

OUR  
BANQUET

He brought me

to the banqueting house

and his banner over me was

LOVE

# PREFACE.

**Matthew 4:4.**

HERE a banquet is spread, of that life-giving bread,  
Proffered graciously to all mankind;  
It is given in love—for TRUTH comes from above,  
From the source of all goodness combined.

**Ephesians 6:10.**

If you'll come to this feast, we feel sure that your taste  
Will find something to please and delight;  
If in love you obey, you'll grow strong day by day  
In the Lord, in the power of his might.

**Amos 8:11, 12.**

There's a day coming fast, when this blessed repast  
Will no longer be spread on the board;  
Then a famine most dread, NOT for WATER or BREAD,  
But for HEARING the WORD OF THE LORD.

**John 17:24.**

But before that dread day, let us love and obey  
God's truth; then like Jesus we'll be.  
If we make him our choice, in his love NOW rejoice,  
THEN his glory above we shall see.

**John 14:1-3.**

Christ has gone to prepare a bright home over there,  
Where there'll be no death, sorrow, nor pain,  
Then, descending the skies, he will bid saints arise,  
And with him, eternally reign.

H. A. S.

*San Francisco, Cal., May, 1894.*

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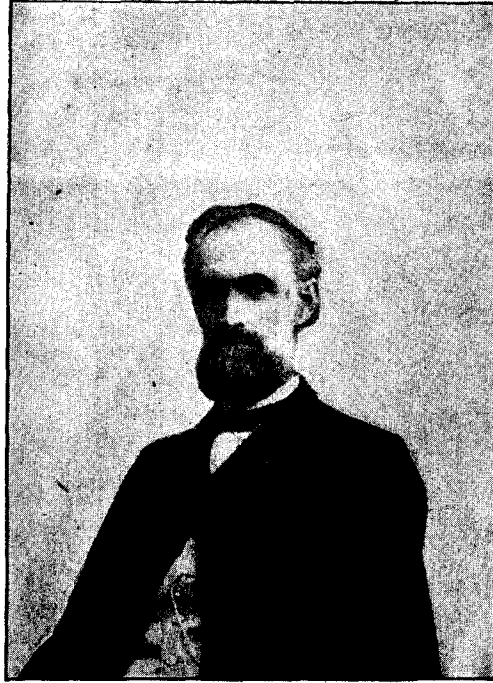
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True  
Wisdom  
is to  
give the  
greatest  
attention  
to that  
which is  
of the  
greatest  
importance.



Our  
eternal  
welfare,  
being  
of the  
greatest  
importance,  
demands  
our  
greatest  
attention.

### TO OUR GUESTS.

As you've now come by *right* to our feast of fat things,  
And before you is spread a repast fit for kings  
We extend you a kind and most hearty greeting,  
And wish you all grace while with zest you are eating.


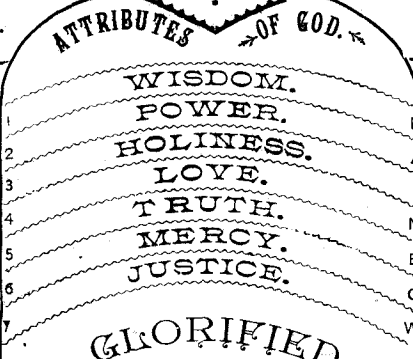
You will find on the board food for thought and reflection;  
Please thoroughly *test* before raising objection.  
You may chance to find some not quite to your liking,  
But you should relish *truth*, though 'tis new and striking.

As *guest* at a feast, would you cause a commotion  
Just because every dish was not to your notion?  
More graceful by far, if your taste is perverted,  
To feed on the *truth* until fully converted.

Sincerely yours,

H. A. ST. JOHN.

# CHRIST'S TWO WITNESSES.

HAG.	ZECH.	MAL.	<b>JESUS CHRIST</b> 			JUDE.	REVELATION.
NAH.	HAB.	ZEPH.				1 JNO.	2 JNO.
JONAH.	MICAH.		 <p>ATTRIBUTES OF GOD.</p> <p>1 WISDOM. 2 POWER. 3 HOLINESS. 4 LOVE. 5 TRUTH. 6 MERCY. 7 JUSTICE.</p> <p>GLORIFIED.</p>			1 PET.	2 PET.
OBADIAH.						HEB.	JAS.
HOS.	JOEL.	AMOS.				PHILEMON.	
EZE.	DAN.					TITUS.	
JER.	LAM.					1 TIM.	2 TIM.
S. SONG.		ISA.				1 THESS.	2 THESS.
PS.	PROV.	ECCL.				COLOSSIANS.	
ESTHER.		JOB.	EPH.	PHIL.			
EZRA.	NEH.		GALATIANS.				
1 CHRON.	2 CHRON.		1 COR.	2 COR.			
1 KIN.	2 KIN.		ACTS.	ROM.			
RUTH.			JOHN.				
1 SAM.	2 SAM.		MARK.	LUKE.			
JOSH.	JUDGES.		MATTHEW.				
MOSES.			JOHN BAPTIST.				

*Think not that I am come to destroy the LAW.*  
Matt. 5:17.

