

THE
BIBLE CLASS:
LESSONS
UPON
THE LAW OF GOD,
AND THE
FAITH OF JESUS.

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ROCHESTER, N. Y.
PUBLISHED AT THE ADVENT REVIEW OFFICE.
1855.

P R E F A C E .

WE make no apology for offering this Work to the friends of Bible truth. The Lessons it contains are upon subjects of the greatest importance, and which should claim the first attention of every student of the Holy Scriptures. While the author of the following Lessons has had in view particularly the instruction of children, he has prepared them so as to render them profitable to adults, especially all those who are commencing to investigate the themes on which they treat. May this little Work go forth under the blessing of God, and prove instrumental in leading many to the knowledge of the truth relative to the Commandments of God, and the Faith of Jesus.

PUBLISHER.

THE BIBLE CLASS.

LESSON I.

Definition of the Law of God.

A LAW is a rule of action. It tells us what we must do, and what we must not do. If we had no law, bad men would steal, rob and murder without fear of punishment. So we must have a law.

A good law shows what is right and what is wrong. But men do not agree about what is right. One man would have the law one way, and another, another way. Each one would desire to have a law to please himself, and no man's judgment is good enough to make a law that would be just right in everything. But God, our Maker, knows exactly what is right for us to do, and he has made a law that is perfect. David was one of the holy men of old who spake as they were moved by the Holy Spirit;

QUESTIONS.—What is a law? What does it tell us? What must we have? What does a good law show? If men were to make laws, what would each one desire to have? What has God made? What did Da-

[2 Pet. i, 21 ;] and he said, "The law of the Lord is perfect, converting the soul." Ps. xix, 7.

Then God has given us a perfect rule of action—a perfect law ; and if we obey it, we shall do just right. A perfect law cannot be made better by altering it ; in fact, to alter such a law would make it imperfect. If you alter that which is just right, you make it wrong. A boy writes a word of ten letters on a slate, and spells it perfectly right. Let him rub out or change one letter, and it will be spelled wrong. So if we change one commandment of the perfect law of God, it makes it imperfect. It is no longer the law of God. He has said, My covenant will I not break, nor alter the thing that is gone out of my lips. Ps. lxxxix, 34. He never made a law and afterwards altered it. To say that he has done so is speaking against his wisdom and his truth. He is too wise to make a law that needs altering, and his truth is pledged that he will not do so.

But he made some laws for man after he had sinned, which were intended to last only till Christ should come and die upon the cross. These never were altered, but their time was out when Jesus died, and they died also. They

vid say? What, then, has God given us? If we obey it, how shall we do? To alter a perfect law, how would it make it? What has God said? What has he never done? To say he has altered his law, is speaking against what? How long were those laws to last which were made for man after he had sinned?

were given to point sinners forward to the death of Christ for forgiveness, and when he died they could be used no longer. These laws required the killing of animals in sacrifice, which sacrifices were types, emblems or shadows of the death of Christ for sins. If men had not sinned, these laws never would have been made. But the law of God, which is the subject of these lessons, was made for man, before he sinned, and if he had not transgressed it, he would have needed no Saviour to die for him, and, consequently, no sacrifices to point to Christ's death.

LESSON II.

Two kinds of Laws.

In our last lesson we mentioned two kinds of laws. The first is the rule of duty towards God and each other. It is a rule by which we can tell what actions are right and what are wrong. For this reason we call it the moral law. By this law we learn what actions are sinful; for an Apostle says, Sin is the transgression of the law. 1 John iii, 4. All of us can see, then,

Sacrifices were shadows of what? What if man had not sinned? What is the subject of these lessons? When was it made for man? What if he had not transgressed it?

QUESTIONS.—What were mentioned in our last lesson? What is the first? What do we call it? What do we learn by this law? What does an Apostle say?

that if man had not sinned, he would have kept this law.

But the other kind of laws was given to man because he was a sinner; that is, because he had transgressed the first law, or the law of right and wrong. This second law we call the ritual, or ceremonial law, because it consisted of rites, or ceremonies, by which the believing, penitent sinner might obtain forgiveness of sins. If men had not broken the moral law of God, they never would have been obliged to perform rites for remission of sins. They never would have been commanded to take an innocent animal from the flock, and offer him, a sacrifice for sin, by shedding his guiltless blood. Those offerings were typical of Christ. The person offering them virtually acknowledged himself worthy of death for his sins, and expressed his faith in Christ, the Lamb of God, who was to come and die for the sins of the world. Now when we read of Christ's blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, we know that the law that required those sacrifices for sin, is meant. God

Why was the other kind of laws given to man? What do we call this second law? Had men kept the moral law, what would they never have been obliged to perform? Of whom were offerings typical? Of what did the person offering them acknowledge himself worthy? In whom did he express his faith? What

never gave man anything that was contrary to him, till he had done contrary to the moral law of God.

The word law, in the New Testament means, sometimes the first and sometimes the second law. We can always tell which is meant by what is said of it. When Jesus says, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, [Matt. v, 18.] we know that he means the first, or moral law. But when Paul speaks of a law having a shadow of good things to come—which stood only in meats and drinks, (offerings,) and carnal ordinances, (rites and ceremonies,) imposed on them till the time of reformation, (till Christ the better sacrifice was offered,) [Heb. x, 1; ix, 10.] we know that he means the second or ceremonial law. When James pronounces every person guilty who does not keep the whole law, [Chap. ii, 10.] he speaks of the moral rule of God's government, which Jesus came not to destroy. Matt. v, 17. But when we read of the law of commandments contained in ordinances, those ceremonies are referred to, which Jesus did abolish. Eph. ii, 15.

law did Christ nail to his cross? In the New Testament, what does the word law mean? By what can we tell which is meant? What did Jesus say in Matt. v, 18? What law did he mean? What is referred to in Heb. ix, 10?

LESSON III.

The Law not in the New Testament.

The law of God, as a whole, is not found in the New Testament. This part of the Bible contains four histories of the life of Christ from his birth to his burial and resurrection, sometimes called the four gospels. Then an account of the doings of the apostles, how they preached the gospel, traveling from place to place. This is called the Acts of the Apostles. Then we have the epistles, which are letters written by the apostles to various churches and individuals. And last of all is the Revelation of Jesus Christ, given in vision to John, on the isle of Patmos, showing the things which were to take place afterwards, from that time to the end of the world, and the making of a new heavens and earth, in which the saints will live forever.

In all these writings, or scriptures, there is no whole code, or body of laws; no part of them is called the law of God. But the law, and the commandments of God are often spoken of, and frequently some of them are repeated. This shows us that there had been a law given, which

QUESTIONS.—Where is the whole law of God not found? How many histories of the life of Christ does the New Testament contain? What are they sometimes called? What book comes next? What are the epistles? What is the last book in the Bible called? What things were shown to John in vision? What is there in all these scriptures? What is often spoken of? What does this show us? What did

Christ and his apostles did not think it necessary to give again. But they affirmed the whole law to be binding. Our Saviour had given no body of laws to his disciples when he said, One jot or one tittle shall in no wise pass from the law. Matt. v, 18. Then he spoke of a law which had been given before the first book of the New Testament was written; and he teaches us to keep the whole of it. He says, 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. We see by reading a little further, that, Thou shalt not kill, is a part of the law he is talking about. The apostle James says, 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. James ii, 10, 11. Now James teaches us to keep the whole law, but does not give us the whole law. He gives us, however, two commandments of the law of which he speaks. These two are, Do not commit adultery, and, Do not kill. Now if we can find a whole law, and these two precepts are a part of it, we must

Christ and the apostles affirm to be binding? When was the law of which Christ spoke in Matt. v, 18, given? How much of it does he teach us to keep? What is a part of that law? What does the apostle James say? How many commandments of the law does he repeat? What are they? What must we do if we find a whole law of which these two are a part?

keep the whole of it, even if we find it in the Old Testament; for James teaches us that whosoever does not keep the whole is guilty.

LESSON IV.

The Law existed from the Beginning.

Let us now look for the law of God in that part of the Bible called the Old Testament. The book of Genesis is a brief history of events, beginning with the creation of the world, and extending over a period of more than two thousand years. During this time there lived some men who were approved of God, such as Abel, Enoch, Noah, Abraham, Lot, Isaac, and Jacob. These the Lord called righteous men, because they did right. But there were many wicked men in those times, like Cain, who killed his brother, and God sent dreadful judgments upon them for their sins. At one time he sent a flood of water upon the earth, and destroyed all men living, but eight persons; [Gen. vii ;] at another time he rained fire and brimstone on four cities, and burned them up with all their inhabitants, with the exception of one man and a part of his family. Gen. xix.

QUESTIONS.—What is the book of Genesis? Beginning with what? Over how long a period does it extend? What faithful men lived during this time? What did the Lord call such men? Why? Who else lived in those times? What did God send upon them?

But the law of God is not written in the book of Genesis. No set of rules are here given for men to live by. But it is reasonable to suppose that God had then revealed to men what was right and what was wrong. Those righteous men must have been taught of God what actions were right. And, in fact, we know that they had the law of God, although it is not written in the history of these times, that is, the book of Genesis. For God says, Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. Gen. xxvi, 5. He could not have kept a law before that law was made known to him. So we know that God had a law and righteous men kept it, though the law itself is not recorded here.

On the other hand, those wicked men who were destroyed by flood and flame, broke the law, and were sinners in the sight of God. And they could not be sinners without a law; for sin is the transgression of the law, [1 John iii, 4,] and where no law is there is no transgression. Rom. iv, 15.

Thus we see that the law of God existed during those early ages, that good men kept it, and bad men broke it; and wherever we can find a

What for? How many persons were saved from the flood? Where is the law of God not written? What did God say to Abraham, by which we know that there had been a law given in his time? What were those wicked men who were destroyed? What is sin? What is said in Rom. iv, 15? If we find a whole law

whole law which God has given at any time, we may be confident that it is the same law which those righteous men kept; for he does not change, and his perfect rule of right cannot change.

LESSON V.

The Sabbath a Test of Obedience to God's Law.

Having proved that the law of God was known to men from the beginning, though not written in the book of Genesis, we now proceed to search for it in Exodus. This book gives us the history of the exode, or going out of the Israelites from Egypt. We read the first fifteen chapters and do not find the law so much as mentioned. In the sixteenth chapter it is spoken of, but not written.

The Lord, having brought his people out of Egypt, now purposes to prove them, whether they will walk in his law, or no. Verse 4. Now, if we observe carefully how he tested them, whether they would walk in his law, we shall learn what some part, at least, of the law

somewhere else, in the Bible, of what may we be confident?

QUESTIONS.—What was proved in your last lesson? In what book is the law not written? Where do we next search for it? How many chapters do we read and not find the law mentioned? In which chapter is it first spoken of? What does the Lord purpose to do concerning his people? If we observe carefully

is. Take your Bible and read this chapter carefully as far as the 30th verse, and you will see that he proves them to see if they will keep the Sabbath. So we know that the Sabbath commandment was a part of the law of God, and this proving them took place a month before the law was spoken from Mt. Sinai.

They were in a desert place and wanted food to live upon. God gave them bread from heaven; but in giving it, he did not choose to give it in such a way that they need not labor on any day of the week: they must gather it; and they could not lay up a store of manna for a month, a week, or even another day, (except the Sabbath,) and thus be released from daily labor; for it would spoil in one night; but on the sixth day enough might be gathered and kept for the Sabbath. This arrangement gave them opportunity to labor on six days, prepare for the Sabbath, and keep it when it came. Thus he proved them.

Out of all his law, God selected the Sabbath commandment as a test of obedience; and who could choose a better one for that purpose? None could be better calculated to prove their love to him.

how he tested them, what shall we learn? What does he prove them with? What do we know from this? How long was this before the law was spoken from Sinai? What did the arrangement concerning the manna give them opportunity to do? What part of his law did God select as a test of obedience? What

Suppose your father, wishing to test your obedience and love to him, should command you not to kill your brother: you would obey him; but who would know that you did so out of love for your father? You love your brother, and yourself too well to disobey that command. But suppose he requires you to leave some business of your own, with which you are highly pleased, in order to serve him. If you do it cheerfully, you know, and your father knows, that you do it to please him.

Thus we see the wisdom of God in choosing the Sabbath to prove his ancient people, before giving them the land of Canaan; and if he proves his people of this last generation by the same test, before giving them the promised inheritance, no one can justly complain that his ways are not equal.

LESSON VI.

The Ten Commandments are the Law of God.

From what has been already seen, we may learn an important fact which we shall do well to remember; and that is, that the Sabbath commandment is the first one revealed in the Bible, as being a part of the law of God.

We now pass on to the twentieth chapter of

do we see in this choice? If He now uses the same test, who can justly complain?

QUESTIONS.—What fact may be learned from the tes-

Exodus. Here we find the law of God. It consists of ten commandments, and ends at the close of the seventeenth verse. God spoke them all to all Israel with his own voice, when he came down upon the top of Mount Sinai in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. See Ex. xix, 16, and onward. And He wrote them in two tables of stone.

These ten precepts are a whole, finished code of laws. That the Lord wished us to understand it so, is evident from the Scriptures. In Deut. iv, 13, Moses says, 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. Also in Chap. v, 22, he says, These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, 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. These scriptures show that these ten precepts are a whole law; it was perfectly finished; therefore he added no more.

In these commandments are contained all the

timony already examined? In what chapter do we find the law? Of what does it consist? Who spoke them? From what mountain? What did he do besides speaking them? What are these ten precepts? Repeat Deut. iv, 13. Chapter v, 22. What do these scriptures prove? What are contained in the ten commandments? What can be added to them which

great principles of God's government. The principles of all moral duties are summed up in them. These principles or rules can be carried out more in detail, as they are in other parts of the Bible, but nothing can be added to them which will make them better. They are right altogether. In the language of inspiration by David, The law of the Lord is perfect. Ps. xix, 7. It is the perfect law of liberty of which the Apostle speaks. James i, 25. The person that is not condemned by it, enjoys the largest liberty; and whoever tells you that you are at liberty to break one of its precepts, knowing what he does, is himself the servant of corruption. 2 Pet. ii, 19; Matt. v, 19.

LESSON VII.

The ten commandments are ten rules of action by which it is our duty to live. If all men lived by these rules, all would do right and all would be happy. God has taught us, by these ten laws, that there are ten ways in which we may sin against him. Perhaps you inquire, Are there only ten ways in which we can sin? Yes, there are a great variety of wrong actions, and affections, but there are ten classes or kinds of them.

will improve them? What is the language of inspiration concerning this law? *Will you try to keep it?*

QUESTIONS.—What are the ten commandments? What would be the case if all lived by these rules? In how

To explain it, we will take ten classes or kinds of trees ; as oak, ash, pine, elm, &c. In each class there are a number of varieties, as white oak, red oak, yellow oak, black oak, &c., white ash, black ash, yellow ash, &c ; some classes having a greater, and some a less number of varieties. Now if you are forbidden to cut down an oak in the forest, you know that all kinds of oak are meant ; and so of every class of trees.

To apply this to the law of God, we will take the eighth commandment which says, Thou shalt not steal. This means that we must not take our neighbor's property wrongfully ; and there are many ways in which we can do this. If I sell a quantity of wheat by the bushel, and take a measure that I know is a little too small and measure it by that, and my neighbor pays me the money agreed upon, perhaps you would say that I had not stolen his wheat or his money ; but have I not violated the great principle of right which God has given to guard our property ? Have I not taken that which belongs to my neighbor ? We might mention many cases like this, and show a great many ways of breaking this commandment ; and also show how the

many ways can we sin? Are there only ten wrong actions? How many? What is meant then by ten? To explain this, what is taken? When we say oak, what do we mean? To apply this figure to the law, which commandment is taken? What does it say? Are there more ways than one in which we can take property wrongfully? What can you say of the oth-

other commandments may be broken in many ways, but enough has been said to give you an idea of much more that might be said, proving that the Psalmist was right when he said, Thy commandment is exceeding broad. Ps. cxix, 96.

