"Answer. -By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feast days commanded by the same church.' "Abridgment of Christian Doctrine," by Rev. Henry Tuberville, D.D., of Douay College, France (1849), page 58.

" Question - Have you any other way of proving that the church has power to institute festivals of precept?

"Answer.-Had she not such power, she could not have done that in which all modern religionists agree with her-she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority." - "A Doctrinal Catechism," by Rev. Stephen Keenan, page 174.

"The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law."-Kansas City Catholic, February 9, 1893.

"The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday to Sunday.'--Catholic Mirror, official organ of Cardinal Gibbons, September 23, 1893.

"Question. Which is the Sabbath day?

"Answer. Saturday is the Sabbath day.

"Question. -Why do we observe Sunday instead of Saturday?

"Answer. -We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday.'--"The Convert's Catechism of Catholic Doctrine," by Rev. Peter Geiermann, C. SS. R., page 50, third edition, 1913, a work which received the "apostolic blessing" of Pope Pius X, January 25, 1910.

What was done at the Council of Laodicea was but one of the steps by which the change of the Sabbath was effected. See under questions 17-21. The date usually given for this council is AD. 364.

12. Do Catholic authorities acknowledge that there is no command in the Bible, for the sanctification of Sunday?

They do.

NOTE - "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," edition 1892, page iii.

"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 (Sydney, Australia), AUGUST 25, 1900.

13. Do Protestant writers acknowledge the same?

They do.

NOTE - "IS there no express commandment for observing the first day of the week as Sabbath, instead of the seventh day?-None whatever. Neither Christ, nor His apostles, nor the first Christians celebrated the first day of the week instead of the seventh as the Sabbath."-New York Weekly Tribune, May 24, 1900.

"The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no Scriptural authority for so doing, nor of course any Scriptural obligation." The Watchman (Baptist).

"The observance of the first instead of the seventh day rests on the testimony of the church, and the church alone." -- Hobart Church News, July 2, 1894.

For additional testimonies, see reading on page 146.

14. How did this change in observance of days come about, suddenly or gradually?

Gradually.

NOTES - "The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other." "The Voice From Sinai," by Archdeacon W. F. Farrar page 167. This of itself is evidence that there was no divine command for the change of the Sabbath.

15. For how long a time was the seventh-day Sabbath observed in the Christian church?

For many centuries. In fact, its observance has never wholly ceased in the Christian church.

NOTES-Mr. Morer, a learned clergyman of the Church of England, says: "The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted that they derived this practice from the apostles themselves." -- "Dialogues on the Lord's Day," page 189.

Professor E. Brerewood, of Gresham College, London (Anglican), says: "The Sabbath was religiously observed in the Eastern church three hundred years and more after our Savior's passion." -- "A Learned Treatise of the Sabbath" page 77.

Lyman Coleman, a careful and candid historian, says: "Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued." -"Ancient Christianity Exemplified," Chap. 26, sec. 2.

The historian Socrates, who wrote about the middle of the fifth century, says: "Almost all the churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this."-"Ecclesiastical History," book 5, chap. 22.

Sozomen, another historian of the same period, writes: "The people of Constantinople, and of several other cities, assemble together on the Sabbath as well as on the next day; which custom is never observed at Rome." - "Ecclesiastical History," book 7, chap. 19.

All this would have been inconceivable and impossible had there been a divine command given for the change of the Sabbath. The last two quotations also show that Rome led in the apostasy and in the change of the Sabbath.

16. What striking testimony is borne by Neander, the noted church historian, regarding the origin of the Sunday Sabbath?

"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 intentions 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 "Church History," Rose's translation, page 186.

17. Who first enjoined Sunday-keeping by law?

Constantine the Great.

NOTES - "The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in AD. 321, enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday (*venerabili die Solis*), with an exception in favor of those engaged in agricultural labor." -Encyclopedia Britannica, ninth edition, article "Sunday."

"Constantine the Great made a law for the whole empire (AD. 321) that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work."-Encyclopedia Americana, article "Sabbath."

"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, AD. 321."-Chambers' Encyclopedia, article "Sabbath."

18. What did Constantine's law require?

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven."-Edict of March 7, AD. 321, Corpus Juris Civilis Cod., lib. 3, tit. 12, 3.

NOTE - This edict, issued by Constantine, under whom the Christian church and the Roman state were first united, in a manner supplied the lack of a divine command for Sunday observance, and may be considered the original Sunday law, and the model after which all Sunday laws since then have been patterned. It was one of the important steps in bringing about and establishing the change of the Sabbath.

19. What testimony does Eusebius (AD. 270-338), a noted bishop of the church, a flatterer of Constantine, and the reputed father of ecclesiastical history, bear upon this subject?

"All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day Commentary on the Psalms," Cox's "Sabbath Literature," Vol. I, page 361.

NOTE - The change of the Sabbath was the result of the combined efforts of church and state, and it was centuries before it was fully accomplished.

20. When and by what church council was the observance of the seventh day forbidden, and Sunday observance enjoined ?

"The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observation of it. . . . The Council of Laodicea [AD. 364] . . . first settled the observation of the Lord's day."-Prynne's "Dissertation on the Lord's Day Sabbath," page 163.

21. What did this council, in its twenty-ninth canon, decree concerning the Sabbath and Christians who continued to observe it ?

"Christians shall not Judaize and be idle on Saturday [Sabbath], but shall work on that day. . . . If, however, they are found Judaizing, they shall be shut out from Christ."-Hefele's "History of the Councils of the Church," Vol. II, page 316.

NOTES-Some of the further steps taken by church and state authorities in bringing about this change may be noted as follows:-

"In 386, under Gratian, Valentinian, and Theodosius, it was decreed that all litigation and business should cease [on Sunday] "Among the doctrines laid down in a letter of Pope Innocent I, written in the last year of his papacy (416), is that Saturday should be observed as a fast-day. . . .

"In 425, under Theodosius the Younger, abstinence from theatricals and the circus [on Sunday] was enjoined. . . .

"In 538, at a council at Orleans, it was ordained that everything previously permitted on Sunday should still be lawful; but that work at the plough, or in the vineyard, and cutting, reaping, threshing, tilling, and hedging should be abstained from, that people might more conveniently attend church. . . . *

"About 590 Pope Gregory, in a letter to the Roman people, denounced as the prophets of Antichrist those who maintained that work ought not to be done on the seventh day." - "Law of Sunday," by James T. Ringgold, pages 265-267.

The last paragraph of the foregoing quotation indicates that even as late as AD. 590 there were those in the church who observed and who taught the observance of the Bible Sabbath, the seventh day.

22. What determines whose servants we are?

"Know you not, that to whom you yield yourselves servants to obey, his servants you are to whom you obey?" Rom. 6: 16.

23. When tempted to bow down and worship Satan, what reply did Christ make?

"Get thee hence, Satan: for it is written, Thou shall worship the Lord thy God, and Him only shall thou serve." Matt. 4: 10, 11.

24. What do Catholics say of the observance of Sunday by Protestants?

"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," by Mgr. Segur, page 213.

25. What kind of worship does the Savior call that which is not according to God's commandments?

"But in vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15: 9.

26. When Israel had apostatized, and were almost universally worshipping Baal, what appeal did Elijah make to them?

"How long halt you between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." I Kings 18: 21.

NOTE - In times of ignorance God winks at that which otherwise would be sin; but when light comes He commands men everywhere to repent. Acts 17:30. The period during which the saints, times, and the law of God were to be in the hands of the Papacy has expired (Dan. 7: 25) ; the true light on the Sabbath question is now shining; and God is sending a message to the world, calling upon men to fear and worship Him, and to return to the observance of His holy rest day, the seventh-day Sabbath. Rev. 14:6-12; Isa. 56:1,2; 58:1,12-14. See pages 63,138,141.

70. THE SEAL OF GOD

1. What does the Bible present as the object of signing or sealing a document?

"Now, O king, establish the decree, and sign the writing, that it be not changed." Dan. 6: 8.

NOTE - That is, affix the signature of royalty, that it may have the proper authority, and thus be of force. Anciently it was customary for kings to use a ring, containing their name, initials, or monogram, for this purpose. Jezebel, the wife of Ahab, "wrote letters in Ahab's name, and sealed them with his seal." i Kings 21: 8. Of the decree issued under Ahasuerus for the slaying of all the Jews throughout the Persian Empire, it is said that "in the name of King Ahasuerus was it written, and sealed with the king's ring." Esther 3:12.

2. What are the three essentials to an official seal?

To be complete, an official seal must show three things: (1) The name of the lawgiver; (2) his official position, title, or authority, and so his right to rule; and (3) his kingdom, or the extent of his dominion and jurisdiction. Thus: "George VI, King of Great Britain," "Franklin D. Roosevelt, President of the United States."

3. With what is God's seal connected?

"Bind up the testimony, seal **THE LAW** among My disciples." Isa. 8: 16.

4. Does the first commandment show who the author of the law is?

"Thou shall have no other gods before Me." Ex. 20: 3.

NOTE - Who the "me" here spoken of is, the commandment itself does not state. Such a prohibition might come from any source. Any heathen could claim it as a command from his god, and, so far as the commandment itself goes, no one could disprove his claim.

5. Does the second, third, fifth, sixth, seventh, eighth, ninth, or tenth commandment indicate the author of the Decalogue?

No; none of them.

NOTE - The second commandment forbids the making of and bowing down to images, but does not in itself reveal who the true God is. The third commandment says, "Thou shall not take the name of the Lord thy God in vain," but it likewise fails to reveal the true God and giver of the law. A worshipper of the sun might say he kept this commandment so far as it itself reveals what god is meant. So of the other commandments here referred to. In the last five commandments the name of God is not even mentioned.

6. Which commandment alone of the Decalogue reveals the true God and Author of the law?

"Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Verses 8-11.

NOTE-The fourth commandment alone reveals the name, authority, and dominion of the Author of this law. In six days, (i) the Lord (name) ; (2) made (office, Creator) ; (3) heaven and earth (dominion). This commandment alone, therefore, contains "the seal of the living God." By what is revealed in this commandment is shown what God is referred to in the other commandments. By the great truth revealed here all other gods are shown to be false gods. The Sabbath commandment, therefore, contains the seal of God; and the Sabbath itself, the observance of which is enjoined by the commandment, is inseparably connected with this seal; it is to be kept in memory of the fact that God is the Creator of all things; and it is itself called a "Sign" of the knowledge of this great truth. Ex. 31: 17; Eze. 20: 20.

7. What reason does God give for the Sabbath's being an everlasting sign between Him and His people?

"It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31: 17.

NOTE - The Sabbath is the sign, or mark, or seal, of the true God, the Creator.

8. Of what does God say the keeping or hallowing of the Sabbath is a sign?

"And hallow My Sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God." Eze. 20: 20.

9. Of what besides a knowledge of God as Creator, is the Sabbath a sign?

"Verily My Sabbaths you shall keep: for it is a sign between Me and you throughout your generations; that you may know that I am the Lord that does SANCTIFY you." Ex. 31:13.

NOTE - The Sabbath is the great sign of God's creative power wherever and however manifested, whether in creation or redemption; for redemption is creation - re-creation. It requires the same power to redeem that it does to create. "Create in me a clean heart." Ps. 51:10. "For we are His workmanship, created in Christ Jesus unto good works." Eph. 2:10. At each recurrence of the Sabbath, God designs that it shall call Him to mind as the One who created us, and whose grace and sanctifying power are working in us to fit us for His eternal kingdom.

10. What scripture shows that a special sealing work is to take place just before the letting loose of the winds of destruction upon the earth?

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7: 1-4. See Eze. 9: 1-6.

11. Where did the apostle see this same company a little later, and what did they have in their foreheads?

"And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads." Rev. 14: 1.

NOTE - The seal of God and the Father's name must refer to the same thing. The seal is the sign or stamp of perfection, and God's name stands for His character, which is perfection. And the Sabbath of God, kept as God ordained it to be kept, holy, and in holiness, is a sign of this same thing-perfection of character. When this seal is finally placed upon God's people, it will be an evidence that His grace and His sanctifying power have done their work, and fitted them for heaven. In the world to come, all will keep the Sabbath, and will therefore have this seal or mark of sanctification, holiness, and perfection of character. Isa. 66:22,23.

12. What is said of the character of these sealed ones?

"And in their mouth was found no guile: for they are without fault before the throne of God!" Rev. 14: 5.

13. How is the remnant church described?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

71. THE MARK OF APOSTASY

1. Against what three things does the third angel of Revelation 14 warn men?

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14: 9, 10.

NOTE - The beast represents the Papacy; the image to the beast represents another ecclesiastical body dominating civil power. See readings on pages 155, 158. And over against the seal of God stands the mark of the beast, the mark of apostasy. Against this false and idolatrous worship and the reception of this mark, God sends this solemn warning.

2. What power mentioned in the thirteenth chapter of Revelation is to enforce this mark?

"And he [the two-horned beast] causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Rev. 13: 16.

NOTE - The two-horned beast is understood to represent the United States of America. See reading on page 158. As this nation repudiates her principles of civil and religious liberty, and becomes a persecuting power, other nations will follow her example in oppressing those who refuse to give up their allegiance to God.

3. What does the Papacy set forth as the mark, or sign, of its power and authority?

"Question.-How prove you that the church hath power to command feasts and holy days?

"Answer.-By the very act of changing the Sabbath into Sunday, which Protestants allow of."-"Abridgment of Christian Doctrine," by Rev. Henry Tuberville, D.D., page 58.

NOTES-In a letter written in November, 1895, Mr. H. F. Thomas, chancellor to Cardinal Gibbons, replying to an inquiry as to whether the Catholic Church claims to have changed the Sabbath, said: "Of course the Catholic Church claims that the change was her act. . . . and the act is a mark of her ecclesiastical authority in religious things," For other statements concerning this, see pages 133, 136.

The true Sabbath being a sign of loyalty to the true God, it is but natural that the false Sabbath should be regarded as a sign of allegiance to apostasy. And such we find to be the case.

4. What do papal authorities say of the observance of Sunday by Protestants?

"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," by Monsignor Segur, page 213.

NOTE-The statement here made is true, and a full realization of the fact will lead those who honestly, but ignorantly, have heretofore been observing Sunday as the Sabbath, to refuse longer to pay homage to apostasy, and return to the observance of that which is the sign of loyalty to Heaven-the only weekly day of rest which God, in His Word, has commanded men to keep holy, the seventh day.

5. What will be the dragon's attitude toward the remnant people who keep the commandments of God?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

6. How strongly will this false worship and the enforcement of this mark be urged?

"That the image of the beast should both speak, and cause [decree] that as many as would not worship the image of the beast should be killed. And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark." Rev. 13: 15-17. See note under question 19, on page 32.

7. Over what do the people of God finally gain the victory?

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15: 2.

72. THE LORD'S DAY

1. From what time was Christ, the Word, associated with God, the Father?

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1,2.

2. By whom were all things created?

"Which from the beginning of the world hath been hid in God, who created all things by Jesus Christ!" Eph. 3: 9.

3. By whom were the worlds made?

"God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son. . . . by whom also He made the worlds." Heb. 1: 1, 2.

4. How does Paul again express this same truth?

"For by Him were all things created, that are in heaven, and that are in earth, visible and invisible. . . . all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col. 1: 16,17.

5. Was there anything made without Christ?

"All things were made by Him; and without Him was not anything made that was made." John 1: 3.

6. Was the Sabbath "made"?

"And He said unto them, The Sabbath was MADE for man." Mark 2: 27.

7. Then by whom was the Sabbath made?

By Christ.

NOTE - This conclusion is inevitable. If all things were made by Christ, and without Him was not anything made that was made, and the Sabbath was one of the things that was made, then it follows that the Sabbath must have been made by Christ. This being so, the Sabbath must be the Lord's day.

8. What did God do in the beginning on the seventh day?

"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." Gen. 2: 2.

NOTE - If all things were made by Jesus Christ, then He, with the Father, rested on the first seventh day from all His labor in the work of creation.

9. After resting on the seventh day, what did God do?

"And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Verse 3.

NOTE-And inasmuch as this blessing and this sanctification of the day were a part of the making of the Sabbath, as well as the resting upon the day, these also must have been done by Christ; for the Sabbath was made by Him.

10. How much honor is due to Christ?

"That all men should honor the Son, even as they honor the Father." John 5: 23. "I and My Father are one." John 10: 30.

NOTE - In keeping the Sabbath, then, we honor Christ equally with the Father.

11. Did Christ keep the Sabbath?

"And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read!" Luke 4: 16. "I have kept My Father's commandments." John 15: 10.

12. Did Christ's followers keep the Sabbath after His death?

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment!" Luke 23: 56.

13. Did they observe it after His resurrection?

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17: 2. See also Acts 13: 14, 42, 44; 16: 13; 18: 1-4, 11.

14. On what day does John say he was in the Spirit?

"I was in the Spirit on the Lord's day." Rev. 1: 10.

15. What day does the commandment say is the Lord's?

"The seventh day is the Sabbath of the Lord!" Ex. 20: 10.

16. By whose Spirit did the prophets write?

"The Spirit of Christ which was in them." 1 Peter 1: 11.

17. What does the prophet Isaiah, speaking for God through this Spirit of Christ, call the seventh-day Sabbath?

"My holy day." Isa. 58: 13.

18. Does Christ anywhere in the Scriptures ever claim any other day of the week than the seventh as His?

He does not.

NOTE-We do not need to speculate as to what day is the Lord's, if we will but take the Word of God for our guide, for loyalty to which John was banished to the isle of Patmos. See Rev. 1: 9.

19. If John, therefore, referred to a day of the week, on what day must he have been in the Spirit?

The seventh day.

NOTE - No other day of the week in all the Bible is claimed by God as His day. During the second, third, and fourth centuries of the Christian era, when apostasy came in like a flood, men, without any warrant or command of Scripture, thinking to do honor to Christ and despite to the Jews who crucified Christ, began to neglect the Sabbath of the fourth commandment, and to honor the day of the week on which Christ rose from the dead, the first day, as "the Lord's day," until finally the Sabbath was almost wholly lost sight of, and the Sunday quite generally took its place. But there was no more warrant for this change in the divine and unchangeable law of God than there was for other errors and changes which crept into the professed Christian church during this same time, such as abstaining from meat on Friday in honor of the crucifixion; Mariolatry, or the worship of the Virgin Mary; the mass; purgatory; indulgences; prayers for the dead; saint-worship; and the human vicarship of Christ. There was no more divine authority for one than for the others. All came in through apostasy. The Bible knows but one true and living God, one Lawgiver, one Mediator between God and man, one Lord and Savior Jesus Christ, one body, one Spirit, one hope, one faith, one baptism, and one Sabbath. See Jer. 10:10-12; Rev. 14: 6,7; 1 Tim. 2:5; Eph. 4:4-6; Ex. 20:8-11.

73. WALKING AS HE WALKED

1. The way of the Christian life was set for us by Jesus Himself.

"He that says he abides in Him ought himself also so-to walk, even as He walked." 1 John 2: 6. "Leaving us an example, that you should follow His steps." 1 Peter 2: 21.

2. The footprints that Jesus set for us to follow, lead unvaryingly along the way of God's commandments.

"I have kept My Father's commandments, and abide in His love." John 15: 10. "For this is the love of God, that we keep His commandments." 1 John 5: 3.

3. The pathway is the same today as when Jesus walked in Judea.

"Jesus Christ the same yesterday, and today, and for ever." Heb. 13: 8.

4. When it is shown that Jesus kept the seventh day holy as our example, many ask, "Why have not scholars and churchmen found out that there is no Bible authority for first-day sacredness?"

The answer is, They have found it so, and have freely declared the fact.

TESTIMONY OF EMINENT MEN

5. The extracts that follow are from noted clergymen, scholars, and eminent writers, all of whom doubtless kept the Sunday as a matter of church custom. But they nevertheless bear witness that there is no Bible command for it.

CHURCH OF ENGLAND WRITERS

Archdeacon Farrar: "The Sabbath is Saturday, the seventh day of the week." "The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other."—"The Voice From Sinai," pages 163, 167.

Canon Eyton (of Westminster): "There is no word, no hint, in the New Testament about abstaining from work on Sunday." "The observance of Ash Wednesday or Lent stands exactly on the same footing as the observance of Sunday." "Constantine's decree was the first public step in establishing the first day of the week as a day on which there should be secular rest as well as religious worship. . . . Into the rest of Sunday no divine law enters . . . The Ten Commandments," Trubners & Co.

Canon Knox-Little, replying to those who quote the example of Christ against the High-church ritualism, says:-

"It is certain that our Lord when on earth did observe Saturday, and did not observe Sunday." "If they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest."—"Sacerdotalism," Longman Company.

Sir William Dornville: "Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath!"—"Examination of Six Texts," chap. 8, page 291.

WRITERS OF OTHER CHURCHES

Bishop Grimelund, of Norway (Lutheran): "The Christians in the ancient church very soon distinguished the first day of the week, Sunday; however, not as a Sabbath, but as an assembly day of the church, to study the Word of God together." -- "Geschichte des Sonntags," page 60.

Dr. R. W. Dale (British Congregationalist): "It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath. . . . The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday. . . . There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday." - "The Ten Commandments," Hodder and Stoughton, pages 106, 107.

Dr. Lyman Abbott (American Congregationalist): "The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament." - Christian Union, June 26, 1890.

Dr. Edward T. Hiscox (Baptist): "There was and is a commandment to 'keep holy the Sabbath day,' but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph,

that the Sabbath was transferred from the seventh to the first day of the week. . . . Where can the record of such a transaction be found? Not in the New Testament-absolutely not."

Dr. D. H. Lucas (Disciple): "There is no direct Scriptural authority for designating the first day the Lord's day."-Christian Oracle, January 223, 1890.

Cardinal Gibbons (Roman Catholic): "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday." --- 'Faith of Our Fathers,' edition 1892, page iii.

Prize Essay of American Sunday-school Union : "Up to the time of Christ's death, no change had been made in the day. . . . So far as the record shows, they [the apostles] did not give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week. "- "Lord's Day,"

ENCYCLOPEDIAS AND CHURCH MANUALS

"Dictionary of Christian Antiquities": "The notion of a formal substitution by apostolic authority of the Lord's day [meaning Sunday] for the Jewish Sabbath, and the transference to it, perhaps in a spiritualized form, of the Sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in the Holy Scriptures or in Christian antiquity."-Article "Sabbath," Smith and Cheetham.

"Cyclopedia of Biblical Theology": "It must be confessed that there is no law in the New Testament concerning the first day.' -- Article "Sabbath," McClintock and Strong.

Methodist Episcopal "Theological Compendium," by Amos Binney: "It is true, there is no positive command for infant baptism. . . . Nor is there any for keeping holy the first day of the week.' -- Pages 180, 181.

Protestant Episcopal "Manual of Christian Doctrine": "Is there any command in the New Testament to change the day of weekly rest from Saturday? -None." Page 127.

Protestant Episcopal "Explanation of Catechism": "The day is now changed from the seventh to the first day; . . . but as we meet with no Scriptural direction for the change, we may conclude it was done by the authority of the church."

6. What influence do the Bible and history show working in the church immediately after apostolic days?

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 30.

NOTE-"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. . . . Rites and ceremonies of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions."-Dr. W. D. Killen's (Presbyterian) "The Ancient Church," Preface.

7. What did Christ say of worship based upon the commandments of men?

"In vain they do worship Me, teaching for doctrines the commandments of men!" Matt. 15: 9.

8. What did He say should be done with every plant not planted by God?

"Every plant, which My heavenly Father hath not planted, shall be rooted up." Verse 13.

74. SATAN'S HATRED OF THE CHURCH

1. Under what figure was the Christian church represented to the Apostle John?

"And there appeared a great wonder [margin, sign] in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars!" Rev. 12: 1.

NOTES - Frequently in the Scriptures a woman is used to represent the church. See Jer. 6:2; 2 Cor. 11: 2. The sun represents the light of the gospel with which the church was clothed at the first advent (1 John 2: 8) ; the moon under her feet, the waning light of the former dispensation; and the twelve stars, the twelve apostles.

"Woman in her innocence was attacked by 'that old serpent, called the Devil and Satan.' At the end of that first crafty assault and speedy victory the dragon met with his rebuff, in words like these: 'The seed of the woman shall bruise thy head, and thou shall bruise His heel.' . . . In the Revelation the scene is changed from Eden to the heavens, and before you stand again the woman and the serpent, in the same position of antagonism as before, the serpent still the assailant, only this time more openly so. . . . The woman is no longer a simple, childlike personage, but a wonder; she walks not among the trees and flowers, but amid the orbs of heaven. She is clothed with the sun, the moon is under her feet, and upon her head is a coronet of twelve stars. In her you see the great cause of truth and righteousness embodied-she is, in fact, the church of God in all ages, the woman whose Seed blesses all the nations of the earth."--C. H. Spurgeon, in The Tabernacle Pulpit, March 15, 1896.

2. How is the church at the first advent described?

"And she being with child cried, travailing in birth, and pained to be delivered." Verse 2.

3. How are the birth, work, and ascension of Christ briefly described?

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne." Verse 5.

NOTE-Specifically this must refer to Christ (see Ps. 2:7-9); but through Him is also prefigured the experience of the people of God, who finally in the judgment are to share with Christ in ruling the nations with a rod of iron (Rev. 2:26,27), and, like Him, when their work on earth is accomplished be "caught up," at His appearing, to God and to His throne. 1 Thess. 4:15-17.

4. What other sign, or wonder, appeared in heaven?

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns ' and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Verses 3, 4.

5. Who is this dragon said to be?

"And the great dragon was cast out that old serpent, called the devil, and Satan, which deceives the whole world." Verse 9.

NOTE-Primarily the dragon represents Satan, the great enemy and persecutor of the church in all ages. But Satan works through principalities and powers in his efforts to destroy the people of God. It was through a Roman king, King Herod, that he sought to destroy Christ as soon as He was born. Matt. 2:16. Rome must therefore be symbolized by the dragon. The seven heads of the dragon are interpreted by some to refer to the "seven hills" upon which the city of Rome is built; by others, to the seven forms of government through which Rome passed; and by still others, and more broadly, to the seven great monarchies which have oppressed the people of God; namely, Egypt, Assyria, Chaldea, Persia, Greece, and pagan and papal Rome, in' --either of which Rome is represented and included. See pages 155, 156. The ten horns, as in the fourth beast of Daniel 7, evidently refer to the ten kingdoms into which Rome was finally divided, and thus again identify the dragon with the Roman power.

6. How is the conflict between Christ and Satan described?

"And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was there place found any more in heaven. And the great dragon

was cast out, that old serpent, called the devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him." Verses 7-9.

NOTE - This conflict, begun in heaven, continues on earth. Near the close of Christ's ministry, He said, "I beheld Satan as lightning fall from heaven!" Luke 10:18. "Now is the judgment of this world: now shall the prince of this world be cast out!" John 12: 31. From the councils of the representatives of the various worlds to which Satan, as the prince of this world, was formerly admitted (Job 1:6,7; 2:1,2), he was cast out when he crucified Christ, the Son of God.

7. What shout of triumph was heard in heaven following the victory gained by Christ?

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. . . . Therefore rejoice, you heavens, and you that dwell in them." Verses 10-12.

8. Why was woe at this same time proclaimed to the world?

"Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knows that he hath but a short time." Verse 12, last part.

NOTE - This not only shows that, since the crucifixion of Christ, Satan knows that his doom is sealed, and that he has but a limited time in which to work, but that his efforts are largely if not wholly now confined to this world, and concentrated upon its inhabitants. Better than many professed Christians, Satan knows that time is short.

9. What did the dragon do when cast to the earth?

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." Verse 13.

NOTE - The persecution of Christians began under pagan Rome, but was carried on far more extensively under papal Rome. Matt. 24: 21, 22.

10. What definite period of time was allotted to this great persecution of God's people under papal Rome?

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Verse 14.

NOTE-This is the same period as that mentioned in Dan. 7: 25, and, like the ten horns, identifies the dragon with the fourth beast of Daniel 7, and its later work with the work of the little horn of that same beast. In Rev. 13: 5 this period is referred to as forty-two months, and in Rev. 12: 6 as 1260 days, each representing 1260 literal years, the period allotted to the supremacy of papal Rome. Beginning in A.D. 538, it ended in 1798, when the Pope was taken prisoner by the French. See notes on page 27. The woman fleeing into the wilderness fittingly describes the condition of the church during those times of bitter persecution.

11. What was Satan's design in thus persecuting the church?

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." Verse 15.

12. How was the flood stayed, and Satan's -design defeated?

"And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Verse 16.

NOTE - The mountain strong holds, quiet retreats, and secluded valleys of southwestern Europe for centuries shielded many who refused allegiance to the Papacy. The text also may indicate the results of the Reformation of the sixteenth century, when many of the governments of Europe came to the help of the cause of reform, by staying the hand of persecution and protecting the lives of those who dared to take their stand for the right. The discovery of America, and the opening up of this country as an asylum for the oppressed of Europe at this time, may also be included in the "help" here referred to.