We have been talking about trees, and have seen that ten classes may include a great variety of trees; and now we say that one word will express all sorts. That word is, tree. So the law of God forbids every wrong action, and teaches every duty in ten precepts; and these duties may all be expressed in one word, and that is, love. For if we love God with all our hearts, and our neighbor as ourselves, it is evident that we should keep all the commandments. Thus we see the meaning of Paul when he says, Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. Rom. xiii, 10.

er commandments? What does the Psalmist say of them? There are many classes of trees, and many varieties in a class, but what word expresses every kind? What word expresses all our duties? If we love God and our neighbor as we ought, what is evident? What says Paul in Rom. xiii, 10?

LESSON VIII.

Love Fulfills the Law.

Love is so abundant in our heavenly Father that an Apostle has said, that "God is love." 1 John iv, 8, 16. Therefore his law is a law of love, for it must be like him. It comes from the fountain of love, and it requires us to be like God, that is, it requires us to love. Paul says to Timothy, The end of the commandment is charity out of a pure heart. 1 Tim. i, 5. Charity is love. The end or design of all the commandments of God is to teach us to love. Then if we keep them rightly, we shall be full of love; and God will love us. He that dwelleth in love dwelleth in God and God in him. 1 John iv, 16. He that loveth not, knoweth not God. Verse 8. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. Chap. ii, 3, 4. For this is the love of God, that we keep his commandments; and his commandments are not grievous. Chap. v, 3.

From scriptures like these we learn three

QUESTIONS.—What has an Apostle said? What is God's law? It comes from what? What does it require us to do? What says Paul to Timothy? What is charity? What is the design of all the commandments? What is said in 1 John iv, 16? In verse 8? In chapter ii? In chapter v? Can we love God as

things. 1. That God is full of love. 2. That the design of his law is to teach us to love. 3. That we cannot love as we ought unless we keep it.

We will next consider the objects of our love. Whom ought we to love? It is evident that God, our kind Creator and Preserver—the Giver of every good and perfect gift, should be the first object of our love. In the second place, we should love those whom God has created—our fellow men. Jesus said, Thou shalt 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 shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Matt. xxii, 37-40.

All the teaching of the ten commandments is love; but there are two directions in which our love should flow: towards God, and towards men; therefore, the commandments are divided into two classes, and were written on two tables of stone. Of the first class there are four commandments. They teach us to have no gods but the Lord, to make no image to worship, to

we ought and not keep his law? Who should be the first object of our love? The second? What did Jesus say in Matt. xxii? In how many directions should our love flow? Into what are the commandments divided? How were they written? How many are of the first class? What are we taught by these? How

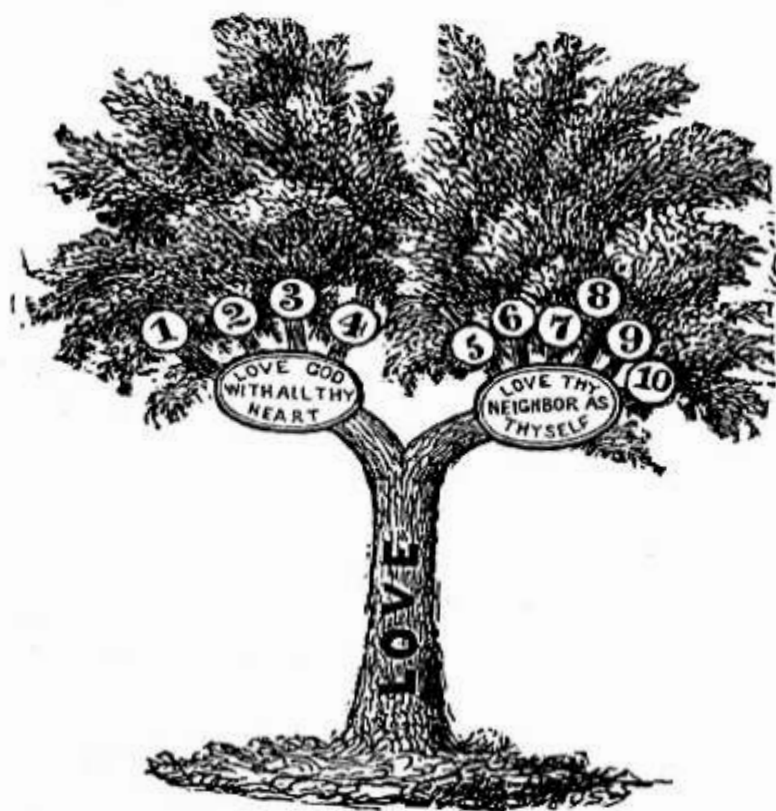
profane not the name of God, and to remember the day of his rest, to keep it holy. These teach us to love God with all our heart. Of the second class there are six commandments. They teach us to honor our parents, not to kill, not to commit adultery, not to steal, not to bear false witness, and not to covet what belongs to our neighbor. These teach us to love our neighbor as ourself.

Now we cannot love God and our fellow creatures as we ought, and break one of the ten commandments; for it is evident that Jesus, when he spoke of all the law as hanging upon the two directions of our love, meant that not less than ten commandments hang there.

many of the second class? What do these teach us? Can we love God and man as we ought and break one of the ten commandments?

LESSON IX.

Now let us see what a beautiful tree is produced by obedience to the law of God. The



name of the tree is Love ; it is deep-rooted in God, the source of love. Its body is straight and its bark is smooth. Towards the top it is divided into two large branches. The name of the first is Love to God ; the name of the second is Love to men.

The branch called Love to God, parts again into four branches, called, Have no false gods, Make no image, Profane not God's name, and Keep holy the Creator's Rest-day.

The branch called, Love to men bears six principal branches which are named as follows: Honor parents, Kill not, Commit not adultery, Steal not, Witness not falsely, and, Covet not.

Thus there are ten principal branches supported by the two great ones, and the ten branch out again into all the various duties of life. The leaves cover the whole as a robe of righteousness, and the fruit is the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. Gal. v, 22. These and many more of the kind, are the "peaceable fruits of righteousness," or right doing.

It is said in the Proverbs, that, The fruit of the righteous is a tree of life. Prov. xi, 30. The tree which we have been examining is a tree of love. But love fulfills the law; that is, keeps all its precepts, and thus becomes a tree of life; for Christ said, If thou wilt enter into

QUESTIONS.—What object is used in this lesson to illustrate obedience? What is its name? How is it divided towards the top? What is the name of the first branch? Of the second? How many branches spring from Love to God? What are they called? How many from Love to men? What are their names? What upholds these ten branches? What grow out of the ten? What is the fruit of this tree? What is said in Proverbs? What is the tree we have been ex-

life, keep the commandments. Matt. xix, 17. And again, 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. xxii, 14.

We might describe the tree of Hatred, breaking all the commandments, and bringing forth fruit unto death; [Rom. vi, 20-33;] but we turn from the disagreeable picture, and say, in the language of an Apostle, We are persuaded better things of you, things that accompany salvation. Heb. vi, 9.

LESSON X.

Perpetuity of the Law.

We now inquire, Has God abolished his law or altered any part of it?

In the first place, we offer our apology for asking such a question. For the person who believes that there is one living and true God, the Maker of all things, who by his power and wisdom formed man and gave him all his powers, both of body and of mind; who believes that this great God came down to earth in flaming fire, and from the top of a mountain, that trem-

amining? What does love do? What does it become? What does Christ say in Matt. xix, 17? In Rev. xxii, 14? What is the fruit of breaking the commandments? *Will you choose life, or death?*

QUESTIONS.—What do we now inquire? For what do we offer an apology? Who is God? By what did he form man? What did this great God do? From

bled and shook at his presence, spake forth the moral rules of his government to the assembled thousands who stood at a distance gazing on this scene of awful sublimity; that the same God engraved this law with his own finger, in tables of stone, and ordered them to be placed in a golden ark prepared expressly for their reception, and deposited in the most holy place of the earthly temple, guarded on each side by holy angels, with the visible glory of God, the symbol of the divine presence above it; where none could enter but the high priest, and he but once in a year; we say, that the person who believes all this, ought to have some good excuse for seeming to admit, for a moment, the possibility of that law's being abolished, or of its being changed in the least.

Our excuse, then, for asking the question is this: that we are not the first to ask it, but that many men, professing to be the friends of God, declare that this law has been abolished, consequently that we are under no obligation to keep it. Others say that the fourth commandment

what place did he speak? What did he speak? In what did he engrave this law? In what were the tables placed? Where deposited? What was seen above the ark? Who only could enter there? How often? What do many professed friends of God declare? What do others say? What was the power, prophesied of in Daniel, to speak? What think to change? If none teach that the law of God is changed, what do we know? What do people admit? What

has been changed, so that the first day of the week is now the Sabbath instead of the seventh.

The Change belongs to Anti-Christ.—In Dan. vii, 25, we have a prophecy of a power that should arise on earth, that should “speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws.” Now if no one teaches that the laws of the Most High are changed, we know that that power has not yet arisen, and that this prophecy is not yet fulfilled. But we find people admitting that that power has arisen; also that the law of God is changed from what it once was; and yet deny that the change was made by that power, but affirm that the Son of God made the change! while the church of Rome, which is admitted to be the power prophesied of, claims that she made the change, and that she had a right to do so.

LESSON XI.

We will now inquire of David, the sweet Psalmist of Israel, how long the law of God, which existed in his day, was to last; whether the ten commandments were to be everlasting,

else? What do they deny? By whom do they say the change was made? What is the power prophesied of in Daniel, admitted to be? What does she claim?

QUESTIONS.—Of whom do we inquire respecting the

or, were to be abolished, or changed at the death of Christ.

Please read Psalm cxix, and you will notice that much is said about the word of God, his testimonies "which he has commanded," his righteousness, his judgments, &c., being everlasting, or enduring for ever. All these could be shown to prove the perpetuity of the law of God. But we will examine a few texts only, and they shall be such as speak directly of the law and the commandments.

Verse 142. Thy righteousness is an everlasting righteousness, and thy law is the truth. Verse 151. All thy commandments are truth. The law being the truth, to abolish the law would be to abolish the truth. This is what those who understandingly oppose God's law are trying to do. To change one of the commandments would be, in the words of an Apostle, to change the truth of God into a lie. Rom. i, 25. All of them are truth. Each one teaches us a great truth. The first forbids our having other gods. What truth does it teach? That there is but one true God. Paul was

law? What do we inquire? What Psalm are you requested to read? What is said in verse 142? In verse 151? To abolish the law would abolish what? What is it to change one of the commandments? How many of them are truth? What truth is taught by the first? How do men change this truth to a lie? By having other gods, what truth do they deny? What

speaking of those who break the first commandment when he said, Who changed the truth of God into a lie, and worshiped and served the creature rather than the Creator. How did they change the truth of God into a lie? By breaking the first commandment—having other gods—worshipping creatures or things created, and thus denying the truth of this precept, which teaches that there is but one God.

The fourth commandment tells the truth, as well as the rest. It teaches that God made the world in six days, and rested on the seventh. This was truth in the days of David, and it is the truth now. This truth cannot change, and how can the commandment be changed? Do not those who break this law change the truth of God into a lie, and worship the changer of times and laws rather than the great God, whose law is the truth? By working six days and resting on the seventh, we testify for this truth of God. It takes seven days to bear this testimony by our actions. The week was made for this very purpose. Can we then force the week to tell another story without changing the truth of God into a lie? Can the week celebrate the resurrection of Christ, or any other event except the creation?

truth does the fourth commandment teach? How can we testify for this truth? How long does it take to bear this testimony? By using the week to celebrate the resurrection, what do they force it to do? The law being the truth, what do we conclude?

The law being the truth, we come to this conclusion: that it cannot be abolished nor changed.

LESSON XII.

The testimony of holy men of old is just as good as that of the apostles of Jesus Christ. For an Apostle testifies of them that they spake as they were moved by the Holy Spirit. David being one of those holy men, we will examine his testimony a little farther. In Psalm cxi, 7, 8, he says, 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.

How many of his commandments are sure? All of them. Do you mean that nine of the commandments are sure? All, all of them. Well, how many are there? Let Moses, another holy man of old, answer. And he declared unto you his covenant which he commanded you to perform, even ten commandments. Deut. iv, 13. Well, all admit that the ten commandments were the law in the days of Moses and of David, but the question is, how long

QUESTIONS.—How did holy men of old speak? What did David say of God's commandments in Ps. cxi? How many of them are sure? How many are there? How long do they stand fast? Why? What is said in Ps. cxix, 172? Who is righteous in this dispensation? How many of the commandments are

were they to remain so? They stand fast for ever and ever. But why should they endure for ever? Because all of them are righteousness. Ps. cxix, 172. For all thy commandments are righteousness.

Now, keep this testimony in mind while we ask the apostle John a question. Who is righteous under the gospel dispensation? He that doeth righteousness is righteous. 1 John iii, 7. How many of the commandments are righteousness? All of them. Then the Apostle teaches us to keep all the commandments unless righteousness has been abolished. Have the commandments which are righteousness, been abolished? Let David answer. The righteousness of thy testimonies is everlasting. Verse 144. Thy righteousness is an everlasting righteousness, and thy law is the truth.

You may cross-examine this witness, but he will always tell the same story. Other witnesses might be called to prove the same thing. The Lord says by Isaiah, My righteousness shall not be abolished. Isa. li, 6. All the commandments being righteousness, none of them can be abolished. He continues, Harken unto me, ye that know righteousness, (Who are they?) the people in whose heart is my law. Verse 7.

righteousness? What, then, does the Apostle teach us to keep? How lasting is the righteousness of those testimonies which were in the ark of the testimony (Read Ex. xxv, 16; xxvi, 34; xxxi, 18) in David's time? What says the Lord by Isaiah? How

The people of God under the new covenant, all have the law of God in their hearts ; (Jer. xxxi, 33 ; Heb. viii, 10 ;) and they can say with Paul, " I delight in the law of God after the inward man," or, with David, " Thy law is my delight." O, my young friends, fall in love with this law ! Great peace have they that love it.

LESSON XIII.

We have seen [Lesson 3] that the New Testament teaches the keeping of the whole law of God ; a law which existed before that volume was written. We have found by the Old Testament that God spoke and wrote his law himself, and that it consisted of ten commandments ; also, that it should not be abolished, but last for ever. We come again to the New Testament to see whether Christ made a new law, or taught that the old one was everlasting. Jesus was the Prophet foretold by Moses, [Deut. xviii, 15-19 ; Acts iii, 22,] to whom all should hearken. And when he was transfigured before some of his disciples, [Mark ix, 2,] there came a voice out of the cloud that overshadowed them saying, This is my beloved Son : hear him. We will

many of those righteous testimonies are abolished ? What have God's people in their hearts ? What have they that love his law ?

QUESTIONS.—What do we inquire in this lesson ? What was Jesus ? Whom shall we hear ? What does he say in Matt. v, 17 ? In verse 18 ? In verse 19 ?

hear his testimony, therefore, concerning the law of God.

Matt. v, 17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

Verse 18. 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 19. 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.

The seventeenth verse teaches us the object of our Lord in coming to the earth. It was not to destroy the law or the prophets, but to fulfill. Campbell's translation says, "not to subvert, but to ratify;" which means, not to overthrow, but to confirm.

In verse 18, he says, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law. This confirms what the prophet David said in Ps. cxi, 8, "They stand fast for ever and ever."

A jot is the smallest letter in the Hebrew language, which, was the language of the Jews.

What was our Lord's object in coming to earth? What says Campbell's translation? What does that mean? What is confirmed in verse 18? What did he say of the commandments? What is a jot? What is a tittle? From the use of this expression of our Saviour,

A tittle is a little mark which distinguishes some of their letters from others. By the use of this expression, our Saviour teaches us two things. 1. That the smallest particle of the law could not pass away. 2. That he was talking about a written law, and not only so, but one that was written in the Hebrew language. There are no jots or tittles—no letters or marks in a law that is not written; and the disciples to whom he spoke were familiar with it, for it was written in their own language. It was written with the finger of God, and it is no wonder it should endure for ever.

LESSON XIV.

But an objection is raised, founded on the expression, Till all be fulfilled. The objector says, "Christ fulfilled it all and took it out of the way, nailing it to his cross; and we have nothing to do with it, unless it is re-enacted."

We will weigh that objection in the scales of truth. Do not forget that all, all, must be fulfilled before one letter of the law can pass away. What had Christ fulfilled when he hung upon the cross? Had he fulfilled the prophets? He

how many things do we learn? What is the first? The second? In what language was it written? With what was it written? Ex. xxxi, 18.

QUESTIONS.—On what expression is an objection founded? What says the objector of the law? How much must be fulfilled before the law can pass away?

had in part; but if all the prophets were fulfilled at that time, the judgment was past, and the time come that the saints possessed the kingdom.

Was it the types of the law of Moses that he had fulfilled? Only a part of them. The type of the slain victim was then fulfilled, but the type of the priest, who served unto the example and shadow of heavenly things, could not be fulfilled till, at least, forty days after, when Jesus ascended; "for if he were on earth, he should not be a priest." Heb. viii, 4, 5. The blood was then shed, but no priest had offered it in the Sanctuary. Christ had fulfilled the passover, but the pentecost, the atonement and the feast of tabernacles were all to be fulfilled afterwards. The typical law will not all be fulfilled till the saints have done tabernacling in this wilderness, and are settled in the antitypical land of promise. If the typical law was the *all* to be fulfilled, you are not yet at liberty to break God's commandments and teach men so.

What was the *all* then that Jesus fulfilled? Do you say the law of ten commandments? He did fulfill all of them, certainly, and not only so, but he required his disciples and every body else to fulfill them. "Whosoever therefore shall break

Had Christ fulfilled the prophets when he was slain? What must take place before they are all fulfilled? Had he fulfilled the types? Where could he not be a priest? What types were to be fulfilled after the crucifixion? Did Jesus fulfill all the ten commandments? How do you know that he did not abolish them?

one of these least commandments," &c. "Who-soever" includes every body. "Shall break" refers to future time, and has no limitation this side of the "kingdom of heaven." Thus a written code of commandments, with all its jots and tittles, is confirmed by Jesus and given to his disciples, as a rule of righteousness, (verse 20,) for all future time.

But, you say, his fulfilling the law abolished it. Then we are required to abolish it in the same way. For James said to his brethren, some thirty years after the crucifixion, "If ye fulfill the royal law, ye do well;" and, before he got through with the subject, he quoted two of the ten commandments as a part of that law. James ii, 8-12. In your language it would read, If ye abolish the royal law ye do well. And this you seem desirous of doing. To do it as Jesus and James would have you, you must keep every one of its precepts.

LESSON XV.

What is the meaning of the expression, Till all be fulfilled? Wesley says it has no reference to the law, but to "all things in heaven and earth." This agrees with the preceding phrase—till heav-

What did he confirm to his disciples as a rule of righteousness? What does James say to Christians? What does he quote as a part of the royal law? According to Christ and James what must we do in regard to the law?

en and earth pass. Till the prophecies and all the purpose of God, in relation to Old Earth, are fulfilled or done.

We have seen that neither the prophets nor the types were all fulfilled, at the time some people would have the ten commandments abolished, and others would have a few jots and tittles of the fourth commandment exchanged for better. We can find nothing but the ten commandments that was all fulfilled at that time. A rule of righteousness can only be fulfilled by obeying it; and obeying such rule does not abolish it. The fact that Christ did right, does not make it wrong for us to do right. And that the law and the commandments of which he spoke, were a rule of righteousness, is evident from the next verse.

Verse 20. 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.

The righteousness of a person consists in his right doing; that is, in his obeying what is commonly called moral law. He that doeth righteousness is righteous. 1 John iii, 7. But it is objected that the fourth commandment is a posi-

QUESTIONS.—What will be fulfilled before the smallest part of the law can pass away? What is the only law that Christ wholly fulfilled while on earth? How, only, can a rule of righteousness be fulfilled? What was the law of which Jesus spoke? As proof of this repeat verse 20. Who is righteous? Is the fourth commandment a moral, or a positive law? What is

tive, and not a moral law. We will not dispute about that; we will call it an untaught question. But we have not forgotten what David said, and we are satisfied with his decision. "All thy commandments are righteousness." Ps. cxix, 172. All does not mean a part. There were no less than ten rules of righteousness then; and it is most clearly evident that Jesus ratified them all. Whether they are moral or positive, righteousness consists in doing them.

Again it is here clearly taught by Jesus, that the law of which he was speaking, is the law by which all will be judged; that without its righteousness we can in no case enter into the kingdom of heaven. This agrees with what he said in Matt. xix, 17. If thou wilt enter into life, keep the commandments.

LESSON XVI.

With such testimony from the lips of the Son of God, in favor of his Father's law, it is truly astonishing that any, who hope for salvation through him, should attempt to prove that law abolished by forcing the words of the apostles, whom he sent out to teach the way of salvation from sin, which is transgression of the law. But so it is;

David's decision? How many are meant by all? In what does righteousness consist? Into what can we not enter without righteousness? What said Christ in Matt. xix, 17?

QUESTIONS.—Of whose law does the Son of God tes-

and it is the words of Paul that are so forced. The Holy Spirit, foreseeing this, gave a timely warning, by another Apostle, that those who did so, would do it to their own destruction. 2 Pet. iii, 15, 16. It is sin that brings destruction; and sin is the transgression of the law. There is no surer way to encourage sin than to teach that the law is abolished. Therefore Paul is forced to teach that the law has passed away, and thus to contradict him who sent him.

Having exalted the apostles to their thrones before the regeneration, (Matt. xix, 28; Rev. xx, 4,) not as judges, but as law-givers, or rather as law-abolishers, the teachings of Jesus must be made to harmonize with this forced interpretation of theirs. To explain the fact that he presented the commandments to those who would enter into life, it is said, that the law was not abolished till Christ died; that the Jewish law was in force up to that time, therefore he taught it.

To this we reply, that we have the testimony of him that liveth and was dead, and is alive for evermore. Jesus bore a testimony to his servant John, about 60 years after his resurrection; if it

tify? What do some attempt? What were the apostles sent to teach? Whose words are forced? What do people bring upon themselves by wresting the Scriptures? What brings destruction? What will encourage people to sin? On what will the apostles sit in the regeneration? As law-givers, or as judges? To explain away the fact that Christ offered life to commandment-keepers, what is said? Who was dead and is alive? To whom did he give a revelation many

disagrees with what he taught before, we will admit that the law is abolished or changed. His last testimony, on the point before us, is this: "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. xxii, 14. That these are the words of Jesus needs no proof but what is found in close connection. Verses 13, 16. The way of the commandments is still the way of life. He does not say, My commandments, nor Their commandments, but His commandments; and there can be no reasonable doubt that he means the commandments of the Father; the same that he had always taught, and that as the way of entering into eternal life.

LESSON XVII.

It has been already proved (Lesson 3) that the apostle James teaches the keeping of the whole law. That law we have found to consist of ten commandments, therefore we need not examine his testimony farther.

We now inquire, Did Paul teach that the law is abolished? In Rom. vii, 12, he says, The law

years after the resurrection? What were his last words of blessing? What does he mean by *his* commandments? What may commandment-keepers hope for? *Do you want eternal life?*

QUESTIONS.—What is the inquiry in this lesson? What does Paul say in Rom. vii, 12? How long after

is holy, and the commandment holy, and just, and good. This was written twenty-nine years after the hand-writing of ordinances was nailed to the cross. A law that is abolished is not a law, therefore it is evident that he speaks of a law that is not abolished. The holy, just and good commandment connected with this law is one of the ten, for it is quoted in verse 7. He says, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. Thus the Apostle to the Gentiles teaches the ten commandments, 29 years this side of the cross.

But, says the objector, the law is abolished, and no part of it is binding unless it be re-enacted in the New Testament; but the precept, Thou shalt not covet, is re-enacted.

We ask, by whom was this precept re-enacted? It could not have been by Jesus; for the New Testament does not inform us that he ever repeated it. How can a law be re-enacted, without being repeated or even named? As Paul is the only New Testament writer that mentions this precept, he must be the one that re-enacted it. His first words respecting it have been already

the crucifixion was this written? What commandment is quoted by him in this connection? Repeat it. What, then, does he teach? Did Jesus re-enact the tenth commandment? Who is the only New Testament writer that mentions it? How did he know sin? According to the objector's teaching, by whom was the precept, Thou shalt not covet, re-enacted? When

quoted. Read it again as a re-enactment. I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. A singular re-enactment indeed! Paul had not known himself a sinner had not the Holy Spirit re-enacted this law by him! But he had been a Christian many years when he wrote this. He was converted to Christ, however, some years after the new dispensation had fully begun, and he found no freedom from the condemnation of the law, till he found it "in Christ Jesus." Then, if the law was abolished at the cross, it certainly follows, that Paul was convinced of sin by the tenth commandment after it was abolished, and before it was re-enacted; or, that he had been a Christian more than twenty years before he knew that he was a sinner!—till, while he was writing this letter to the Romans, the Holy Spirit dictated the re-enactment of the tenth commandment, in these words: "I had not known lust, except the law had said, Thou shalt not covet!"

But Paul positively decides the question before us in another place. He says, Do we then make void (abolish) the law through faith? God forbid; yea, we establish the law. Rom. iii, 31.

did it convince Paul of sin? Otherwise, how long had he been a Christian before he knew that he was a sinner? What is his answer to the question, Do we then make void the law through faith?

LESSON XVIII.

The Restoration of the Law.

Much more might be said to prove that the law of God has never been abolished or changed, by its Divine Author; but we leave this part of the subject. That the Man of Sin would attempt a change has been briefly noticed in Lesson 10. We now will notice the restoration of the commandments—the repairing of the breach; for a special work of restoring is as clearly foretold, in the word of God, as the fact, that the Little Horn should think to change times and laws. And not only so, but the prophets clearly point out the time when this work must be done.

In Isaiah viii, 16, it is said, Bind up the testimony, seal the law among my disciples. The law and the testimony, in this, and in verse 20, I understand to be one and the same thing—the ten commandments. “To the law and to the testimony: if they speak not according to this word.” This word, in the singular number, refers to the law and testimony, showing that they are one thing. The ten commandments are often called the testimony. We will quote two texts in proof of this. Ex. xxv, 16. And thou shalt

QUESTIONS.—By whom has the law of God not been changed? Who has attempted a change? What part of the subject is introduced in this lesson? What do we claim in respect to the restoration? What do the prophets clearly point out? What is said in Isa. viii, 16? What are the ten commandments often called?

put into the ark the testimony which I shall give thee. Ex. xxxi, 18. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Bind up the testimony. The expression, bind up, is used in the sense of healing; as we would bind up a limb that is broken or wounded. The Lord, speaking of his flock, promised to bind up that which was broken. Eze. xxxiv, 16.

When is the testimony to be bound up? After it is broken, of course. We do not bind up a limb before it is broken. The blasphemous work of the Little Horn has filled up a time, times and a half (1260 years) of the gospel dispensation. The binding up must be after the end of that period. This brings it near the present time. But is not the time given more definitely still? Yes: the testimony is to be bound up, and the law sealed among the disciples, when the Lord's people are looking for his coming. The next verse says, And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.

Again, this work must be done when the people are seeking to familiar spirits, professing to be the spirits of the dead. Verse 19. And when

Will you repeat Ex. xxxi, 18? What is implied by binding up? When must the testimony be bound up? How long were the saints in the power of the changer of laws? Where does this bring the binding up? Is not the time given more definitely? When is it? What says the next verse? At the same time, what

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? It is since 1844 that the "rapping spirits" commenced their present work; and the special work that is now going on in favor of the law of God, began about the same time. These two special works are progressing at the present time. The testimony is being bound up. The law of God is being sealed—confirmed—among the disciples of the Lord. The words of the prophet are now being fulfilled: Bind up the testimony.

LESSON XIX.

We have another prophecy, in Isa. lvi, that presents the work of restoring the commandments, and also shows the particular one to be restored, which is the Sabbath commandment. This is the one most universally trodden down. It is the only one of the ten that Protestants will openly violate and teach men so. Here then is the special work. If your right arm was broken, you would not bandage the left. So, since there is a breach in the law of God, the

will people be saying? When did the spirits begin their present work? When did the special work in favor of the law of God begin? What prophetic words are now being fulfilled?

QUESTIONS.—What commandment is to be restored? What will those be called that build it up? Repeat

repairers must go right into that breach to work. And those who take their feet off from the Sabbath, and call it a delight, the holy of the Lord, have the promise of being called, The repairers of the breach. Isa. lviii, 12, 13.

Isa. lvi, 2. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

That a Sabbath reform is here prophesied of, is evident from the expression, "that layeth hold on it." We cannot lay hold on a thing that is already firmly within our grasp, without first letting go our hold. So, the blessing in the text is for those who have been breaking the Sabbath, but now turn and keep it.

The objector would give this text to the Jews; but let him read the chapters before this, and he will see that the gospel dispensation is the theme of the prophet. Does he break off this theme abruptly, and engage in teaching Jewish commandments? By no means. Hear him:

Verse 1. Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed.

Isa. lvi, 2. Can we lay hold of that which we already hold? For whom, then, is the promised blessing? To whom would the objector give this text? What is the subject of preceding chapters? (Read chapter lvi.) Is it probable that Isaiah leaves this

This gives us the time. When is salvation near to come, and God's righteousness to be made manifest? It is at the close of the gospel age, when Christ shall appear the second time without sin unto salvation. Heb. ix, 28; Rev. xv, 2-4. The saints will be rewarded—obtain salvation, at the resurrection of the just. Luke xiv, 14. This Sabbath reform, then, is to take place when Christ's second coming is near.

Again, as soon as this subject of the Sabbath is finished, the Prophet says, All ye beasts of the field come to devour; yea, all ye beasts in the forest. Verse 9. This doubtless is an allusion to the time when the beasts and birds will be called to the supper of the great God, which is at the coming of the King of kings, and Lord of lords. Rev. xix, 11-18; Eze. xxxix, 17.

Thus there will be a Sabbath reformation just before the coming of Christ—the broken law will be bound up; and blessed is the man that follows not the blind watchman of verse 10, but keepeth the Sabbath from polluting it. To such salvation is now near to come.

theme to talk of Jewish commandments? Repeat verse 1. What does this verse describe? When will salvation come? When will this Sabbath reform take place? Repeat verse 9. What time is alluded to in this verse? At what time does this chapter point out a Sabbath reformation?

LESSON XX.

Another proof, that the commandments will be restored to the people of God, is found in Rev. xii, 17: 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.

This chapter gives, in symbolic language, a brief history of God's people on earth, down to the end. The dragon, that old serpent, which is the Devil, and Satan, makes war with them to the last. After the man-child, which symbolizes Jesus Christ, is caught up to God, the woman is driven to the wilderness, where she remains the same length of time that the saints, times and laws were given into the hand of him who should think to change times and laws: (Dan. vii, 25 :) that is, a time, and times, and half a time—a thousand two hundred and threescore days. (Compare verse 6, with verse 14.) This time is really twelve hundred and sixty years, and ended a little more than 50 years ago.

During all this time, the dragon, prevailing against the seed of the woman, the saints of God,

QUESTIONS.—What is said in Rev. xii, 17? What is given in this chapter? Who makes war with them? Where does the woman flee? How long does she remain there? What do we understand that to be? When did they end? What is said of the dragon after this? With whom does he make war? Who are

enjoys his triumph. But soon the dragon is enraged—he is wroth with the woman, and renews the combat with his once subjected, but now rising foe. He goes to make war with “the remnant of her seed.” The remnant consist of the few faithful ones which remain to the coming of the Lord—the last end of the church on earth.