13. What did Christ say would be the result if the days of persecution were not shortened?

"Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24. 22.

14. Still bent on persecution, how does Satan manifest his enmity against the remnant church?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

NOTE-To the very end, Satan will persecute and seek to destroy the people of God. Against the remnant, or last portion of the church, he is especially to make war. Their obedience to God's commandments, and their possession of the testimony of Jesus, or Spirit of prophecy (Rev. 19:10), are especially offensive to him, and excite his intense rage.

75. A GREAT PERSECUTING POWER

The Ten-Horned Beast of Revelation 13

1. What is the first -symbol of Revelation 13:9?

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Rev. 13: 1.

NOTES - As already learned from studying the Book of Daniel, a beast in prophecy represents some great earthly power or kingdom; a head, a governing power; horns, number of kingdoms; crowned heads or crowned horns, political ruler ship; waters, peoples, and multitudes, and nations, and tongues." Rev. 17: 15.

"The beasts of Daniel and John are empires. The ten-horned beast is the Roman power. . . . The head is the governing power of the body. The heads of this beast represent successive governments.' -- "Romanism and the Reformation," by H. Grattan Guinness, pages 144, 145.

2. How is this beast further described?

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." Verse 2, first part.

NOTES-These are the characteristics of the first three symbols of Daniel 7 the lion, bear, and leopard there representing the kingdoms of Babylon, Medo-Persia, and Grecia-and suggest this beast as representing or belonging to the kingdom symbolized by the fourth beast of Daniel 7, or Rome. Both have ten horns. Like the dragon of Revelation 12, it also has seven heads; but as the dragon symbolized Rome in its entirety, particularly in its pagan phase, this, like the "little horn" coming up among the ten horns of the fourth beast of Daniel 7, represents Rome in its later, or papal, form. Both it and the little horn have "a mouth" speaking great things; both make war upon the saints; both continue for the same length of time,

Allowing a very broad meaning to the symbol, the Douay, or Catholic, Bible, in a note on Rev. 13: 1, explains the seven heads of this beast as follows: "The seven heads are seven kings, that is, seven principal kingdoms or empires, which have exercised, or shall exercise, tyrannical power over the people of God: of these, five were then fallen, viz., the Egyptian, Assyrian, Chaldean, Persian, and Grecian monarchies; one was present, viz., the empire of Rome; and the seventh and chiefest was to come, viz., the great Antichrist and his empire." That the seventh head represents Antichrist there can be little doubt. See pages 152, 153.

3. What did the dragon give this beast?

"And the dragon gave him his power, and his seat, and great authority." Verse 2, latter part.

NOTE - It is an undisputed fact of history that under the later Roman emperors, beginning with Constantine, the religion of the Roman government was changed from pagan to papal; that when Constantine removed the seat of his empire from Rome to Constantinople in AD. 330, the city of Rome was given up to the bishop of Rome, who, from Constantine and succeeding emperors, received rich gifts and great authority; that after the fall of Rome, in AD. 476, the bishop of Rome became the ruling power in Western Rome, and by decree of Justinian, March 15, 533, was declared "head of all the holy churches," and in a letter of the same year he was designated as "corrector of heretics." See note on page 156. Thus Rome pagan became Rome papal; the seat of pagan Rome became the seat of papal Rome; church and state were united; and the persecuting power of the dragon was conferred upon the professed head of the church of Christ, or papal Rome. As Dr. H. Grattan Guinness, in his "Romanism and the Reformation," page 152, says, "The power of the Caesars lived again in the universal dominion of the popes."

4. How are the character, work, period of supremacy, and great power of the beast described?

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations!" Verses 5-7.

NOTE - All these specifications have been fully and accurately met in the Papacy, and identify this beast as representing the same power as that represented by the little horn phase of the fourth beast of Daniel 7, and the little horn of Daniel 8, in its chief and essential features and work. See Dan. 7:25; 8:11,12,24,25, and readings on pages 23, 29. For an explanation of the time period mentioned, see pages 27, 34.

5. What was to be inflicted upon one of the heads of this beast?

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Verse 3.

NOTE - This wound was inflicted upon the papal head of this beast when the French, in 798, 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 Dr. Guinness in his work "Romanism and the Reformation," page 156, "the Papacy assumed the highest exaltation to which it could aspire, that of infallibility." To such a position of influence over the nations is the Papacy finally to attain that just before her complete overthrow and destruction she will say, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18: 7. See Isa. 47: 7-15; Rev. 17:18.

6. What is said concerning the captivity and downfall of the Papacy?

"He that leads into captivity shall go into captivity: he that kills with the sword must be killed with the sword!" Verse 10. See Ps. 18: 25, 26; 109: 17; Jer. 50: 29; Rev. 16: 4-6.

7. What questions asked by its worshippers indicate the great station to which this beast-power was to attain?

"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" Rev. 13: 4.

8. How universal is the worship of this power to become?

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Verse 8.

9. What did John say was to be the end of this beast?

"And the beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were cast alive into a lake of fire burning with brimstone!" Rev. 19 : 20. See Isa. 47: 7-15; 2 Thess. 2: 3-8; Rev. 17: 16, 17; 18: 4-8.

10. In what similar language is the fate of the fourth beast of Daniel 7 described?

"I beheld then because of the voice of the great words which the horn spoke: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7: 11.

76. THE IMAGE TO THE BEAST

The Prophecy of Revelation 13

1. When was the papal head of the first beast of Revelation 13 wounded?

In 1798, when the Papacy was temporarily overthrown by the French, under General Berthier.

2. What did the prophet see coming up at this time?

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon." Rev. 13: 11.

NOTES - Mr. Wesley, in his notes on Revelation 13, written in 1754, says of the two-horned beast: "He is not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."

The previous beast came up out of the "sea," which indicates its rise among the peoples and nations of the world then in existence (Rev. 17: 15); while this one comes up out of the "earth." This would indicate that the latter beast would arise where there had not before been "peoples, and multitudes, and nations, and tongues." In 1798, when the papal power received its deadly wound, the government of the United States, located in the Western continent, was the only great and independent nation then coming into prominence in territory not previously occupied by peoples, multitudes, and nations. Only nine years preceding this (1789), the United States adopted its national Constitution.

It is within the territory of the United States, therefore, that we may look, according to the prophecy, for an ecclesiastical movement to arise, and exercise a dominating control, not only in the civil government of this country, but also in the other nations of the whole world as well.

3. What is the character of this new power?

"He had two horns like a lamb." Rev. 13: 11.

NOTE - The Pilgrim Fathers were the vanguard of a great multitude of Protestants, who, when persecuted and outlawed in the lands of their birth, sought refuge in the New World, where they developed rapidly under the protection of a government founded on the great Christian principles of civil and religious freedom. The two horns may well symbolize these two fundamental principles.

4. Notwithstanding the lamb like appearance of this power, what is it ultimately to do?

"And he spoke as a dragon." Rev. 13: 11.

NOTE - The voice of the dragon is the voice of intolerance and persecution. This indicates that the ecclesiastical development dealt with in this prophecy, obtaining a foothold for its initial power and influence in the government of the United States, will repudiate the mild and lamb like principles of civil and religious liberty, and become like the beast before it, a world-wide persecuting power. This is why in Rev. 19: 20 it is called "the false prophet." Born of the Reformation, it will repudiate Reformation principles.

5. How much power will this beast exercise?

"And he exercises all the power of the first beast before him, and causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Verse 12.

NOTE - The "first beast before him" (papal Rome) exercised the power of persecuting and putting to death all who differed from it in religious matters. The only way the earth can be made to worship is by causing work to cease on it through voluntary or enforced rest, or Sabbath-keeping. "For as long as she [the land] lay desolate she kept Sabbath." 2 Chron. 36: 21. Enforced Sunday observance is evidently implied.

6. What means will be employed to lead the people back into this false worship?

"And deceives them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Verse 14, first part.

7. What will this power propose that the people shall do?

"Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Verse 14, latter part.

NOTE - 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.

8. Is there any evidence that such an image will be made?

Large and influential organizations, such as the National Reform Association, the International Reform Bureau, the Lord's Day Alliance of the United States, and the Federal Council of the Churches of Christ in America, have been formed, by professed Protestants, and for years have been persistently working to that end. Many Roman Catholic societies recently formed in the United States, such as the Knights of Columbus and the American Federation of Catholic Societies, are looking to a like end-that of making America Catholic.

9. What, according to its constitution, is the avowed object of the National Reform Association?

"To secure such an amendment to the Constitution of the United States as shall . . . indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of the government on an undeniable legal basis in the fundamental law of the land."-Article II of Constitution.

NOTES - Upon the question of making America a "Christian nation," Bishop Earl Cranston, D.D., of the Methodist Episcopal Church, in an address delivered in Foundry Methodist Episcopal Church, Washington, D.C., March 13, 1910, made the following observation:-

"Suppose this were to be declared a Christian nation by a Constitutional interpretation to that effect. What would that mean? Which of the two contending definitions of Christianity would the word Christian indicate?-The Protestant idea, of course, for under our system majorities rule, and the majority of Americans are Protestants. Very well. But suppose that by the addition of certain contiguous territory with twelve or more millions of Roman Catholics, the annexation of a few more islands with half as many more, and the same rate of immigration as now, the majority some years hence should be Roman Catholics-who doubts for a moment that the reigning Pope would assume control of legislation and government? He would say, with all confidence and consistency, 'This is a Christian nation. It was so claimed from the beginning and so declared many years ago. A majority defined then what Christianity was, the majority will define now what Christianity now is and is to be.' That 'majority' would be the Pope." - "The Church and the Government," Page 7.

The National Reformers in their attempts to justify the legal establishment of Christianity as the national religion, have erroneously declared that the statement of Justice Brewer of the Supreme Court of the United States in 1892, "This is a Christian nation," is a decision of the court, whereas it was only a statement in the argument leading up to the decision of the court.

In a sermon at the centenary of the establishment of the Roman Catholic hierarchy in the United States, in 1889, Archbishop Ireland said: "Our work is to make America Catholic. . . . Our cry shall be, 'God wills it,' and our hearts shall leap with crusader enthusiasm."

The theory of the National Reformers is thus expressed: "Every government by equitable laws, is a government of God; a republic thus governed is of Him, and is as truly and really a theocracy as the commonwealth of Israel." --- 'Cincinnati National Reform Convention,' page 28.

10. How does this association regard the Catholic Church on this point?

"We cordially, gladly recognize the fact that in South American republics, in France and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism. . . . Whenever they are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them in a world's conference for the promotion of national Christianity, which ought to be held at no distant day. Many countries could be represented only by Roman Catholics."- Christian Statesman, December 11, 1884, official organ of the National Reform Association.

11. What has the Pope commanded all Catholics to do?

"First and foremost, it is the duty of all Catholics worthy of the name and wishful to be known as most loving children of the church . . . to endeavor to bring back all civil society to the pattern and form of Christianity which we have described." -Encyclical of Pope Leo XIII, "Immortale Dei," November 1, 1885, "The Great Encyclical Letters of Leo XIII," page 132.

NOTE-The prophecy says that this power will make an image to the Papacy. In the days of Constantine and his successors, the church made use of the civil power to carry out her aims: through this means the Papacy was developed. In our own day the same theory is advocated, and prominent men in the nation, in both church and state, are doing all they can to bring about the same result, which, when their work is completed, cannot fail to fulfil the specifications of the prophecy. The climax will be an image of the Papacy.

12. What is the object of the International Reform Bureau?

"The Reform Bureau is the first 'Christian lobby' established at our national capital to speak to government in behalf of all denominations. "-History of the International Reform Bureau," by its founder and superintendent, Rev. W. F. Crafts, page 2.

NOTE - The securing of compulsory Sunday legislation is one of the chief objects of this and other like organizations. See pages 61 and 65 of the above-named work.

13. What are the objects of the Lord's Day Alliance of the United States?

"(1) To preserve the Lord's day [Sunday] for America; (2) to secure an active Alliance in every state not yet organized; (3) to induce the general government as far as possible to set the example of Sabbath observance; (4) to press the rest-day feature of the fourth commandment, until every toiler in the land has guaranteed unto him fifty-two full rest days a year."-From leaflet published by the Alliance.

NOTE-By all of which is meant the securing, as far as possible, of compulsory state and national Sunday legislation-the very means by which the church gained control of the state and by which church and state were united in the fourth and fifth centuries of the Christian era.

14. What is the purpose of the Federal Council of the Churches of Christ in America?

"That the great Christian bodies of our country should stand together" in dealing with "questions like those of marriage and divorce, Sabbath desecration, social evils," etc.-"Report of Federal Council" (1908), pages 5, 6.

15. How does it propose that the matter of "Sabbath desecration" shall be dealt with?

"That all encroachments upon the claims and the sanctities of the Lord's day should be stoutly resisted through the press, the Lord's day associations and alliances, and by such legislation as may be secured to protect and preserve this bulwark of our American Christianity."-Id., page 103.

NOTE -Thus it will be seen that the securing of laws for the enforcement of Sunday observance is a prominent feature in all these organizations in their efforts to "Christianize" the nation. In doing this many fail to see that they are repudiating the principles of Christianity, of Protestantism, and of the United States government, and playing directly into the hand of that power which originated the Sunday Sabbath, and gained control of the civil power through Sunday legislation-the Papacy.

16. What action of the American Federation of Catholic Societies indicates that Catholics will gladly "join hands" with Protestants in enforcing Sunday observance by law?

'Our societies in the various parts of the United States have been urging the abolition of Sunday labor, and have endorsed and assisted the movement of closing the post office on Sunday." -Tenth Annual Convention of American Federation of Catholic Societies, Columbus, Ohio, August 20-24, 1911.

NOTES - With the active co-operation of the Lord's Day Alliance of the United States, a Protestant organization, a proviso was attached to the Post-office Appropriation Bill, 1912, requiring that "hereafter post offices of the first and second classes shall not be opened on Sundays for the purpose of delivering mail to the general public."

The following resolution was adopted by the Boston Archdiocesan Federation of Catholic Societies:-

"We are unalterably opposed to any relaxation of the Sunday laws. Sunday is a day of rest to be devoted to the praise and service of God. We hold the safest public policy at present is to adhere to the

rigid observance of the laws now safeguarding the sanctity of the Lord's day."--Boston Pilot, official organ of Cardinal O'Connell, March 16, 1912.

17. What complaint is made against Sunday trains and Sunday newspapers?

"They get a great many passengers, and so break up a great many congregations." "The laboring classes are apt to rise late on Sunday morning, read the Sunday papers, and allow the hour of worship to go by unheeded."-Elgin (Illinois) Sunday-law Convention, November, 1887.

NOTES. - In the fourth century, Sunday games and Sunday theatres, it was complained, "hindered" the "devotion" of the "faithful," because many of the members attended them in preference to the church services. The church, therefore, demanded that the state should interfere, and enforce Sunday observance by law. "In this way," says Neander, "the church received help from the state for the furtherance of Her ends." In this way church and state were united, and the Papacy was placed in power. The same course pursued now will produce the same results.

It is proper and right for the church to teach Sabbath observance, and to decry Sabbath desecration; but it should not attempt to secure Sabbath observance through compulsory legislation; nor should it seek to fasten upon the people by any means the observance of a day which God has never enjoined, and for which, as is admitted on all hands, there is no Scriptural command. See admissions on pages 133, 134, 146-148.

18. What does the prophet say the two -horned -beast power will attempt to enforce upon all the people?

"And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Rev. 13: 16.

NOTES - This mark is the mark of the beast, or the false Sabbath. See Rev. 14:9,10, and readings on pages 138, 141. God's seal, or mark, is set in the forehead (Rev. 7:3; 14:1), the seat of the mind, the Lord accepting only the worship of conviction and conscience. The mark of the beast, however, is said to be received in the hand or forehead. Some are deceived and give assent to the false teaching with their minds, receiving the mark in the forehead; others, coerced or indifferent, give formal, outward consent, and so receive the mark in the hand.

Let the reader note this twofold aspect of the Sunday Sabbath, as expressed by one of the most ardent and active Sunday-law advocates in the United States: "We, the Sabbath Union, W.C.T.U., all the churches, and the Y.M.C.A., are laboring with all our might to carry the religious Sabbath with our right arm, and the civil Sabbath with our left. Hundreds of thousands will receive it as a religious institution, and all the rest will receive it as a civil institution, and thus we will sweep in the whole nation."-Rev. W. F. Crafts, in Sunday Union Convention, Wichita, Kansas, September 20, 1889.

19. What means will be employed to compel all to receive this mark?

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Verse 17.

NOTE - That is, all who refuse to receive this mark will be boycotted, or denied the rights and privileges of business and trade, or the ordinary means of gaining a livelihood. Already this spirit has begun to manifest itself in the movement to enforce Sunday observance. In a sermon preached in Burlington, Kansas, Sunday, January 31, 1904, Rev. Bascom Robins said:-

"In the Christian decalogue the first day was made the Sabbath by divine appointment. But there is a class of people who will not keep the Christian Sabbath unless they are forced to do so. But that can be easily done. We have twenty million of men, besides women and children, in this country, who want this country to keep the Christian Sabbath. If we would say we will not sell anything to them, we will not buy anything from them, we will not work for them, or hire them to work for us, the thing could be wiped out, and all the world would keep the Christian Sabbath."

20. By what authority was Sunday Sabbath-keeping instituted?

By the authority of the Catholic Church. See page 131.

21. Why were the ancient Sunday laws demanded?

"That the day might be devoted with less interruption to the purposes of devotion!" "That the devotion of the faithful might be free from all disturbance."-Neander's "Church History," Vol. II, pages 297, 301.

NOTE-In short, it was to secure the enforced observance of the day, and through this means church attendance, and control over the people in religious things.

22. Why are they demanded now?

"Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshippers, and our young men and women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the state legislatures, and municipal councils, all legislation essential to this splendid consummation."-Rev. S. V. Leech, D.D., in Homiletic Review, November, 1892.

23. Who is responsible for the present state Sunday laws of the United States?

"During nearly all our American history the churches have influenced the states to make and improve Sabbath laws."-Rev. W. F. Crafts, in Christian Statesman, July 3, 1890.

NOTE - "These Sunday laws are a survival of the complete union of church and state which existed at the founding of the colony." - Boston Post, April 14, 1907.

"Such laws [as the Maryland Sunday law of 1723] were the outgrowth of the system of religious intolerance that prevailed in many of the colonies." - Decision of Court of Appeals of the District of Columbia, January 21, 1908.

The first Sunday law in America, that of Virginia, in 1610, required church attendance, and prescribed the death penalty for the third offence. See "American State Papers," edition 1911, page 33.

24. Why is a national Sunday law demanded?

"The national law is needed to make the state laws complete and effective." - Christian Statesman, April 11, 1889.

25. Since the Sunday Sabbath originated with the Roman power (the beast), to whom will men yield homage when, knowing the facts, they choose to observe Sunday, instead of the Bible Sabbath, in deference to compulsory Sunday laws?

"Know you not, that to whom you yield yourselves servants to obey, his servants you are to whom you obey?" Rom. 6: 16.

NOTES – "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,' Page 213.

The conscientious observance of Sunday as the Sabbath on the part of those who hitherto have supposed it to be the Sabbath, has, without doubt, been accepted of God as Sabbath-keeping. It is only when light comes that sin is imputed. John 9:41; 15:22; Acts 17:30.

26. What does Christ say about our duty to the state?

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22: 21.

NOTE - The Sabbath belongs to God. Its observance, therefore, should be rendered only to Him.,

27. What special miracle is finally to be performed to deceive men, and fasten them in deception?

"And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men." Rev. 13: 13.

NOTE - In the time of Elijah, in the controversy over Baal-worship, this was the test as to who was the true God-the God that answered by fire. 1 Kings 18: 24. Now, as a counterfeit test, fire will be made to come down from heaven to confirm men in an idolatrous and false worship.

28. To what length will this effort to enforce the worship of the image of the beast be carried?

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause [decree] that as many as would not worship the image of the beast should be killed." Verse 15.

29. What deliverance will God finally bring to His people in this controversy?

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 18:2.

30. What song will they sing?

"And they sing the song of Moses the servant of God, and the song of the Lamb." Verse 3.

31. What was the song of Moses?

A song of deliverance from oppression. See Exodus 15.

77. UNION OF CHURCH AND STATE

1. What was already at work in the church in Paul's day?

"For the mystery of iniquity does already work." 2 Thess. 2: 7

2. What class of men did he say would arise in the church?

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of Your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 29, 30.

3. Through what experience was the church to pass, and what was to develop in the church, before Christ's second coming?

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2: 3.

4. In what was shown the first tangible evidence of this "falling away" from the truth of God?

The adoption of heathen rites and customs in the church.

NOTE-"The bishops augmented the number of religious rites in the Christian worship, by way of accommodation to the infirmities and prejudices, both of Jews and heathen, in order to facilitate their conversion to Christianity. . . . For this purpose, they gave the name of mysteries to the institutions of the gospel, and decorated particularly the holy sacrament with that solemn title. They used in that sacred institution, as also in that of baptism, several of the terms employed in the heathen mysteries, and proceeded so far, at length, as even to adopt some of the rites and of the ceremonies of which those renowned mysteries consisted."-Mosheim's "Ecclesiastical History" (Maclaine's translation), cent. 2, part 2, chap. 4, pars. 2-5.

5. How early was this tendency manifested?

"This imitation began in the eastern provinces; but, after the time of Adrian [emperor AD. 117-138], who first introduced the mysteries among the Latins, it was followed by the Christians who dwelt in the western parts of the empire."-Id., par. 5

6. What has been one great characteristic of the Papacy?

A union of church and state, or the religious power dominating the civil power to further its ends.

7. When was the union of church and state formed from which the Papacy grew?

During the reign of Constantine, AD. 313-337.

8. What was the character and the work of many of the bishops at that time?

"Worldly-minded bishops, instead of caring for the salvation of their flocks, were often but too much inclined to travel about, and entangle themselves in worldly concerns." - Neander's "History of the Christian Religion and Church" (Torrey's translation), Vol. II, page 16.

9. What did the bishops determine to do?

"This theocratical theory was already the prevailing one in the time of Constantine; and . . . the bishops voluntarily made themselves dependent on him by their disputes, and by their determination to make use of the power of the state for the furtherance of their aims."-Id., page 132.

NOTE-The "theocratical theory" was that of a government administered by God through the church, particularly through the church bishops.

10. What was the date of Constantine's famous Sunday law?

AD. 321.

11. When and by whom was the Council of Nice convened?

By the emperor Constantine, AD. 325.

12. Under what authority were its decrees published?

"The decrees . . . were published under the imperial authority, and thus obtained a political importance."- Id., page 133.

13. What was one principal object in calling this council?

"The question relating to the observance of Easter, which was agitated in the time of Anicetus and Polycarp, and afterward in that of Victor, was still undecided. It was one of the principal reasons for convoking the Council of Nice, being the most important subject to be considered after the Arian controversy."

"It appears that the churches of Syria and Mesopotamia continued to follow the, custom of the Jews, and celebrated Easter on the fourteenth day of the moon, whether falling on Sunday or not. All the other churches observed that solemnity on Sunday only, namely; those of Rome, Italy, Africa, Lydia, Egypt, Spain, Gaul, and Britain; and all Greece, Asia, and Pontus." - Boyle's 'Historical View of the Council of Nice,' page 23, edition 1836.

14. How was the matter finally decided?

"Easter day was fixed on the Sunday immediately following the full moon which was nearest after the vernal equinox." Id., page 24.

15. What was decreed by the Council of Laodicea, in AD. 364?

That Christians should keep the Sunday, and that if they persisted in resting on the Sabbath, "they shall be shut out from Christ." See Hefele's "History of the Councils of the Church," Vol. 11, page 316.

16. What imperial law was issued in AD. 386?

"By a law of the year 386, those older changes effected by Constantine were more rigorously enforced; and, in general, civil transactions of every kind on Sunday were strictly forbidden. " - Neander's "Church History,- Vol. II, page 300.

17. What petition was made to the emperor by a church convention of bishops in AD 401?

"That the public shows might be transferred from the Christian Sunday and from feast-days to some other days of the week."-Ibid.

NOTE - The desired law was secured in AD. 425. See pages 136, 171.

18. What was the object of the church bishops in securing these Sunday laws?

"That the devotion of the faithful might be free from all disturbance."-Id., page 301.

19. How was the "devotion", of the "faithful" disturbed?

"Church teachers . . . were, in truth, often forced to complain that in such competitions the theatre was vastly more frequented than the church."-Id., page 300.

20. What does Neander say of the securing of these laws?

"In this way the church received help from the state for the furtherance of her ends."-Id., page 301.

NOTE - In this way, more perhaps than in any other, church and state were united. In this way the church gained control of the civil power, which she later used as a means of carrying on most bitter and extensive persecutions. In this way she denied Christ and the power of godliness.

21. When the church had received help from the state to this extent, what more did she demand?

That the civil power should be exerted to compel men to serve God as the church should dictate.

22. What did Augustine, the father of this theocratical or church-and-state theory, teach concerning it?

"Who doubts but what it is better to be led to God by instruction than by fear of punishment or affliction? But because the former, who will be guided only by instruction, are better, the others are still not to be

neglected. . . . Many, like bad servants, must often be reclaimed to their Master by the rod of temporal suffering, ere they can attain to this highest stage of religious development. "-Id., pages 214, 215.

23. What is Neander's conclusion regarding this theory?

"It was by Augustine, then, that a theory was proposed and founded, which, tempered though it was, in its practical application, by his own pious, philanthropic spirit, nevertheless contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition!" "He did not give precedence to the question, What is right? over the question, What is expedient? But a theory which overlooks these distinctions leaves room for any despotism which would make holy ends a pretext for the use of unholy means."-Id., pages 217, 249, 250.

NOTE - It was thus that the union of church and state was formed, out of which was developed "the beast," or Papacy, of the Apocalypse, which made "war with the saints" and overcame them. A like course cannot fail to produce like results today. Dr. Philip Schaff, in his work on "Church and State," page ii, well says: "Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state."

78. SABBATH LEGISLATION

1. Who made the Sabbath?

"In six days the Lord made heaven and earth, the sea, and all that in them is, 'and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 11.

2. To whom does the Sabbath belong?

"The seventh day is the Sabbath of the Lord thy God." Verse 10.

3. To whom, then, should its observance be rendered?

"Render to Caesar the things that are Caesar's, and to God the things that are God's." Mark 12: 17.

NOTE - When men make Sabbath laws, therefore, they require Sabbath observance to be rendered to the government, or, presumably, to God through the government.

4. In religious things, to whom alone are we accountable?

"So then every one of us shall give account of himself to God." Rom. 14: 12.

5. How does God command us to keep the Sabbath day?

"Remember the Sabbath day, to keep it holy." Ex. 20: 8.

6. What does He indicate as one of its purposes?

"Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; you shall do no work therein: it is the Sabbath of the Lord in all your dwellings." Lev. 23: 3.

7. Seeing, then, that the Sabbath is holy, is to be kept holy, and is a day for holy convocations, what must be its character?

It must be religious.

8. What, then, is the nature of all Sabbath legislation?

It is religious legislation.

9. When the state enacts religious laws, what is effected?

A union of church and state.

10. What has always been the result of religious legislation or a union of church a state ?

Religious intolerance and persecution.

11. What directions were given by Constantine's Sunday law of March 7, 321?

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun. But let those who are situated in the country, freely and at full liberty, attend to the business of agriculture. Because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven!" - Corpus Juris Civilis Cod., lib. 3, tit. 12, 3.

12. What further imperial legislation in behalf of Sunday observance was issued in 386?

"By a law of the year 386, those older changes effected by the Emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden." - Neander's "Church History," Vol. II, page 300, edition 1852.

13. At the instance of church bishops, what still further law was secured under Theodosius the Younger, in 425?

"In the year 425, the exhibition of spectacles on Sunday and on the principal feast-days of the Christians was forbidden, in order that the devotion of the faithful might be free from all disturbance." - Id., pages 300, 301.

14. What does the historian say of this legislation?

"In this way the church received help from the state for the furtherance of her ends. . . . But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere outward conversions thus brought about, she would have needed no such help."-Id., page 301.

15. What did Charlemagne's Sunday law of 800 require?

"We decree . . . that servile works should not be done on the Lord's day, . . . that is, that neither should men do field work, either in cultivating the vineyards or by ploughing in the fields, by cutting or drying hay, or by placing a fence, or by making clearings in the woods or felling trees or working on stones or constructing houses or working in the garden; neither should they come together to decide public matters nor be engaged in the hunt. . . . Women may not do any textile work nor cut out clothes nor sew nor make garments. . . . But let them come together from all sides to church to the solemnities of the mass, and let them praise God for all things which He does for us on that day. "-Historical Chronicles of Germany," Sec. 2, Vol. 1, 22 General Admonition, 789, M. Martio 23, page 61, par. 81.