What is it now that stirs the dragon's wrath?
 What is there new, that comes across his path?
*The remnant have reared up the law of God,
 Which had for ages in the dust been trod;
 That law the Man of Sin had thought to change,
 They keep entire, and this seems very strange.*

They keep the commandments of God. This enrages the dragon. Is he not angry with all professors of Christianity? Do they not all keep God's commandments? They may in part; but the remnant will keep them all.

The dragon is content if men but break
 One plain command, knowing the choice they make;
 While one command they trample in the mire,
Nine they may keep and not evoke his ire.

James says we are guilty if we “keep the whole law and yet offend in one.” The Enemy of man knows this, and he will be as quiet as a lamb as long as men knowingly violate one

the remnant? What is the cause of the dragon's wrath? How many commandments can we keep and not offend the dragon? How does the word of God adjudge him who breaks one of the commandments? What commandments will the remnant keep? Who thought to change them?

commandment. But if we keep ten, he will declare war.

Thus we see that the remnant, the last of the church on earth, will keep the same commandments Daniel kept, and which the Lord showed him the Papal church would think to change.

LESSON XXI.

The third angel's message of Rev. xiv, 8-12, must be given by the last generation of Christians on earth—the remnant which were noticed in our last lesson. For this is the last message to be given before the Son of man is seen upon the great white cloud.

This message contains an awful warning against the worshipers of the beast and his image, followed by this declaration: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

It is evident from the language of this message, that it will divide men into two classes. One class will worship the beast, the other will keep the commandments of God. These things are directly opposite to each other. One class will disregard the message; the other will obey it.

QUESTIONS.—By whom must the third angel's message be given? Who will be seen when it closes? What does it warn against? Repeat verse 12. How will this message divide men? What will one class

That this message is the last call of mercy, is evident, not only from its connection with the coming of the Son of man in this chain of prophetic events, but from the fact, that unmingled wrath comes upon every one who does not heed the warning. This must fix the destiny of all, and close the scene of probation for ever; for no one can survive the wrath of God without mixture of mercy.

We cannot examine all parts of this message, but only enough of it to prove that the commandments will be restored and kept by God's people, as they were before the blasphemer of God, and the persecutor of the saints, thought to change and destroy them.

The beast, against whose service we are warned, is described in Chap. xiii, 1-10. By comparing this description with that of the horn of Daniel vii, 24-26, it will be seen that he is the very one there described as the changer and enemy of the laws of God. When his work of law-changing is fully exposed by the third angel, and a line drawn between beast worshipers and the worshipers of God, the ten commandments will be kept by all the church remaining on earth. "Here," at this very point in the prophetic fulfillment, "are they that keep the com-

do? What the other? What proves this to be the last call of mercy? What other fact proves it? Who can endure this wrath and live through it? What do we wish to prove by this message? What is the beast? When his work is fully exposed, what will

mandments of God." These we find embodied in the Old Testament only, not in the New. Additional requirements of the New Testament belong to the faith of Jesus, which they also keep.

My young friends, this solemn message is now being heard. Will you heed its warning, go with the commandment-keepers—the repairers of the breach, and escape the wrath of God? O, get ready that you may be caught up to meet the coming of Jesus, have a right to the City of God, and a beautiful and everlasting home in the new earth.

LESSON XXII.

Place of the Law.

In the former dispensation the law of God had a particular place of abode. It was the most holy place in the temple. There were two rooms in the temple wherein the priests performed their services. The first earthly temple was a tabernacle or tent, built by the direction of Moses, he being taught of God the form and furniture of the building. It is described in Exodus, beginning at Chap. xxv.

be kept by the church? Where, alone, are the commandments embodied in Scripture? To what do New Testament requirements belong? *Will you obey the message?*

QUESTIONS.—In what place in the temple was the law? In how many rooms were services performed?

The Lord charged Moses to make everything belonging to it according to "their pattern," which was showed him in the mount. While Moses was on mount Sinai, where he received the ten commandments, written with the finger of God on tables of stone, the Lord caused him to see the fashion of the tabernacle and of all its vessels. Ex. xxv, 40 ; xxvi, 30.

The door of this building was towards the east. As we enter the first room, at our right hand, on the north side of the room, we see a table of twelve loaves of shew-bread, a loaf for each of the twelve tribes of Israel. On the south side is a candlestick with seven branches, with seven lamps upon the branches. Towards the west side of this room stands the golden altar, on which incense was offered. This room was called the holy place.

Passing this altar towards the west we enter the second room, which was called the most holy place. In this room were two cherubim, or angels, made of pure gold, one upon each end of what was called the mercy-seat, which was, like the cherubim, of solid gold. The

What was the first earthly temple? Who taught Moses how to build it? (Read Ex. xxv, xxvi.) What did God cause Moses to see on mount Sinai? Which way was the door? On which side of the first room was the table of shew-bread? The candlestick? The altar of incense? What was this room called? What was the second room called? In this room what do we first notice? What were they upon? What was the mercy-seat? What was in the chest? What was

cherubim spread their wings on high, covering the mercy-seat, and their faces were towards each other, looking down towards the mercy-seat. The mercy-seat rested upon, and was the covering of, a chest made of wood, and overlaid with gold.

These things were the furniture of the most holy place. But was there nothing in that chest? O yes, it was made expressly to contain the testimony which God gave Moses, which was the ten commandments on tables of stone. For this reason it was called, The Ark of the testimony.

"The sanctuary was the heart of the typical system," said a certain writer; and we may truly add, The law of God was the heart of the sanctuary. It was the grand center, where God manifested his presence above the mercy-seat, between the cherubim. So important was the law, that it gave to the whole building the name of the Tabernacle of the Testimony.

LESSON XXIII.

But the typical dispensation is passed away; the earthly tabernacle is no more. Is there now no place for the law of God? There is. It is in the true tabernacle which is in heaven.

that? What was the chest called? What was the heart of the typical system? What was the heart of the sanctuary? What gave name to the building? What was it named?

Heb. viii, 2. Paul teaches us that the earthly tabernacle and vessels of ministry were the patterns of things in the heavens. Heb. ix, 23. Then there must be "the heavenly things themselves;" and they must resemble their patterns on earth. "The holy places made with hands are the figures of the true." Verse 24. There is, then, a temple in heaven, with its two holy places. It is called in Rev. xv. 5, The Temple of the Tabernacle of the Testimony in heaven. Does it contain the testimony?

The Christian's temple is in heaven. Is the law of God in it? It is. Rev. xi, 19. The temple of God was opened in heaven, and there was seen in his temple the ark of his testament.

When was the ark seen there? After the seventh angel began to sound, that is, near the close of probationary time. Rev. x, 7. Is that ark empty? or is the testimony in it? Mark the language—the ark of his testament. There is a wide difference between a basket of corn, and a corn basket. One is much more valuable than the other. So there is a difference between an empty ark, and the ark of his testament.

QUESTIONS.—Where now is the law of God? What were the earthly tabernacle and vessels of ministry? What must the heavenly things themselves resemble? What were the holy places made with hands? What is in heaven? With how many holy places? What is it called? Is the law of God in it? What is said

Among the patterns of the things in heaven, was an ark containing the tables of the ten commandments. In heaven the ark is seen, and what is in it? The pattern contained ten commandments: is there but nine in heaven? Deep in the earthly table was engraved, The seventh day is the Sabbath. Think you the heavenly tables say, The first?

The ten commandments are in the heavenly temple. Within the second vail, beneath the throne of Him that dwelleth between the cherubim, is their secure abode. They are beyond the reach of those who would abolish, or change them; and as well might feeble man attempt to pluck away the foundation of God's throne, as to remove one jot or tittle of that holy law.

in Rev. xi, 19? When was the ark seen there? Was it an empty ark, or the ark of his testament? How many commandments did the pattern ark contain? Where then are the ten commandments?

LESSON XXIV.

The Fifth Commandment.

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

The fifth commandment of the ten, "is the first commandment with promise." It is also the first upon that table which teaches our duty to each other. It is the first that children can understand, and it is of the first importance too that all obey it.

Reason would teach us, if we had no Bible, that our parents are entitled to our first regard; we should love them that have loved us, and to those that have done the most for us, we should feel under the greatest obligation. God has done more for us than any other being could do, and therefore, is entitled to our greatest love and highest honor. Next to our duty to God is our duty to our parents. Our relation to our heavenly Father, and that to our earthly parents is very much alike. It is no wonder then that duty to parents should be placed next, in the decalogue, to our duty to God.

The Scriptures abound with instructions and admonitions concerning this duty; with prom-

QUESTIONS. Repeat the fifth commandment. What does Paul say of the fifth commandment? What is of first importance? To whom should we feel under greatest obligation? Who has done most for us? Who next? Our duty to parents is next to what? What is the promise in this commandment? What land has

ises of blessings to the obedient, and awful threatenings to the disobedient. We have room for but a few of them, but refer to the following, hoping you will take your Bible and read them. Lev. xx, 9; Deut. xxvii, 16; Prov. i, 8; xxx, 17; Jer. xxxv; Matt. xv, 4; Eph. vi, 1-3; Col. iii, 20.

Long life is the promise in the commandment; and as Jesus promises eternal life to commandment-keepers, we think this promise is not confined to this world alone, but reaches to the new earth, as the land that God has promised to those that love them. The blessing promised to those who obey God, does not end with this life; and those who obey their parents "in the Lord," will obey God in the other commandments as well as the fifth.

Many young people are fond of ornaments; but the best of all ornaments is "the ornament of a meek and quiet spirit, which is in the sight of God of great price." A meek and quiet spirit will heed the instructions of parents. Prov. i, 8. "My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck."

Dear friends, these ornaments are more becoming than jewels and chains of gold.

God promised to his people? What will those do who obey their parents in the Lord? Of what are many young people fond? What ornament is best? Repeat Prov. i, 8, 9. Honor to parents is more becoming than what?

LESSON XXV.

Great wickedness is one of the signs of the last days. Matt. xxiv, 12; 2 Tim. iii. 1-5. On account of this, there will be great danger that our love to God will grow cold. Our Saviour said, Because iniquity shall abound, the love of many shall wax cold. Said Paul, In the last days perilous times shall come. Perilous, means full of danger. And why are the times perilous? What is the cause of danger? The Apostle gives the reason. For, says he, men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, &c. The danger is, that living among such people, we shall be led astray by their example and be lost. And what increases the danger is, that these same persons have a form of godliness. Professing religion while they are lovers of themselves, lovers of the world and lovers of pleasure more than lovers of God.

Among the sins which are a sign of the last days, is disobedience to parents; a sin which is so common at the present day, that the young are in great danger on this account. You cannot, my young friends, by looking at the examples around you, form any just estimation of the honor that is due to parents, from their chil-

QUESTIONS.—Of what is great wickedness a sign? What said our Saviour of this? What said Paul? What does perilous mean? Repeat a part of the rea-

dren. Therefore unless you carefully cultivate a due respect for your parents, you are in danger of being swept away by this flood of iniquity. May God help you to realize the danger.

Perhaps there is no better way to try ourselves, to know whether we love God and are willing to obey him, than by our willingness to submit to our parents. An apostle says, If a man say, I love God and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? Now if any one says, I obey God, and does not obey his parents, does he not prove himself a liar? How can we say we submit to our Father in heaven, whom we have not seen, while we are unwilling to submit to our earthly parents whom we have seen, and whom God has commanded us to honor and obey? We shall do well to ask ourselves questions like these whenever it seems hard to heed the advice, or yield to the authority of our parents.

My dear young friends, do you wish to please God? Then listen to the voice of inspiration. "Children obey your parents in all things; for this is well-pleasing unto the Lord." Col. iii, 20.

son given. Among these sins, which is particularly noticed? By what can we test our submissiveness to God? Repeat 1 John iv, 20. What is well-pleasing to the Lord?

THE FAITH OF JESUS.

LESSON XXVI.

Definition.

THE faith of Jesus is the only way of salvation from sin. The commandments of God show us what actions are sinful; for by the law is the knowledge of sin. Rom. iii, 20. All have sinned; but all they that believe may obtain righteousness by faith of Jesus Christ. Verses 22, 23. Sin is the cause of all our woe; the law of God makes known that cause, but the faith of Jesus alone can remove it.

The law of God can no more save a sinner, than a sick man can be cured by telling him the cause of his sickness. Perhaps he has been out in the rain, and has taken cold. To tell him he is sick, and how he got his sickness will not cure him. His cold must be removed, and then he may recover. But supposing his cold is removed, and before he has wholly recovered from its effects he goes right out into the rain again. Should he not expect to be sick again? No doubt he would be worse than before. He violated the laws of health and was sick; being restored to health, he must keep those laws.

QUESTIONS.—What is the faith of Jesus? What is said in Rom. iii, 20? What is the cause of all our woe? What makes known that cause? What alone can remove it? What is the sinner compared to? Who are sick? What is the cause of their sickness? What points out the cause? What is the only medi-

Mankind are sick—they are suffering under the curse of God. Sin is the cause of their sickness. The law of God points out the cause, but does no more. The wages of sin is death. The faith of Jesus is the only remedy—the only thing that can cure the disease. The gift of God is eternal life through Jesus Christ our Lord. Rom. vi, 23. By faith in the blood of Christ, we can be cleansed from sin—the cause of our sickness can be removed, and by obeying the laws of health, we may have right to the tree of life. But let all who have applied to the Physician of souls for a cure, be careful not to expose their health again, by breaking the commandments of God.

The name Jesus, means, Saviour; and our Lord was so called, for the reason that he would save his people from their sins. Matt. i, 21. The faith of Jesus, then, is the faith of a Saviour from sin. Salvation from sin is the great thing that we need; for if we are saved from sin, we shall be saved from death and all the woes that sin has brought upon us.

Faith is nothing more than firm belief; but it is of so much importance in the plan of salvation, that the whole plan is called "the faith."

cine that can cure them? Sin, the cause of our sickness, being removed by obeying the laws of health, what may we have? How can we expose our health again? What is the meaning of the word Jesus? What will he save his people from? What will they be saved from as a consequence of this? What is

In this sense, the faith is not merely an act of the mind, the same as belief, but it includes various requirements which are to be obeyed. So we find in Scripture such expressions as these: A great company of the priests were obedient to the faith. Acts vi, 7. For obedience to the faith. Rom. i, 5; xvi, 26. I have kept the faith. 2 Tim. iv, 7. Here are they that keep the commandments of God, and [keep] the faith of Jesus. Rev. xiv, 12. These passages show that the faith is something that can be obeyed or kept. Therefore we conclude that all that we are required to do in order to be saved from sin belongs to the faith of Jesus. The person thus freed from sin by the faith of Jesus, will enter the City of God as a commandment keeper the same as if he had never sinned. Rev. xxii, 14.

LESSON XXVII.

Earliest Traces of Faith.

Jesus is the only Saviour of men. All men of all ages, that obtain salvation, must obtain it through him. But it must be obtained through faith—faith in the word and promises of God; for without faith it is impossible to please him. Heb. xi, 6. But faith without works is dead.

faith? What is the plan of salvation called? What does the faith include? What belongs to the faith of Jesus? In what character will the person, saved from sin by the faith of Jesus, enter the City?

Jas. ii, 26. Therefore God has always given men institutions for them to obey, in order to test, and exercise, and thus to keep alive their faith.

Very soon after Adam and Eve had sinned, and thus brought death into the world, our merciful heavenly Father set a hope before men—a hope of pardon and of life, through a promised deliverer. But God communicated much instruction to men in those early days, that is not recorded in the Bible.

It has been thought that the language of the Lord to the serpent, recorded in Gen. iii, 14, 15, contains a prophecy of a deliverer from sin. He said, I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. It is thought that the seed of the woman means Christ; and that the assurance, that the enmity existing between the two seeds, should result in bruising the serpent's head, that is, putting him to death, was expressive of the triumph of Christ and his children, over the power of the tempter, that old serpent, called the Devil, and Satan, whom Christ was to destroy. Heb. ii, 14.

QUESTIONS.—How is salvation to be obtained? Can we please God without faith? In what condition is faith without works? For what purpose has God given institutions for men to obey? What was set before man soon after he had sinned? What said the Lord to the serpent? What is the seed of the woman

This view seems to have some support from the language of Paul who says, And the God of peace shall bruise Satan under your feet shortly. Rom. xvi, 20. But, whether this view is correct or not, we have ample evidence, that the hope of salvation from sin was set before Cain and Abel, the first two children of Adam's family. They brought offerings, or sacrifices to the Lord. Gen. iv. From what the Bible teaches concerning offerings, we know that they were made as a confession of sins, and with a hope of pardon. Who told them to do so? The Bible does not inform us; but we know that God does not accept offerings that he has not required. Will-worship, that is, worship which he has not required is condemned. Col. ii, 23. But the Lord had respect to Abel, and to his offering—Abel was right, and his offering was right; therefore, God had commanded him to offer, and taught him what to offer.

But unto Cain, and to his offering, he had not respect. Why? Because he did not do well; that is, he did not obey God. Verse 7. He was wrong, and his offering, which was the fruit of the ground, was wrong. The fruit of the ground was acceptable in connection with slain beasts; but without shedding of blood is

thought to mean? Whom will Christ destroy? What was set before Cain and Abel? What did they do? Of what are offerings a confession? What offerings will God not accept? To what had he respect? Why

no remission. Heb. ix, 22. Therefore his sin remained unforgiven at his door.

But Abel did well. His offering was from the flock. A bloody sacrifice was a proper type of Christ, who was to shed his blood for sin. And besides this, he offered it by faith in the promise of God. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, [that his sins were forgiven,] God testifying of his gifts; [offerings;] and by it he being dead yet speaketh. Heb. xi, 4.

LESSON XXVIII.

Sacrifices, Evidence of offered Salvation,

The Bible gives us but very little of the history of the world for the first two thousand years which is about one third of the whole time since man was created. A few pages contain all that we have, from the creation to the flood, and eleven chapters bring us down to the days of Abraham, which is more than 2000 years from the creation.

In the short account which is given of that

were Cain and his offering rejected? What was necessary for remission? What else? What did Abel offer by faith? Was he forgiven?

QUESTIONS.—Of what period of time have we but very little history? What part of the world's age is that? How many chapters reach to the days of Abra-

long period of twenty hundred years, neither the commandments of God, nor the faith of a coming Saviour, are clearly revealed. No code of laws is recorded, and no forgiveness of sin promised. No set of rules is given by which men are required to live; and no requirement to believe, to offer sacrifices, or to do anything in order to be forgiven and restored to the favor of God.

But who believes, because the law of God is not recorded here, that God had given them no law by which to live? or, because the promise of a Saviour is not recorded, that he had given them no promise? Who believes that, for 2000 years, men were sinners without a law, and without hope of pardon and salvation? No one in his sober senses. But there is such a thing as being drunken with the wine of Babylon; (Rev. xiv, 8;) and a person thus intoxicated can believe what he desires to believe, or at least, say that he does.

That men had a knowledge of sin, is evidence that they had a knowledge of the law. The fact that good men, like Abraham, kept God's commandments, is evidence that he had given them commandments to keep.

On the other hand, the fact that men offered
ham? In this brief account, what are not clearly revealed? What requirements are not recorded here? Who believes that, for 2000 years, men were condemned without a law, and had no hope of pardon? Men's having a knowledge of sin, is evidence of what? That

sacrifices, proves that they had a knowledge of sin, and also a hope of pardon. That those offerings were typical of Christ, the great sacrifice for sin, is evidence that God had promised them a Saviour; and the fact that he accepted their offerings proves that he had commanded them to offer them, and also, that they offered them by faith in his promise: for without faith it is impossible to please him.

Abel's offering was accepted; and when, after the flood, Noah built an altar to the Lord, and offered burnt-offerings on it, the Lord smelled a sweet savor, and said in his heart, I will not again curse the ground any more for man's sake. Gen. viii, 20.

LESSON XXIX.

Christ Promised to Abraham.

The Lord made certain promises to Abraham, [Gen. xii,] among which was the promise that in him all the families, or nations of the earth should be blessed. The great blessing, thus promised to the world through Abraham, was the blessing of the gospel of Christ—the offer of pardon and salvation to all nations.

good men kept God's commandments, is proof of what? What does the offering of sacrifices show? What else? The typical character of their offerings is evidence of what? What is proved by his accepting them? What else?

This blessing was to be given through Abraham, because Christ was to come through him, that is, Christ should be one of his descendants.

So Paul says to the Galatians, And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. Gal. iii, 8.

Gospel means good news. The good news of a Saviour to come was preached to Abraham. The Apostle makes this still more clear in verse 16. 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.

Thus the ancients had a promise of Christ, the Saviour of sinners. But how were they to become righteous, and so be saved by him? They must have faith; and so it is said, Even, as Abraham believed God, and it was accounted to him for righteousness. Gal. iii, 6; Gen. xv, 6.

But faith without works is dead. True faith always produces obedience. 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

QUESTIONS.—What promise did God make to Abraham? What was the blessing? Why was it to come through Abraham? Repeat Gal. iii, 8. What is the meaning of gospel? Who is the promised seed of Abraham? What is necessary to salvation? Re-

promise, as in a strange country, dwelling in tabernacles [tents] 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. xi, 8-10.

Abraham's hope reached beyond this present world, to the City of God, with its twelve foundations—the City that Jesus promised to commandment-keepers. Rev. xxii, 14.

LESSON XXX.

Election.

Election means choice. We have seen that God made choice of Abraham to be the forefather of Christ. But Abraham had a number of sons, therefore it became necessary for another election to be made, since Christ could descend through but one line of progenitors. Isaac was chosen; and so God said to Abraham, In Isaac shall thy seed be called. Gen. xxi, 12. The honor of being the father of the promised seed was conferred on him; and the promise made to his father was renewed to him, viz: In thy seed shall all the nations of the earth be blessed. Gen. xxvi, 4.

Isaac had two sons that were twins, Esau and Jacob, and another election must be made;

peat Gal. iii, 6. What does true faith always produce? What did Abraham look for? Who is its builder? How many foundations has it? To whom did Jesus promise it?

for God will give the world the proof that his promise to Abraham is fulfilled—that Christ is descended from him. So an election must be made, and that branch of the family through which Christ is to come must be pointed out. Jacob was chosen; and the Lord said to Rebekah their mother, The elder shall serve the younger. Gen. xxv, 23; Rom. ix, 10–13. [Take the Bible and read the texts referred to.]

There was no “unrighteousness with God” in making this choice before the children had done any good or evil; for he had a perfect right to choose, and no one could claim the favor for any good that they had done. The case was not, as some have taught, that Jacob was elected to salvation, and Esau to damnation, before they had done any good or evil. A Saviour was to be provided for the whole world, but Esau, the elder, must submit to “serve” Christ, though given to the world through Jacob, the younger.

The word, *hated*, is, by Thompson, translated *slighted* and “when it is used in Scripture, as it is often comparatively, it signifies only to postpone in our esteem and kindness.” In proof

QUESTIONS.—What does election mean? Who was chosen as the forefather of Christ? Which of Abraham's sons was chosen? Repeat what God said of Isaac? What were the names of the twin children of Isaac? Which of them was elected? What said the Lord to their mother? What must Esau do to be saved? What word is used by Thompson instead of

of this, see Luke xiv, 26, where Jesus said, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Other scriptures teach us plainly that we are to love all these near relatives, therefore, the sense of this text is, merely, that we should love them less than we love Christ and his cause. We are to be very thankful to God for the blessings of the present life, but we are to love the future, promised life so much better, that we would willingly lay down the present for the sake of the future. Matt. xvi, 25.

If God would give the world a Saviour through Isaac, he must, of necessity, choose that member of the family through which he should come; and if Jacob is chosen, Esau and the rest of the children must be slighted.

LESSON XXXI.

Jacob, who was also called Israel had twelve sons, who were the patriarchs, that is, the fathers of the twelve tribes of Israel. Another election is now to be made. Which of the twelve

hated? When this word is used comparatively, what does it mean? (*A. Campbell.*) In what sense should we hate father, mother, &c.? What should we do, if necessary, in regard to the present life and the future? What is the necessary result of choosing one, from a family, through whom Christ must be born?

sons of Jacob shall be ruler in Israel, and the honored ancestor of Christ? The tribe of Judah was chosen. This is evident from the prophetic words of Jacob, in his dying blessing upon Judah. After representing Judah by the symbol of a lion, the king of beasts, he says, The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh (Christ) come; and unto him shall the gathering of the people be. Gen. xlix, 10.

In accordance with this view, Paul says, For it is evident that our Lord sprang out of Judah. Heb. vii, 14. And in Rev. v, 5, Christ is represented as the Lion of the tribe of Judah, who prevailed to open the book of life to mankind, which had been sealed with seven seals.

But the tribe of Judah became very numerous in the course of about nine hundred years, and from among its numerous families God makes another election, fixing the genealogy of Christ in the reigning family. He took David from following the sheep, to be ruler and shepherd of his people Israel. He also made promise to him that he would establish his kingdom for ever. 2 Sam. vii, 16. "His seed (Christ)

QUESTIONS.—What was Jacob called? How many sons had he? Which was chosen to be the ancestor of Christ? Repeat a part of Jacob's dying blessing upon Judah. What says Paul of our Lord's ancestry? What is Christ called in Rev. v, 5? Among the numerous families of Judah, who was elected? How

shall endure for ever, and his throne as the sun before me." Ps. lxxxix, 36. [Read verses 20-37.] In Ps. cxxxii, 11, it is said, The Lord hath sworn in truth unto David; he will not turn from it, Of the fruit of thy body will I set up on thy throne.

That we are not mistaken in understanding these passages as prophecies of Christ, is fully proved by the inspired word. Peter, speaking of the patriarch David, says, Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. Acts ii, 30. And Jesus says, I am the root and the offspring of David. Rev. xxii, 16. Christ existed before David, and was his root, his father and his Lord by creation, but in the flesh his offspring, that is, his son. Had the Pharisees understood this matter, they might have answered Jesus, when he asked them, If David then call him Lord, how is he his son? Matt. xxii, 41-46.

Finally, Mary, of the house of David, was elected to be the mother of Jesus. Luke i, 26-33.

long was his throne to be established? What is said in the Psalms, of his seed? What did the Lord swear to David? What did Peter say of David? What said Jesus of himself? Which existed first, Christ or David? With what question did Jesus silence the Pharisees? Who was finally elected to be the mother of Christ?

LESSON XXXII.

Place of Christ's Birth.

We have seen that God pointed out beforehand, a number of persons, at different times, to be the forefathers of Christ. All these elections, being published in the sacred Scriptures, were so many signs of the true Messiah, when he should appear. A person claiming to be the Christ must be able to trace his genealogy back, in this very line, to Abraham. Many sons of Abraham are not sons of Isaac; many of Isaac are not of Jacob; many of Jacob are not of Judah; many of Judah are not of David. So we see that, in those portions of the New Testament commonly called the gospels, which were "written that we might believe that Jesus is the Christ, the Son of God," (John xx, 31,) one important evidence of this great truth, was to trace his genealogy back, through David, to Abraham. Matt. i; Luke iii, 23.

But there are other evidences, drawn from the prophecies written before his birth, that Jesus is the Christ. In fact, everything foretold of him, respecting his first advent, were signs of that advent; and, when fulfilled, they were so many evidences that he in whom they were fulfilled was the Christ.

QUESTIONS.—Of what were the elections mentioned in former lessons signs? What must a person claiming to be Christ be able to do? For what purpose were the four gospels written? What was one important proof of this truth? What were all things

The next evidence we will notice is the place of Christ's birth. This was foretold by the prophet Micah hundreds of years beforehand. Micah v, 2. 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; whose goings forth have been from of old, from everlasting.

The chief priests and the scribes, in the days of Christ, understood this; for when Herod demanded of them where Christ should be born, they replied, In Bethlehem of Judea; for thus it is written by the prophet. They then quoted the above passage from Micah. Matt. ii, 3-6.

Though Jesus was born in Bethlehem, he did not remain there long; but was carried into Egypt, and afterwards returned and lived in Nazareth a city of Galilee. On one occasion, Jesus spoke in such a manner that many of the people were convinced that he was the Christ. Others objected that he did not come from the right place. They said, Shall Christ come out of Galilee? Hath not the Scriptures said, That Christ cometh of the seed of David and out of the town of Bethlehem where David was? John vii, 40-42. They knew of what family, and out of what town Christ should come; and

foretold respecting the first advent? What evidence do we notice next? How long had this been foretold? Where did the Jews say Christ should be born? What did some object against believing on Jesus? What did they say?

when they had opportunity to learn that Jesus came of that very family, and was born in that very town, and having themselves heard him speak as never manspake, ought they not to have believed ?

LESSON XXXIII.

Time of the first Advent foretold.

Not only were the ancestors of Christ, and the place of his birth foretold, but the time of his publicly showing himself as the Lamb of God, that taketh away the sin of the world, was definitely predicted. This was another sign: the true Christ must come at the right time.

The time was revealed to the prophet Daniel in these words: From the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and three-score and two weeks. Dan. ix, 25. Three-score and two are sixty-two, and seven added make sixty-nine weeks.

At the time this was revealed to him, Jerusalem was in ruins, Daniel and many of the Jews having been carried captives to Babylon. But God had determined to move the heart of the king of Persia, who was to reign over Babylon,

QUESTIONS.—What was foretold concerning Christ besides his ancestry and birth-place? To whom was the time revealed? Repeat the prophecy. What is the amount of the time? When this was revealed, in what condition was Jerusalem? Where had the Jews

to send forth a commandment to rebuild Jerusalem. And now the angel assures Daniel, that, when that commandment should go forth, just sixty-nine weeks from that time the long expected Messiah (Christ) would appear.

A literal week is seven days ending with a day of rest. But God commanded the Jews to let their land rest one year in seven, and thus it was natural to call seven years a week also.

Time has proved that the weeks of Daniel were weeks of years. The commandment to rebuild Jerusalem went forth, as recorded in Ezra vii, and many times 69 weeks of days followed before Christ came. But at the end of four hundred and eighty-three years from that time, Jesus began to preach saying, The time is fulfilled. Mark i, 15. (7 times 69 are 483.) The time then fulfilled was evidently the sixty-nine weeks, for that was the set time for his manifestation.

The Jews evidently understood the weeks of Daniel to be weeks of years, for they were looking for Christ when Jesus appeared; and they were doubtless acquainted with their own history and chronology from the restoration and rebuilding of Jerusalem to that time.

been carried? What commandment was the king of Persia to send forth when the weeks should begin? What was to appear at their close? What has time proved? How many years fulfilled them? What did Jesus preach at their close? What does Messiah mean? When must the weeks end? When did the Holy Spirit descend upon him? With what did God

These weeks did not end at the birth of Jesus, but at the time of the commencement of his preaching; then it was that he declared the time fulfilled. Messiah, or Christ means Anointed. When Jesus was anointed the weeks must end. When he was baptized, the Holy Spirit was seen descending like a dove upon him; and to use the words of Peter, God anointed Jesus of Nazareth with the Holy Ghost and with power. Acts x, 38. Soon after this he announced the fulfillment of the time.

LESSON XXXIV.

John the Baptist.

Another sign of the first advent, and proof that Jesus was the Christ, was the ministry of John the Baptist.

More than seven hundred years before, the Holy Spirit had moved the prophet Isaiah to write the following prophecy: "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. xl, 3. The Lord had also said by Malachi, Behold, I will send my messenger, and he shall prepare the way before me, &c. Mal. iii, 1.

We come down now to the time when Christ

anoint Jesus? What did he announce soon after his baptism?