16. How does the Sunday law of Charles 11, of 1676, read?

"For the better observation and keeping holy the Lord's day, commonly called Sunday: be it enacted . . . that all the laws enacted and in force concerning the observation of the day, and repairing to the church thereon, be carefully put in execution; and that all and every person and persons whatsoever shall upon every Lord's day apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately. "-Revised Statutes of England from AD. 1235-1685" (London, 18710), pages 779, 780; cited in "A Critical History of Sunday Legislation," by A. H. Lewis, D.D., pages 108, 109.

17. What did the first Sunday law enacted in America, that of Virginia, in 1610, require?

"Every man and woman shall repair in the morning to the divine service and sermons preached upon the Sabbath day, and in the afternoon to divine service, and catechizing, upon pain for the first fault to lose their provision and the allowance for the whole week following. For the second, to lose the said allowance and also be whipped; and for the third to suffer death." -- Articles, Laws, and Orders, Divine, Politique, and Martial, for the Colony in Virginia: first established by Sir Thomas Gates, Knight, Lieutenant-General, the 24th of May, 1610.

NOTE - These are the original Sunday laws, after which all the Sunday laws of Europe and America have been modeled. Church attendance is not generally required by the Sunday laws of the present day, nor was it required, in terms, by the earliest Sunday laws; but that is and ever has been the chief object of all Sunday legislation from Constantine's time on, and it is as much out of place today as it ever was.

79. OUR LORD'S GREAT PROPHECY

1. How did Christ feel concerning Jerusalem, as He was about to make His final visit to the city before His crucifixion?

"And when He was come near, He beheld the city, and wept over it, saying, If thou had known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from your eyes." Luke 19: 41, 42.

2. In what words did He foretell its destruction?

"For the days shall come upon thee, that your enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knew not the time of thy visitation." Verses 43, 44.

3. What pitiful appeal did He make to the impenitent city?

"O Jerusalem, Jerusalem, thou that kills the prophets, and stones them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and you would not!" Matt. 23: 37.

4. As He was about to leave the temple, what did He say?

"Behold, your house is left unto you desolate." Verse 38.

NOTE - That which was to fill up their cup of iniquity was their final rejection and crucifixion of Christ, and their condemnation and persecution of His apostles and people after His resurrection. See Matt. 23: 29-35; John 19: 15; Acts 4-8.

5. Hearing these words, what questions did the disciples ask?

"Tell us, when shall these things be? And what shall be the sign of Thy coming, and of the end of the world?" Matt. 24: 3.

NOTE - Christ's answers to these questions are worthy of the most careful study. The destruction of Jerusalem and the overthrow of the Jewish nation attending it are a type of the final destruction of all the cities of the world, and the overthrow of all nations. To some extent, therefore, the descriptions of the two great events seem to be blended. When Christ referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration when the Lord shall rise out of His place "to punish the inhabitants of the earth for their iniquity, and when the earth shall disclose her blood, and shall no more cover her slain." Isa. 26: 21. Thus the entire discourse was given not for the early disciples only, but for those who were to live during the closing scenes of the world's history. During the discourse Christ did, however, give definite signs, both of the destruction of Jerusalem and of His second coming.

6. In His reply, how did Christ indicate that neither the end of the world nor of the Jewish nation was immediately at hand ?

"Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. And you shall hear of wars and rumors of wars: see that you be not troubled: for all these things must come to pass, but the end is not yet." Verses 4-6.

7. What did He say of the wars, famines, pestilences, and earthquakes which were to precede these events?

"All these are the beginning of sorrows." Verse 8.

NOTE - These were to precede and culminate in the great calamity and overthrow, first, of Jerusalem, and finally of the whole world; for, as already noted, the prophecy has a double application, first, to Jerusalem and the Jewish nation, and secondly, to the whole world. The destruction of Jerusalem for its rejection of Christ at His first advent was a type of the destruction of the world _at the end for its rejection of Christ in refusing to heed the closing warning message sent by God to prepare the world for Christ's second advent.

8. In what language did Christ briefly describe the experiences of His people previous to these calamities?

"Then shall they deliver you up to be afflicted, and shall kill you: and you shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold!" Verses 9-12.

9. Who did He say would be saved?

"But he that shall endure unto the end, the same shall be saved." Verse 13.

10. When did Christ say the end would come?

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Verse 14.

NOTES - In AD. 60 Paul carried the gospel to Rome, which was then the capital of the world. In Am. 64 he wrote of the saints of "Caesar's household" (Phil. 4: 22); and the same year he says that the gospel had been "preached to every creature which is under heaven." Col. 1:23. Very soon after this (October, AD. 66) the Romans began their attacks against Jerusalem; and three and one-half years later the overthrow of the city and of the Jewish nation followed in the notable five months' siege under Titus, in the spring and summer of AD. 70.

Thus it was respecting the end of the Jewish nation; and thus it will be in the end of the world as a whole. When the gospel, or good news, of Christ's coming kingdom has been preached in all the world for a witness unto all nations, the end of the world---of all nations---will come. As the end of the Jewish nation came with overwhelming destruction, so will come the end of the world. Armageddon, the battle of the nations, will be fought, and the world will be swept with the besom of destruction under the seven last plagues. See reading on pages 79-84.

11. What sign did Christ mention by which His disciples might know when the destruction of Jerusalem was near?

"And when you shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21: 20.

12. When this sign appeared, what were the disciples to do?

"When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (who so reads, let him understand:) then let them which be in Judea flee into the mountains." Matt. 24: 15,16.

NOTE - In October, Am. 66, when Cestius came against the city, but for some unaccountable reason suddenly withdrew his army from it, the Christians discerned in this the sign foretold by Christ, and fled. After the departure of Cestius, Josephus, in his "Wars of the Jews," chapter 20, says that "many of the most eminent of the Jews swam away from the city, as from a ship when it is going to sink." It is a remarkable fact that in the terrible siege which occurred under Titus three and one-half years later, not a single Christian is known to have lost his life, while 1,100,000 Jews are said to have perished in it. Here is a most striking lesson on the value and importance of studying and believing the prophecies, and giving heed to the signs of the times. Those who believed what Christ had said, and watched for the sign which He had foretold, were saved, while the unbelieving perished. So it will be in the end of the world. The watchful and believing will be delivered, while the careless and unbelieving will be snared and taken. See Matt. 24: 36-44; Luke 21:34-36; 1 Thess. 5: 1-6.

13. When the sign appeared, how suddenly were they to flee?

"Let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." Verses 17, 18.

14. Besides telling His disciples when to flee, how did Christ further show His solicitude and tender care for them?

"But pray you that your flight be not in the winter, neither on the Sabbath day." Verse 20.

NOTES-The winter would be an unfavorable time in which to flee, entailing discomfort and hardship; and an attempt to flee on the Sabbath day would doubtless have been met with difficulty, so false and pharisaical were the notions of the Jews respecting the true character and object of the Sabbath. See Matt. 12:1-14; Mark 1:32; 2:23-28; Luke 13:14-17; John 5:10-18.

The prayers of Christ's followers were heard. Events were so overruled that neither Jews nor Romans hindered the flight of the Christians. Upon the retreat of Cestius, the Jews pursued after his army, and the Christians thus had an opportunity to leave the city. The country also had been cleared of enemies who might have endeavored to intercept them. At the time of this siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians of Judea were able to escape unmolested, and in the autumn, a most favorable time for flight.

15. What trying experience did Christ then foretell?

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be!" Verse 21.

NOTES - In paragraph 4 of his preface to his "Wars of the Jews," Josephus, referring to the destruction of Jerusalem, says: "The misfortunes of all men, from the beginning of the world, if they be compared to these of the Jews, are not so considerable." In this terrible calamity, the prophecy of Moses recorded in Deut. 28:47-53 was literally fulfilled. He said: "Thou shall eat the fruit of your own body, the flesh of thy sons and of thy daughters, . . . in the siege, and in the straitness, wherewith your enemies shall distress thee." For an account of the fulfillment of this, see Josephus's "Wars of the Jews," book 6, chap. 3, par. 4.

Following the destruction of Jerusalem came the persecution of the early Christians under the pagan emperors during the first three centuries of the Christian era, that begun under Diocletian in AD. 303, and continuing for ten years (Rev. 2: 10), being the most bitter and extensive persecution of God's people the world had yet witnessed. Following this came the still greater and more terrible persecution of the saints during the long centuries of papal supremacy, foretold in Dan. 7: 25 and Rev. 12: 6. All these tribulations occurred under either pagan or papal Rome.

16. For whose sake did Christ say the period of papal persecution would be shortened?

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Verse 22.

NOTE-Through the influence of the Reformation of the sixteenth century, and the movements which grew out of it, the power of the Papacy to enforce its decrees against those it pronounced heretics was gradually lessened, until with the exception of Spain, persecution ceased almost wholly about the middle of the eighteenth century -the beginning of an epoch of freedom.

17. Against what deceptions did Christ then warn us?

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Verses 23, 24.

18. Answering the question as to what would be the sign of His coming and the end of the world, what did Christ say?

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 25, 26.

19. When were the first of these signs to appear, and what were they to be?

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24: 29.

20. How is this expressed by Mark?

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark 13: 24, 25.

NOTE-As already noted, papal persecution almost wholly ceased about the middle of the eighteenth century. Then, true to Christ's words, the signs of His coming at once began to appear.

21. When was there a wonderful darkening of the sun?

On May 19, 1780.

NOTE - May 19, 1780, is known in history as "the dark day." On this day over a large portion of the New World, upon which at this time the eyes of all the world were centered, there occurred, at midday, a remarkable darkness. "Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost." In harmony with the impression God evidently designed should be made by the sign, many thought the day of judgment was at hand. See next reading.

22. When did the moon refuse to give her light?

The night following the darkening of the sun, May 19, 1780.

NOTE - Although it was full moon only the night before, the darkness of this night was so intense that for a time no luminous body whatever appeared in the heavens, and a sheet of white paper could not be seen when held within a few inches of the eyes. See next reading.

23. What sign was to follow the darkening of the sun and the moon?

"And the stars shall fall from heaven." Matt. 24: 29.

24. When did the stars fall, as here predicted?

November 13, 1833.

NOTE - On the morning of November 13, 1833, there occurred the most wonderful exhibition of shooting stars the world has ever seen. Those who witnessed it, says Professor Olmsted, the celebrated astronomer of Yale College, "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 this shower, he says, was such as to cover no inconsiderable part of the earth's surface." And, like the darkening of the sun and moon, it was considered by many who saw it as "the harbinger of the coming of the Son of man."

25. What were to be the signs on earth of Christ's coming?

"And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken!" Luke 21: 25, 26.

NOTE - This is an exact picture of the condition of things in the world today. Through greed of gain, lawlessness, licentiousness, increasing violence, trouble between capital and labor, international complications, and the awful horror of modern wars, the nations are perplexed, and men's hearts tremble with fear as they look into the future. The elements are also disturbed, as seen in great earthquakes and storms on land and sea.

26. What did Christ say was to be the next great event following these signs?

"And then shall they see the Son of man coming in a cloud with power and great glory!" Verse 27. See Matt. 24:30.

27. When these things should begin to come to pass, what did Christ tell His people to do?

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draws nigh!" Luke 21:28.

28. When the trees put forth their leaves, what do we know?

"Now learn a parable of the fig tree; When his branch is yet tender, and puts forth leaves, you know that summer is nigh." Matt. 24:32.

29. What may be known with equal certainty when these signs have been seen?

"So likewise you, when you shall see all these things, know that it is near, even at the doors." Verse 33.
"So likewise you, when you see these things come to pass, know you that the kingdom of God is nigh at hand!" Luke 21: 31.

30. What did Christ say of the certainty of this prophecy?

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My word shall not pass away." Matt. 24: 34, 35.

NOTE-Everyone at all acquainted with history knows that what Christ foretold concerning the destruction of Jerusalem came true to the very letter. So likewise may we be assured that what He has said concerning the end of the world will as certainly and as literally be fulfilled.

31. Who alone knows the exact day of Christ's coming?

"But of that day and hour knows no man, no, not the angels of heaven, but My Father only!" Verse 36.

32. What did Christ say would be the moral condition of the world just preceding His advent?

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be!" Verses 37-39.

33. In view of the fact that we do not know the exact time of Christ's coming, what important admonition has He given us?

"Therefore be you also ready: for in such an hour as you think not the Son of man comes." Verse 44.

34. What will be the experience of those who say in their hearts that the Lord is not soon coming?

"But and if that evil servant shall say in his heart, My lord delays his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looks not for him, and in an hour that he is not aware of, and shall cut him asunder [cut him off, margin], and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth!" Verses 48-51.

IN the sun, and moon, and stars,
Signs and wonders have appeared;
Earth has groaned with bloody wars,
And the hearts of men have feared.

But, though from His awful face
Heaven shall fade and earth shall fly,
Fear not you, His chosen race,
Your redemption draws nigh.
-Reginald Heber.

80. SIGNS OF THE TIMES

1. For what did Christ reprove the Pharisees and Sadducees?

"O you hypocrites, you can discern the face of the sky; but can you not discern the signs of the times?" Matt. 16: 3.

2. What sign had been foretold by the prophet Isaiah by which Christ, at His first advent, might be known as the Messiah?

"Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isa. 7:14. For fulfillment, see Matt. 1: 22, 23.

3. Where had the prophet said Christ should be born?

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel." Micah 5: 2. For fulfillment, see Matt. 2: 1.

4. What prophet had foretold Christ's ride into Jerusalem?

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King comes unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass!" Zech. 9: 9. For fulfillment, see Matt. 21: 4, 5.

5. What question did the disciples ask Christ concerning His second coming?

"And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24: 3.

6. How, according to Luke, did Christ answer this question?

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things Which are coming on the earth!" Luke 21: 25, 26.

7. What, according to Matthew's account, did Christ say were to be the signs in the sun, moon, and stars?

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24: 29.

8. In what language had some of the Old Testament prophets already foretold these signs?

"And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and he terrible day of the Lord come." Joel 2: 30, 31. "The sun and the moon shall be darkened, and the stars shall withdraw their shining." Joel 3: 15. "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine!" Isa. 13: 10. "I will cause the sun to go down at noon, and I will darken the earth in a clear day." Amos 8: 9.

9. When were the sun and moon darkened?

May 19, 1780.

NOTES - "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 'Historical Collections!'

"In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent the barnyard; and candles were lighted in the silent; fowls went to roost; cattle sought the barnyard and candles were lit in the houses. The obscuration began about ten o'clock in the morning, and continued until the middle of the next night, but with differences of degree and duration in different places. . . . The true causes of this remarkable

phenomenon are not known." Webster's Unabridged Dictionary, edition 1883, page 1604, in article "The Dark Day!"

Herschel, the great astronomer, says: "The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

The darkness was not caused by any eclipse of the sun by the moon, for it was full moon only the night before, and consequently the moon was on the opposite side of the earth from the sun.

"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," by R. M. Devins, Page 94.

The darkness of the night was as supernatural as that of the previous day, from the fact, as stated by Dr. Adams, that "the moon had fullled the day before."

10. When was there a remarkable display of falling stars?

November 13, 1833.

NOTES - 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 November 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 of 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!"

"At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract."-The American Encyclopedia, edition 1881, article "Meteor."

Upon reading a statement that modern fireworks excel this greatest exhibition of shooting stars, Mr. Clarkson, father of the former editors of the paper from which the following quotation is made, and himself agricultural editor of it, said: "The writer of that sentence did not witness the glorious meteoric shower of November, 1833, when the display was so much superior to any artistic display of fireworks that neither language nor any element in nature can furnish comparisons. The comparison of the sheet-iron thunder of the theatres to the electric display of Providence when the heavens are all on fire, and the earth trembles would be tolerable. But the awful grandeur of the display on the night of the thirteenth of November, 1833, which made the stoutest heart stand in awe, and the most defiant infidel quake with fear, is never to be compared with the most brilliant fireworks. Those who witnessed the meteoric shower named saw the greatest display that man ever will see until the day that Peter speaks of when the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. The agricultural editor of the Register was out alone with a team and load of lumber all night on that never-to-be forgotten night. And he cannot now consent to hear of human fireworks being superior to that most grand and sublime spectacle ever before or since beheld by man. Patent fireworks are no nearer this wonderful phenomenon than a lightning-bug is equal to the Sun." - Iowa State Register, July 12, 1889.

Frederick A. Douglas, in his book "My Bondage and My Freedom," page 186, says: "I witnessed this gorgeous spectacle, and was struck with awe. The air seemed filled with bright descending messengers from the sky. It was about daybreak when I saw this sublime scene. It was not without the suggestion at that moment that it might be the harbinger of the coming of the Son of man; and in my state of mind I was prepared to hail Him as my friend and deliverer. I had read that the stars shall fall from heaven, and they were now falling."

A single star appeared to the wise men, and directed them to the Savior, at His first advent. Myriads of stars have announced the nearness of His second advent.

It will be seen that these signs produced the very impression that God evidently intended that they should-that the day of judgment, Christ's coming, and the end of the world are near at hand.

11. Have we reached the time when there is "distress of nations, with perplexity"?

Every intelligent person knows that the world is in a state of unrest at the present time, and that men are troubled and perplexed at the outlook of present conditions throughout the civilized world.

NOTES-Nearly five years after the Peace of Versailles, Lloyd George told a Wesleyan Conference in London, July 24, 1923, that Europe had then more armed men than before the World War. He said:-

"The nations still are busy inventing diabolical machinery of war, yet they, all signed the covenant of the League of Nations. None of the nations have learned the lesson of the late war, that the drilling of great armies was bound to bring disaster to humanity. The whole merry-go-round of the devil is going to begin again. The community must be trained to treat war as a crime of violence."

As reported in the Washington Star, August 23, 1925, Sheldon S. Cline, a London newspaper correspondent, wrote thus-

"European politics are fashioned and governed to an astonishing degree by fear of another war. Whatever else men may prefer to talk about, this war fear lies in the back of their minds and hangs over their lives like some horrid nightmare. The appalling feature of it is that there are indications of a spirit of resignation to the inevitable-a state of mind in which men wonder when and where the storm will break, not how it can be averted. . . .

"On every hand, one is told that the last war staggered civilization and that another war would finish it, yet another war is looked forward to as something that is inevitable. . . .

"There was a time, of course, when mankind had high hopes that the League of Nations might be the means of freeing the world from war. That hope today has about been abandoned except by a few incurable optimists."

12. Are men's hearts now "failing them for fear, and for looking after those things which are coming on the earth"?

Everyone familiar with present-day conditions knows that this is the case.

NOTES - "We are marching toward the unknown. Who knows what tomorrow has in store for us?"-Signor Crispi, ex-Prime Minister of Italy.

"In regard to the future I am filled with disquietude when I think how easy it is to fan these international jealousies, and how difficult it seems to allay them." -Lord Balfour, of England.

"In this world of ours we seem to 'be borne down by commercial and spiritual controversy. . . . We grope in the daytime with fear and trembling for the future. Poor, distracted man is tossed over the night to a more distraught tomorrow." John Wanamaker, ex-Postmaster-General of the United States.

"The bonds of society are relaxed; traditional principles are losing their sacredness, and perils hitherto unknown are menacing the life of the social organism." Archbishop Ireland.

These, with forebodings of coming droughts, famines, fires, storms, earthquakes, tidal waves, and pestilences, are filling men's hearts with fear.

13. What may be said of "the sea and the waves roaring"?

Great tidal waves and storms at sea, with cyclones and tornadoes on land, have become fearfully frequent of late years, making men apprehensive of still greater calamities to come.

14. What, according to the prophecy of Daniel, was to characterize the time of the end?

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

NOTES-The time of the end began in 1798. See Dan. 7: 25; 11: 35; 12: 4- 9, and the reading "The Kingdom and Work of Antichrist," pages 25, 26, under questions 5-8. Since 1798 there has been a most wonderful increase of all kinds of knowledge, both scientific and religious. Men have been "running to and fro" through both the world and the Word of God. The prophecies of Daniel are now themselves understood. Since 1798 five great Bible and tract societies have been organized; namely, the London Religious Tract Society, the British and Foreign Bible Society, the American Bible Society, the American Tract Society, and the International Tract Society, besides many, smaller societies of the same kind. From these have gone forth to the world hundreds of millions of copies of the Bible, and countless pages of tracts and pamphlets, disseminating knowledge upon the truths of salvation. Besides these, millions of copies of

religious papers are being circulated annually in the various countries of the world. Missions have been established in all parts of the world. All this has been accomplished since 1798.

Concerning the increase of knowledge in the material, scientific, and intellectual worlds, see the next reading.

15. What is predicted of the moral condition of the world in the last days?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3: 1-5.

16. How did the Apostle Peter say the message of the Lord's coming would be treated by some?

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 3, 4.

17. What will God's faithful servants be doing at this time?

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Matt. 24: 45.

NOTE - The "meat in due season" here spoken of evidently refers to the proclamation of the message based upon the signs which indicate the near approach of the Lord. The preaching of this message is what causes scoffers mockingly to ask, "Where is the promise of His coming?"

18. What are all admonished to do when these signs have appeared?

"Therefore be you also ready: for in such an hour as you think not the Son of man comes." Verse 44.

19. How will Christ's coming overtake those evil servants who say in their hearts, "My Lord delays His coming"?

"The lord of that servant shall come in a day when he looks not for him, and in an hour that he is not aware of, and shall cut him asunder. And appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth!" Verses 50, 51.

81. INCREASE OF KNOWLEDGE

1. According to the words of the angel to Daniel, when might the world look for an increase of knowledge?

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

NOTE - The prophecies of Daniel were not to be shut up till the end, for then there would be no time either to develop knowledge or to use the knowledge thus acquired, but until "the time of the end," which refers to a short period just preceding the end. During this time there was to be a wonderful increase of knowledge. Especially were the prophecies of the Book of Daniel to be unsealed, studied, and understood at this time.

2. Until what time were the saints to be persecuted under the Roman power?

"And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Dan. 11:35.

NOTE - The time of the end, as shown by this text, was even then, in the days of Daniel, an appointed time, in the mind of God. This is not strange, when we learn that in the Scriptures both the judgment and the end itself are said to be appointed times. Acts 17: 31; Dan. 8:19. The dose of the period allotted for these trials (1798) was to mark the beginning of "the time of the end." See page 27.

3. According to the prophecy, how long was the power represented by the little horn, or papal Rome, to persecute the saints?

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High. . . . and they shall be given into his hand until a time and times and the dividing of time." Dan. 7: 25.

NOTES - As shown in the reading on "The Kingdom and Work of Antichrist," Page 23, this expression, "a time and times and the dividing of time," represents 1260 years, extending from the year AD. 538 to the year 1798, when, as a result of the French Revolution, the papal power received its deadly wound and the Pope was carried into captivity. This, then, locates the beginning of "the time of the end" in 1798. Up to that point the Book of Daniel, as a whole, was to be closed up; in other words, not understood by the people. But when the power that had placed this embargo on the Word of God, and had tried to shut it away from the people, was broken, then light of all kinds, Biblical, scientific, inventive, and industrial, began to shine and penetrate in every direction. Less than one hundred years ago transcontinental travel was beset with untold hardship and peril. It is a singular and striking fact that immediately following the overthrow of the papal power in 1798, Bible societies, tract societies, and Sunday schools sprang up in large numbers. The London Religious Tract Society was organized in 1799, the British and Foreign Bible Society in 1804, the American Bible Society in 1816, and the American Tract Society in 1825. The Bible has now been translated into more than 1,000 languages and dialects, and sent to every part of the globe. Until recent years the Bible was accessible to comparatively few. Now the humblest person may possess it, and is as free to read and study it as is the most exalted in the land. A little more than a century and a half ago there was not a Sunday school in the world, the first one being organized by Robert Raikes, at Gloucester, England, in 1784. Now there are more than 347,000 such schools, with over 32,000,000 officers, teachers, and pupils.

4. What may be said of the developments in the line of scientific inventions since 1798?

These have been remarkable, phenomenal, and without parallel in the history of the world. The people of a century and a half ago knew nothing of steamships, steam and electric railways, telegraphs, telephones, photographs, phonographs, sewing-machines, anaesthetics, submarine cables, linotypes, monotypes, motion pictures, X-rays, aeroplanes, wireless telegraphy, or radio. Were they to be raised from the dead, they would be as much astonished at all these things as would the people of four thousand years ago.

NOTES - "Of a verity, this is the age of invention."- Scientific American.

"The great facts of the nineteenth century stand out so conspicuously above the achievements of any preceding century that it would be affectation of humility not to recognize and speak of them."-Union Handbook, 1870.

"The most striking characteristic of our times is the rapid strides which the world is making in science, general intelligence, and inventions."- Chicago Republican, March 14, 1872. "Never was there such activity of invention within the history of mankind as at the present day."-Phrenological Journal, April, 1871. "More has been done, richer and more prolific discoveries have been made, grander achievements have been realized, in the course of the fifty years of our lifetime than in all the previous lifetime of the race."- London Spectator.

Some of the principal inventions and discoveries of modern times are the following:

- Balloon in 1798.
- Gas for lighting purposes in 1798.
- Cast-iron plough in 1800.
- Steel pen in 1803.
- Steamboat in 1807.
- Steam printing-press in 1811.
- Railway-cars in 1825.
- Mower and reaper in 1833.
- Electric telegraph in 1837.
- Electrotyping in 1837.
- Photography in 1839.
- Sewing-machine in 1846.
- Anaesthesia in 1846.
- Submarine cable in 1851.
- Machine-gun in 1861.
- Monitor war vessel in 1862.
- Automatic air-brake in 1872.
- Typewriter in 1873.
- Telephone in 1876.
- Internal-combustion engine in 1876.
- Phonograph in 1877.
- Electric railway in 1879.
- Incandescent electric lamp in 1879.
- Modern seismograph in 1880.
- Linotype in 1885.
- Steam-turbine in 1888.
- X-ray in 1895.
- Motion pictures in 1895.
- Wireless telegraphy in 1895.
- Wireless telephony in 1900.
- Radium in 1902.
- Successful aeroplane in 1903.
- Successful radio -photography in 1907.
- Broadcasting by radio in 1915.
- Flight from England to Melbourne in three days in 1934.
- Atomic bomb in 1945.
- Jet Fighters in 1950.
- Space Satellites in 1957.
- Man orbits the Earth in 1961.
- Man lands on the Moon in 1969.
- Personal computers in 1989.
- The internet in 1995.

A glance at this list will show that it is by no means exhaustive. And since the dates given, there has been continuous elaboration and improvement in every line of invention and research.

It will be noticed that none of these inventions antedate 1798. Go back less than a century and a half, and we find the world about where it was in the days of the patriarchs. For thousands of years there seemed to be scarcely any advancement or improvement in knowledge. But suddenly with the opening of the nineteenth century, the world awoke from its long sleep, and a new era dawned—the time of the end, when knowledge was to be increased.

5. What did the Savior say should precede the end?

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

NOTE - Luther, the Wesleys, and others could not, in their day, proclaim the Lord's coming to be at hand, as the signs heralding this event had not taken place. But now, the sun and moon have been darkened, and the stars have fallen, as predicted by the Savior; knowledge has most wonderfully increased, as stated by the angel to Daniel; and the gospel has gone to nearly every kindred, tribe, and people in the world. Therefore we may know that the end is near.

6. When we see all these things, what are we to know?

"When you shall see all these things, know that it is near, even at the doors." Verse 33.

LIFT up the trumpet, and loud let it ring;
Jesus is coming again
Cheer up, you pilgrims, be joyful and sing;
Jesus is coming again!

Echo it, hilltops, proclaim it, you plains; Jesus is coming again!
Coming in glory, the Lamb that was slain; Jesus is coming again!
Jessie E. Strout.

82. CAPITAL AND LABOUR

1. What is one reason why the last days were to be perilous?

"Men shall be lovers of their own selves, covetous!" 2 Tim. 3: 2.

2. When, according to prophecy, were men to amass great wealth?

"Go to now, you rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days." James 5: 1-3.

NOTE - We have reached the age of vast accumulations of wealth, when there seems to be a mad rush for making money quickly, and the millionaire and the multimillionaire are much in evidence. Speaking on this subject, Rev. H. W. Bowman, in his work "War Between Capital and Labor," says: "Such colossal fortunes, such hoarding of treasures, such combinations of wealth, with such rapid increase in poverty, were never witnessed before. Our age alone fits the prophetic mould."

3. Why did Christ, in the parable, reprove the man who hid his talent?

"Thou wicked and slothful servant, thou knew that I reap where I sowed not, and gather where I have not sowed: thou ought therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Matt. 25: 26, 27.