QUESTIONS.—What sign of the first advent is the subject of this lesson? How long before Christ did

was about to appear in his first advent. A man, dressed in coarse raiment made of camel's hair, with a belt of leather around the waist to bind his loose garment to the body, appeared in the wilderness of Judea, and attracted much attention by preaching a special message to those who went out to hear him. Matt. iii, 1-6. The food which he lived upon was such as was found in the desert, which was locusts and wild honey. The object of his preaching was that a people might be prepared, by repentance and remission of sins, for the Lord Jesus Christ who was about to appear; and to bear his own testimony, in connection with the fulfillment of the prophecies already quoted, that Jesus was the Lamb of God that taketh away the sin of the world. John i, 29.

The sixty-nine weeks of Daniel were about ended, and doubtless the people were aware of it; for they were in expectation of Christ, so much so, that it was a question with them, whether John the Baptist was not the Christ. Luke says, And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not. Chap. iii, 15. But when they inquired of John, he said,

Isaiah write? Repeat a part of his prophecy of John. When did John appear? Where did he preach? What did he preach? For whom to prepare a people? What did John call Jesus? What period of time was nearly ended? Of whom were the people in expectation? What was the question in their minds concerning

I am not the Christ. John i, 20. And when he was asked, 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. [Isaiah.] v, 23.

"John did no miracle," [John x, 41,] but came before the people, at the right time, with his message, saying that he came in fulfillment of the prophecy of the voice as foretold by Isaiah. In proof of his pretension, he had, at first, no other testimony, except that his preaching was against sin and in favor of righteousness; yet those that did not heed his preaching rejected the counsel of God against themselves, being not baptized of him. Luke vii, 30. The evidences which they rejected were, a prophetic message, prophetic time, and the assertion of John supported by purity of doctrine and practice. These were sufficient to prove his mission to be from heaven. Mark xi, 27-33.

Will not those, who reject the same evidences in relation to the second advent, reject the counsel of God against themselves?

LESSON XXXV.

Christ's Entrance into Jerusalem.

From the written testimony of the first disciples concerning Jesus, it is easily seen that they

John? What was his answer to this question? What did he say of himself? What did those who rejected his message? What evidences were rejected? By what was his assertion supported? Whence was his mission? What is now preached on the same kinds of evidence?

had the greatest confidence in the fulfillment of the Scriptures. In their plain and faithful records of facts, how often do we hear them testify that the Scripture was fulfilled, and that "thus it is written by the prophet." Matt. ii; John xix, 23-37. Incidents which, by many, would be thought too small to be a fulfillment of the prophecies, were recorded, by them, as such.

From this we may learn two things. 1st. That the prophecies are to be fulfilled in the most plain and literal manner. 2d. That when they are so fulfilled, it is the part of the humble children of God to believe it. That to reject it is to reject the counsel of God and distrust his providence; for what he has promised, he has bound himself to fulfill. No other being is able to fulfill his word so as effectually to deceive his trusting children. The false fulfillment would be so awkward and out of order that the intended deception would be easily detected. Therefore, to trust in God is always safe. He makes use of men, both good, and bad, as agents to fulfill his word; the wicked are generally unconscious of the part which they act, and sometimes the righteous do not know that they are fulfilling prophecy till after it is

QUESTIONS.—In what had the disciples of Jesus the utmost confidence? What do they often testify? How are the prophecies fulfilled? When they are so fulfilled, what is our duty? What is always safe? What agents does God use to fulfill his word? Of what are

done. An instance of this kind occurred when Jesus rode into Jerusalem.

It was at the time of the feast of the passover, as Jesus was going to Jerusalem, before entering the city, he sent two of his disciples to bring him an ass colt, and when they had brought him, and Jesus was seated upon him, many spread their garments in the way, and others cut down branches of trees and strewed them in the way. Some went before and some followed crying, Hosannah to the Son of David! There was a great multitude with him, for many people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, Hosannah! Blessed is the King of Israel that cometh in the name of the Lord! Matt. xxi, 8; Mark xi, 8; Luke xix, 36; John xii, 12.

At the time the disciples did not understand that this was a fulfillment of prophecy, but when Jesus was glorified at the right hand of the Father, and the Comforter, the Holy Spirit, who was to bring all things to their remembrance, had come, they remembered that Zechariah had prophesied, saying, Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: be-

the righteous sometimes ignorant? When did an instance of this kind occur? Upon what did he ride? What did the people do? What did they cry? What else? When did the disciples remember the prophecy which they had then fulfilled? Repeat the proph-

hold, thy King cometh unto thee ; he is just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass. Zech. ix, 9 ; John xii, 14-16.

The prophecies must be fulfilled. God had bidden the daughter of Jerusalem to shout, and she must shout. Therefore, when the Pharisees called upon Jesus to rebuke his noisy disciples, he replied, If these should hold their peace, the stones would immediately cry out. Luke xix, 40.

LESSON XXXVI.

Holy Life of Jesus.

The fulfillment of the prophecies which have been noticed, and many others which we have not examined, is one of the strong proofs of the great truth which is the foundation of the Christian religion—that Jesus is the Christ, the Son of God. Another proof of this truth is the spotless purity and holiness of his life. In this he is our example. He left us an example that we should follow in his steps. He did no sin, neither was guile found in his mouth. When he was reviled, he reviled not again ; when he suffered, he threatened not ; but committed him-

self. When the Pharisees asked Jesus to rebuke his disciples, what did he reply ?

QUESTIONS.—What is presented in this lesson, as proof that Jesus was the Son of God ? What did he

self to him that judgeth righteously. 1 Pet. ii, 22. He could fearlessly say, in contradiction of all his accusers, I have kept my Father's commandments. John xv, 10. He perfectly kept a perfect moral law, and this exhibited a perfect moral character.

We should imitate all his examples of obedience. Those who have parents should remember that he kept the fifth, as well as every other commandment. Though he was the Son of the Most High, yet when he condescended to become the Son of man he consented to be in subjection to earthly parents. Children that imagine that their superior capability of self-government releases them from parental control, would do well to remember this.

At the age of twelve years, Jesus went with his parents to Jerusalem, to keep the passover. After the feast, they returned, a day's journey, with their relations and acquaintances, supposing that he was in the company. But he had remained in Jerusalem. When they returned, they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and his answers. But he did not claim exemption

leave us? What did an apostle say of him? What could Jesus say? What should we imitate? Whose son was he? What did he become? To whom was he in subjection? What is said of his understanding at the age of twelve? Did he claim to be free from

from their control, on account of his understanding. After giving them a hint that he had a Father in heaven, on whose business he had come into the world, he went down with them to Nazareth, and was subject to them. Luke ii, 51.

We have reason to believe that he served his parents till he was about thirty years old, when he commenced his public ministry. In Campbell's translation of Luke iii, 23, we read, "Now Jesus was himself about thirty years in subjection being (as was supposed) a son of Joseph." Joseph was a carpenter, and Jesus, doubtless had been often seen, in the streets of Nazareth, laboring at this trade; for when he came into his own country, and began to teach in the synagogue, they were offended at him, and said, Is not this the carpenter?

Nor did his filial regard end with his thirtieth year. While he hung upon the cross, he commended his mother to the care of the beloved disciple John. As they were standing by, he saith to his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her to his own home. John xix, 25.

his parents on this account? How old was he when he commenced his ministry? What says Campbell, instead of thirty years of age? What did his countrymen call Jesus? For whom did he care while he hung on the cross?

LESSON XXXVII.

Miracles of Jesus.

The miracles of Jesus were another confirmation of his testimony. These were a powerful evidence, when taken in connection with others, such as, the fulfillment of prophecy, and the holy life of him who did them. But miracles alone cannot be depended on as proof of anything except their own existence; for the spirits of devils themselves, when unrestrained by a higher power, can do them. Rev. xvi, 14. It is possible for false prophets to show great signs and wonders to deceive. Matt. xxiv, 24.

It has often been said, that if any one should work miracles in confirmation of his teaching, we should be bound to believe him. But it is not so. We have an infallible standard by which to judge of the truth of all religious teaching. 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. viii, 20. Any teaching opposed to the law of God, or that promises escape from its penalty to the impenitent is false, though it be attested by signs and wonders. Such prophets strengthen the hands of the wicked, that he should not return from his wicked way, by promising him life; [Eze. xiii,

QUESTIONS.—What are another confirmation of the testimony of Jesus? When are miracles good proof? Who can do them? What can false prophets show? To what may we go as an infallible guide? What do false prophets promise the wicked? With what does

22 ;] while the penalty of the law of God—the wages of sin—is death. Rom. vi, 23.

But Jesus did not rest his claims on the evidence of miracles alone. After John had borne his testimony, and was confined in prison, he sent two of his disciples to Jesus, saying, Art thou he that should come? or do we look for another? Jesus replied, 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. xi, 2-6.

Though he could present the greatest miracles in proof of his mission, yet he presents them in connection with the fulfillment of prophecy. The greatest miracle (raising the dead) is mentioned last; and to crown the whole, as if it were the strongest proof of all, is the fulfillment of the prophecy of good tidings to the poor. He evidently referred to a prophecy of the Lord's Anointed, (Christ,) recorded in Isa. lxi, and quoted by Jesus in Luke iv, 18, as follows: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the

the word of God threaten them? What did John inquire of Jesus? What did he say in reply? With what did he connect his miracles? What was promised to the poor in the prophecy? For what purpose was Jesus anointed?

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.

Thus he represented himself as fulfilling the word of the Lord, which word is a better test of truth than miracles.

LESSON XXXVIII.

Faith a Duty.

We pass by much that would be deeply interesting in the life, the teachings, the death, the resurrection and the ascension of our Lord Jesus Christ, that we may consider the duties required of us by the gospel. The question of most thrilling interest to the sinner, is, What must I do to be saved? When Paul and Silas were asked this question, they replied, Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi, 31. This was in accordance with their Lord's instructions, when he commissioned his disciples to go into all the world and preach the gospel to every creature. Said he, He that believeth, and is baptized, shall be saved ; but he that believeth not shall be damned. Mark xvi, 16.

QUESTIONS.—What do we begin to consider in this lesson? What is the great question for the sinner? How did Paul answer it? What said Jesus, when he sent his disciples to preach? Is the kingdom prom-

What ! is that all that is necessary to gain admittance into the everlasting kingdom ? By no means ; this is but the very commencement of the Christian race. The apostles could exhort those who had done all this, and more too, to run with patience the race set before them. Heb. xii. 1. No one obtains the prize till he gets to the end of the race.

It was said of Jesus, He shall save his people from their sins. Matt. i, 21. The first promise to the obedient believer is forgiveness ; that is, salvation from his sins. But if he adds nothing to his faith, he is blind, and hath forgotten that he was purged from his old sins. 2 Pet. i, 5-9.

Faith is the spring of action ; it lies at the foundation of all obedience. Without it no religious duty would be done. Therefore faith is the first requirement of the gospel. Requirement do you say ? Yes, we are commanded to believe.

But, does not faith rest upon the amount of evidence presented to the mind, and not upon our will ?

Without evidence there can be no faith ; but there may be an abundance of testimony given, and yet fail to produce faith, because it is not

ised on condition of faith and baptism merely ? What else must Christians do ? From what is the obedient believer saved ? What is the first requirement of the gospel ? Is faith a duty ? What is the foundation of faith ? What is one reason why good testimony does

examined; and even if the evidence is pressed upon us, so that we cannot fail to see it, without shutting our eyes, the stubborn will of man can still say, We would see a sign. Matt. xii, 22, 38. [Read.]

Faith cometh by hearing, and hearing by the word of God. Rom. x, 17. That word contains sufficient evidence of the great truth, in the plan of salvation; viz., that Jesus is the Son of God and the Saviour of men. If thoroughly examined with a willing mind, it cannot fail to produce faith. Men may willfully reject the testimony, or carelessly neglect to examine it; yet the word of God will ever stand justified. He that believeth not shall be condemned.

LESSON XXXIX.

Repentance.

The next duties after faith are repentance and baptism. The person who believes the truth, and desires to know how to begin the Christian life, can learn his duty in this respect by reading the Acts of the Apostles, and observing how the first Christians preached and practiced in converting men to christianity. They acted under the direction of the Holy Spirit, therefore

not produce faith in all? What does stubbornness always require? What contains sufficient evidence for our faith?

QUESTIONS.—What duties are next after faith? What

it is perfectly safe to follow their example. There was a perfect uniformity in their course; one did not become a Christian in one way, and another in another; but when they obeyed from the heart that form of doctrine which was delivered them, they were then made free from sin, and became the servants of righteousness. Rom. xi, 17, 18.

The first discourse that was preached, after the apostles were qualified for their work by the out pouring of the Holy Spirit, convinced a great multitude of the truth, and they said to Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said to 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 ii, 38.

The first duty here enjoined upon the believer is repentance. This is defined, by some, to be sorrow for sins. Others say that it means reformation, which is something more than mere sorrow for sins. That it is reforming the life—turning away from sin to righteousness. Perhaps there is not so much difference between these two definitions as some imagine. One

book teaches first duties? When were the first Christians made free from sin? What was Peter's reply to the question, What shall we do? What duty did he first enjoin on the believer? What is the first definition of repentance given? The second? What is reformation? What is necessary in order practically

states the moving cause, the other the effect. Genuine sorrow for sins, leads to a reformation of life. Godly sorrow worketh reformation to salvation not to be regretted. Such doubtless is the meaning of 2 Cor. vii, 10.

Reformation consists in ceasing to do evil, and learning to do well; it is turning from sin to righteousness—from breaking God's law to keeping it. This is not done in a moment, nor in a day. The purpose of mind—the heart-felt resolve—can be formed at once, but time is necessary in order to carry out that purpose in practice. We resolve to-day to mend our life; we carry out that resolution to-morrow, and next day, and so on.

A change of purpose is the repentance required before baptism. This is evident from what is said in verse 41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. See Acts xvi, 33.

So, my friends, if you believe the truth, and are fully resolved to give yourselves unreservedly to God, to do all his holy will, you need not wait to see if you will hold out, but submit, at once, to that act of obedience which the Lord has placed before you, believing without a doubt that he will verify to you his promise: Ye shall receive the gift of the Holy Spirit.

to reform our lives? What is the repentance required before baptism? When were they that received the word baptized? What is the Lord's promise to the obedient?

LESSON XL.

Baptism.

WE have already seen that baptism is a duty, and that its place is at the commencement of the Christian race. It is the first outward act of obedience to the faith. By it we profess, by works, our faith in Christ, and take upon ourselves the Christian name. Says Paul, As many of you as have been baptized into Christ, have put on Christ. Gal. iii, 27.

The present generation talk much in favor of spirituality, and heart obedience, while outward acts are either despised, or lightly esteemed as non-essentials. One says that if a man is said to be baptized, it is no matter how it is done. Another, that it is no matter whether it is done at all, if a person only has faith. In short, works are esteemed of so little consequence, that we might justly infer, from their arguments on some points of obedience, that they think that they may break the commandments of God, and neglect every institution of the gospel, and yet have their hearts right in the sight of God. This comes from Babylon.

Abraham showed his faith by the offering of his son; and the Christian says, Show me thy faith without thy works and I will shew thee my faith by my works. Jas. ii, 14, 26.

QUESTIONS.—By baptism, what do we profess? What does Paul say those who have been baptized have done? What do many praise? How do they esteem outward acts? How did Abraham show his faith? What says the Christian about faith and works?

Baptism is the obedience of faith; it is the form or model of the Christian doctrine, [Rom. vi, 11,] which is, salvation from sin by the death of Jesus Christ. The faith, the doctrine or the teaching is, That Christ died for our sins, that he was buried, and that he rose again. See 1 Cor. xv, 3, 4. The form is like the doctrine; the obedience is emblematic of the faith. 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. Rom. vi, 4.

Here commences the new life. By this act we not only show our faith in what Christ has done for us, but we acknowledge ourselves worthy of death for our past transgressions of God's law, and promise future obedience. We also declare that we are dead to sin and risen to live a life opposed to sin. Says Paul, How shall we, that are dead to sin, live any longer therein? Verse 2. Thus the faith does not make void the law, but establishes it.

And as the resurrection of Christ is the pledge of the resurrection of the saints, [1 Cor. xv, 12-18,] so when we, by baptism, confess our faith in

What is baptism? What is the faith or doctrine? How do we express our faith in this doctrine of Christ? How then should we walk? Of what are transgressors of the law worthy? What do we promise in baptism? To what do we declare ourselves dead? How does Paul answer the question whether the forgiven shall continue in sin? Of what is the resurrection of

the one, as a consequence we confess our faith in the other. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. iv, 14. They will be raised from the dead at his coming.

LESSON XLI.

Washing of Feet.

When we have commenced the Christian race, by being baptized into Christ, we must do as the first Christians did. They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Acts ii, 42.

The apostles' doctrine or teaching was all things that Jesus had commanded them. He sent them to teach all nations, baptizing them in the name of the Father, Son and Holy Spirit; "teaching them," said he, "to observe all things whatsoever I have commanded you." Matt. xxviii, 20. He had commanded them to wash each other's feet. Jno. xiii. (Read.) To obey their Lord's instructions, they must have taught the disciples this. Some object that they did not enjoin it in their writings. Neither is the Lord's supper there enjoined. This institution was abused by

Christ a pledge? By what do we confess our faith in both? When will the saints be raised?

QUESTIONS.—In what did the first Christians steadfastly continue? What observances did they teach? What was one thing which he commanded them?

the church at Corinth; Paul hearing of it, corrects them in a letter. 1 Cor. xi, 20. In so doing he mentions the fact, that he had delivered it to them. Verse 23. But for this abuse, it is probable we never should have been informed, in their writings, that they obeyed the Lord by teaching this.

As Jesus was washing his disciples' feet, he said to Peter, What I do thou knowest not now; but thou shalt know hereafter. Verse 7. So after he had finished, he explained it. Said he, I have given you an example, that ye should do as I have done to you. Verse 15.

1. Mark the importance attached to this: If I wash thee not, thou hast no part with me. Verse 8.

2. The meaning with respect to the person washed. Washing, as an emblem, signifies a cleansing from moral impurity. Ananias said to Saul, Arise, and be baptized, and wash away thy sins. Acts xxii, 16. Now observe the words of Jesus in verse 10. We will read from Campbell's version, not because it differs in sense, but it is more easily understood. "He who has been bathing, needs only to wash his feet, the rest of his body being clean." A person may bathe himself thoroughly, yet by walking a short dis-

What did Jesus say to Peter about what he was doing? What did he afterwards say to explain it? What words express its importance? What does the emblem of washing signify? In figurative language what does baptism wash away? What does the person that has been washed still need? What is the

tance his feet will be soiled and need washing. So with the Christian: though cleansed at the beginning of his pilgrimage, yet he walks in a polluted world, and can hardly escape defilement. Therefore self-examination and cleansing precede the Lord's supper. 1 Cor. xi, 28. If the apostles needed cleansing, who does not?

3. The lesson taught to the one who washes, is humility and brotherly love. Jesus "loved his own;" and though he knew that "he was come from God," and was about to return to God, he got down and washed their feet. The Lord and Master set the example and then enforced it upon his disciples by this argument: The servant is not greater than his lord, neither he that is sent greater than he that sent him. Verse 16. This leaves no excuse to any servant who is not greater than his Lord.

LESSON XLII.

Lord's Supper.

On the same night in which Jesus was betrayed he gave to his disciples two institutions. The one of which we have spoken was expressive of their love for each other, and was preparatory to the other. It prepares the disciple to have a "part with Jesus"—to eat of his flesh, and drink

Christian, while in the world, in constant danger of? What is the lesson taught to the one who washes? What did the Lord and Master do? What did he say to his disciples as a reason why they should do it?

of his blood by faith. Jno. vi, 53. The other was to keep in memory their dying Lord. It is a solemn act of worship to him who gave his life to purchase eternal life for us. It is called the Lord's supper.

The broken bread is an emblem of the body of Jesus, which was bruised and broken for us. The wine is an emblem of his blood, which he gave for the life of the world.

This institution brings to mind our lost condition as sinners, without God and without hope in the world; and also the amazing love of Christ who pitied us in our ruined state, justly condemned to death, and freely died a sacrifice for our sins.

It is commemorative. Said Jesus, This do in remembrance of me. Luke xxii, 19; 1 Cor. xi, 24, 25. It keeps in memory our dying Lord, and expresses our faith in what he has done for us. With what joy should the Christian keep the token which Jesus left us of his dying love! When he was about to depart out of this world and go to the Father, having loved his disciples, who were to remain in the world, he left them this institution as a keepsake, to remind them of his love.

While this institution points us back to what Jesus has done for us, we naturally look forward

QUESTIONS.—What is the subject of this lesson? Of what is the bread an emblem? Of what the wine? What does this institution naturally bring to mind?

to what he has promised to do for all his faithful children. Not only does it carry the mind back to that "doleful night" when the powers of darkness were arrayed against the inoffensive Lamb of God; but it carries it forward to that glorious morning when that same Jesus shall come in the glory of his Father with the holy angels, to take all his saints to those mansions in his Father's house, which he has gone to prepare. "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." 1 Cor. xi, 26.

If our "historical faith" only looks back upon the past, and can see nothing but shadows and dimness in the promised future, we have not more than half of the faith of Jesus. True faith enjoys the promises.

While we remember the price that has been paid to procure our salvation from sin, we turn to the glorious future and see what will be enjoyed, as the consequences of our redemption. A feast of fat things, and of wines well refined is promised to all of God's people, [Isa. xxv,] and Jesus promised his disciples that they might eat and drink at his table in his kingdom. Luke xxii, 30; xiv, 15; Matt. xxvi, 29. Blessed are they

What else? What did Jesus command respecting it? Whom does it keep in memory? To what does it point? To what do we look forward? For whom will Jesus come? How long will the Lord's supper be observed? What does true faith enjoy? What is promised in Isa. xxv? What did Jesus promise his

which are called unto the marriage supper of the Lamb. Rev. xix, 9.

LESSON XLIII.

Prayer.

Prayer is a constant duty of the Christian. We are commanded to pray without ceasing, and in every thing to give thanks. 1 Thess. v, 17. Jesus taught that men ought always to pray and not to faint. Luke xviii, 1. Continue instant in prayer. Rom. xii, 12. Prayer should accompany the performance of every religious duty from the very first. Saul was commanded to be baptized calling on the name of the Lord.

Prayer is also our greatest privilege; for what can be a more exalted privilege than the right of petition to the King of kings and Lord of lords, with the promise that he will hear our petitions, and grant all our requests which are in accordance with our own best good?

To be heard we must pray in faith. James says, Let him ask in faith, nothing wavering; [chap. i, 6;] and Jesus says, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mark xi, 24. Of

disciples should do in his kingdom? What feast will there be kept?

QUESTIONS.—With respect to prayer, what are we commanded? How should we do every religious duty? What is the Christian's high privilege? To be heard, how must we pray? What said Jesus? What

course we cannot pray in faith for things which we know are contrary to his will; but the Word teaches us for what to pray, and it is always safe to follow its directions.

The Lord's prayer contains a general, or outline view of the things which it is proper for us to pray for. Matt. vi, 9-13. We will notice some points in this prayer, in connection with other scriptures; after observing that we should approach our heavenly Father with all the reverence that can be expressed by the words, Hallowed be thy name.

Thy kingdom come. Those who think that the kingdom was set up when Christ ascended to the right hand of the Father, consider this part, at least, of the Lord's prayer as out of date. But the coming of the kingdom, when God's will will be done on earth, as it is in heaven, is the great hope still before the Christian. The saints are joint-heirs with Christ, and the kingdom will be given to them. Dan. vii, 23, 27. The greater share, by far, of the heirs of the kingdom are now in their graves, under the dominion of death, and cannot be released, till the Lord himself shall descend from heaven, and bring them up from their dusty beds. Hence the apostle John prays the same prayer in these words: Even so come Lord Jesus. Rev. 22, 20. It is no wonder that the

contains a general view of the things we should pray for? What is its first petition? Who will possess the kingdom? Where are most of them? Who must come to raise them, and give them the kingdom? In what words did John pray. Thy kingdom come?

completion of the Christian's hope should be the first petition in his prayer.

Forgive us our sins. Luke xi, 4. The Christian has the privilege to ask and receive the forgiveness of his sins.

Lead us not into temptation. Abandon us not, as some translate it; that is, leave us not to temptation. If God should abandon us to temptation, we should be lost. Therefore David prayed, Take not thy Holy Spirit from me. Ps. li, 11. We should pray for the Holy Spirit. Christ says, If ye then, being evil, know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke xi, 13.

Deliver us from evil. One great evil to which we are subject is sickness. Says James, Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Jas. v, 14, 15.

These are a part of our high privileges, if we abide in Christ, and his words abide in us. Jno. xv, 7.

What other petition may we ask? Should God leave us to temptation what would be our case? What did David pray? What will the Father give to them that ask him? What should a Christian do if he is sick? What will the prayer of faith do? What if he have committed sins? What must we do to enjoy these privileges?

LESSON XLIV.

Fasting.

Another duty, which is doubtless too much neglected, is fasting. It is connected with prayer. These duties, like faith, repentance, and keeping the commandments of God, are not peculiar to this dispensation, but are common to all. God has manifested his approbation in a special manner, of those who have sought his face by fasting. At different times, when Daniel set his face to seek to God by prayer and supplications, with fasting, an angel was immediately sent to him, in answer to his prayer, to communicate the most important revelations concerning the latter days. Dan. ix, 3, 20; x, 3, 11, 12.

Mark the words of the angel. After informing Daniel that he was a man "greatly beloved," he said, From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. Chap. x, 12.

Jesus approved of fasting by giving directions to his disciples about it. Matt. vi, 16-18. He taught that they should fast, not to be seen of men, but of God. Observe the consequence of fasting in the right way. Said he, "Thy Fa-

QUESTIONS.—What duty is the subject of this lesson? What has God manifested to those who have practiced fasting? When Daniel prayed and fasted, who was sent to him? What did the angel communicate to him? How did he state the cause of his coming? How did Jesus teach that we should fast? What did

ther who seeth in secret shall reward thee openly." Who does not desire his rewards?

The disciples of John came to Jesus and asked him why his disciples did not fast. Matt. ix, 14; Mark ii, 18; Luke v, 33. Jesus replied, Can ye make the children of the bride-chamber fast, while the bride-groom is with them? But the days will come when the bride-groom shall be taken away from them, and then shall they fast in those days. The disciples did not then fast, because Jesus was with them. After he left them, they were to fast. From this we may infer that fasting will continue during all his absence, until he returns again.

Cornelius was fasting when the angel appeared to him, and told him his prayer was heard, and directed him to send for Peter, who should tell him words whereby he and all his house should be saved. Acts x, 30.

Fasting was practiced in the church at Antioch, at the time when the Holy Spirit sent forth Paul and Barnabas on a most important mission. Acts xiii, 2. And they, in their travels, ordained elders in every church, and with prayer and fasting, commended them to the Lord. Chap. xiv, 23.

The example of the primitive Christians should

he say? When were his disciples to fast? What was Cornelius doing when an angel came to tell him his prayer was heard? In what church was fasting practiced? How did the apostles commend the churches to the Lord? How long should their example be followed?

be followed till the Bride-groom returns; then our fasting will end.

LESSON XLV.

Self-denial and Suffering.

The doctrine of the cross is a doctrine of self-denial and suffering. Jesus set the example, and all that will come to him must follow it. He denied himself when he voluntarily laid aside the glory which he had with the Father before the world was, and became a mortal man. Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. 2 Cor. viii, 9. He denied himself as he went about doing good, proclaiming the good tidings, toiling on foot over the hills of Judea, meeting the opposition and frowns of those he gladly would have benefited. The Son of man had not where to lay his head. He denied himself when in Gethsemane, his soul was exceeding sorrowful, even unto death; when his mental anguish was so great that his sweat fell like great drops of blood to the ground. Matt. xxvi, 36; Luke xxii, 39. Said he, Not my will, but thine be done. He denied himself when he endured cruel mockings and

QUESTIONS.—What is the subject of this lesson? What did Jesus do? What must we do? What did he lay aside? What said Paul concerning him? How did he travel in the world? What had he not? What was his language under the deepest sorrow and suffering? Is it a hard thing to deny self and follow him?

scourgings, and, finally, the cruel and shameful death of the cross.

Since so much has been done for us, it is not a hard thing that we are required to deny self, take up the cross and follow Jesus. Matt. xvi, 24. It is rather to be esteemed a precious privilege to follow the example of our suffering Lord. For unto you it is given in the behalf of Christ, not only to believe on his name, but also to suffer for his sake. Phil. i, 29.

Says Peter, Beloved, think it not strange concerning the fiery trial which is to try you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. 1 Pet. iv, 12.

Paul says to Timothy, For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us. 2 Tim. ii, 11. Of the saved it is said, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Rev. vii, 14.

Since the Captain of our salvation was made perfect through sufferings, [Heb. ii, 10,] who

How should we rather esteem it? What is given us in behalf of Christ? What should we do under trial? Of what do Christians partake in their trials? What will they have when the glory of Christ is revealed? What says Paul to Timothy? What will the saved come out of? Who was made perfect through suffer

would not desire to go forth to him without the camp, bearing his reproach? Heb. xiii, 13. Whoever will be a friend of the world, is the enemy of God. Jas. iv, 4.

We need to have our will subdued, our old man crucified, that the body of sin may be destroyed, in order to be prepared to be good and loyal subjects of the everlasting kingdom. None whose will is not given up to God can be admitted there. All must be prepared to live in harmony. Therefore we must, by suffering and self-denial, be purified, made white and tried. Dan. xii, 10.

LESSON XLVI.

Christian Morality.

The morality which christianity requires, as taught by the apostles in their epistles to the churches, is of the very highest order. It is nothing less than living out, in thought, in word and in deed, all those holy principles of love to God and man contained in the ten commandments of God. This is the great and important lesson of christianity.

We might consider christianity as divided into—
ings? What should we be willing to bear? What must be subdued? How must the subjects of the kingdom be prepared?

QUESTIONS.—Of what order is the morality which christianity teaches? In what are its great principles contained? Into how many lessons may christianity

to two lessons. The one teaches obedience to those outward acts which express our faith in Christ; the other is a perfect system of morality. One consists of the first principles of the doctrine of Christ; the other teaches us to go on to perfection. Heb. vi, 1. By the one we are taught to put on the Lord Jesus Christ, by an outward profession; by the other we are taught to walk in him, that is, live out that profession. Rom. xiii, 14; Col. ii, 6. Both of these are necessary. By the one we should boldly profess that we are the children of God by faith in Christ; by the other we should prove to all around that we are such. This is the love of God that we keep his commandments. The commandments and the faith must both be kept. How shall we who have been buried as a sign that we were dead to sin, live any longer therein?

It is not enough that we believe in Christ and profess our faith. Peter says, Add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. 2 Pet. i, 5. This addition table should be committed to memory, and reduced to practice, by every one who professes faith in Christ. Says the Apostle, For if these things be in you,

be divided? To what does the first teach obedience? What is the other? What are we taught by the one? What by the other? Is it enough to be-

and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Verses 8, 9. So we see that though we may be purged from our old sins by faith in Christ, yet if we add nothing to our faith it will not benefit us.

We must love God with all our heart, and our neighbor as ourself. We must do to others as we would wish them to do to us. This is the teaching of the law and the prophets; of Christ and the apostles. We must study the writings of the apostles, and practice all the particular duties pointed out by them. They all have their foundation in the law of God, the great standard of morality. And we cannot be too diligent in learning this great lesson of christianity. In the words of Peter, If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

lieve and to profess faith? What says Peter? What is he that lacks these things? How must we love God? How our neighbor? How must we do to others? What is the foundation of all moral duties? What is the promise if we do these duties? Into what will the obedient enter?

LESSON XLVII.