NOTE - "Servility to wealth," says J. S. Mill, "is a social curse." Vespasian spoke truly when he said, "Riches are well, if gotten well and well spent"; and Peter Cooper likewise uttered a great truth when he said, "A man of wealth is but a steward for the good of mankind." James A. Patten, the retired Chicago millionaire wheat broker, announcing his intention to give away his fortune to charity, said: "I believe a man should give away a good share of his wealth while he is living. He can't take a dollar out of the world with him, although I know some men who seem to believe they can. Personally, I mean to get rid of the most of my fortune. I hope to help many charitable institutions before I die. I doubt the advisability of leaving any great sum of money to one's children. Many lives have been ruined by large bequests. The offspring of a rich man are better off if they are required to hustle for themselves." -Washington Times, November 5, 1910.

4. What did Christ tell the rich young man to do?

"Jesus said unto him ' If thou wilt be perfect, go and sell that thou has, and give to the poor, and thou shall have treasure in heaven: and come and follow Me." Matt. 19: 21.

5. What, in the parable, did God say to the rich man who thought to build larger barns in which to store his goods?

"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided?" Luke 12: 20.

6. How does James say the rich have lived?

"You have lived in pleasure on the earth, and been wanton; you have nourished your hearts, as in a day of slaughter." James 5: 5.

NOTE - This indicates that they have lived in luxury and for pleasure, quite heedless of the needs of the poor and of the great world about them. They have lived simply to have a good time themselves, with no thought of their responsibility to God or to their fellow men. Christ was without worldly riches, yet as the Maker of earth and sea, He provided tribute money by bidding Peter to catch a fish, and find the money in its mouth.

7. Who gives men the power to get wealth?

"But thou shall remember the Lord thy God: for it is He that gives thee power to get wealth." Deut 8: 18.

8. How does James say the rich have treated the just?

"You have condemned and killed the just; and he does not resist you." James 5: 6.

NOTE - There is nothing more rapacious and heartless than greed, or covetousness. To obtain its ends, it disregards the rights, the welfare, and even the lives of those affected by its merciless schemes and intrigues. The righteous, or just, however, do not make forcible resistance to this unjust treatment.

9. How have the rich defrauded the laborers?

"Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, cries: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." Verse 4.

10. Seeking a fair remuneration, what do many laborers do?

Form labor unions, engage in strikes, boycotts, etc.

NOTE - While these means may hold matters in check for a time, and afford temporary relief, they cannot eradicate the evil, and bring about a final solution. The evil is deep-seated; it lies in the heart; and nothing but conversion-a change of the heart and of the affections---can eradicate it. It is the sin of selfishness, or covetousness-a failure to love one's neighbor as oneself. The conflict between capital and labor is an inevitable and an irrepressible conflict as long as sin and selfishness are in the world. And near the end it becomes the most acute and intense, because then sin comes to the full.

11. Do the Scriptures indicate that there will be violence manifested in this conflict?

"Woe to him that increases that which is not his! How long? And to him that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shall be for booties unto them?" Hab. 2: 6, 7,

12. Would God have His people unite in these combinations?

"Say you not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear you their fear, nor be afraid." Isa. 8:12.

13. Whom should we fear and dread?

"Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Verse 13.

14. What are God's people told to do at this time?

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be you also patient; establish your hearts: for the coming of the Lord draws nigh." James 5: 7, 8.

15. What commands obeyed would bring about a peaceful solution to this wide-spread and growing conflict?

"Thou shall love thy neighbor as thyself." Matt. 22: 39. "Look not every man on his own things, but every man also on the things of others." Phil. 2: 4. "Whatsoever you would that men should do to you, do you even so to them." Matt. 7: 12.

83. CHRIST'S SECOND COMING

1. What promise did Christ make concerning His coming?

"Let not your heart be troubled: you believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there you may be also." John 14: 1-3.

2. Following the signs of His coming, what did Christ say would take place?

"And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 27.

3. Will the world be prepared to meet Him?

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30. "Behold, He comes with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1: 7.

4. Why will many not be prepared for this event?

"But and if that evil servant shall say in his heart, My lord delays his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looks not for him. And in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24: 48-51.

5. What will the world be doing when Christ comes?

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Verses 37-39. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they built; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 28-30.

NOTE-The idea is, not that it is wrong in itself to eat, drink, marry, buy, sell, plant, or build, but that men's minds will be so taken up with these things that they will give little or no thought to the future life, and make no plans or preparation to meet Jesus when He comes.

6. Who is it that blinds men to the gospel of Christ?

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4: 4.

NOTES - "To my mind this precious doctrine-for such I must call it-of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does not make a great deal of baptism; but in all of Paul's epistles I believe baptism is spoken of only thirteen times, while it speaks about the return of our Lord fifty times; and yet the church has had very little to say about it. Now I can see a reason for this. The devil does not want us to see this truth; for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold on him. . . . His heart is free, and he looks for the blessed appearing of his Lord, who, at His coming, will take him into His blessed kingdom."-" The Second Coming of Christ," by D. L. Moody, pages 6, 7.

" 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven,' is the parting promise of Jesus to His disciples, communicated through the two men in white apparel, as a cloud received Him out of their sight. When after more than fifty years in glory He breaks the silence and speaks once more in the Revelation which He gave to His servant John, the post-ascension gospel which He sends opens with, 'Behold, He comes with clouds,' and closes with, 'Surely I come quickly.' Considering the solemn emphasis thus laid upon this doctrine, and considering the great

prominence given to it throughout the teaching of our Lord and of His apostles, how was it that for the first five years of my pastoral life it had absolutely no place in my preaching? Undoubtedly, the reason lay in the lack of early instruction. Of all the sermons heard from childhood on, I do not remember listening to a single one upon this subject. - "How Christ Came to Church," by A. J. Gordon, D.D., pages 44, 45.

7. At His ascension, what assurance was given of Christ's return ?

"And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, You men of Galilee, why stand you gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven." Acts 1: 10, 11.

8. How ancient is this doctrine of Christ's coming?

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord comes with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

NOTE - Seeking to cast reflection upon modern believers in the advent doctrine, a man in Hungary not long ago remarked to a colporteur of this faith that he had heard that the first Adventist preacher is still living. "Yes," replied the colporteur, "the first Adventist preacher is still living, yet the Adventist faith is thousands of years old. The Bible says that Enoch also, the seventh from Adam, preached the coming of Christ in glory and power, and Enoch is still living without seeing death, and will never die." He was translated to heaven.

9. What was Job's confidence concerning Christ's coming?

"For I know that my Redeemer lives, and that He shall stand at the latter day upon the earth: . . . whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 25-27.

10. How does David speak of Christ's coming?

"Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Ps. 50:3. "For He comes, for He comes to judge the earth: He shall judge the world with righteousness, and the people with His truth." Ps. 96:13.

11. How does Paul give expression to this hope?

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." Phil. 3: 20. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ!" Titus 2: 13.

12. What is Peter's testimony regarding it?

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty!" 2 Peter 1:16.

13. When are the saints to be like Jesus?

"Beloved, now are we the sons of God, and it does not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3: 2.

14. What scriptures show that Christ's coming will be a time of reward?

"For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16: 27. "And, behold, I come quickly; and My reward is with Me. to give every man according as his work shall be." Rev. 22: 12.

15. To whom is salvation promised at Christ's appearing?

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28.

16. What influence has this hope upon the life?

"We know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifies himself, even as He is pure." 1 John 3: 2, 3.

17. To whom does Paul say a crown of righteousness is promised?

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing!" 2 Tim. 4: 6-8.

18. What will the waiting ones say when Jesus comes?

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 9.

19. Has the exact time of Christ's coming been revealed?

"But of that day and hour knows no man, no, not the angels of heaven, but My Father only!" Matt. 24: 36.

20. In view of this fact, what does Christ tell us to do?

"Watch therefore: for you know not what hour your Lord does come." Verse 42.

NOTE - 'In the Scriptures, the constant note the continually recurring exhortation, is to be prepared for the Lord's coming.' (Dean Alford.) "The proper attitude of a Christian is to be always looking for his Lord's return."-D. L. Moody.

21. What warning has Christ given that we might not be taken by surprise by this great event?

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch you therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 34-36.

22. What Christian grace are we exhorted to exercise in our expectant longing for this event?

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be you also patient; establish your hearts: for the coming of the Lord draws nigh." James 5: 7, 8.

84. MANNER OF CHRIST'S COMING

1. Is Christ coming again?

"I will come again." John 14: 3.

2. How does Paul speak of this coming?

"Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28.

3. Did the early disciples think that death would be the second coming of Christ?

"Peter seeing him. [John] says to Jesus, Lord, and what shall this man do? Jesus says unto him, If I will that he tarry till I come, what is that to thee? follow thou Me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John 21: 21-23.

NOTES - From this it is evident that the early disciples regarded death and the coming of Christ as two separate events. Therefore be you also ready: for in such an hour as you think not the Son of man comes.' Some people say that means death; but the Word of God does not say it means death. Death is our enemy, but our Lord hath the keys of death; He has conquered death, hell, and the grave. . . . Christ is the Prince of life; there is no death where He is; death flees at His coming; dead bodies sprang to life when He touched them or spoke to them. His coming is not death. He is the resurrection and the life. When- He sets up His kingdom, there is to be no death, but life for evermore.' - "The Second Coming of Christ," by D. L. Moody, pages 10, 11.

4. At His ascension, how did the angels say Christ would come again?

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, You men of Galilee, why stand you gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven." Acts 1: 9-11.

5. How did Christ Himself say He would come?

"For the Son of man shall come in the glory of His Father with His angels." Matt. 16: 27. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory!" Matt. 24: 30. "For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9: 26.

6. How many will see Him when He comes?

"Behold, He comes with clouds; and every eye shall see Him, and they also which pierced Him!" Rev. 1: 7.

NOTE - Christ's second coming will be as real as was His first, and as visible as His ascension, and far more glorious. To spiritualize our Lord's return is to pervert the obvious meaning of His promise "I will come again," and nullify the whole plan of redemption; for the reward of & faithful of all ages is to be given at this most glorious of all events.

7. What wonderful demonstration will accompany the Lord's coming?

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.

8. What warning has Christ given concerning false views of the manner of His coming?

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not." Matt. 24: 23-26.

9. How visible is His coming to be?

"For as the lightning comes out of the east, and shines even unto the west; so shall also the coming of the Son of man be." Verse 27.

85. OBJECT OF CHRIST'S COMING

1. For what purpose did Christ say He would come again?

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there you may be also." John 14: 2, 3.

2. What part will the angels have in this event?

"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24: 31.

3. What takes place at the sounding of the trumpet?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.

4. What will be done with the righteous living?

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall-we ever be with the Lord." Verse 17.

5. What change will then take place in both the living and the sleeping saints?

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51-53.

6. When are the saints to be like Jesus?

"But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is!" 1 John 3: 2.

7. How many will receive a reward when Christ comes?

"For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16: 27.

8. What does He say He will bring with Him when He comes?

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 12.

9. What promise is made to those who look for Him?

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28.

10. When did Christ say the good would be recompensed?

"For thou shalt be recompensed at the resurrection of the just." Luke 14: 14.

11. Have the worthies of old gone to their reward?

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 39,40.

12. When did Paul expect to receive his crown?

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 9.

13. Will this be a time of judgment?

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord comes with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

14. How did David express himself on this point?

"For He comes, for He comes to judge the earth: He shall judge the world with righteousness, and the people with His truth." Ps. 96: 13.

15. When did Paul say Christ would judge the living and the dead ?

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." 2 Tim. 4: 1.

16. What great separation will then take place?

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divides his sheep from the goats." Matt. 25: 31, 32.

17. What will He say to those on His right hand?

"Then shall the King say unto them on His right hand, Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Verse 34.

18. What will He say to those on the left?

"Then shall He say also unto them on the left hand, Depart from Me, you cursed, into everlasting fire, prepared for the devil and his angels." Verse 41.

86. THE RESURRECTION OF THE JUST

1. Concerning what should we not be ignorant?

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope." 1 Thess. 4: 13.

2. What is set forth as the basis for hope and comfort?

"For if we believe that Jesus died and rose again, even so them also which sleep, in Jesus will God bring with Him." Verse 14.

3. When will this resurrection of the saints take place?

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord Himself shall descend with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." Verses 15, 16.

4. What will then take place?

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Verse 17.

5. With what are we to comfort one another?

"Wherefore comfort one another with these words." Verse 18.

NOTE-The hope of a resurrection from the dead to a life immortal is the great hope set forth in the gospel.

6. Concerning what did Christ tell us not to marvel?

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

7. What is said of those embraced in the first resurrection?

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years!" Rev. 20: 6.

8. Upon what one fact does Paul base the Christian hope?

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; you are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15: 12-19.

9. What positive declaration does the apostle then make?

"But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Verses 20-22.

NOTE - The resurrection of Christ is in many respects the most significant fact in history. It is the great and impregnable foundation and hope of the Christian church. Every fundamental truth of Christianity is involved in the resurrection of Christ. If this could be overthrown, every essential doctrine of Christianity would be invalidated. The resurrection of Christ is the pledge of our resurrection and future life.

10. What does Christ proclaim Himself to be?

"I am the resurrection, and the life: he that believes in Me, though he were dead, yet shall he live: and whosoever lives and believes in Me shall never die." John 11: 25, 26. "I am He that lives, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1: 18.

NOTE - Christ changed death into a sleep. Absolute death knows no waking; but through Christ all who have fallen under the power of death will be raised, some to a life unending, some to everlasting death.

11. What question does Job ask and answer?

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Your hands." Job 14:14,15.

12. Why did Job wish that his words were written in a book, graven with an iron pen and lead in the rock forever?

"For I know that my Redeemer lives, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25, 26.

13. How does Paul say the saints will be raised?

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible." 1 Cor. 15: 51, 52.

14. What great change will then take place in their bodies?

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." Verses 42-44.

15. What saying will then be brought to pass?

"O death, where is thy sting? O grave, where is thy victory?" Verse 55.

16. When did David say he would be satisfied?

"As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Ps. 17: 15.

17. What comforting promise has God made concerning the sleeping saints?

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13: 14.

18. What else has He promised to do?

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 4. See section, "The Kingdom Restored."

87. THE GATHERING OF ISRAEL

1. Because of disobedience, what experience came to Israel ?

"I will make you to be removed into all the kingdoms of the earth." Jer. 34: 17. See Jer. 25: 8-11.

2. What prophecy spoke of their return from captivity?

"For I know the thoughts that I think toward you, says the Lord, thoughts of peace, and not of evil, to give you an expected end. . . . And you shall seek Me, and find Me, when you shall search for Me with all your heart. And I will be found of you, says the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, says the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jer. 29: 11-14. See also Jer. 23: 3.

NOTE - The first dispersion of the Jews occurred 606-588 BC., under Nebuchadnezzar, king of Babylon. In 457 BC. under Artaxerxes, the Persian king, large numbers of Jews returned to Palestine, their homeland.

3. How had Moses spoken of another and greater dispersion?

"The Lord shall bring a nation against thee from far, from the end of the earth. . . . And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trusted. . . . And the Lord shall scatter thee among all people, from the one end of the earth even unto the other." Deut. 28: 49-64.

NOTE - This calamity and dispersion occurred in AD. 70, under Titus, the Roman general. Says the Popular and Critical Bible Encyclopedia, Vol. II, article "Jerusalem," page 932: "Jerusalem seems to have been raised to this greatness as if to enhance the misery of its overthrow. So soon as the Jews had set the seal to their formal rejection of Christ, by putting Him to death, and invoking the responsibility of His blood upon the heads of themselves and of their children (Matt. 27: 25), the city's doom went forth. Titus, a young, brave, and competent Roman general, with an army of sixty thousand trained, victorious warriors, appeared before the city in April. AD. 70, and the most disastrous siege of all history began." See pages 11, 12.

4. Under what striking symbol was all this foretold?

"Thus says the Lord, Go and get a potter's earthen bottle. . . . Then shall thou break the bottle in the sight of the men that go with thee, and shall say unto them, Thus says the Lord of hosts; Even so will I break this people and this city, as one breaks a potter's vessel, that cannot be made whole again." Jer. 19: 1-11.

NOTE - 'No city on the globe has suffered more from war and sieges than Jerusalem. . . . Storming legions, battering-rams, and catapults have razed it again and again. And yet, the general outline of the city has always been preserved. Zion and Mount Moriah remain in full view from Olivet, and there, on those hills, stretching away toward the west, city after city has come and gone in the passing ages.'" - Popular and Critical Bible Encyclopedia, Vol. II, article "Jerusalem," pages 928, 929.

5. How long was Jerusalem to be trodden down of the Gentiles?

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24.

NOTE - Jerusalem stands for the people, the truth, and the true worship of God. It is first mentioned in the Bible as Salem (Gen. 14:18); is spoken of figuratively as a mother bringing forth the children of God (Gal. 4:26,27); and is a type of the holy city, New Jerusalem, which is to be the metropolis of the new earth.

6. What will terminate the "times" allotted to the Gentiles?

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

7. Why was the gospel to be preached to the Gentiles?

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." Acts 15: 14.

8. What false idea of this gathering were some to hold?

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem!" Micah 4: 2.

9. For what will the heathen be assembled in Palestine?

"Let the heathen be wakened, and come up to the valley of Jehoshaphat. . . . Multitudes, multitudes in the valley of decision [margin, concision, or threshing; i.e., war] : for the day of the Lord is near in the valley of decision." Joel 3: 12-14.

10. Under whose influence are the nations to be assembled?

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 13,14.

NOTE - Infatuated by the doctrine of the world's conversion and a temporal millennium of peace, prosperity, and good will among men, the deluded nations will aim to make Jerusalem the centre of a glorious kingdom, at which place they will doubtless expect Christ will come and take up His reign as their king. This was the favorite idea of the crusaders in the Dark Ages. But the crusaders were mistaken in their conception, and sorely disappointed. So also will the modern crusaders be mistaken and disappointed; for one object of Christ's second coming will be to "smite the nations" and to destroy these armies assembled. Rev. 19: 15.

11. Unto whom are God's people to be gathered?

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Gen. 49:10.

12. How did Christ speak of the gathering of the Gentiles?

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd!" John 10:16.

13. What great gathering yet awaits God's people?

"And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people. . . . And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:11,12. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31.

88. THE MILLENNIUM

1. What text definitely brings the millennium to view?

"And I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years." Rev. 20: 4.

2. Whom does Paul say the saints are to judge?

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do you not know that the saints shall judge the world? Know you not that we shall judge angels?" 1 Cor. 6:1-3.

NOTE - From these scriptures it is plain that the saints of all ages are to be engaged with Christ in a work of "judgment" during the millennium, or one thousand years.

3. What prophecy had Paul upon which to base his statement?

"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High." Dan. 7: 21, 22.

4. How many resurrections are there to be?

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

5. What class only have part in the first resurrection?

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20: 6.

6. What will Christ do with the saints when He comes?

"I will come again, and receive you unto Myself; that where I am, there you may be also." John 14: 3.

NOTE - In other words, Christ will take them to heaven, there to live and reign with Him during the one thousand years.

7. Where did John, in vision, see the saints?

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7: 9.

NOTE - This scripture shows plainly that the righteous are all taken to heaven immediately after the first resurrection. This accords with the words of Christ in John 14: 1-3, where He says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there you may be also." Peter desired to accompany Christ to those mansions; but Jesus answered, "Thou cannot follow Me now; but thou shalt follow Me afterwards." John 13: 36. This makes it clear that when Christ returns to earth to receive His people, He takes them to the Father's house in heaven.

8. What becomes of the living wicked when Christ comes?

"As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the Flood came, and destroyed them all. Likewise also as it was in the days of Lot; . . . the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed!" Luke 17: 26-30.

9. What does the Apostle Paul say concerning this?

"When they shall say, Peace and safety; then sudden destruction comes upon them. . . . and they shall not escape." 1 Thess. 5: 3.

NOTE - When Christ comes, the righteous will be delivered and taken to heaven, and all the living wicked will be suddenly destroyed, as they were at the time of the Flood. For further proof see 2 Thess. 1: 7-9; Rev. 6: 14-17; 19: 11-21; Jer. 25:30-33. There will be no general resurrection of the wicked until the end of the one thousand years. This will leave the earth desolate and without human inhabitant during this period.

10. What description does the prophet Jeremiah give of the earth during this time?

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger!" Jer. 4:23-26.

THE MILLENNIUM

The millennium is the closing period of God's great week of time. A great Sabbath of rest to the earth and to the people of God. It follows the close of the gospel age, and precedes the setting up of the everlasting kingdom of God on earth. It comprehends what in the Scriptures is frequently spoken of as "the day of the Lord." It is bounded at each end by a resurrection.

Its beginning is marked by the pouring out of the seven last plagues, the second coming of Christ, the resurrection of the righteous dead, the binding of Satan, and the translation of the saints to heaven; and its close, by the descent of the New Jerusalem, with Christ and the saints, from heaven, the resurrection of the wicked dead, the loosing of Satan, and the final destruction of the wicked. During the one thousand years the earth lies desolate; Satan and his angels are confined here; and the saints, with Christ in heaven, sit in judgment on the wicked, preparatory to their final punishment.

At the close of this period, the wicked are raised; Satan is loosed for a little season, and he and the host of the wicked encompass the camp of the saints and the holy city, when fire comes down from God out of heaven and devours them. The earth is cleansed by the same fire -that destroys the wicked, and, renewed, becomes the eternal abode of the saints. The millennium is one of "the ages to come." Its close will mark the beginning of the new earth state.

NOTE- At the coming of Christ the earth is reduced to a chaotic state-to a mass of ruins. The heavens depart as a scroll when it is rolled together; mountains are moved out of their places; and the earth is left a dark, dreary, desolate waste. See Isa. 24:1-3; Rev. 6:14-17.

11. How does Isaiah speak of the wicked at this time?

"It shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Isa. 24: 21, 22.

12. How long is Satan to be imprisoned on this earth?

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." Rev. 20: 1-3.

NOTE - The word rendered "bottomless pit" in this text is *abussos*, the Greek term employed by the Septuagint in Gen. 1: 2, as the equivalent of the Hebrew word rendered "deep" in our English versions. A more literal translation would be "abyss." It is a term applied to the earth in its desolate, waste, chaotic, dark, uninhabited condition. In this condition it will remain during the one thousand years. It will be the dreary prison-house of Satan during this period. Here, in the midst of the smoldering bones of wicked dead, slain at Christ's second coming, the broken-down cities, and the wreck and ruin of all the pomp and power of this world, Satan will have opportunity to reflect upon the results of his rebellion against God. But the prophecy of Isaiah says, "After many days shall they be visited."

13. The righteous dead are raised at Christ's second coming. When will the rest of the dead, the wicked, be raised?

"The rest of the dead lived not again until the thousand years were finished." Verse 5.

NOTES - From this we see that the beginning and the close of the millennium, or one thousand years, are marked by the two resurrections.

The word millennium is from two Latin words, mille, meaning a thousand, and annus, year-a thousand years. It covers the time during which Satan is to be bound and wicked men and angels are to be judged. This period is bounded by distinct events. Its beginning is marked by the close of probation, the pouring out of the seven last plagues, the second coming of Christ, and the resurrection of the righteous dead. It closes with the resurrection of the wicked, and their final destruction in the lake of fire. See diagram on page 50.

14. What change is made in Satan's condition at the close of the one thousand years?

"After that he must be loosed a little season." Verse 3.

NOTE - At the close of the one thousand years, Christ, accompanied by the saints, comes to the earth again, to execute judgment upon the wicked, and to prepare the earth, by a re-creation, for the eternal abode of the righteous. At this time, in answer to the summons of Christ, the wicked dead of all ages awake to life. This is the second resurrection, the resurrection unto damnation. The wicked come forth with the same rebellious spirit which possessed them in this life. Then Satan is loosed from his long period of captivity and inactivity.

15. As soon as the wicked are raised, what does Satan at once proceed to do?

"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Verses 7, 8.

16. Against whom do the wicked go to make war, and what is the outcome?

"They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Verse 9.

NOTES - This is the last act in the great controversy between Christ and Satan. The whole human race meet here for the first and last time. The eternal separation of the righteous from the wicked here takes place. At this time the judgment of God is executed upon the wicked in the lake of fire. This is the second death. This ends the great rebellion against God and His government. Now is heard the voice of God as He sits upon His throne, speaking to the saints, and saying, "Behold, I make all things new"; and out of the burning ruins of the old earth there springs forth before the admiring gaze of the millions of the redeemed, "a new heaven and a new earth," in which they shall find an everlasting inheritance and dwelling-place.

The millennium is a great Sabbath of rest, both for the earth and for God's people. For six thousand years the earth and its inhabitants have been groaning under the curse of sin. The millennium, the seventh thousand, will be a Sabbath of rest and release; for, says the prophet concerning the land, "as long as she lay desolate she kept Sabbath." 2 Chron. 36: 21. This precedes the new earth state.

89. ELIJAH THE PROPHET

1. What promise, through the prophet Malachi, does the Lord make concerning Elijah?

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord!" Mal. 4: 5.

2. What will this prophet do when he comes?

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Verse 6.

3. Whom did Christ indicate as fulfilling this prophecy?

"And His disciples asked Him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Like wise shall also the Son of man suffer of them. Then the disciples understood that He spoke unto them of John the Baptist." Matt. 17:10-13.

4. When John the Baptist was asked if he were Elijah, what did he say?

"And he said, I am not." John 1: 21.

5. Who did he say he was?

"He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." Verse 23.

6. In what sense does the angel Gabriel explain John the Baptist to be the Elijah of Mal. 4: 5?

"Many of the children of Israel shall he turn to the Lord their God. And he shall go before Him [Christ] in the spirit and power of Elias, to turn the hearts' of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:16,17.

NOTE - John went forth "in the spirit and power of Elias," and, in preparing a people for Christ's first advent, did a work similar to that done by Elijah the prophet in Israel centuries before. See 1 Kings 17 and 18. In this sense, and in this sense only, he was the Elijah of Mal. 4: 5.

7. Near the close of the three and one-half years drought in Israel, brought about as a judgment through the intercessions of Elijah (James 5: 17) in consequence of Israel's apostasy, what accusation did King Ahab bring against Elijah?

"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubles Israel?" 1 Kings 18: 17.

8. What answer did Elijah make?

"And he answered, I have not troubled Israel; but thou, and thy father's house, in that you have forsaken the commandments of the Lord, and thou has followed Baalim." Verse 18.

NOTE - Israel had departed from God, forsaken His commandments, and gone off into idolatry. Jezebel, Ahab's wicked and idolatrous wife, had "cut off the prophets of the Lord" (Verse 4), was supporting hundreds of the prophets of Baal, and was seeking Elijah to slay him. Elijah called for a famine on the land, and said to Ahab, "As the Lord God of Israel lives, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings 17:1. Elijah's message was a call to repentance and obedience to God's commandments.

9. What plain proposition did he submit to all Israel?

"And Elijah came unto all the people, and said, How long halt you between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18: 21.

NOTE - The result of the test by fire which followed on Mt. Carmel, can be read in the remainder of this wonderful chapter. There was a great turning to God, the people saying, "The Lord, He is the God; the Lord, He is the God!" Verse 39.

10. What was the burden of the message of John the Baptist?

"Repent you: for the kingdom of heaven is at hand." "Bring forth therefore fruits meet for repentance." Matt. 3: 2, 8.

11. What was the result of this message?

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Verses 5, 6.

NOTE - There was a genuine work of repentance and reform. John was not satisfied with a mere profession of religion. He told the Pharisees and Sadducees who came to his baptism, to "bring forth fruits" answerable to an "amendment of life." He wished to see religion in the life, the heart, the home. Thus he prepared a people for Christ's first advent.

12. But when, according to the prophecy, was Elijah to be sent?

"Before the coming of the great and dreadful day of the Lord." Mal. 4: 5.

13. How is this great and dreadful day described in this same prophecy?

"For, behold, the day comes, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, says the Lord of hosts, that it shall leave them neither root nor branch." Verse 1.

NOTE - This day is yet future. It cannot be, therefore, that the work done by John the Baptist at Christ's first advent is all that was contemplated in the prophecy concerning the sending of Elijah the prophet. It must be that there is to be another and greater fulfillment of it, to precede Christ's second advent, and to prepare, or "make ready," a people for that great event.

14. What is the burden of the threefold message of Rev. 14: 6-10?

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. . . . Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Rev. 14: 6-10.

NOTE - Like the messages of Elijah and John, this is a call to repentance and reform—a call to forsake false, idolatrous worship, and to turn to God, and worship Him, and Him alone. The first part of this threefold message points out the true God, the Creator, in language very similar to that found in the fourth, or Sabbath, commandment. This is the message now due the world, and that is now being proclaimed to the world. See Vol. II, pages 55-66. Those who are proclaiming these messages constitute the Elijah for this time, as John and his co-laborers did at the time of Christ's first advent.

15. How are the people described who are developed by the threefold message here referred to?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

NOTE - These will be the ones who will be ready to meet Jesus when He comes. They have heeded the Elijah-call to repentance and reform. They have become concerned, not only for their own individual salvation, but for the salvation of their friends and relatives. By this message the hearts of the fathers are turned to the children, and the hearts of the children to their fathers. Each becomes burdened for the conversion and salvation of the other. There can be little religion in the heart of one who cares not for the eternal interests of his loved ones. When this message has done its work, God will smite the earth with a curse; the seven last plagues will fall, and usher in the great day of the Lord.

LIGHT is beaming, day is coming!
Let us sound aloud the cry;
We behold the day-star rising
Pure and bright in yonder sky! Saints, be joyful;
Your redemption draws nigh.

We have found the chart and compass,
And are sure the land is near;
Onward, onward, we are basting,
Soon the haven will appear;
Let your voices Sound aloud your holy cheer.

90. THE SEVEN CHURCHES

1. What title is given the last book of the Bible?

"The Revelation of Jesus Christ." Rev. 1: 1.

2. To whom do those things which are revealed belong?

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever." Deut. 29: 29.

3. For what purpose was the Revelation given?

"The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass." Rev. 1:1.

4. What encouragement is given to study this book?

"Blessed is he that reads, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Verse 3.

5. To whom was the book dedicated?

"John to the-seven churches which are in Asia." Verse 4.

6. What were the names of these seven churches?

"What thou saw, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis and unto Philadelphia, and unto Laodicea." Verse 11.

NOTE - These seven churches, and the messages addressed to them, apply to seven periods or states of the church reaching from the first to the second advent of Christ. "Under this emblematical representation of the seven churches of Asia," says Vitranga, in the "Comprehensive Commentary," "the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord and the consummation of all things." Their good qualities and their defects are pointed out, with admonitions, exhortations, and warnings suitable for each, all of which are also applicable to individual Christian experience.

7. By what title is the first state of the church distinguished?

"Unto the angel of the church of Ephesus write." Rev. 2: 1.

NOTE - The meaning of Ephesus is desirable, and fitly describes the character and condition of the church in its first state, when its members received the doctrine of Christ in its purity, and enjoyed the benefits and blessings of the gifts of the Holy Spirit. This applies to the first century I or during the lifetime of the apostles. See dates in the accompanying diagram, showing the beginning and close of the seven periods.

8. After commending this church for their good works, what charge did the Lord bring against them?

"Nevertheless I have somewhat against thee, because thou has left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works!" Verses 4, 5.

NOTE - The "first love" is the love of the truth, and the desire of making it known to others. The "first works" are the fruit of this love.

9. What name is given to the second state of the church?

"Unto the angel of the church in Smyrna write!" Verse 8.

NOTE - The meaning of Smyrna is myrrh, or sweet-smelling savor, and applies to the period of time when many of the saints of God suffered martyrdom under pagan Rome.

10. How is the closing period of tribulation of the church during this time referred to?

"Fear none of those things which thou shall suffer: behold, the devil shall cast some of you into prison, that you may be tried; and you shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Verse 10.

NOTE - The last and most severe of what is known as "the ten persecutions" under pagan Rome, began under the emperor Diocletian, and continued from AD. 303 to AD. 313, a period of ten prophetic days.

11. What name is given to the third state of the church?

"To the angel of the church in Pergamos write." Verse 12.

NOTE - The meaning of Pergamos is height, or elevation, and fitly represents that period of the Christian church, beginning with the reign of the Emperor Constantine in AD. 313, when the power which had put the Christians to death espoused the cause of the church, and by rewards, edicts, and promised promotions to office in the government, sought to induce the people to become Christians, thus bringing a flood of worldliness and corruption into the church. Many of the heathen rites and ceremonies previously introduced into the Christian religion, including the heathen festival, Sunday (sun's day), were then established by law, the result being that the first day of the week took the place of the Sabbath of the Bible.

12. How was the faithfulness of this church commended?

"I know thy works, and where thou dwells, even where Satan's seat is: and thou held fast My name, and has not denied My faith, even in those days wherein Antipas was MY faithful martyr, who was slain among you, where Satan dwells!" Verse 13.

NOTE - Antipas comes from two Latin words, anti, opposed to, and Papas, father, or pope, and denotes a class of people who were opposed to papal rule. Regarding Pergamos, see note on page 60 of Vol. 11.

13. What title was given to the fourth state of the church?

"Unto the angel of the church in Thyatira write." Verse 18.

NOTE - Thyatira means song of labor, or sacrifice of contrition, and points out the condition of God's people during the long, dark period of 1260 years, beginning with the establishment of papal supremacy in AD. 538, and closing with the downfall of that power in 1798. See notes on page 27, Vol. II. During that time, millions of the saints of God were put to death in the most cruel manner that wicked men and demons could invent. Christ referred to this time in His wonderful prophecy recorded in Matthew 24, in these words: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should he shortened, there should no flesh be saved: but for the elect's sake those days shall he shortened." The tribulation of the 1260 years was cut short through the influence of the Reformation.

14. What promise did God leave for these persecuted ones?

"But that which you have already hold fast till I come. And he that overcomes, and keeps My words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father." Verses 25-27.

15. By what name is the fifth state of the church addressed?

"Unto the angel of the church in Sardis write." Rev. 3: 1.

NOTE - Sardis means song of joy, or that which remains. A cause for joy at that time was the fact that the great tribulation of the people of God was at an end. It was only as a result of the Reformation that any of God's people were left remaining. See Matt. 24:21,22, and note under question 14. The Sardis church continued from the close of the papal power, AD. 1798, until the beginning of the great advent movement in 1833, which was marked by the falling of the stars on November 13 of that year, as foretold by Christ in Matt. 24:29.

16. What endearing title is given the sixth church?

"To the angel of the church in Philadelphia write!" Rev. 3: 7.

NOTE - Philadelphia means brotherly love, and applies to the church under the judgment hour message. See reading, page 55, Vol. 11.

17. What words to this church show the second advent near?

"Behold, I come quickly: hold that fast which thou has, that no man take thy crown." Verse 11.

18. What is Christ's message to the last church?

'Unto the angel of the church of the Laodiceans write; "I know thy works, that thou art neither cold nor hot. . . . Because thou says, I am rich, and increased with goods, and have need of nothing; . . . I counsel thee to buy of Me gold tried in the fire, that thou may be rich; and white raiment, that thou may be clothed. . . . As many as I love, I rebuke and chasten: be zealous therefore, and repent!" Verses 14-19.

NOTE - Laodicea signifies the judging of the people, or, according to Cruden, a just people. This church exists in the time of the judgment and the proclamation of the final warning messages preceding Christ's second coming. See Rev. 14: 6-16, and readings on pages 55-66 of Vol. II. This is a time of great profession, with but little vital godliness and true piety.

19. What encouragement is given to heed this message?

"Behold, I stand at the door, and knock: if any man hear MY voice, and open the door, I will come in to him, and will sup with him, and he with Me." Verse 20. '

NOTE - The pointed, searching messages to the seven churches contain most important lessons of admonition, encouragement, and warning for all Christians in all ages. The seven promises to the overcomer found in this line of prophecy (Rev. 2: 7, 11, 17, 26-28; 3: 5, 12, 21), with the eighth or universal promise recorded in Rev. 21: 7, form a galaxy of promises as precious, as comforting, and as inspiring as any recorded in the Scriptures. See reading on page 156.

There is a land of pure delight where saints immortal reign.
Infinite day excludes the night, and pleasures banish pain.
There everlasting spring abides and never withering flowers,
And but a little space divides this heavenly land from ours.
-Isaac Watts.

91. THE SEVEN SEALS

1. What did John see in the right hand of Him who sat on the throne ?

"And I saw in the right hand of Him that sat on the throne a book written within and on the back side, sealed with seven seals." Rev. 5: 1.

2. What did the Lamb do with this book?

"And He came and took the book out of the right hand of Him that sat upon the throne." Verse 7.

3. Why was Christ declared worthy to open these seals?

"Thou art worthy to take the book, and to open the seals thereof : for Thou was slain, and has redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." Verse 9.

4. What was shown upon the opening of the first seal?

"And I saw when the Lamb opened one of the seals, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6: 1, 2.

NOTE - The number seven in the Scriptures denotes completion or perfection. The seven seals embrace the whole of a class of events in which is narrated the history of the church from the beginning of the Christian era to the second coming of Christ. The white horse, with his rider going forth to conquer, fitly represents the early Christian church in its purity, going into all the world with the gospel message of salvation.

5. What appeared upon the opening of the second seal?

"And when He had opened the second seal. . . there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword!" Verses 3, 4.

NOTE - As whiteness in the first horse denoted the purity of the gospel which its rider propagated, so the color of the second horse would show that corruption had begun to creep in when this symbol applies. It is true that such a state of things did succeed the apostolic church. Speaking of the second century, Wharey, in his "Church History," page 39, says: "Christianity began already to wear the garb of heathenism. The seeds of most of those errors that afterwards so entirely overran the church, marred its beauty, and tarnished its glory, were already beginning to take root." Worldliness came in. The church sought alliance with the secular power, and trouble and commotion were the result. This symbol extends from the dose of the first century to the time of Constantine, when a complete union of church and state was effected.

6. What was the color of the symbol under the third seal?

"When He had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand." Verse 5.

NOTE - The "black" horse fitly represents the spiritual darkness that characterized the church from the time of Constantine till the establishment of papal supremacy in AD. 538. Of the condition of things in the fourth century, Wharey (page 54) says: "Christianity had now become popular, and a large proportion, perhaps a large majority, of those who embraced it, only assumed the name, received the rite of baptism, and conformed to some of the external ceremonies of the church, while at heart and in moral character they were as much heathen as they were before. Error and corruption now came in upon the church like a flood."

7. What were the colour and character of the fourth symbol?

"And when He had opened the fourth seal, . . . behold a pale horse: and his name that sat on him was Death, and Hell [Greek, Hades, the grave] followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Verses 7, 8.

NOTE - This is an unnatural color for a horse. The original denotes the pole or yellowish color seen in blighted plants. The symbol evidently refers to the work of persecution and death carried on by the

Roman Church against the people of God from the time of the beginning of papal supremacy in AD. 538 to the time when the Reformers commenced their work of exposing the true character of the Papacy, and a check was placed upon this work of death.

8. On opening the fifth seal, what was seen under the altar?

"And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held." Verse 9.

NOTE - When the Reformers exposed the work of the Papacy, it was then called to mind how many martyrs had been slain for their faith.

9. What were these martyrs represented as doing?

"And they cried with a loud voice, saying, How long, O Lord, holy and true, does Thou not judge and avenge our blood on them that dwell on the earth?" Verse 10.

NOTE - The cruel treatment which they had received cried for vengeance, just as Abel's blood cried to God from the ground. Gen. 4:10. They were not in heaven, but under the altar on which they had been slain. On this point Dr. Adam Clarke says: "The altar is upon earth, not in heaven." See note under next question.

10. What was given these martyrs?

"And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled [have fulfilled their course, R.V.]." Verse 11.

NOTE - These had been slain during the hundreds of years covered by the preceding seal. Their persecutors, most of them, at least, had died. And if they had at death passed to their punishment, as is by some supposed, why should the martyred ones still importune for their punishment? In this, as in other parts of the Bible, the figure of personification is used, in which inanimate objects are represented as alive and speaking, and things that are not as though they were. See Judges 9:8-15; Rom. 4:17. These martyrs had gone down as heretics under the darkness and superstition of the preceding seal, covered with ignominy and shame. Now, in the light of the Reformation, their true character appears, and they are seen to have been righteous, and hence are given "white robes." "The fine linen [white robes] is the righteousness of saints." Rev. 19:8. Righteousness is ascribed to them; and when they have rested a little longer where they are-under the altar-till all others who are to fall for their faith have followed them, then together they will be raised to life and immortality.

11. What was first seen on the opening of the sixth seal ?

"And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake." Verse 12, first part.

NOTE-This doubtless refers to the great earthquake of November 1, 1755, commonly known as the Lisbon earthquake, the effects of which were felt over an area of 4,000,000 square miles. Lisbon, Portugal, a city containing 50,000 inhabitants, was almost entirely destroyed. The shock of the earthquake, says Mr. Sears, in his "History of the World," page 200, "was instantly followed by the fall of every church and convent, almost all the large public buildings, and one-fourth of the houses. In about two hours afterward, fires broke out in different quarters, and raged with such violence for the space of nearly three days that the city was completely desolated. The earthquake happened on a holy day, when the churches and convents were full of people, very few of whom escaped. . . . The terror of the people was beyond description. Nobody wept: it was beyond tears. They ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, 'Misericordia ! the world's at an end'. Mothers forgot their children, and ran about loaded with crucifixes. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin. . . . Ninety thousand persons are supposed to have been lost on that fatal day."

12. What was to follow the great earthquake?

"And the sun became black as sackcloth of hair, and the moon became as blood." Same verse, latter part.

NOTE - This refers to the dark day and night of May 19, 1780 when the darkness and gloom were such as to give the general impression that the day of judgment was at hand. See readings on pages 9, 17.

13. What other event is mentioned under this seal?

"And the stars of heaven fell unto the earth, even as a fig tree casts her untimely figs, when she is shaken of a mighty wind." Verse 13.

NOTES - This was fulfilled in the wonderful meteoric shower of November 13, 1833. Describing the scene in the vicinity of Niagara Falls, one writer says: "No spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract."--"Our First Century," Page 330; also The American Cyclopaedia, edition 1881, article "Meteor." See readings just referred to.

A contributor, writing for the Journal of Commerce of November 14, 1833, in regard to the falling stars of November 13, 1833, said: "Were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy. The falling stars did not come as if from several trees shaken, but as from one; those which appeared in the east, fell toward the east; those which appeared in the west, fell toward the west; and those which appeared in the south, fell toward the south. And they fell not as the ripe fruit falls-far from it-but they flew, they were cast, like the unripe fruit which at first refuses to leave the branch; and when, under a violent pressure, it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force; but each one falls on its own side of the tree." See pages 19, 20.

14. What is the next event mentioned in the prophecy?

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places!" Verse 14.

NOTE - This event is still future, and will take place in connection with Christ's second coming. We are now standing between the two events-the last of the signs in the heavens, and the parting of the heavens and removal of earthly things out of their places. The great signs here mentioned which mark the approach of Christ's second coming and the dissolution of all earthly things, are all in the past, and the world awaits the sound of the last trump as the closing scene in earth's drama.

15. How will this great event affect the world?

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Verses 15-17.

16. After the sealing work brought to view in Revelation 7, which takes place under the sixth seal, how is the seventh seal introduced?

"And when He had opened the seventh seal, there was silence in heaven about the space of half an hour." Rev. 8: 1.

NOTE-The sixth seal introduced the events connected with the second coming of Christ. The seventh seal most naturally, therefore, would refer to that event, or to some accompanying result of it. When Christ comes, all the holy angels will accompany Him (Matt. 25: 31); and it follows that silence will necessarily, therefore, reign in heaven during their absence. A half hour of prophetic time would be about seven (lays. The seven seals, therefore, bring us down to the second coming of Christ.

92. THE SEVEN TRUMPETS

1. Following the seven seals, under what symbols was the next series of thrilling events shown the Apostle John?

"And I saw the seven angels which stood before God; and to them were given seven trumpets." Rev. 8: 2.

2. With what do these trumpets deal?

With the wars, commotion, and political upheavals which result in the breaking up and downfall of the Roman Empire the first four with the downfall of Western Rome, the fifth and sixth with the downfall of Eastern Rome, and the seventh with the final downfall of Rome in its broadest sense, or all the kingdoms of the world. See Revelation 8 and 9 and 11:14-19. A trumpet is a symbol of war. Jer. 4: 19, 20; Joel 2: 1-11.

3. Under what figures is the first trumpet described?

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." Rev. 8: 7.

NOTES- "Twice, at least, before the Roman Empire became divided permanently into the two parts, the Eastern and the Western, there was a tripartite division of the empire. The first occurred AD. 311, when it was divided between Constantine, Licinius, and Maximin; the other, AD. 337, on the death of Constantine, when it was divided between his three sons, Constantine, Constans, and Constantius." (Albert Barnes, on Rev. 12: 4) To Constantius was given Constantinople and the East; to Constans, Italy, Illyricum, and northern Africa; and to Constantine 11, Britain, Gaul, and Spain.

This trumpet describes the first great invasion upon Western or ancient Rome, by the Goths, under Alaric, from AD. 395 to AD. 410. In 08 he descended upon Italy, the middle "third part," pillaging and burning cities, and slaughtering their inhabitants. Says Gibbon in his "Decline and Fall of the Roman Empire," chapter 33, closing sentence: "The union of the Roman Empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the North, had established their victorious reign over the fairest provinces of Europe and Africa."

4. What striking figure is used to describe the destruction wrought under the second trumpet?

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Verses 8, 9.

NOTE - This describes the invasions and conquests of the Vandals under the terrible Genseric-first of Africa and later of Italy-from AD. 428 to 476. His conquests were largely by sea. In a single night, near Carthage, he destroyed, by fire and sword, more than half of the Roman fleet, consisting of 1,113 ships and over 100,000 men. See Gibbon's "Decline and Fall of the Roman Empire," chapter 36.

5. What was to take place under the third trumpet?

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." Verses 10, 11.

NOTES - The harassing invasions and conquests of Attila, the Hun, are foretold here. His conquests were characterized by fire, sword, and pillage along the Rhine, in Gaul, and northern Italy. He claimed descent from Nimrod, styled himself the "Scourge of God" and the "Dread of the World," and boasted that grass would never grow again where his horse had trod. His greatest battle was at Chalons, in Gaul, AD. 451, where of his 700,000 men from 100,000 to 300,000 are said to have been left dead on the field. See Gibbon's Rome, Chapter 35, and "Fifteen Decisive Battles of the World," by Sir Edward Creasy, chapter 6.

Says Gibbon (chapter 34), "In the reign of Attila, the Huns again became the terror of the world"; and he proceeds to describe "the character and actions of that formidable barbarian, who," he says, "alternately insulted and invaded the East and the West, and urged the rapid downfall of the Roman Empire."

6. What was to occur under the fourth trumpet?

"And the fourth angel sounded, and the third part of the sun was smitten, and a third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." Verse 12.

NOTE - This trumpet brings us to the fall of Western Rome, in AD. 476, when the Herulian barbarians, under the leadership of Odoacer, took possession of the city and sceptre of Rome; and the great empire which had hitherto been the empress of the world was reduced to a poor dukedom, tributary to the exarch of Ravenna. Its luminaries, or civil rulers, were smitten, and ceased to shine. "Italy now became in effect a province of the empire of the East. The Roman Empire in the West had come to an end, after an existence from the founding of Rome Of 1,229 years."- "General History" (Myers) ' page 348.

7. What was to be the character of the last three trumpets?

"And I beheld, and heard . an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Verse 13.

8. After the fall of Western Rome, what power in the East arose to harass and overrun the Roman world, East and West?

Mohammedanism, commonly known as the Turkish or Ottoman power, which arose in Arabia, with Mohammed, in AD. 622.

9. How is the fifth trumpet, or first woe, introduced? ,

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and, the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power." Rev. 9: 1-3.

NOTES - Attila is symbolized by the star of the third trumpet (Rev. 8:10,11). Mohammed, by the star of this trumpet. The bottomless pit doubtless refers to the wastes of the Arabian desert, from which came forth the Mohammedans, or Saracens of Arabia, like swarms of locusts. The darkening caused by the smoke from this pit fitly represents the spread of Mohammedanism and its doctrines over Asia, Africa, and portions of Europe. Their power as scorpions is strikingly seen in their vigorous and speedy attacks upon, and overthrow of, their enemies.

"Over a large part of Spain, over north Africa, Egypt, Syria, Babylonia, Persia, north India, and portions of Central Asia were spread-to the more or less perfect exclusion of native customs, speech, and worship-the manners, the language, and the religion of the Arabian conquerors."-"General History" (Myers), page 401.

10. What command was given these locusts?

"And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." Verse 4.

NOTES - When the Arabian tribes were gathered for the conquest of Syria, AD. 633, the caliph Abu-Bekr, the successor of Mohammed, instructed the chiefs of his army not to allow their victory to be "stained with the blood of women and children"; to "destroy no palm-trees, nor burn any fields of corn"; to "cut down no fruit-trees, nor do any mischief to cattle". And to spare those religious persons "who live retired in monasteries, and propose to themselves to serve God in that way"; but, he said, "you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns: be sure you cleave their skulls and give them no quarter till they either turn Mohammedan or pay tribute." In this, Mohammedanism, itself a false religion, is revealed as a scourge to apostate Christianity.

"In a short time they [the Mohammedan Saracens] had taken from the Aryans all the principal old Semitic lands-Palestine, Syria, Mesopotamia, Assyria, and Babylonia. To these was soon added Egypt." - Encyclopedia Britannica, article "Mohammedanism."

11. What were these locusts said to have over them?

"And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon [margin, a destroyer]." Verse 11.

NOTES - For hundreds of years the Mohammedans and invading Tartar tribes, like the locusts (Prov. 30: 27), had no general government or king over them, but were divided into bands, or factions, under separate leaders. But in the twelfth century Temuljin, king of the Mongols, or Moguls, who is described as "the most terrible scourge that ever afflicted the human race," built up an empire "at the cost," it is estimated, says Myers in his "General History," page 461, of "fifty thousand cities and towns and five million lives." This was followed by the more permanent Tartar empire founded by Othman a century later, commonly known as the Ottoman Empire, and ruled by the sultan.

From the first, the great characteristic of the Turkish government has been that of a "destroyer." Speaking of a war by the Turks upon the Byzantine Empire in 1050, Gibbon (chapter 57) says: "The myriads of Turkish horse overspread a frontier of six hundred miles from Taurus to Erzeroum, and the blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet."

In 1058 the Turks wrested the Holy Land from the Saracens, desecrated the holy places, and treated the pilgrims to Jerusalem with cruelty. This brought on the nine unsuccessful crusades of the next two centuries for the recovery of the Holy Land.

12. What definite period is mentioned under this trumpet?

"And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months!" Verse 10. See also verse 5.

NOTES - "It was on the twenty-seventh of July, in the year 1299," says Gibbon, "that Othman first invaded the territory of Nicomedia," in Asia Minor, "and the singular accuracy of the date," he adds, "seems to disclose some foresight of the rapid and destructive growth of the monster." ("Decline and Fall of the Roman Empire," chap. 64, par. 14.) This, then, we take to be the beginning of the period referred to. A Bible month consists of thirty days; five months would be 150 days. Allowing a day for a year, 150 years from July 27, 1299 would reach to July 27, 1449. During this period the Turks were engaged in almost constant warfare with the Greek Empire, and yet without conquering it.

13. With what statement does the fifth trumpet close?

"One woe is past; and, behold, there come two woes more hereafter!" Verse 12.

14. What command is given under the sixth trumpet?

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates." Verses 13, 14.

NOTES-These four angels are understood to refer to the four leading Turkish sultanies--Aleppo, Iconium, Damascus, and Bagdad--of which the Ottoman Empire was composed, situated in the country watered by the river Euphrates. As a striking parallel it may be noted that under the sixth plague (Rev. 16: 12-16) the four angels of Rev. 7: 1-3 will loose the winds of war, the waters of the river Euphrates (symbolizing the people of that region) will be dried up, and the armies of the nations will assemble for the battle of Armageddon.

15. What warlike scene is given under this trumpet?

"The number of the armies of the horsemen was twice ten thousand times ten thousand: . . . and the heads of the horses are as the heads of lions; and out of their mouths proceeds fire and smoke and brimstone." Verses 16, 17, R.V.

NOTES - In the year 1453, Mohammed 11 the Great laid siege to the capital Constantinople with a vast army and fleet. After a short investment the place was taken by storm. Of the hundred thousand inhabitants of the capital many thousands were slain and above fifty thousand made slaves. The cross on the dome of St. Sophia was replaced by the crescent. "-General History" (Myers), edition 1923, Page 327.

Thus Constantinople, the eastern seat of the Roman Empire since the days of Constantine, was captured by the Turks. Reference also seems to be made here to the use of firearms, which began to be employed by the Turks toward the close of the thirteenth century, and which, discharged from horseback, would give the appearance of fire and smoke issuing from the horses' mouths. "Gibbon thus describes the first invasion of the Roman territories by the Turks: 'The myriads of Turkish horse overspread a frontier of

six hundred miles, from Taurus to Erzeroun.' . . . Whether the language is designed to convey the idea of any definite number of not, the reader must judge. Some suppose 200,000 twice told is meant, and, following some historians, they find that number of Turkish warriors in the siege of Constantinople. Some think 200,000,000 to mean all the Turkish warriors during the three hundred and ninety-one years and fifteen days of their triumph over the Greeks. Nothing can be affirmed on the point. And it is nothing essential at all."

16. What was the result of this warfare by means of "fire and smoke and brimstone"?

"By these three was the third part of men killed." Verse 18.

NOTE - This shows the deadly effect of this new means of warfare. "Constantinople was subdued, her empire subverted, and her religion trampled in the dust by the Moslem conquerors."-Elliott's "Horae Apocalyptae," Vol. I, page 484.

17. What definite period is mentioned under this trumpet?

"And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Verse 15.

NOTE-An hour in prophetic time is equal to fifteen days; a day stands for a year, a month for thirty years, a year for 360 years. Added together, these amount to 391 years and fifteen days, the time allotted for the Ottoman supremacy. Commencing July 27, 1449, the date of the close of the fifth trumpet, this period would end August 11, 1840. In exact fulfillment of the words of Inspiration, this date marks the fall of the Ottoman Empire as an independent power. Wasted beyond hope of recovery in a war with Mohammed Ali, pasha of Egypt, the sultan of Turkey submitted to the dictates of the four great powers of Europe-England, Russia, Austria, and Prussia-and, through his minister Rifat Bey, on that very day, August 11, 1840, placed in the hands of Mohammed Ali the decision, or ultimatum, drawn up by these powers.

18. With what announcement does the sixth trumpet close?

"The second woe is past; and, behold, the third woe comes quickly." Rev. 11: 14.

NOTE - The definite period under the sixth trumpet brings us to 1840, when Turkey lost her independence. Her final downfall, we understand, will come at the opening of the seventh trumpet.

19. What is to be finished when the seventh trumpet is about to sound?

"But in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which He declared to His servants the prophets." Rev. 10:7, R.V.

NOTE-The mystery of God is the gospel. Eph. 3: 3-6; Gal. 1: 11, 12. When this trumpet is about to sound, therefore, the gospel will close, and the end will come. The "time of trouble," of Dan. 12: 1, and the seven last plagues and the battle of Armageddon, spoken of in Revelation 16, will take place when this trumpet begins to sound.

20. What events mark the sounding of the seventh trumpet?

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and was, and art to come; because Thou has taken to Thee Thy great power, and has reigned.

"And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou should give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and should destroy them which destroy the earth." Rev. 11:15-18.

NOTES-The closing scenes of this world's history and the judgment are clearly brought to view here. Ever since the loss of independence by the Ottoman Empire in 1840, the nations have been preparing for war as never before.

The investigative judgment began in heaven in 1844, at the close of the prophetic period of 2300 days. See readings on pages 35-57 of Vol. 11. When this is finished, the time of reward will have arrived, the end will have come, and the saints will themselves sit in judgment. See Rev. 20:4; 1 Cor. 6:1-3.

21. What scene in heaven was presented to the prophet as the seventh trumpet was about to sound?

"And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings and voices, and thunderings, and an earthquake, and great hail!" Rev. 11:19.

NOTES - This forcibly calls attention to the closing work of Christ in the second apartment, or most holy place, of the sanctuary in heaven, which began in 1844. See readings referred to in preceding note. The reference to the ark of God's testament is a forcible reminder also of that which is to be the standard in the judgment-the law of God, or Ten Commandments. See Eccl. 12:13,14; Rom. 2:12,13; James 2:8-12.

From its closing words-the reference to "great hail" - the seventh trumpet evidently embraces the seven last plagues (see Rev. 16:17,18); and from its opening words-"the kingdoms of this world are become the kingdoms of our Lord"-it marks the setting up of God's everlasting kingdom.

93. THE SEVEN LAST PLAGUES

1. What is God's final warning against false worship?

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

NOTE - During probationary time God's wrath is always tempered, or mingled, with mercy. Thus the prophet Habakkuk prays, "In wrath remember mercy." Hab-3: 2. God's wrath unmixed with mercy is visited only when mercy has done its final work, and evil has gone to the limit, so that there is "no remedy." See Gen. 6:3; 15:16; 19:12, 13; 2 Chron. 36:16; Matt. 23:37,38; Luke 19:42-44; 2 Peter 2:6; Jude 7.