Signs in the Heavens.

The faith of Jesus embraces the whole plan of salvation. It is a belief of what God has done, what he is now doing, and what he has promised to do hereafter, for the salvation of men. What he is now doing in fulfillment of the prophecies is present truth. The prophecies which are now being fulfilled are signs of the second coming of Christ; and as the Jews were tested, and the believing separated from the unbelieving by the fulfillment of the prophecies at the period of the first advent, so the last generation of professed believers in Jesus will have their faith proved by the fulfillment of the signs of the second advent.

Some say that we can know nothing of the time when Christ will come. But did not his disciples ask him, What shall be the sign of thy coming and of the end of the world? Matt. xxiv, 3. They did. Did he answer their question by giving them signs? He did. And he also laid a command upon those who should see the signs, to know that his coming is then near. Said he, So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verse 33.

QUESTIONS.—What does the faith of Jesus embrace? The prophecies now being fulfilled are signs of what? By what was the faith of the Jews tested? What will be a test to this generation? Did the disciples ask Jesus for the sign of his coming? Did he give them signs? What does he require us to know when the

“But,” says one, “it makes no difference to me when Christ will come if I am only prepared.” How do you expect to be prepared? Do you expect to be saved in unbelief? You say you believe in Christ; but do you believe his word? When the signs which he gave of his coming are fulfilled, do you believe without a doubt that his coming is near? If not, how can you say that you believe that Jesus is the Son of God? If he is the Son of God, the signs will not be seen till his coming is near. So you see that present truth will test your faith in Christ. Those Jews who did not believe when the prophecies were fulfilled were not believers in the prophets. How then can you claim to be a believer in Jesus, while you dare not trust his word, and believe that he will soon come, since the signs, which he gave of his coming, are already fulfilled?

Said Jesus, 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, and then shall they see the Son of man coming in the clouds with great power and glory. Mark xiii, 24. The sun and moon were darkened in 1780, and the stars of heaven fell in 1833; and can we doubt that the powers of heaven will soon be shaken, and the Son of man appear, and still believe the word of

signs are fulfilled? What will test our faith in Christ? Whom did the Jews disbelieve? What signs in the heavens precede the advent? Who then shall be seen? When were the sun and moon darkened? When

Jesus? Certainly not. So we may try ourselves whether we are in the faith; for if we admit that his word may fail, it will do us no good to say that we believe.

LESSON XLVIII.

National Troubles.

Our Lord said as recorded by Luke, 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. Luke xxi, 25. Some have taught that the signs, in the sun, moon and stars, were figurative, and were to have their fulfillment among the nations of the earth. But this text proves that view to be false. It shows that the signs in the heavens are to be literally fulfilled and followed by literal signs among the nations on earth.

The signs are being fulfilled in their order. Since the falling of the stars, we see distress and perplexity coming upon the nations; and when the next great sign in heaven appears, the shaking of the powers of heaven, men will see their hopeless condition, and will actually be dying for fear,

did the stars fall? Having full confidence in Christ's word, can we doubt that the other events will follow in their order?

QUESTIONS.—What said Jesus in Luke xxi, 25? Where have some looked for the signs in the sun, moon and stars? How does this text prove that the e

and for looking for those things that are coming upon the earth. Then Mercy, so long abused, will have fled, and stern Justice, with flaming sword, will take the field. Then the guilty will no longer have an intercessor in the Sanctuary to wash away their guilt; but our great High Priest will have laid down the golden censer, and taken the iron scepter with which to break the heathen, and dash them in pieces as a potter's vessel. Ps. ii, 9.

The same order of events is given by the prophet Joel. In the second chapter he foretells the signs in the sun and moon. Then, in the third chapter, he speaks of the troubles among the nations. He says, Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near. Chap. iii, 9. What does this preparation for war indicate? This question is answered in verse 14: The day of the Lord is near in the valley of decision. [Cutting off, or threshing.] The harvest of the earth is almost ready for the sickle. Verse 13; Rev. xiv, 14. And then, in verse 16, the prophet says, The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the

signs will be fulfilled? How are these signs being fulfilled? What is the next sign in the heavens? What will the guilty then no longer have? What will our High Priest have laid down? What will he have taken? What prophet speaks of these signs in heaven? What does he prophesy to the nations? What is this preparation a sign of? What will take

earth shall shake. Here we have, 1st. Signs in the lights of heaven, 2d. National troubles, and 3d. The voice of God which shakes not the earth only, but also heaven. Heb. xii, 26.

Before the great day of wrath comes, the nations are to be angry. Under the sounding of the seventh trumpet there are a number of distinct events to take place, two of which are, (1,) The nations were angry, (2,) and thy wrath is come. Rev. xi, 18. This agrees with the other scriptures to show that national troubles will come just before the day of wrath. And what makes it certain, that the present troubles among the nations are the ones referred to in the prophecies, is the fact that the signs in the heavens have already been seen, which were to be followed by distress of nations and perplexity.

LESSON XLIX.

Definite Time.

As there was a definite time revealed when Christ would make his appearance on earth, as the Prophet foretold by Moses, [Deut. xviii,] so also definite time was given for the commence-

place when the Lord shall utter his voice from his holy habitation? What comes before the wrath of God under the sounding of the seventh angel? What fact proves that the present troubles among the nations, are the ones prophesied of?

QUESTIONS.—What was revealed concerning the first advent of Christ? For what else was definite time

ment of his last work as our great High Priest, in the true tabernacle in heaven. It was said to Daniel, Unto two thousand and three hundred days, then shall the sanctuary be cleansed. Dan. viii, 14.

The Lord could have no object in giving a set time for any event, unless he meant for it to be understood by those for whom it was given. If he has not given the means by which we may learn when the time will begin and end, Paul certainly must have been mistaken when he said that all scripture given by inspiration of God is profitable. For what profit can we receive from a set time without a beginning, and, consequently, without an end?

As there is no date given in this chapter for the commencement of the 2300 days, we must look elsewhere for it. By reading the ninth chapter carefully, we plainly see that the same angel, which was commanded, in the eighth chapter, to make Daniel understand the vision, appears to him again; and, after calling his attention to that vision, tells him that seventy weeks are determined [cut off] upon his people, the Jews. Cut off from what? From the vis-

given? What said the angel to Daniel? What object could be gained by giving time that could not be understood? What is all scripture given by inspiration of God? In which chapter is the date of the beginning of the 2300 days? In the eighth chapter what was the angel Gabriel commanded to do? To what does he call Daniel's attention in the ninth chapter?

ion of 2300 days, which was the subject which he had just introduced.

We have seen (Les. 33) that 69 of these seventy weeks reached to the time when Christ was baptized and commenced his ministry, which was in the year 27 of our common reckoning. For the remaining week, the seventieth, in the midst of which Messiah was cut off, (crucified,) we must add seven years. This gives us the year 34 for the end of the seventy weeks. Now we take seventy weeks, which are 490 days, from the 2300 days and we have 1810 days or years remaining. This added to the year 34, where the 70 weeks end, brings us down to the year 1844, where the work of cleansing the sanctuary must commence.

The act of cleansing the sanctuary, in the typical dispensation, was the last act of the atonement, and occupied only one day in the year. Hence we conclude that our great High Priest is now performing the last work for his people, which is the blotting out of their sins; and that it can be but a little while longer before he that is unholy must remain so still. At this point of time Jesus says, Behold I come

What part of the time was cut off for the Jews? Where did the 69 weeks end? Where the seventy? Take seventy weeks from 2300 days and how many days will be left? Add 1810 years to the year 34 and to what year will it bring us? What part of his priesthood is Christ now performing for his people? What is it? When this is finished what does he say?

quickly ; and my reward is with me, to give to every man according as his work shall be. Rev. xxii, 12.

LESSON L.

First Special Message.

Christ never can come again according to the scriptures, and his coming not be preached in the world beforehand. The faithful servant will be found giving the household meat in due season when he comes ; [Matt. xxiv, 46 ;] and the only meat that can be in season then, is the coming of the Lord, and the needed preparation for that event. To give meat in due season, one must know the time of day, and not be calling to breakfast or dinner when it is supper time.

In the parable [Luke xiv, 16] there are three invitations to the supper, which seem to denote three special messages to be given at the close of the great day of probationary time. But we have something to depend upon besides our exposition of this parable. In Rev. xiv, we have a clear prophecy of three special messages to be given in the world, just before the Son of man is seen upon the great white cloud. Verse 14.

QUESTIONS.—What will the faithful servant be giving the household when Christ comes? What must he know? In the parable, how many calls to supper are there? Of what have we a clear prophecy in Rev.

The first message is addressed to every nation and people, and is expressed in these words: 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. Verse 7. The only thing special in this, is the time—the hour of judgment. This must refer to some set time which God had appointed; and what is more reasonable than to suppose that it refers to the ending of the 2300 days, when the sanctuary was to be cleansed. The cleansing of the sanctuary is a judgment scene. It is actually passing judgment, or deciding whose sins shall be blotted out, and whose shall not.

Such a message has been proclaimed to all the world, as far as the sound of the gospel is known. Wm. Miller was the first to preach it in this country, and, on that account, it was called Millerism. Prophetic time was the very life of the message—without it, it could not have existed; and the ending of the 2300 days was the grand point to which all other periods were only so many witnesses. This was the basis of the cry, The hour of his judgment is come.

Compared with this movement, the work of

xiv? Who appears after the three are fulfilled? What is the first message? What is the only thing special in it? What time had been appointed? What is judged in the cleansing of the Sanctuary? How far has such a message been heard? What was the grand point in the preaching? What were its evidences,

John the Baptist was very limited. They both, however, fulfilled the Scriptures, and accomplished the end for which they each were sent. They both rested upon the same kinds of evidence, viz.: a prophetic message, prophetic time, and a life and actions corresponding to the faith preached.

It may be objected, that erroneous views were preached in connection with this time message. We reply, that it found the people in many errors, some of which were completely and for ever exploded by that very preaching; and others have since been uprooted, as a consequence of men's being awakened, by this, to search the Scriptures, in order to escape those things that are coming on the earth, and to stand before the Son of man. And when the word of God is once literally fulfilled, there it must for ever stand; no matter if the disciples, who are instrumental in its fulfillment, do not so much as know the part which they act themselves till afterwards. See John xii, 16, also Lesson xxxv.

compared with those of John's mission? How did it find the people? To what has it led many? How many times can prophecy be fulfilled? In fulfilling prophecy, what may the actors, though children of God, not know at the time?

LESSON LI.

Second Special Message.

The second prophetic message is, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. Verse 8. The fall of Babylon and her destruction are two events. By reading what is said of her in Chap. xviii, it will be seen, that her fallen state is the reason why the people of God should forsake her, and, in so doing, escape the destruction which is soon coming upon her. Therefore, her fall is her apostasy from God, in consequence of which she is abandoned of him, as the Jewish people were when it was said, Behold, your house is left unto you desolate.

The world of non-professors cannot be the subject of this fall, which is moral or spiritual. They that never enjoyed the favor of God cannot fall from his favor. Therefore, this special message respecting Babylon, is the formal announcement that the time is fully come, foretold by Paul, when men shall be lovers of their own selves, covetous, boasters, proud, &c., having a form of godliness, but denying the power thereof. 2 Tim. iii. This was to be in the "last days," and God prepares a special message for the last

QUESTIONS.—What is the second message? What exists before the call to come out of Babylon? What is her fall? What consequence follows? Who cannot be the subjects of such a fall? What does Babylon still have in her fallen state? At what time was this

days, declaring that this state of things is fully come. Says Paul, From such turn away; the voice from heaven says, Come out of her my people.

The second message has been fulfilled. The fall of Babylon was announced in 1844. Thousands heard it and left the various professed churches to which they belonged. Events which have followed, bear united testimony to the truth of that cry, and prove that it was from Heaven.

The fall, or apostasy of the various churches has been gradual, from the humility, self-denial and cross-bearing of their younger days, down to the pride, worldliness and popularity of their more advanced age. God could not entirely forsake them, and announce their fall, till they should reach a certain point in their departure from him. That point was reached, when they virtually rejected Christ by rejecting the Bible doctrine of his second personal coming. As in the parable of the nobleman, who went into a far country to receive the kingdom and return; so these virtually sent a message after Jesus, saying, We will not have this man to reign over us. Luke xix, 12. No, said they, we will have a spiritual reign. In many instances they went so far, as to withdraw fellowship from persons, for no

state of things to exist? What says Paul? What the voice from heaven? When was the fall of Babylon announced? How has the fall of the churches been? When were they forsaken, and their fall proclaimed? What did they desire? To what has God given them

other reason than that they looked for, and loved the appearing of Jesus Christ.

This point reached, God proclaims their fall and abandons them to the strong delusions of Satan; and soon their spiritual reign commences. Raps, from an invisible agent, are soon heard in Hydesville, and then in Rochester, followed by all the signs and wonders of Spirit Manifestations, which are now flooding the churches and the world.

Soon will it be said in truth, not only that Babylon is fallen, but that she is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. That her sins have reached unto heaven. Rev. xviii. Then her plagues will come.

LESSON LII.

Third Special Message.

The third is the final separating message. It is the last test of submission which God offers to rebellious man. It presents to him a final choice, a choice which when once fully determined decides his eternal destiny. It draws a straight line—on the one side is the commandments of the

up? What looks most like their desired spiritual reign? What will Babylon soon become? Where will her sins have reached? What will then come?

QUESTIONS.—What does the third message offer man? What depends upon it? What are on one side

beast, or anti-Christ, on the other, the commandments of God—and calls upon all to take sides. If we submit to God and keep his commandments, we must brave the wrath of the dragon spirit which speaks through the image; for all will be required to worship him under penalty of death. If we submit to the beast and his image by keeping their commandments, we must drink of the wine of the wrath of God without mixture, which is soon to be poured out in the seven last plagues.

This message is now being fulfilled. The solemn sound is now going forth. Our ears have heard it; and to deny it, is to deny the faithfulness of God, which is pledged to guard, and to fulfill the prophecies. It is connected with such a chain of fulfilled events, and attested by so many signs, in heaven above, and on earth beneath, that if it fails to produce faith, it seems that God can do no more.

No one can obey this message without admitting the fulfillment of the first and second; for the faith of Jesus, as well as the commandments of God, forms a part of it. This faith believes that the hand of God has been in the work of fulfilling this chain of prophetic mes-

of the question? What on the other? What penalty will the image attach to the law of the beast? What must those endure who submit to the beast and his image? To what is the faithfulness of God pledged? What is a part of this message? Who will be brought

sages. It believes that our great High Priest did enter upon the work of cleansing the sanctuary at the time appointed; and that that decisive, judgment work is now progressing. It believes that Babylon is fallen—that the time has come when the great mass of professed Christians have a form of godliness, but deny the power of it, and that it is duty from such to turn away.

The object of these messages is, to bring out the remnant of God's people from the confusion of sectarianism, which has resulted from the great papal apostasy, the leaven of which was at work even in the days of the primitive church; to fix them firmly upon the apostolic platform—the commandments of God, and the faith of Jesus; to vindicate, through them, the righteousness of those judgments which he is about to bring upon the earth; and to prepare them to be translated—caught up from among the living to meet the Lord at his coming.

The third message requires faith in all revealed truth, and obedience to all moral law, and to all acts of obedience of faith taught by Christ and his apostles. It is the restorer of primitive faith and practice. To reject it is death, to obey it is life and peace. For those who suffer for the truth in this evil world, a crown of glo-

out by these messages? From what has the confusion of sectarianism resulted? What is the apostolic platform? In what does the third message require faith?

ry is in reserve, that fadeth not away. Blessed be God for his unspeakable gift !

To what does it require obedience? What is in reserve for the faithful? Do you not desire it?

CORRECTIONS.

Lesson xxi, 2d paragraph, say worship instead of "worshippers."

Lesson xxiv, 2d question, say "call" instead of "say of."

Lesson xxxiii—questions. Say "Who" instead of "What" was to appear at their close?