2. In what is the wrath of God filled up?

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. 15: 1.

3. How does Joel describe the day of the Lord?

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." "For the day of the Lord is great and very terrible; and who can abide it?" Joel 1: 15; 2: 11.

4. What has Daniel said of this time?

"And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1. See Eze. 7:15-19.

NOTE - The seven last plagues will be the most terrible scourges ever visited upon man. As Ahab accused Elijah of being the cause of Israel's calamities (1 Kings 18:17,18), so, in the time of trouble, the wicked and those who have departed from God will be enraged at the righteous, will accuse them as being the cause of the plagues, and will seek to destroy them as did Haman the Jews. See Esther 3: 8-14. But God will miraculously deliver His people at this time as He did then.

5. What will be the first plague, and upon whom will it fall?

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Rev. 16: 2.

6. What will constitute the second plague?

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." Verse 3.

7. What will be the third plague?

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." Verse 4.

NOTE-The second plague affects the sea. The third plague comes closer to the habitations of men, and affects the land. The water supplies are contaminated.

8. Why, under these plagues, does the Lord give men blood to drink?

"For they have shed the blood of saints and prophets, and Thou has given them blood to drink; for they are worthy." Verse 6.

NOTE - In this is shown God's abhorrence of oppression and persecution. The plagues are God's rebukes against colossal forms of sin.

9. What will be the fourth plague?

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire." Verse 8. See Joel 1: 16-20.

NOTE - Sun-worship is the most ancient and widespread of all forms of idolatry. In this plague God manifests His displeasure at this form of idolatry. That which men have worshipped as, a god, becomes a plague and tormentor. Thus it was in the plagues of Egypt. Those things which the Egyptians had worshipped became scourges to them instead of benefactors and blessings. See "The Philosophy of the Plan of Salvation," by "An American Citizen," chapter 3.

10. Will even this terrible judgment lead men to repent?

"And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory." Verse 9.

11. What will be the fifth plague?

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain." Verse 10.

NOTE - This plague strikes at the very seat of the great apostasy of the latter days, the Papacy. It will doubtless be similar in effect to the like plague in Egypt, which was a darkness that could "be felt." Ex. 10:21-23. By this plague that haughty and apostate spiritual despotism which has set itself up as possessing all truth, and as being the light of the world, is enshrouded in midnight darkness.

12. What takes place under the sixth plague?

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared." Verse 12.

NOTE - This, we understand, refers to the destruction of the apostate peoples of the Middle East.'

13. How are the nations gathered to the battle of Armageddon?

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Verses 13-16.

NOTE - This scripture shows that it is the spirit of Satan which incites men to war, and explains why the great nations of the world are now at war. The dragon represents paganism; the beast, the Papacy; and the false prophet, apostate Protestantism-the three great religious apostasies since the Flood. The plain of Esdraelon, in south-western Galilee, is the Armageddon here referred to. Throughout the ages it has been the scene of numberless conflicts: Deborah and Barak destroyed Sisera's army on the hills of Megiddo, overlooking the plain, and here Josiah was routed by the Egyptian Pharaoh-Necho.

14. At this time what event is imminent?

"Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame." Verse 15.

15. What takes place under the seventh plague?

"And the seventh angel poured out his vial into the air. . . . And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell." Verses 17-19.

16. What accompanies the earthquake?

"And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Verse 21. See Job 38: 22, 23; Ps. 7: 11-13.

17. What will the Lord do to His people at this time?

"The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3:16. See also Ps. 91:5-10.

NOTE-To prepare His people and the world for these terrible judgments, the Lord, as in the days of Noah, sends a warning message to every nation, kindred, tongue, and people. See Rev. 14: 6-io.

18. How will the Lord manifest Himself to the wicked?

"The Lord shall roar from on high, and utter His voice from His holy habitation. . . . A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, says the Lord!" Jer. 25: 30, 31. See also Haggai 2: 21, 22.

19. Just before the pouring out of the plagues, what call does God send to His people still in Babylon?

"And I heard another voice from heaven, saying, Come out of her, My people, that you be not partakers of her sins, and that you receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:4,5. See Gen. 19:12-17; Jer. 51:6; and page 58 of Vol. II.

NOTE - Many of God's people will doubtless be laid away to rest shortly before the time of trouble. See Isa. 57:1; Rev. 14:13. Referring to the time before the Flood, an ancient book says: "And all men who walked in the ways of the Lord, died in those days, before the Lord brought the evil upon man which He had declared, for this was from the Lord, that they should not see the evil which the Lord spoke of concerning the sons of men."-Book of Jasher 4:1-20. See also chapter 5: 21 of the same book.

20. How suddenly will the plagues come upon modern Babylon?

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judges her. . . . For in one hour is thy judgment come." Rev. 18: 8-10.

21. What famine will come at this time upon those who have rejected God's messages of mercy?

"Behold, the days come, says the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it." Amos 8: 11, 12. See Luke 13: 25; Prov. 1: 24-26; Heb. 12: 15-17.

22. What announcement is made under the seventh plague?

"And there came a great voice out of the temple of heaven, from the throne, saying, It is done." Rev. 16: 17.

NOTE - God made man to bless him. Gen. 1:28. When His blessings are abused, He withholds them, to teach men their source and their proper use. Haggai 1:7-11. Judgments are sent that men may learn righteousness." Isa. 26: 9; 1 Kings 17: 1. That men do not repent under the plagues is no evidence that God has ceased to be merciful and forgiving. They simply demonstrate that all have determined their destiny, and that even the severest judgments of God will not move the ungodly and impenitent to repentance.

23. Just preceding Christ's second coming, what solemn decree will go forth showing that the cases of all have been decided ?

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 11, 12.

24. What psalms seem to have been written especially for the comfort and encouragement of God's people during the time of the seven last plagues?

Psalms 91 and 46. See also Isa. 33: 13-17.

THE great decisive day is at hand!
The day when Christ will come,
To call His children home
And to seal the sinner's doom, Is at hand.

Where will the sinner hide in that day?

It will be in vain to call,
"You mountains, on us fall,"
For His hand will find out all In that day.

94. THE INTERMEDIATE STATE

1. By what figure does the Bible represent death?

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope." 1 Thess. 4: 13. See also 1 Cor. 15: 18, 20; John 11: 11-14.

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

2. Where do the dead sleep?

"And many of them that sleep in the dust of the earth shall awake." Dan. 12: 2. See also Eccl. 3: 20; 9: 10.

3. How long will they sleep there?

"So man lies down, and rises not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 12.

4. For what did Job say he would wait after death?

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." Verse 14.

5. Where did he say he would wait?

"If I wait, the grave is mine house: I have made my bed in the darkness." Job 17: 13.

6. While in this condition, how much does one know about those he has left behind?

"His sons come to honor, and he knows it not; and they are brought low, but he perceives it not of them." Job 14: 21.

7. What becomes of man's thoughts at death?

"His breath goes forth, he returns to his earth; in that very day his thoughts perish." Ps. 146: 4.

8. Do the dead know anything?

"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Eccl. 9:5.

9. Do they take any part in earthly things?

"Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Verse 6.

NOTE - If one continued in consciousness after death, he would know of the promotion or dishonor of his sons. But Job says he does not know this. Not only so, but in death one loses all the attributes of mind-love, hatred, envy, etc. Thus it is plain that his thoughts have perished, and that he can have nothing more to do with the things of this world. But if, as taught and held by some, man's powers of thought continue after death, he lives; and if he lives, he must be somewhere. Where is he? Is he in heaven, or in hell? If he goes to either place at death, what then is the need of a future judgment, or of a resurrection, or of the second coming of Christ? If the judgment does not take place at death, but men go to their reward at death, then their rewards precede their awards, and there would arise the possibility that some have at death gone to the wrong place, and must needs be sent to the other, after having been in bliss or torment for ages, perhaps.

10. What does the Psalmist say about the dead praising God?

"The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17.

11. How much does one know of God when dead?

"For in death there is no remembrance of Thee." Ps. 6: 5.

NOTE-There is not even a remembrance of God. As already seen, the Bible everywhere represents the dead as asleep. If they were in heaven or in hell, would it be fitting to represent them thus?

Was Lazarus, whom Jesus loved, in heaven when the Savior said, "Our friend Lazarus sleeps"? John 11:11. If so, calling him to life was really robbing him of the bliss of heaven that rightly belonged to him. The parable of the rich man and Lazarus, recorded in Luke 16, was given to teach, not consciousness in death, but that in the judgment riches will avail nothing unless rightly and beneficently used, and that poverty will not keep one out of heaven.

12. But are not the righteous dead in heaven?

"For David is not ascended into the heavens." Acts 2: 34.

13. What must take place before the dead can praise God?

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, you that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

14. When did David say he would be satisfied?

"As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Ps. 17: 15.

15. Were there to be no resurrection of the dead, what would be the condition of those fallen asleep in Christ?

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; you are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 16-18.

16. When is the resurrection of the righteous to take place?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.

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

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

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

95. THE TWO RESURRECTIONS

1. What comes to all men as the result of the Fall?

"In Adam all die." 1 Cor. 15: 22. See also Rom. 5: 12.

2. Where do all go at death?

"All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3: 20.

3. In what condition is man while in the grave?

"Whatsoever thy hand finds to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goes!" Eccl. 9: 10.

NOTE - That is, man, when dead, has no use of the powers of mind or body. He cannot, therefore, while in the grave, praise God, or even think of Him (Ps. 6: 5)

4. What has been promised in order that man may be redeemed from this condition?

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13: 14.

5. Through whom will come this redemption from the grave?

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 21, 22.

6. What would have been the result to the dead had not Christ procured their release from the grave?

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; you are yet in your sins. Then they also which are fallen asleep in Christ are perished." Verses 16-18.

7. Why did God give His only begotten Son to the world?

"For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life." John 3: 16.

8. What did the Sadducees in Christ's time deny?

"Then came to Him certain of the Sadducees, which deny that there is any resurrection!" Luke 20: 27.

9. How did Christ, from the Old Testament Scriptures, prove the resurrection?

"Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him." Verses 37, 38.

NOTE-That is, in view of the resurrection-of the fact that there is to be a resurrection-all live unto God. In His purpose, all are alive. It is in this sense that Paul speaks of God as the One "who quickens the dead, and calls those things which be not as though they were." Rom. 4: 17.

10. Under what illustration from nature are the resurrection and the final salvation of the righteous taught?

"That which thou sows is not quickened, except it die." 1 Cor. 15: 36. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abides alone: but if it die, it brings forth much fruit." John 12: 24.

NOTES-The seed dies to spring forth into new life. In this we are taught the lesson of the resurrection. All who love God will spring forth to life, and live again through endless ages in the earth made new.

The Open Grave - In the city of Hanover, Germany is a tomb known as "the open grave." It is that of a German countess, who died over a century ago. The grave was covered with a marble block, surmounting large stones bound together with clasps of iron, with this inscription: "This grave, purchased for eternity, must never be opened." But how feeble are all such devices! The Jews had confidence that the

grave of Christ was made secure by the Roman seal and Roman guard; and yet one angel, clothed with resurrection power, rolled away the stone, and Jesus came forth. So with this grave in Hanover. It happened, providentially perhaps, that a birch-tree seed fell into a crevice between the massive stones. Soon it sent forth a tender sprout, and a tiny root found its way down between the ponderous stones. Slowly and imperceptibly, but with irresistible power, the young birch grew, until at last its roots burst the bands of iron asunder, and opened this securely sealed tomb, leaving not a single stone in its original position. What a mute, but striking illustration of the promise that, ere long, in God's own time, all graves shall be opened, and the sleeping ones awake from their dusty beds!

11. Where are the dead when they hear the voice of Christ calling them to life?

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5: 28, 29.

12. How many distinct classes will have a resurrection?

"There shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15.

13. By what terms did Christ refer to the two resurrections?

"All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

14. When will the resurrection of the just occur?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16. See also 1 Cor. 15: 23.

15. When are the righteous to be recompensed?

"For thou shalt be recompensed at the resurrection of the just." Luke 14: 14.

16. In what condition did David expect to rise?

"As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Ps. 17: 15.

17. What great contrast will be seen between the present body and the one to be put on in the resurrection?

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." 1 Cor. 15: 42-44.

18. After whose body will these resurrected ones be fashioned?

"We look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body." Phil. 3: 20,21.

19. What will the righteous do upon rising from the grave?

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, you that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

20. In what words will their triumph over death and the grave be expressed?

"O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15: 55.

21. How long will they live?

"Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 36.

22. How long do the other class wait after the first resurrection before they are raised?

"And they [the righteous] lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Rev. 20: 4, 5.

23. What is to be their fate?

"And fire came down from God out of heaven, and devoured them." Verse 9.

24. Who are to share this fate?

"But the fearful, and unbelieving, and the abominable, and murderers, and whore mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death." Rev. 21: 8.

25. What is the last enemy to be destroyed?

"The last enemy that shall be destroyed is death." 1 Cor. 15: 26. See Rev. 20: 13,14.

26. How will the righteous ever afterward appear?

"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13: 43.

96. THE MINISTRATION OF GOOD ANGELS

1. Of what family does Paul speak in Ephesians?

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3: 14,15.

2. By what name are the members of this family called?

"Now there was a day when the sons of God came to present themselves before the Lord!" Job 1: 6.
"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3: 1.

3. By what name are those composing the family in heaven commonly known to us?

"And I beheld, and I heard the voice of many angels round about the throne." Rev. 5: 11.

4. Did angels exist before the death of any of the human family?

"So He drove out the man; and He placed at the east of the garden of Eden cherubim." Gen. 3: 24.
Cherub: "A creature of a sacred and celestial nature."-Gesenius.

5. Who witnessed the laying of the foundations of the earth?

"Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof ; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38: 6, 7.

6. How many of these beings did John see around the throne?

"And I beheld, and I heard the voice of many angels round about the throne: . . . and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5: 11.

7. What does Paul say of their number?

"But you are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. 12: 22. See also Dan. 7: 10.

8. Are angels of a higher order of beings than man?

"Thou has made him a little lower than the angels." Ps. 8: 5.

NOTES - 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). 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).

9. Is Christ ever called an angel?

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Ex. 23: 20. See verse 23; Acts 7: 38; and margin of 1 Cor. 10: 4. "The Angel of His presence saved them." Isa. 63: 9.

"Michael the Archangel!" Jude 9. See also Dan. 12: 1; 1 Thess. 4: 16.

NOTE - Angel means messenger. In Mal. 3:1 Christ is called "the Messenger of the covenant."

10. What is said of the strength and character of the angels?

"Bless the Lord, you His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word." Ps. 103: 20.

11. What description is given of Gabriel in Daniel?

"His body also was like the beryl, and his face as the appearance Of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Dan. 10: 6.

NOTE - Similar descriptions are given of God, the "Ancient of days," in Dan. 7:9; and of Christ, " the Son of man," in Rev. 1:13-15.

12. What was the appearance of the angel that rolled away the stone from the sepulchre at the resurrection of Christ?

"His countenance was like lightning, and his raiment white as snow." Matt. 28:3.

13. What shows that the angels sent to Abraham and Lot were real beings?

"And he [Abraham] took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." "And he [Lot] made them a feast, and did bake unleavened bread, and they did eat." Gen. 18:8; 19:3.

14. What reason does Paul give to encourage us to entertain strangers?

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. 13: 2.

15. In his dream at Bethel, what did Jacob see?

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." Gen. 28: 12.

16. To whose authority are the angels subject?

"Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." 1 Peter 3: 21, 22.

NOTE - In Joshua 5: 13-15 Christ is called "Captain of the Lord's host."

17. In what work are angels engaged?

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

18. What scripture indicates that each child of God has an accompanying angel?

"Take heed that you despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." Matt. 18: 10.

NOTE - Another has said: "Christians who live in the light of God's countenance are always accompanied by unseen angels, and these holy beings leave behind them a blessing in our homes."

19. How is their watch-care over God's people expressed?

"The angel of the Lord encamps round about them that fear Him, and delivers them." Ps. 34: 7.

20. By what means were the three Hebrews protected while in the fiery furnace?

"I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. . . . Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His angel, and delivered His servants that trusted in Him." Dan. 3: 25-28.

21. When cast into the lions' den, how did Daniel say he had been saved from death?

"My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me." Dan. 6: 22.

22. When surrounded by the Syrian host, what did Elisha say, and for what did he pray, to encourage his frightened servant?

"And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6: 16, 17.

23. What does the Psalmist say of these chariots?

"The chariots of God are twenty thousand, even thousands of angels." Ps. 68:17.

24. By what means were the apostles delivered from prison?

"The angel of the Lord by night opened the prison doors, and brought them forth." Acts 5: 19.

25. How was Peter delivered later?

"The angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. . . . And he says unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and knew not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and second ward, they came unto the iron gate that leads unto the city; which opened to them of his own accord: and they went out, and passed on through one street, and forthwith the angel departed from him." Acts 12:7-10.

NOTE - "What we call physical law is no obstruction to angelic ministrations. Bolts and bars and prison gates disappear at their volition, and dungeons like palaces shine in their presence. No place can be so dismal, no cavern so deep and dark, no Inquisition cell so hidden and fetid, no fortress so strongly guarded, that they cannot find quick and easy access, if a child of God is there."-"Footprints of Angels in Fields of Revelation," by E. A. Stockman, Pages 74, 75.

26. When Elijah was about to take a forty days journey, how was he strengthened for it?

"And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God." 1 Kings 19: 7-8.

27. How was Christ strengthened after His forty days' fast and temptation in the wilderness?

"Then the devil leaves Him, and, behold, angels came and ministered unto Him." Matt. 4:11.

28. While suffering in the garden of Gethsemane, how was Christ strengthened?

"And there appeared an angel unto Him from heaven, strengthening Him." Luke 22: 43.

29. Are the angels interested in the plan of salvation?

"Which things the angels desire to look into." 1 Peter 1: 12.

30. Are they interested in the conversion of men?

"Likewise, I say unto you there is joy in the presence of the angels of God over one sinner that repents." Luke 15: 10.

31. Before whom are we said to speak?

"Better is it that thou should not vow, than that thou should vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of your hands?" Eccl. 9:5,6.

32. For what must men give account in the judgment?

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36. See also Eccl. 12: 13,14.

33. Out of what will they be judged?

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 12.

34. What shows that the actions of men are recorded?

"And the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3: 16. See also Isa. 65: 6; Jer. 2: 22.

35. In the judgment, how many angels minister before God?

"A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7: 10.

NOTE - Since the angels are our ministering spirits, and our lives are open before them, it is reasonable to infer that they make the record of our lives. Then when the books are examined, they will of necessity be present, to minister before God.

36. What does Christ promise overcomers?

"He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3: 5.

37. What protection has God promised His people during the seven last plagues?

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91: 10-12.

38. When Christ comes, who will come with Him, and what will they do?

"For the Son of man shall come in the glory of His Father with His angels." "And they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 16: 27; 24: 31.

39. Where will all the saints then go?

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 17.

NOTE - We shall then have the privilege of seeing and conversing not only with the good and blest of all ages, but with the angels who have ministered to us during our earthly pilgrimage.

O MAY Your angels, while I sleep,
Around my bed their vigils keep;
Their love angelical instil,
Stop every avenue of ill!
May they celestial joys rehearse,
And thought to thought with me converse.
Bishop Kent

97. THE WORK OF EVIL ANGELS

1. Against whom do we wrestle?

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [margin, wicked spirits] in high places [margin, heavenly places]." Eph. 6: 12.

NOTE -- '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', by E. A. Stockman, page 2.

2. To what place were the angels that sinned cast?

"For if God spared not the angels that sinned, but cast them down to hell [Greek, tartarus, a place of darkness], and delivered them into chains of darkness, to be reserved unto judgment!" 2 Peter 2: 4.

3. What is Satan himself called?

"The god of this world." 2 Cor. 4: 4. "The prince of this world!" John 14 : 30. "The prince of the power of the air." Eph. 2: 2.

4. How numerous are these wicked spirits, or fallen angels?

"And He asked him, What is thy name? And he answered, saying, My name is Legion: for we are many!" Mark 5: 9.

5. What is the chief occupation of Satan and his angels?

"And He was there in the wilderness forty days, tempted of Satan." Mark 1: 13. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour!" 1 Peter 5: 8. See Rev. 12: 9, 12; 16: 14.

NOTE -- '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 or 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." - "Footprints of Angels in Fields of Revelation," pages 9, 10, 22.

6. What are we admonished not to do?

"Be you angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil." Eph. 4: 26, 27.

NOTE - 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.

7. What spirits stand ever ready to deceive and ruin those who are off guard or bent on going astray?

"And the Lord said, Who shall persuade [margin, deceive] Ahab, that he may go up and fall at Ramoth-gilead? . . . And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And He said, Thou shall persuade him, and prevail also: go forth, and do so." 1 Kings 22: 20-22. See 2 Thess. 2: 10, 11.

8. With what were many possessed in Christ's time?

"And they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils." Matt. 4: 24.

NOTE-Vampire-like, evil angels take possession of, and make their abode with, all over whose minds and bodies they can gain control. Only through Christ can this demoniacal captivity be broken. Until this is done, one in this condition is led captive by Satan "at his will." His self-control and power to resist temptation are gone. See 2 Tim. 2: 26.

9. How do evil spirits sometimes treat those thus possessed ?

"And as he was yet a coming, the devil threw him down, and tare him." Luke 9: 42.

NOTE-Those under demoniacal control are simply the sport and plaything of the evil spirits possessing and controlling them.

10. As we near the closing scenes of human probation, why may we expect an increase in demoniacal manifestations?

"Woe to the inhabitants of the earth and of the sea for the devil is come down unto you, having great wrath, because he knows that he hath but a short time." Rev. 12:12.

NOTE - Acquainted, as they are, with the laws of nature, Satan and his angels raise storms and scatter disease and death as far as lies within their power; and, as enemies of God, they likewise pervert the truth and disseminate error as far as possible. Far better, also, than the inhabitants of the world, do they know that the end of all things is fast approaching, and that their time to work is short.

11. Concerning what have we been definitely informed?

"Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

12. What class of God's servants have evil angels, through wicked men, seemed to make special objects of attack?

"Which of the prophets have not your fathers persecuted?" Acts 7: 52.

NOTES - "Of all classes of men employed by the heavenly Father in the work of redemption, none are more fiercely hated by the wicked angels than the whole line of the prophets; for from the first to the last they foretell the final and eternal overthrow and utter extinction of the 'powers of darkness,' the 'spirits of disobedience.'" -"Footprints of Angels in Fields of Revelation," page 14.

Evil angels also incite men and nations to war, and by this means divert their attention from things pertaining to the kingdom of God, and so take peace from the earth. Rev. 16:14. This will end in Armageddon.

"Familiar with the laws which govern mental conditions, the fallen hosts ply all their specious arts to excite personal suspicions and animosities, and to create national resentments and bloody conflicts, their chief delight being to compass the destruction of peace and the banishment of concord from the earth, to embitter the poor children of sin and sorrow against each other, and turn our world into an arena of strife and crime."-Id., page 2.

13. What will be the final doom of Satan and his angels?

" Then shall He say also unto them on the left hand, Depart from Me, you cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. "And the day that comes shall burn them up, says the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1. See Rev. 20: 9.

98. SPIRITUALISM

1. What is Spiritualism defined to be?

"A belief that departed spirits hold intercourse with mortals by means of physical phenomena, as by rapping, or during abnormal mental states, as in trances, or the like, commonly manifested through a medium; spiritism."-Webster.

Spiritism: "The theory that mediumistic phenomena are caused by spirits of the dead."-Webster.

NOTE-"The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form."-N. F. Ravlin, Spiritualistic lecturer, of California.

2. Did this doctrine exist in ancient times?

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19: 31.

NOTE - "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," page 85.

3. How does God regard sorcerers?

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers." Mal. 3: 5.

4. What does He say of the teachings of enchanters and sorcerers?

"Therefore hearken not you to . . . your enchanters, nor to your sorcerers. . . . for they prophesy a lie unto you, to remove you far from your land." Jer. 27: 9, 10.

NOTES - The late Rev. F. B. Meyer, of England, gave the following warning against dabbling in Spiritualism: "I have known several families that have been cursed by having recourse to clairvoyants and mediums. There are grave dangers in these things; and when occult powers are used for selfish ends, it is possible for men and women to be filled with evil spirits, as was the girl at Philippi. People are fools to play with the dregs of the spirit world."-Present Truth, September 7, 1911.

"I am perfectly certain that the whole movement known as modern Spiritualism is in the hands and under the direction of the father of evil spirits; in other words, is thoroughly and unmistakably diabolical."-Dr. C. Williams, of London, England.

5. Before their entrance into Canaan, what instruction did Moses give Israel concerning these things?

"When thou art come into the land which the Lord thy God gives thee, thou shall not learn to do after the abominations of those nations. There shall not be found among you anyone that makes his son or his daughter to pass through the fire, or that uses divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consultant with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God does drive them out from before thee. Thou shall be perfect with the Lord thy God." Deut.18:9-13.

NOTES - Those who consult or have to do with mediums' or any who profess to receive instruction or communications from the spirits of the dead, disregard this plain instruction and place themselves upon the enemy's ground. Ever since Satan told that first lie in Eden, when he denied that death would be the result of sin, in the very face of death itself, he, working upon man's natural dread of death and upon his distress at the thought of being separated from loved ones, has been endeavoring to persuade men to believe that the dead are not dead, and that men do not die. Idolatry, heathenism, Spiritualism, occultism, and the whole brood of false isms of this kind, it will be noticed, deal very largely with death. This, of itself, indicates their origin, and should be a warning to all to let them alone-to have nothing whatever to do with them. They are from beneath, and not from above. However promising or pleasing they may be at first they are downward and destructive in their tendency, and ultimately lead away from God, into unbelief of His Word, and into sin. They promise life by denying death, and apparently "make good" Satan's lie in Eden, through the ministrations and manifestations of evil angels representing themselves to be the spirits of the dead.

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 from the next world 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.' . . . I denounce 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 full sway, it would turn the world into a pandemonium of carnality. It is an unclean and an adulterous religion."

6. Under the theocracy of Israel, what was the law concerning witches' and those who had familiar spirits?

"Thou shalt not suffer a witch to live." Ex. 22: 18. "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death." Lev. 20: 27.

NOTE - This shows how dangerous and deadly everything of this character is in God's sight.

7. With what is witchcraft classed by Paul, and what does he say to those who are guilty of such things?

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. . . . I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5: 20, 21.

8. What should one do if asked to inquire of a familiar spirit ?

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God for the living to the dead?" Isa. 8: 19.

NOTE - Giving the sense of this passage, Dr. Adam Clarke says: "Should not a nation seek unto its God? Why should you seek unto the dead concerning the living?" But this is exactly what Spiritualism teaches men to do-to seek unto the dead concerning the living.

9. What instruction does the Apostle John give touching this subject?

"Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4: 1.

10. By what are we to try them?

"To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isa. 8: 20.

11. Should we allow ourselves to be influenced by signs or wonders performed by those who would try to lead us away from God and His law?

"If there arise among you a prophet, or a dreamer of dreams, and gives thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spoke unto thee, saying, Let us go after other gods, which thou has not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proves you, to know whether you love the Lord your God with all your heart and with all your soul. You shall walk after the Lord Your God, and fear Him, and keep His commandments, and obey His voice!" Deut. 13:1-4.

12. How much do the dead know of what is going on among men?

"Thou changed his countenance, and sends him away. His sons come to honor, and he knows it not; and they are brought low, but he perceives it not of them." Job 14: 20, 21.

13. Do the dead know anything?

"For the living know that they shall die but the dead know not anything." Eccl. 9:5. "His breath goes forth, he returns to his earth; in that very day his thoughts perish " Ps. 146: 4.

14. What scripture for ever precludes the idea that the dead come back to earth to communicate with the living?

"Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Eccl. 9:6.

15. Then when miracles are performed by spirits purporting to be those of our dead friends, to what shall we attribute them?

"For they are the spirits of devils, working miracles." Rev. 16:14.

16. What will be one characteristic of latter day apostasies?

"Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils!" 1 Tim. 4:1.

Many items illustrate a condition widely prevalent:-

A lawyer with a national reputation, well known to me, said J. L. Hall, of New York never begins the preparation of a difficult case without getting "advice from the other side" as he describes the search. Another distinguished man of New York City once asserted to me that he had his familiar spirit with which he talked as freely as with a human companion.'-Washington Herald, May 8, 1911.

A noted Brooklyn divine some years ago, not realizing that he Spiritualistic views, was voicing the following: "What are our departed Christian friends who in this world had their joy in the healing art, doing now? - Busy at their old business. No sickness in heaven, but plenty of sickness on earth.' -Christian old Herald, July 8, 1882.

Writing concerning "Communion With the Departed," General Booth, of the Salvation Army, said: "Through all my history, my personal intercourse with the spirit world has been but limited. I have not been favored with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit; and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service. And especially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain wakeful on my bed in the night season. Amongst these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes-and that is my blessed, my beautiful wife!" - War Cry, November 27, 1897.

" Dr. Joseph Parker, of the City Temple, London, has openly declared that he prayed to his departed wife every day. He said that he never came to the City Temple to preach without asking her to come with him. He further says: 'I encourage my friend to pray to his wife, and to pray God to ask her to come to his help. She will be more to him than twelve legions of unknown angels.'" -The Living Church, November 14, 1899.

The late Emperor Nicholas fell "under the influence of a Spiritualist named Philipp, who rules the emperor to such an extent that His Majesty makes no important decision, even in relation to family life, without consulting his Spiritualistic guide." Melbourne Age, November 15, 1902.

In a statement given out December 20, 1910, soon after the death of Mrs. Eddy, the founder of Christian Science, Mrs. Amelia Stetson, one of the leaders of the Christian Science Church of New York City, said: "Mrs. Eddy, who was the female Christ, will return to earth. I am watching and waiting for the manifestation of Mrs. Eddy in the semblance of human form. It may come today, it may come next week, it may not come for ten years, but it will surely come. . . . The millennium is at hand. Mrs. Eddy is not dead. She is still alive, and when she appears again on earth, it will be as herself-as Mary Baker Eddy."

"A message purporting to come from Mrs. Mary Baker Eddy, the founder of Christian Science, through Mr. William T. Stead, the noted English journalist, shortly after the former's death, says, 'There is no death; all is life; all is freedom.' "-Signs of the Times, February 28, 1911. And soon after Mr. Stead himself went down on the Titanic, April 15, 1912, Spiritualists in different parts of the world received numerous messages purporting to have come from him.

17. How does Satan deceive the people?

"And no marvel; for Satan himself is transformed into an angel of light." 2 Cor. 11: 14.

18. What role do his agents assume?

"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." Verse 15.

19. Will Satan and his agents attempt to counterfeit the coming of Christ, and work signs and wonders to confirm their pretentious claims?

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect!" Matt. 24: 23, 24.

20. What will be one of the last great signs performed by this means, to fasten men in deception?

"And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men, and deceives them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live!" Rev. 13:13,14.

21. What scripture shows that Satan is to work with special power and deceptive wonders just before Christ's second coming?

"Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish!" 2 Thess. 2: 9, 10. See also Rev. 12: 12.

22. While many will be deceived by these wonders, and accept of the false christs that appear, what will those say who have maintained their love for the truth, and patiently waited for Christ's return?

"And it shall be said in that day, Lo, THIS is our God; we have waited for Him, and He will save US: THIS is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 9.

23. What warning has been given us through the Apostle Peter?

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour!" 1 Peter 5: 8.

WICKED spirits gather round thee,
Legions of those foes to God
Principalities most mighty-
Walk unseen the earth abroad; They are gathering to the battle,
Strengthened for the last deep strife; Christian, arm! be watchful, ready,
Struggle manfully for life.

99. GROWTH IN GRACE

1. How does the Apostle Peter close his second epistle?

"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." 2 Peter 3: 18.

2. How may grace and peace be multiplied in believers?

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." 2 Peter 1:2.

3. What is implied in a knowledge of God and Jesus Christ?

"And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17: 3.

4. By what may we be partakers of the divine nature?

"Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1: 4.

5. What graces are we to add in our character building?

"Add to your faith, virtue [courage] ; and to virtue knowledge; and to knowledge temperance [self-control] ; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Verses 5-7.

NOTES - Faith is the first rung in the Christian ladder, the first step Godward. "He that comes to God must believe!" Heb. 11: 6. But an inoperative faith is useless. 'Faith without works is dead!' James 2:20. To be of value, there must be coupled with faith that virtue, or courage of conviction, which impels to action.

To courage there needs to be added knowledge; otherwise, like the stumbling Jews, one may have a zeal, "but not according to knowledge." Rom. 10:2. Fanaticism is the result of such courage, or zeal. Knowledge, therefore, is an essential to healthy Christian growth. To knowledge there needs to be added temperance, or self-control---self-government. See Acts 24: 25, American Standard Version, and margin of Revised Version. To know to do good, and not to do it, is as useless as is faith without works. See James 4: 17. Instead of temperance, the Twentieth Century New Testament invariably says self-control.

Patience naturally follows temperance. It is well-nigh impossible for an intemperate person to be patient. Having gained control of oneself, and become patient, one is in a condition to manifest godliness, or God-likeness. Having become godly, kindness toward the brethren, or brotherly kindness, naturally follows. Charity, or love for all, even our enemies, is the crowning grace, the highest step, the eighth rung, in the Christian ladder. The arrangement in this enumeration of graces is by no means accidental or haphazard, but logical and sequential, each following the other in natural, necessary order. The finger of Inspiration is seen here.

6. What is said of charity in the Scriptures?

"Charity suffers long, and is kind; . . . thinks no evil; rejoices not in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things!" 1 Cor. 13: 4-7. "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Peter 4: 8. "Love covers all sins!" Prov. 10: 12.

7. What is charity called?

"And above all these things put on charity, which is the bond of perfectness." Col. 3: 14.

8. What is the result of cultivating these eight graces?

"For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1: 8.

9. What is the condition of one who lacks these graces?

"But he that lacks these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Verse 9.

10. What is promised those who add grace to grace?

"If you do these things, you shall never fall." Verse 10.

100. TRIALS AND THEIR OBJECT

1. What does the Apostle Peter say concerning the trials through which every believer must pass?

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as you are partakers of Christ's sufferings; that, when His glory shall be revealed, you may be glad also with exceeding joy." 1 Peter 4: 12, 13.

2. How important is the trial of our faith?

"That the trial of your faith, being much more precious than of gold that perishes, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1: 7.

NOTES -- "When David was fleeing through the wilderness, pursued by his own son, he was being prepared to become the sweet singer of Israel. The pit and the dungeon were the best schools at which Joseph ever graduated. The hurricane that upset the tent and killed Job's children prepared the man of Uz to write the magnificent poem that has astonished the ages. There is no way to get the wheat out of the straw but to thresh it out. There is no way to purify the gold but to burn it." Talmage's "One Thousand Gems," page 83.

Nothing "happens" to the Christian. Everything that enters his life is sent or permitted to come by an all-wise and all-loving heavenly Father, and is designed for the perfection of character, and the fitting up and the enlargement of capacity for service. The rocks and rough places on the mountainside are the things we climb on. Even failures, if taken rightly, may become stepping-stones to higher ground.

3. What reason did Paul give for glorying in tribulations?

"We glory in tribulations also: knowing that tribulation works patience; and patience, experience; and experience, hope: and hope makes not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5: 3-5.

4. What, according to the prophecy of Daniel, was to befall the people of God down through the ages?

"And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." Dan. 11: 33.

5. Why was this to be?

"And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." Verse 35.

6. Looking forward to the conflicts through which His followers must pass, what cheering message did Christ send them through the Apostle John?

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that you may be tried; . . . be thou faithful unto death, and I will give thee a crown of life. . . . He that overcomes shall not be hurt of the second death." Rev. 2: 10, 11. See notes on pages 62, 63.

7. What description does Paul give of the sufferings endured by some of God's people in former ages?

"Others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11: 35-38.

8. How many does Paul say will suffer persecution?

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12.

9. Does God willingly afflict the children of men?

"For the Lord will not cast off for ever: but though ' He cause grief, yet will He have compassion according to the multitude of His mercies. For He does not afflict willingly nor grieve the children of men!" Lam. 3: 31-33.

10. Why, then, does God permit the chastening rod to fall?

"For they [parents] verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness." Heb. 12: 10.

11. Referring to Peter's coming sore trial, for what did Christ say He had prayed?

"Satan hath desired to have you, that he may sift You as wheat: but I have prayed for thee, that thy faith fail not." Luke 22: 31, 32.

12. What cheering promise is made to those who endure the trials and temptations of this life?

'Blessed is the man that endures temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." James 1: 12.

NOTE - Says, a Christian writer: "Our sorrows do not spring out of the ground. God does not afflict willingly nor grieve the children of men.' When He permits trials and afflictions, it is 'for our profit, that we might be partakers of His holiness.' If received in faith, the trial that seems so bitter and hard to bear will prove a blessing. The cruel blow that blights the joys of earth will be the means of turning our eyes to heaven. How many there are who would never have known Jesus had not sorrow led them to seek comfort in Him! The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiselling, and their burnishing and polishing, is a painful process. It is hard to be pressed down to the grinding-wheel. But the stone is brought forth prepared to fill its place in the heavenly temple."

101. THE MINISTRY OF SORROW

1. Why is it better to go to the house of mourning than to the house of feasting?

"It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart." Eccl. 7: 2.

2. What did David ask God to teach him?

"Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am." Ps. 39: 4. See also Ps. 90: 12.

3. Why is sorrow better than laughter?

"Sorrow is better than laughter: for by the sadness of the countenance the heart is made better." Eccl. 7: 3.

NOTE - "Many of the loveliest songs of peace and trust and hope which God's children sing in this world they have been taught in the hushed and darkened chambers of sorrow. . . . Afflictions, sanctified, soften the asperities of life. They tame the wildness of nature. They temper human ambitions. They burn out the dross of selfishness and worldliness. They humble pride. They quell fierce passions. They reveal to men their own hearts, their own weakness, faults, blemishes, and perils. They teach patience and submission. They discipline unruly spirits. They deepen and enrich our experience."-"Week-Day Religion," by J. R. Miller, D.D., Pages 92, 93.

4. Are the righteous freed from afflictions in this world?

"Many are the afflictions of the righteous: but the Lord delivers him out of them all." Ps. 34: 19.

5. Does God delight to afflict any?

"For the Lord will not cast off for ever: but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He does not afflict willingly nor grieve the children of men." Lam.3:31-33.

6. Does He afflict to leave the one chastened in despair?

"Behold, happy is the man whom God corrects: therefore despise not thou the chastening of the Almighty: for He makes sore, and binds up: He wounds, and His hands make whole." Job 5: 17,18.

7. In what language is the same truth again expressed?

"Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up." Hosea 6: 1. See also Isa. 61: 1-3.

8. Whom does the Lord chasten?

"For whom the Lord loves He chastens, and scourges every son whom He receives." Heb. 12: 6.

9. Is this, for the time being, a source of pleasure?

"Now no chastening for the present seems to be joyous, but grievous: nevertheless afterward it yields the peaceable, fruit of righteousness unto them which are exercised thereby." Verse 11.

NOTE -- "Many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial." "Many a cold, icy nature is made warm and tender by the grief that crushes it!" -- "Week-Day Religion," by J. R. Miller, D.D., pages 91,93.

10. What, aside from sin, causes more sorrow than all else?

Death, or the loss of loved ones.

11. Does death bring to Christians unassuaged sorrow?

"I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope." 1 Thess. 4: 13.

NOTE - The loss of loved ones God often uses as a means of conversion, and of severing the ties which bind to earth. Persecution; sickness, the loss of sight, hearing, or limb; the loss of property; or other calamities, may likewise be instrumental in drawing us nearer to God. See Ps. 119: 71; Isa. 26: 9.

12. What do our transient afflictions do for us?

"For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory." 2 Cor. 4: 17. See Rom. 8: 28.

102. COMFORT IN AFFLICTION

1. Are God's people free from affliction?

"Many are the afflictions of the righteous: but the Lord delivers him out of them all." Ps. 34: 19.

2. How does God regard the afflicted?

"He hears the cry of the afflicted." Job 34: 28.

3. What has He promised to be to those in trouble?

"God is our refuge and strength, a very present help in trouble." Ps. 46: 1.

4. With what feelings does the Lord look upon His children?

"Like as a father pities his children, so the Lord pities them that fear Him!" Ps. 103: 13.

5. What does He know and remember?

"For He knows our frame; He remembers that we are dust." Verse 14.

6. What has the Lord promised to be to the oppressed?

"The Lord also will be a refuge for the oppressed, a refuge in times of trouble." Ps. 9: 9.

7. What has God promised His children when passing through trials and afflictions?

"When thou passes through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walks through the fire, thou shall not be burned; neither shall the flame kindle upon thee." Isa. 43:2.

8. What did David say with reference to his being afflicted?

"It is good for me that I have been afflicted; that I might learn Thy statutes." -- Ps. 119: 71.

9. When afflicted, for what did he pray?

"Look upon mine affliction and my pain; and forgive all my sins." Ps. 25: 18.

10. Before he was afflicted, what did he do?

"Before I was afflicted I went astray: but now have I kept Thy Word!" Ps. 119: 67.

11. What did Christ learn through suffering?

"Though He were a Son, yet learned He obedience by the things which He suffered!" Heb. 5: 8.

12. In perfecting character, what must come to all?

"And you have forgotten the exhortation which speaks unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou are rebuked of Him: for whom the Lord loves He chastens, and scourges every son whom He receives." Heb. 12: 5, 6.

13. Is this chastening a pleasant experience?

"Now no chastening for the present seems to be joyous, but grievous: nevertheless afterward it yields the peaceable fruit of righteousness unto them which are exercised thereby." Verse 11.

14. What courage and strength, therefore, should come to us even in the hour of affliction?

"Wherefore lift up the hands which hang down, and the feeble knees." Verse 12. See also Job 4:3,4; Isa. 35:3.

15. What did Job say in the midst of his afflictions?

"Though He slay me, yet will I trust in Him!" Job 13: 15.

16. What is God called in the Scriptures?

"The God of all comfort." 2 Cor. 1: 3.

17. Whom does God comfort?

"God, that comforts those that are cast down." 2 Cor. 7: 6.

18. What promise is made to those that mourn?

"Blessed are they that mourn: for they shall be comforted." Matt. 5: 4.

19. Why does God comfort us in tribulation?

"Who comforts us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1: 4.

NOTE-One who has passed through trouble and affliction himself, and received comfort from God, is better able to minister comfort to others.

20. How should we sympathize with others in their sorrows?

"Weep with them that weep." Rom. 12: 15. "To him that is afflicted pity should be showed from his friend." Job 6: 14.

21. Does Jesus sympathize with us in our afflictions?

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." Heb. 4: 15.

22. How did He manifest His sympathy in the case of Mary and her friends weeping over the death of Lazarus?

"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, and said, Where have you laid him? They said unto Him, Lord, come and see. Jesus wept." John 11: 33-35.

NOTE - Not alone for Mary and her friends did Jesus weep. Looking down through the ages, He saw the tears and the heartaches which death would bring to mankind in this sin-stricken world. His heart was touched with human woe, and He wept with those that wept.

23. Whatever may come, what blessed assurance has everyone who loves God?

"And we know that all things work together for good to them that love God." Rom. 8: 28.

NOTE---If one loves God, he may rest assured that out of every trial and affliction good will come.

24. In bereavement, like whom should we not sorrow?

"As others which have no hope." 1 Thess. 4: 13.

25. When our friends fall asleep in death, with what words are we told to comfort one another?

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Verses 14-18.

26. What promise has God made to bereaved mothers?

"Thus says the Lord; Refrain thy voice from weeping, and your eyes from tears: for thy work shall be rewarded, says the Lord; and they shall come again from the land of the enemy." Jer. 31: 16.

27. What did Christ say would be the experience of His people in this world?

"In the world you shall have tribulation: but be of good cheer; I have overcome the world." "You shall weep and lament, but the world shall rejoice: and you shall be sorrowful, but your sorrow shall be turned into joy." John 16: 33, 20.

28. In what respect is the reaping of God's people to differ from their sowing?

"They that sow in tears shall reap in joy. He that goes forth and weeps, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 5, 6.

103. TRUSTING IN JESUS

1. What did the prophet Isaiah predict of Christ?

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious." Isa. 11: 10.

NOTE - Paul renders this, "In Him shall the Gentiles trust." Rom. 15: 12.

2. Why does God wish us to trust in Jesus?

"That we should be to the praise of His glory, who first trusted in Christ." Eph. 1: 12.

3. What did the Ephesians do upon hearing the gospel?

"In whom you also trusted, after that you heard the word of truth, the gospel of your salvation." Verse 13, first part.

4. What experience followed this trust in Jesus?

"In whom also after that you believed, you were sealed with that Holy Spirit of promise!" Verse 13, last part.

NOTE - To trust in Jesus is to believe in Him, to have abiding and unbounded confidence in Him. When such trust exists, we are sealed by the Holy Spirit of promise.

5. What is the gospel to everyone that believes?

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believes." Rom. 1: 16.

6. How does God regard one who abandons his faith?

"Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him." Heb. 10: 38.

7. Is there danger of believers losing their hold on Christ?

"And because iniquity shall abound, the love of many shall wax cold." Matt. 24: 12.

8. By what does one gain the victory over the world?

"This is the victory that overcomes the world, even our faith." 1 John 5: 4.

9. What encouragement does Jesus give us to meet cheerfully the troubles and trials of life?

"These things I have spoken unto you, that in Me you might have peace. In the world you shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33.

10. What has this firm trust in Jesus led many to do?

"And 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." Rev. 12: 11. "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy)." Heb. 11:36-38.

11. What did it lead Moses to do?

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Verses 24-26.

12. What is promised those who trust in Jesus?

"There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and

brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10: 29, 30.

13. What is Jesus able to do?

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory!" Jude 24.

104. PERFECTION OF CHARACTER

1. Why are we exhorted to patience?

"But let patience have her perfect work, that you may be perfect and entire, wanting [lacking] nothing James 1: 4.

2. How perfect does Christ tell us to be?

"Be you therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 48.

3. In whom are we complete?

"And you are complete in Him." Col. 2: 10.

4. After accepting Christ, what are we to do?

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. 6: 1.

5. In what is the Christian to grow?

"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." 2 Peter 3: 18.

6. How may one grow in grace?

"Giving all diligence, add to your faith virtue; . . . knowledge; . . . temperance; . . . patience; . . . godliness; brotherly kindness; . . . charity." 2 Peter 1:5-8.

7. Why does Christ desire this growth in His followers?

"That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 27.

8. What will cause the Christian to grow?

"As new-born babes, desire the sincere milk of the Word, that you may grow thereby!" 1 Peter 2: 2.

9. In order to grow by the Word of God, what must one do?

"Thy words were found, and I did eat them." Jer. 15: 16. Thy Word have I hid in mine heart." Ps. 119: 11. See Col. 3: 16.

10. What does God's Word then become to the believer?

"Thy Word was unto me the joy and rejoicing of mine heart." Jer. 15: 16, last part.

11. Why are the Scriptures given?

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16,17.

12. How may the- lack of wisdom be supplied?

"If any of you lack wisdom, let him ask of God, that gives to all men liberally, and upbraids not; and it shall be given him." James 1: 5.

13. In how many things may we ask help from God?

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4: 6.

14. What is an evidence of perfection?

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2.

15. What is the bond of perfection?

"And above all these things put on charity, which is the bond of perfection!" Col. 3: 14.

16. How perfect would God have us become?

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23.

105. THE IMPORTANCE OF PRAYER

1. By what title does the Psalmist address God?

"O Thou that hears prayer, unto Thee shall all flesh come." Ps. 65: 2.

2. Of whom does the Bible teach that God is a rewarder?

"A rewarder of them that diligently seek Him." Heb. 11: 6.

3. How willing is God to hear and answer prayer?

"If you then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Matt. 7: 11.

4. What above all else shows God's willingness to do this?

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8: 32.

5. Upon what conditions are we promised needed blessings?

"Ask and it shall be given you; seek, and you shall find; knock and it shall be opened unto you: for everyone that asks receives; and he that seeks finds; and to him that knocks it shall be opened." Matt. 7:7,8.

NOTES - '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.

"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.

6. From whom do all good and perfect gifts come?

"Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1: 17.

7. If one lacks wisdom, what is he told to do?

"If any of you lack wisdom, let him ask of God, that gives to all men liberally, and upbraids not; and it shall be given him." Verse 5.

8. How must one ask in order to receive?

"But let him ask in faith, nothing wavering. For he that wavers is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." Verses 6, 7. See Mark 11: 24.

NOTE - "Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."

9. Under what condition does the Lord not hear prayer?

"If I regard iniquity in my heart, the Lord will not hear me." Ps. 66: 18. See Isa. 59: 1, 2; James 4: 3.

10. Whose prayers does Solomon say are an abomination?

"He that turns away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9.

11. What did Christ say concerning secret prayer?

"But thou, when thou prays, enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret; and thy Father which sees in secret shall reward thee openly." Matt. 6: 6.

12. To what place did Jesus retire for secret devotion?

"And when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone." Matt. 14: 23.

13. For whom did Christ teach us to pray?

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them. which despitefully use you, and persecute you." Matt. 5: 44.

NOTE - We cannot hate those for whom we pray.

14. When praying what must we do in order to be forgiven?

"And when you stand praying, forgive, if you have anything against any: that your Father also which is in heaven may forgive you your trespasses." Mark 11: 25.

15. With what should our prayers be mingled?

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4: 6.

16. How often should we pray?

"Praying always with all prayer and supplication in the Spirit." Eph. 6: 18. "Pray without ceasing." 1 Thess. 5: 17. "Every day will I bless Thee; and I will praise Thy name for ever and ever." Ps. 145: 2.

17. How often did David say he would pray?

"Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice." Ps. 55: 17. See Dan. 6: 10.

18. What is said of Cornelius and his family?

"A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." Acts 10: 2.

19. In whose name did Christ teach us to pray?

"And whatsoever you shall ask in My name, that will I do." John 14: 13.

20. Why did the unjust judge answer the widow's prayer?

"Though I fear not God, nor regard man; yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me." Luke 18: 4, 5.

NOTE - The lesson of the parable is that "men ought always to pray, and not to faint." Verse i. If this woman, by her persistence in asking, obtained her request from such a man, surely God, who is just ' will answer the earnest, persistent prayers of His people, though the answer may be long delayed.

106. ANSWERS TO PRAYER

1. How does God anticipate the needs of His children?

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65: 24.

2. Is there any limit to God's ability to help?

"Now unto Him that is able to do exceeding abundantly above all that we ask or think." Eph. 3: 20.

3. How fully has God promised to supply our needs?

"My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4: 19.

4. Do we always know what to pray for?

"Likewise the Spirit also helps our infirmities: for we know not what we should pray for as we ought." Rom. 8: 26.

5. Does God always see fit to grant our petitions?

"For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness." 2 Cor. 12:8,9.

NOTE - 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.

6. If an answer does not come at once, what should we do?

"Rest in the Lord, and wait patiently for Him." Ps. 37: 7.

7. Why was the parable of the importunate widow given?

"And He spoke a parable unto them to this end, that men ought always to Pray, and not to faint." Luke 18:

NOTE - The importunate widow got her request because of her persistency. 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.

8. How did Elijah pray before obtaining his request?

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." James 5: 17, 18. See Rev. 11: 3-6.

9. Upon what condition does Christ say we shall receive?

"Therefore I say unto you, What things so ever you desire, when you pray, believe that you receive them, and you shall have them." Mark 11: 24.

10. Without this faith, will God answer prayer?

"But let him ask in faith, nothing wavering. For he that wavers is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1: 6, 7.

11. What petitions may we confidently expect God to hear?

"And this is the confidence that we have in Him, that, if we ask anything according to His will, He hears us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him!" 1 John 5: 14, 15.

NOTE - God's will is expressed in His law, His promises, and His Word. Ps. 40: 8; Rom. 2: 17, 18; 2 Peter 1: 4.

12. When Daniel and his fellows were about to be slain because the wise men of Babylon could not reveal to Nebuchadnezzar his dream, how did God answer their united prayers?

"Then was the secret revealed unto Daniel, in a night vision. Then Daniel blessed the God of heaven." Dan. 2:19.

NOTE - In 1839 the Sultan of Turkey decreed that not a representative of the Christian religion should remain in the empire. Learning of this, Dr. William Goodell, an American missionary to Turkey, came home to his friend and colleague, Dr. Cyrus Hamlin, the first president of Robert College, Constantinople, with the sad news: "It is all over with us; we have to leave. The American consul and the British ambassador say it is no use to meet with antagonism this violent and vindictive monarch." To this Dr. Hamlin replied: "The Sultan of the universe, in answer to prayer, can change the decree of the Sultan of Turkey." They gave themselves to prayer. The next day the Sultan died, and the decree was never executed. See Dan. 4:17-24, 25.

13. When Peter was imprisoned and about to be executed by Herod, what did the church do?

"Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." Acts 12: 5.

14. How were their prayers answered?

"Behold, the angel of the Lord came upon him . . . and he says unto him, Cast thy garment about thee, and follow me. . . . And they went out, and passed on through one street; and forthwith the angel departed from him." Verses 7-10.

15. Because Solomon asked for wisdom rather than for long life and riches, what besides wisdom did God give him?

"Because thou has asked this thing; . . . behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart. . . . And I have also given thee that which thou has not asked, both riches, and honor." 1 Kings 3: 11-13.

NOTE - The following are some things we are taught in the Scriptures to pray for:-

- (1) For daily bread. Matt. 6:11.
- (2) For the forgiveness of sin. 2 Chron. 7:14; Ps. 32:5,6; 1 John 1: 9; 5: 16.
- (3) For the Holy Spirit. Luke 11:13; Zech. 10:1; John 14: 16.
- (4) For deliverance in the hour of temptation and danger. Matt. 6:13; John 17:11,15; Prov. 3:26; Ps. 91:7; Matt. 24:20.
- (5) For wisdom and understanding. James 1:5; 1 Kings 3:9; Dan. 2:17-19.
- (6) For peaceable and quiet lives. 1 Tim. 2:1,2.
- (7) For the healing of the sick. James 5:14,15; 2 Kings 20:1-11.
- (8) For the prosperity of the ministers of God and the gospel. Eph. 6:18,19; Col. 4:3; 2 Thess. 3:1.
- (9) For those who suffer for the truth's sake. Heb. 13: 3; Acts 12: 5.
- (10) For kings, rulers, and all in authority. 1 Tim. 2: 1, 2; Ezra 6:10.
- (11) For temporal prosperity. 2 Cor. 9:10; James 5:17,18.
- (12) For our enemies. Matt. 5:44.
- (13) For all saints. Eph. 6:18
- (14) For all men. 1 Tim. 2:1.
- (15) For the Lord to vindicate His cause. 1 Kings 18:30-39.
- (16) For the coming of Christ and of God's kingdom. Matt. 6:10; Rev. 22: 20.

107. CHRISTIAN HELP WORK

1. What was the character of Christ's work among men?

"Who went about doing good." Acts 10: 38.

2. What will His true followers do?

"He that says he abides in Him ought himself also so to walk, even as He walked." 1 John 2: 6.

3. In ministering to the needy, whom are we really serving?

"In as much as you have done it unto one of the least of these MY brethren, you have done it unto Me." Matt. 25: 40.

4. How long will there be poor in the world?

"You have the poor always with you." Matt. 26: 11.

5. What relation do all sustain to God?

"The rich and poor meet together: the Lord is the maker of them all." Prov. 22: 2.

6. What is God's attitude toward the poor?

"He shall deliver the needy when he cries; the poor also, and him that hath no helper." Ps. 72: 12.

7. For what purpose did Christ say God had anointed Him?

"He hath anointed Me to preach the gospel to the poor. Luke 4: 18.

8. What did Paul say regarding our duty to the poor?

"I have showed you all things, how that so laboring you ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." Acts 20: 35.

9. What is one good evidence of genuine repentance?

"Break off thy sins by righteousness, and your iniquities by showing mercy to the poor." Dan. 4: 27.

10. What is one evidence that one has a knowledge of God?

"We judged the cause of the poor and needy; then it was well with him: was not this to know Me? says the Lord." Jer. 22: 16.

11. What promises are made to those who consider the poor?

"Blessed is he that considers the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness." Ps. 41: 1-3.

12. How does the Lord regard kindness shown to the poor?

"He that hath pity upon the poor lends unto the Lord; and that which he hath given will He pay him again!" Prov. 19: 17. "For God is not unrighteous to forget your work and labor of love, which you have showed toward His name; in that you have ministered to the saints, and do minister!" Heb. 6: 10. "He that gives unto the poor shall not lack!" Prov. 28: 27.

13. What classes are we especially enjoined to help?

"Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow!" Isa. 1:17. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27.

14. What fate awaits those who turn a deaf ear to the poor?

"Who so stops his ears at the cry of the poor, he also shall cry himself, but shall not be heard!" Prov. 21: 13.

15. What divine law of retroaction attends giving?

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you mete withal it shall be measured to you again!" Luke 6:38. See Ps. 18:25, 26; 109:17; Gal. 6:7.

16. Is it our duty always to give what is expected or asked?

"Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Acts 3: 6. See 2 Cor. 12: 8.

17. What is sometimes of greater value even than money to discouraged souls?

"I smiled on them when they had no confidence." Job 29: 24, margin, R.V.

18. How did Job treat the poor?

"I was a father to the poor: and the cause which I knew not I searched out." Job 29: 16.

19. What parable illustrates practical Christian help work?

The parable of the good Samaritan. Luke 10: 30-37.

20. What did Christ tell the rich young man to do?

"Jesus said unto him, If thou wilt be perfect, go and sell that thou has, and give to the poor, and thou shall have treasure in heaven: and come and follow Me." Matt. 19: 21.

21. When Christ sent out the seventy, what did He tell them to do in the cities whither they went?

"And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Luke 10: 9.

22. Amidst poverty, suffering, and distress, what kind of workers does God wish to see?

"But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivers; for a spoil, and none says. Restore. Who among you will give ear to this?" Isa. 42: 22, 23.

23. What is our duty toward the outcast and wandering?

"Hide the outcasts; ignore not him that wanders. Let Mine outcasts dwell with thee." Isa. 16: 3, 4.

24. What incentive have Christians for doing prison work?

"I was in prison, and you came unto Me." Matt. 25: 36.

25. Who notes the groans of the prisoner?

"From heaven did the Lord behold the earth; to hear the groaning of the prisoner." Ps. 102: 19, 20.

26. What work constitutes the fast most acceptable to God?

"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou sees the naked, that thou cover him; and that thou hide not thyself from your own flesh?" Isa. 58: 6, 7.

27. What wonderful promises are made to those who thus minister to the wants and distresses of others?

"Then shall thy light break forth as the morning, and your health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shall thou call, and the Lord shall answer; thou shall cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the

Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shall be like a watered garden, and like a spring of water, whose waters fail not." Verses 8-11.

108. THE KINGDOM OF GLORY

1. Who is to reign finally over God's kingdom?

"And Thou, O Tower of the flock [Christ]. . . . unto Thee shall it come, even the first dominion." Micah 4: 8.

2. When asked if He was a king, what did Christ say?

"To this end was I born, and for this cause came I into the world." John 18: 37.

3. In His transfiguration, how did Christ appear?

"His face did shine as the sun, and His raiment was white as the light." Matt. 17: 2.

4. Who else appeared on this occasion?

"There appeared unto them Moses and Elias." Verse 3.

NOTE - In this miniature representation of Christ's kingdom, as in His triumphal entry into Jerusalem (Matt. 21: 1-9), Christ appeared as King; Moses (Jude 9) represented the sleeping saints to be raised at Christ's coming; and Elijah (2 Kings 2: 11) the living saints to be translated then.

5. For what purpose will Christ come again?

"To be glorified in His saints." 2 Thess. 1: 10.

6. Of what will the saints speak?

"They shall speak of the glory of Thy kingdom." Ps. 145: 11.

7. How enduring is this kingdom to be?

"Thy kingdom is an everlasting kingdom." Verse 13.

109. THE SAINTS' INHERITANCE

1. How great reward has God promised those that love Him?

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2: 9.

2. By what have these things been revealed to us?

"But God hath revealed them unto us by His Spirit: for the Spirit searches all things, yea, the deep things of God." Verse 10.

3. What reward awaits the true child of God?

"But now being made free from sin, and become servants to God, you have your fruit unto holiness, and the end everlasting life." Rom. 6:22.

4. What will he reap who sows to the Spirit?

"He that sows to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 8.

5. For what purpose did God give His Son to the world?

"For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life." John 3: 16.

6. What is to be the reward of those whose works are good?

"Who will render to every man according to his deeds: glory, honor, and peace, to every man that works good." Rom. 2: 6-10.

7. What will he receive who endures temptation?

"Blessed is the man that endures temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." James 1: 12.

8. What promise is made to them that walk uprightly?

"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." Ps. 84: 11.

9. What are the meek to inherit?

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 11.

10. What is promised to the willing and obedient?

"If you be willing and obedient, you shall eat the good of the land." Isa. 1: 19.

11. What delights and pleasures await the child of God?

"Thou wilt show me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." Ps. 16: 11.

I WILL sing you a song of that beautiful land,
The far-away home of the soul,
Where no storms ever beat on the glittering strand,
While the years of eternity roll.

O that home of the soul! in my visions and dreams
Its bright jasper walls I can see,
Till I fancy but thinly the veil intervenes
Between the fair city and me.

That unchangeable home is for you and for me,

Where Jesus of Nazareth stands;
The King of all kingdoms for ever is He,
And He holds our crowns in His hands.

O how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With songs on our lips and with harps in our hands,
To meet one another again!
Mrs. Ellen H. Gates.

110. PROMISES TO THE OVERCOMER

1. What are we admonished to overcome?

"Be not overcome of evil, but overcome evil with good." Rom. 12: 21.

NOTE - In 1 John 5: 4 that which we are to overcome is called "the world"; and in 1 John 2: 15-17 the things of which "the world" consists are described as "the lust of the flesh, and the lust of the eyes, and the pride of life."

2. What only can overcome the world?

"For whatsoever is born of God overcomes the world!" 1 John 5: 4.

3. What gives us the victory in our conflict with the world?

"And this is the victory that overcomes the world, even our faith." Same verse.

4. What promises are made by Christ to the overcomer?

- a. "To him that overcomes will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7.
- b. "He that overcomes shall not be hurt of the second death." Verse 11.
- c. "To him that overcomes will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows saving he that receives it." Verse 17.
- d. "He that overcomes, and keeps My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father. And I will give him the morning star." Verses 26-28.
- e. "He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5.
- f. "Him that overcomes will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which comes down out of heaven from My God: and I will write upon him My new name." Verse 12.
- g. "To him that overcomes will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Verse 21.

5. In what one promise are all these promises summed up?

"He that overcomes shall inherit all things; and I will be his God, and he shall be My son." Rev. 21: 7.

NOTE - Here are the exceeding great and precious promises to the overcomer, eight in number. They embrace everything-eternal life, health, happiness, and an everlasting home. What more could be asked?

IN heaven there will be no parting, no pain to bear; No care-worn brow, no sigh, no silvery hair; No death to snatch our loved ones from our side, No angry waves, no sea, no treacherous tide. In heaven there'll be no thirst, no cry for bread; No soul who knows not where to lay his head; No one to feel the winter's chilling blast, For there the piercing storms will all be past. In heaven there'll be no toil without repay; No building for a brief, ephemeral day; For all the joys that prophets old have told 'Twill take the endless ages to unfold.

In heaven there'll be no weary pilgrim band; No seekers for a better, fairer land; For all who reach that blissful, happy shore Will never cry nor sigh, nor wish for more.

111. THE SUBJECTS OF THE KINGDOM

1. Upon whom was the name Israel first bestowed?

"And He said, Thy name shall be called no more Jacob, but Israel: for as a prince has thou power with God and with men, and has prevailed." Gen. 32: 28.

NOTE - Israel means a "prince," or "one who prevails with God."

2. Afterward who came to be called by this title?

"Now these are the names of the children of Israel, which came into Egypt; . . . Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. . . . Joseph." Ex. 1: 1-5.

NOTE - In other words, the descendants of Jacob, the grandson of Abraham, were known as the twelve tribes of Israel.

3. What special blessings were conferred on the Israelites?

"Who are Israelites; to whom pertains the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all." Rom. 9: 4, 5.

4. Who constitute the true Israel, or seed of Abraham?

"They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Verses 6-8.

5. What did John the Baptist say to the Pharisees and Sadducees who came to his baptism?

"And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3: 9.

6. What determines whether one is a child of Abraham?

"Know you therefore that they which are of faith, the same are the children of Abraham." Gal. 3: 7.

NOTE - Because of unbelief many of the Israelites fell in the wilderness, and were not permitted to enter the promised land. Num. 14:27-33; Deut. 1:34-36.

7. To whom must one belong in order to be Abraham's seed?

"And if you be Christ's, then are you Abraham's seed, and heirs according to the promise." Verse 29.

8. In what scripture are Christians recognized as Israel?

"And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. 6: 16.

9. To whom is the Epistle of James addressed?

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." James 1: 1.

10. To whom is the gospel the power of God unto salvation?

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believes; to the Jew first, and also to the Greek." Rom. 1: 16.

11. To whom did Jesus first send the twelve disciples?

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter you not: but go rather to the lost sheep of the house of Israel." Matt. 10:5,6.

12. When the woman of Canaan came to Christ, beseeching Him to heal her daughter, what did He say?

"But He answered and said, I am not sent but unto the lost sheep of the house of Israel." Matt. 15: 24.

13. When she persisted in her request, and fell down to worship Him, what did He say?

"But He answered and said, It is not meet to take the children's bread, and to cast it to dogs." Verse 26.

NOTE - By her persistent faith, this woman, although a Canaanite, showed that she was really a true child of Abraham.

14. While dining with Zaccheus, what did Christ say?

"This day is salvation come to this house, for so much as he also is a son of Abraham." Luke 19: 9.

15. What did He say to the woman of Samaria as to the source of salvation?

"You worship you know not what: we know what we worship: for salvation is of the Jews." John 4: 22.

16. When the Jews rejected Paul's preaching of the gospel, what did he and Barnabas say?

"Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13: 46.

NOTE - From all this it is plain that had not the Jews as a nation rejected Christ, they would still have maintained the pre-eminence as the children of God, and as God's light-bearers to the world. But on account of this rejection they were rejected as God's peculiar people and others took their place, and now bear the name of Israel in common with those who were first called by that name.

17. Under what figure are the Gentile believers represented who have become a part of the true Israel of God?

"And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakes of the root and fatness of the olive tree; boast not against the branches." Rom. 11:17,18.

18. Lest the Gentile grafts should boast, saying that the Jews were broken off to let them come in, what warning is given them?

"Well; because of unbelief they were broken off, and thou stands by faith. Be not high minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee." Verses 20, 21.

19. What encouragement is held out concerning the branches which have been broken off?

"And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." Verse 23.

20. What will be the final result of the gospel?

"And so all Israel shall be saved." Verse 26.

21. Before Gentiles become Israelites, in what condition are they?

"Wherefore remember, that you being in time past Gentiles, at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2: 11,12.

NOTE - If, in order to be saved, Gentiles must become Israelites as is everywhere asserted, then when converted from their Gentile ways to the ways of Israel, they certainly must have faith in Christ, and their lives must conform to the moral law which God gave to Israel, otherwise it would not be the commonwealth of Israel, but of the Gentiles. The writing of the law in the heart is one of the provisions of the new covenant with true Israel. See Jer. 31: P-34; Heb. 8: 8-12.

22. How are God's remnant people described?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

23. Whose names are in the foundations of the holy city?

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. 21: 14.

24. Whose names are on the twelve gates of the city?

"And [the wall] had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel". Verse 12.

25. Who will walk in the light of the city?

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." Verse 24.

NOTE-This city, the New Jerusalem, will be for all the nations of the saved; and yet all who enter therein will enter through gates on which are written the names of the twelve tribes of Israel, from which it is evident that all who are saved will belong to Israel. The name Israel will be perpetuated in the new earth state, and very appropriately so, because of its meaning. All who share in that future home of the saved will be overcomers-princes and prevails with God. See Rev. 3:12; 21:7. Christ recognized this division of the saved into twelve nations, in selecting His apostles. He chose twelve. He recognized it again when to the twelve He said: "You which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel!" Matt. 19:28. And the apostles, after Christ's resurrection and ascension, themselves recognized it, when, to fill the place of Judas, who fell, they appointed another, in order to preserve the proper number, twelve.

112. ETERNAL LIFE

1. What precious promise has God made to His children?

"And this is the promise that He hath promised us, even eternal life." 1 John 2: 25.

2. How may we obtain eternal life?

"For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life." John 3: 16.

3. Who has everlasting life?

"He that believes on the Son hath everlasting life." Verse 36.

4. Where is this everlasting or eternal life?

"And this is the record, that God hath given to us eternal life, and this life is in His Son." 1 John 5: 11.

5. What therefore follows?

"He that hath the Son hath life; and he that hath not the Son of God hath not life." Verse 12.

6. What does Christ give His followers?

"I give unto them eternal life; and they shall never perish!" John 10: 28.

7. Why, after the fall, was man shut away from the tree of life?

"Lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." Gen. 3: 22.

8. What has Christ promised the overcomer?

"To him that overcomes will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7.

9. To what is the life of the redeemed compared?

"For as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isa. 65: 22.

10. When will immortality be conferred upon the saints?

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51-53.

NOTE - In accepting Christ the believer receives "that eternal life, which was with the Father," and this eternal life he retains as long as Christ dwells in the heart by faith. This wondrous gift may be lost by failure to maintain the faith which holds Christ fast. At the resurrection, immortality is conferred upon those who have fallen asleep in Christ, and thus the possession of eternal life becomes a permanent experience.

TOIL on a little longer here,
For thy reward awaits above,
Nor droop in sadness or in fear
Beneath the rod that's sent in love;
The deeper wound our spirits feel,
The sweeter heaven's balm to heal.

Faith lifts the veil before our eyes,
And bids us view a happier clime,
Where verdant fields in beauty rise,
Beyond the withering blasts of time;
And brings the blissful moment near

When we in glory shall appear.

Then let us hope; 'tis not in vain;
Though moistened by our grief the soil,
The harvest brings us joy for pain,
The rest repays the weary toil;
For they shall reap, who sow in tears,
Rich gladness through eternal years.
-Annie R. Smith.

113. THE HOME OF THE SAVED

1. For what purpose was the earth created?

"For thus says the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45: 18.

2. To whom has God given the earth?

"The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Ps. 115:16.

3. For what purpose was man made?

"Thou made him to have dominion over the works of Thy hands; Thou has put all things under his feet!" Ps. 8:6. See Gen. 1:26; Heb. 2:8.

4. How did man lose his dominion?

Through sin. Rom. 5: 12; 6: 23.

5. When man lost his dominion, to whom did he yield it?

"For of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2: 19.

NOTE - Man was overcome by Satan in the Garden of Eden, and there yielded himself and his possessions into the hands of his captor.

6. In tempting Christ, what ownership did Satan claim?

"And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it." Luke 4: 5, 6.

7. Through whom is this first dominion to be restored?

"And Thou, O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4: 8.

NOTE - The "Tower of the flock is Christ.

8. Why did Christ say the meek are blessed?

"Blessed are the meek: for they shall inherit the earth." Matt. 5: 5.

NOTE - This inheritance cannot be realized in this life; for here the truly meek generally have little of earth's good things.

9. Who does David say have most now?

"For I was envious at the foolish, when I saw the prosperity of the wicked. . . . Their eyes stand out with fatness: they have more than heart could wish." Ps. 73: 3-7.

10. Where are the righteous to be recompensed?

"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11: 31.

11. What will be the difference between the portion of the righteous and the wicked?

"Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shall see it." Ps. 37: 34.

12. What promise was made to Abraham concerning the land?

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now your eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou saw, to thee will I give it, and to thy SEED for ever." Gen. 13: 14, 15.

13. How much did this promise comprehend?

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4: 13.

14. How much of the land of Canaan did Abraham own in his lifetime?

"And He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child!" Acts 7: 5. See Heb. 11: 13.

15. How much of the promised possession did Abraham expect during his lifetime?

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10.

16. Who is the seed to whom this promise was made?

"Now to Abraham and his seed were the promises made. He says not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16.

17. Who are heirs of the promise?

"And if you be Christ's, then are you Abraham's seed, and heirs according to the promise." Verse 29.

18. Why did not these ancient worthies receive the promise?

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 39,40.

19. What is to become of our earth in the day of the Lord?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10.

20. What will follow this great conflagration?

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwells righteousness!" Verse 13.

NOTE - As shown in the reading on "The Millennium," page 48, at the coming of Christ the living wicked will die, and the saints will be taken to heaven to dwell with Christ a thousand years, or until the wicked of all ages are judged, and the time comes for their destruction and the purification of the earth by the fires of the last day. Following this, the earth will be formed anew, and man, redeemed from sin, will be restored to his original dominion.

21. To what Old Testament promise did Peter evidently refer?

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17.

22. What was shown the Apostle John in vision?

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1.

23. What will the saints do in the new earth?

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isa. 65:21-23.

24. How readily will their wants be supplied?

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Verse 24.

25. What peaceful condition will reign throughout the earth then?

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, says the Lord." Verse 25.

26. What seasons of worship will be observed in the new earth?

"For as the new heavens and the new earth, which I shall make, shall remain before Me, says the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, says the Lord." Isa. 66: 22,23.

27. What will the ransomed of the Lord then do?

"And the ransomed of the Lord shall return, and come too Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10.

28. How extensive will be the reign of Christ?

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. 72: 8.

29. What does Daniel say of this kingdom?

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 27.

NOTE - Let imagination picture the home of the saved fair and beautiful as it may, yet remember that it will be more glorious than our brightest imagination can conceive. See 1 Cor. 2: 9.

O SWEETLY through the gloomy years
That roll their dimming veil between,
The promised goodly land appears,
Arrayed in never-fading green!
And from that peaceful, happy clime
Transporting bursts of song arise,
And, rolling through the mists of time,
Tell us of joy that never dies.

As voyagers on the stormy deep
Look for some bright and sunny bay
Where winds and waves are hushed in sleep,
And joy lights up the happy day,
So o'er the tossing sea of years
We glance the eye and stretch the hand
Where, robed in fadeless light, appears
The border of the shining land.

There angel hosts of glorious ones,
With sinless hearts and stainless hands,
Call us in glad and loving tones,
And bid us welcome to their bands.
Hark! how their harps and voices tell
The glories of that radiant strand,
And bid us breast the waves that swell
Between us and the shining land.

Ear bath not heard, eye bath not seen,
The glories of that home of song;
Though stormy billows roll between,
I go to join the angel throng.
But of the joys beyond the tide,
The welcomes on that golden strand,
The best shall be from Him who died
To bring us to the shining land.
-H. L. Hastings.

The City Elysian

Past the setting of suns stands the city Elysian,
Unrevealed save to spirits anointed and free,
Which the chosen behold as a glorified vision
In splendor unveiled by the crystalline sea
The clear azure sea, the wide, flashing sea,
The wonderful, odorous, music-toned sea-
That flows round the shores of the country of God,
Which only the feet of His freemen have trod.

Its walls stand superb in the sunshine eternal;
Round its turrets in ether the cloud-billows curl;
Not a fair stone is stained by a shadow diurnal;
And each massive gate is a portal of pearl
One lustrous great pearl, a bewildering pearl,
A glorious, fathomless, mystical pearl-
That haunts me and taunts me with far-off delight
In visions of day-tide and dreams of the night.

I dream of it often when sickness and sorrow
Pass over my spirit and scourge as a rod,
And fill me with longings for some glad tomorrow,
Some glimpse of that city whose maker is God
Whose founder is God, whose builder is God,
Where the blest reign for ever and ever with God.
And then how it seems to grow nearer, so near
That the strains of its music break low on my ear!

Shall we see it? Ah, yes: for us it was built,
For us its foundations were measured of old,
For us were its turrets of ivory gilded,
Its battlements burnished with silver and gold
With virginal gold, with yellow, bright gold,
And metals more precious than silver or gold-
For us it is waiting who wearily roam
As aliens afar from our country and home.

How often, God help us! far from it we wander,
Our bruised feet marking the way with their blood,
Of the joys of this life growing fonder and fonder,
As if over yonder no proud city stood
No bright city stood, no light city stood,
No royalest, comeliest, white city stood-
While we who are heirs by a kinship divine,

Are content with the husks and the huts of the swine.

How Often, God help us! forgetful we linger,
Enchanted by trifles that smile but a day,
While the gem-crested turrets that rise over yonder
Invite us to mansions that cannot decay,
To treasures and pleasures that cannot decay,
To visions and splendors that never decay-
And yet, 'tis for us, though we walk on the sod,
That city, whose builder and maker is God.
-Selected.

114. THE NEW JERUSALEM

1. What was one of Christ's parting promises to His disciples?

"In MY Father's house are many mansions: if it were not so, I would have told you. I go to prepare a Place for you." John 14: 2.

2. What does Paul say God has prepared for His people?

"But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city!" Heb. 11: 16.

3. Where is this city, and what is it called?

"But Jerusalem which is above is free, which is the mother of us all." Gal. 4: 26.

4. For what did Abraham look?

"For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11: 10.

5. What assurance has God given to believers?

"God is not ashamed to be called their God: for He hath prepared for them a city." Heb. 11: 16.

6. What did John see concerning this city?

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21: 2.

7. How many foundations has this city?

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Verse 14.

8. What is the measurement of the city?

"And the city lies foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs." Verse 16.

NOTE - The measure around it, as the words length and breadth imply, and as was the early custom of measuring cities, is 12,000 furlongs. This is equal to 1,500 miles, 375 miles on each side, making a perfect square. The area of this city is therefore 140,625 square miles, or 90,000,000 acres, or 3,920,400,000,000 square feet. Allowing 100 square feet to each person, or a space ten feet square, the city would hold 39,204,000,000 persons, or twenty times the present population of the globe.

9. What is the height of the wall?

"And he measured the wall thereof, an hundred and forty and four cubits." Verse 17.

NOTE - One hundred and forty-four cubits are equal to 280 feet.

10. Of what material is the wall constructed?

"And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass." Verse 18.

11. With what are the twelve foundations adorned?

"And the ' foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysopterus; the eleventh, a jacinth; the twelfth, an amethyst." Verses 19,20. See Ex. 28:15-21; Isa. 54:11, 12.

12. Of what are the twelve gates composed?

"And the twelve gates were twelve pearls: every several gate was of one pearl." Rev. 21: 21.

13. What is written on these gates?

"The names of the twelve tribes of the children of Israel' Verse 12.

14. Of what are the streets of the city composed?

"And the street of the city was pure gold, as it were transparent glass." Verse 21.

15. Why will this city have no need of the sun or moon?

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." Verses 23,24. See Rev. 22:5; Isa. 60:19,20.

16. Why are its gates not to be closed?

"And the gates of it shall not be shut at all by day: for there shall be no night there." Rev. 21: 25.

17. What will be excluded from this city?

"And there shall in no wise enter into it anything that defiles, neither whatsoever works abomination, or makes a lie." Verse 27.

18. Who will be permitted to enter it?

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

NOTE - The late English and American revisions render this, 'Blessed are they that wash their robes,' etc. The result is the same, for those who wash their robes cease to sin, and hence do God's commandments.

19. When this city becomes the metropolis of the new earth, what will be the condition of God's people?

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Rev. 21: 4.

20. What will flow through the city?

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb'. Rev. 22: 1.

21. What stands on either side of the river?

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Verse 2.

NOTE - The tree of life which Adam lost through transgression is to be restored by Christ. Access to this is one of the promises to the overcomer. Rev. 2: 7. Its bearing twelve kinds of fruit, a new kind each month, suggests a reason why in the new earth "from one new moon to another," as well as "from one Sabbath to another," all flesh is to come before God to worship, as stated in Isa. 66:22,23.

22. What will be the privilege of those who enter there?

"And they shall see His face!' Rev. 22: 3, 4. See Matt. 5: 8; Heb. 12: 14; 1 Cor. 13: 12.

115. THE CONFLICT ENDED

1. In narrating the work of creation, what statement is made concerning its completion?

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made." Gen. 2: 1, 2.

2. When expiring on the cross, what did Christ say?

"When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost." John 19: 30.

3. At the pouring out of the seventh plague, what announcement will be made?

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." Rev. 16: 17.

4. And when the new heavens and the new earth have appeared, and the holy city, New Jerusalem, has descended from God and become the metropolis of the new creation, what announcement will then be made?

"And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end!" Rev. 21: 5, 6.

5. In the new earth, what will be no more?

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away!" Verse 4. "And there shall be no more curse." Rev. 22: 3.

6. What will then be the condition of all the earth?

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 6-9.

7. How does the prophet again speak of this time?

"The whole earth is at rest, and is quiet: they break forth into singing." Isa. 14: 7.

8. What universal chorus of praise will then be heard?

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sits upon the throne, and unto the Lamb for ever and ever." Rev. 5: 13.

O WHAT a mighty change
Shall Jesus' followers know,
When o'er the happy plains they range,
Incapable of woe!

There all our griefs are past;
There all our sorrows end;
We gain a peaceful rest at last,
With Jesus Christ our Friend.

No slightest touch of pain,
Nor sorrow's least alloy,

Can violate our rest, or stain
Our purity of joy.

In that eternal day,
No clouds nor tempest rise;
There gushing tears are wiped away
For ever from our eyes.
-Charles Wesley.

116. PLEASURES FOR EVERMORE

1. What will finally be the privilege of God's children?

"And they shall see His face." Rev. 22: 4.

2. How perfect will be their knowledge of God?

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Cor. 13: 12.

3. Whom will they be like?

"Beloved, now are we the sons of God, and it does not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3: 2.

4. From what ills will the saints be forever delivered?

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 4.

5. How completely will the pains and sorrows of the former world pass away?

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65: 17. Margin, "come upon the heart; i.e., to be desired.

6. Who will dwell with the redeemed?

"He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21: 3.

7. What will it mean to dwell in God's presence?

"In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." Ps. 16: 11.

8. What peaceful condition will prevail in the earth made new?

"They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 9.

9. How will the ransomed of the Lord return to Zion?

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away!" Isa. 35: 10.

10. How enduring will be their pleasures?

"For as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isa. 65: 22.

11. How long will they possess the future kingdom?

"But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. 7: 18.

12. How long will they reign?

"And they shall reign for ever and ever!" Rev. 22: 5.

117. THE GAME OF LIFE

The Game of Life in Progress

IN these three beautiful pictures illustrating the game of life, Satan, the prince of darkness, is represented as playing with man for his soul. The scene chosen is a wide vault, whose arch is embellished with lizard-shaped monsters, which adhere closely to the two pillars, down which they seem to creep. On the left-hand side of the picture, near Satan, is an open-mouthed lion, ready to devour his victim at the first opportunity.

The upper surface of a sarcophagus is transformed into a chess-board, beside which man sits, his head resting on his hand, and his countenance full of careful thought as to what moves he should make next. Opposite him is Satan, seated, his hair and his chin resting on his hand, his hair and beard bristling wildly, and every feature expressive of cunning intent, and a determination to watch every move, take advantage of every mistake, and win if possible. Beneath the arch, in the background, stands a lovely angel form unnoticed by either of the players, but watching intently the progress of the game.

The Game Of Life Lost

HERE we see the results of the game lost. Satan has been victorious. With a wild and horrid leer and a deathlike grip he has seized his victim, and in triumph points to the sure but gruesome signs of death—the skulls and cross-bones. Amidst smoke and flame, the hand of Death rises to strike man with his poisoned dart.

In sadness and despair man sits, with covered face, and weeps over his defeat. His hope is gone; he knows no peace; he feels the icy clasp of his conquering foe. With keen regret, he now ponders over his loss of faith, his neglect of prayer, and his failure to study and follow his Guide-book. Life, with its opportunities for gaining the life to come, has been wasted; and now, when too late to make amends, he sees his fatal moves and his great mistakes. The figures on the wall have changed their visage, and seem ready to pounce upon the doomed and helpless man. The lion also has become more fierce, and thirsts for his blood, while the angel turns in sadness from the scene and weeps. The entire view is one of inexpressible sorrow and regret.

The Game Of Life Won

IN the closing scene of this allegorical representation of man's conflict with the powers of darkness, we have pictured the happy issue of a faithful Christian life. Satan has been defeated, and has departed. The sleeping lion, the open Word, the cross and crown, all speak of victory.

Instead of sitting in sorrow and mourning over defeat, the man, with cheerful looks and thankful heart, lifts his eyes toward heaven, and rejoices that he has met and vanquished his deadly foe. In the place of the ugly monsters on the wall, cherubs are seen, with laurel wreaths ready to place upon the victor's brow, while the angel, with joyful satisfaction, points the victor to his exceeding great reward.

This is the game which all, whether conscious of the fact or not, are playing. What its outcome will be in each case depends upon how each one meets and fights life's battle day by day. All may be victors if they will. "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4: 23.

118. The Goodly Land

We have heard from the bright, the holy land,
We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the saints have a dwelling there,
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs.

They say green fields are waving there,
That never a blight shall know;
And the deserts wild are blooming fair,
And the roses of Sharon grow.
There are lovely birds in the bowers green,
Their songs are blithe and sweet; ,
And their warblings, gushing ever new,
The angels' harpings greet.

We have heard of the palms, the robes, the crowns,
And the silvery band in white;
Of the city fair, with pearly gates,
All radiant with light;
We have heard of the angels there, and saints,
With their harps of gold, how they sing;
Of the mount, with the fruitful tree of life,
Of the leaves that healing bring.

The King of that country, He is fair,
He's the joy and light of the place;
In His beauty we shall behold Him there,
And bask in the smiles of His face.
We'll be there, we'll be there in a little while,
We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
And for ever be at rest.

W. H. Hyde