**FAITH.**

**REPENTANCE.**

# HIGHWAY OF HOLINESS.

## CHAPTER I.

### Christ's Two Witnesses.



WE have a very interesting prophecy in Rev. 11 : 1-13, relating to *Christ's Two Witnesses*. These two witnesses we understand to be the *Old Testament* and the *New Testament*. Each of these bear faithful witness of Christ, and without their testimony we could know nothing of the Redeemer. Jesus said of the Old Testament Scriptures, "they are they which testify of me." John 5 : 39. Since then we have the additional witness of the New Testament. The former of these two witnesses pointed forward to a Messiah *to come* ; while the latter points back to the same Messiah who *has come*. All the specifications of this prophecy have met their fulfillment in the history of the Bible in this dispensation. The 1260 days, or years, of their prophesying clothed in sackcloth, answers well to the 1260 years of papal rule, during which time the Holy Scriptures were corrupted and obscured, and kept from the common people.

France passed a decree in the latter end of this period forbidding the Scriptures, and under it Bibles were gathered and burned. In just three years and a half from its passage this decree was annulled, and the Bible permitted and again introduced. This fulfilled verses 7 to 11. The invention of printing, the translation of the Bible into more than two hundred languages and dialects, together with multiplied copies, great cheapness, and universal toleration and respect, most wonderfully fulfills verses 10 to 12. Lastly, the revolution in France is described in verse 13.

Now please consider the illustration. We have here an arch spanning the Highway of Holiness. On the left are all the books of the Old Testament, beginning with Moses who stands for the Pentateuch, or the first five books of the Bible. On the right are the books of the New Testament, introduced by John the Baptist, the forerunner of the Redeemer's first advent. There is no book in the New Testament by the title of John the Baptist, but as the Saviour said that he was more than a prophet, and that none had risen

greater than he, and besides being the subject of prophetic mention in the Old Testament as the forerunner of Christ and the New Testament dispensation, he well deserves a place at the base of this arch of witnesses of a Saviour Incarnate. As a keystone to this arch of divine truth we have JESUS CHRIST. Christ in the center holds all together, and without him the archway could not stand, and if it were not for him it never would have been erected. Take Jesus out of the Bible and we have but an empty shell.

In the center of the archway is seen the cross, upon which the great sin-atonement sacrifice was offered. He came not to destroy the law but to fulfill, dying for man's transgressions of the law. Whether under B. C. or A. D., the Highway of Holiness is entered by the same steps, namely, *repentance* toward God for the transgression of his law, and *faith* in Jesus as the propitiation for sin.

These steps, properly taken, bring the believer into a JUSTIFIED state. Farther on, if faithful to the grace of justification, they will be SANCTIFIED through the truth, and at the end of the Highway of Holiness they will be GLORIFIED, and reign with Jesus forever in the kingdom of glory.

### ATTRIBUTES OF GOD.

As godliness, or *God-like-ness*, is set forth in the Scriptures as something of exceeding great value, being profitable unto all things, and having promise of the life that now is, and also of that which is to come (1 Tim. 4:8), it behooves us to inquire with intense earnestness, *What is godliness?* and, *How may it be attained?* As godliness signifies to be *God-like*, we are at once directed to the study of the character or attributes of God as revealed in the Holy Scriptures.

The attributes of God are seven in number, exactly answering to the primary colors of the rainbow. They are Wisdom, Power, Holiness, Love, Truth, Mercy, and Justice. As all the colors of the rainbow grow out of or have three colors for their base, namely, *red*, *green* and *violet*, so in like manner all the attributes of God, and every shade of the divine character, seem to be comprehended in the three attributes of *Wisdom*, *Love* and *Power*.

We will now pass to a brief examination of each of these seven attributes.

**1. Wisdom.**—This is one of the attributes of God. He is infinitely wise. All true wisdom cometh from above—from God. Infinite wisdom will be eternally beyond the reach of finite beings, but God is pleased to have all his created intelligences wise in a

degree, and we are admonished to seek after that wisdom that cometh from above. God gives heavenly wisdom liberally to those who ask in faith. In all our getting we should not neglect to get wisdom, for its price is above rubies. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." They, only, are truly wise who are giving the greatest attention to that which is of the greatest importance. To be like God we must be wise. Our wisdom should be like his in *kind* if *not* in degree. That wisdom that cometh from above is pure, peaceable, and gentle, and full of good fruits. Jas. 3:17. This wisdom, though ever increasing, must eternally fall short of the infinite wisdom of the All-wise One.

**2. Power.**—God has all power in Heaven and in earth. He is omnipotent. He has endowed mankind with mental, moral and physical power. He is pleased to have us use this power as not abusing it. God would have us husband the power we possess, cherish and increase it, ever using it to his glory. To grow *weaker* and wiser is contradictory,—is neither reasonable nor scriptural. Aspirations in the line of this attribute of God are laudable. It is an element in that godliness, or Godlikeness, which we are told has promise of the life that now is, and also of that which is to come. Let us, therefore, seek for power,—mental power, physical power, moral power, and spiritual power. While we sacredly cherish the powers we already possess, we should seek to renew them day by day by obedience to all the laws of God.

**3. Holiness.**—"Holy, holy, holy, Lord God Almighty," is an exclamation of Holy Writ. And this holy God says to his creatures, "Be ye holy, for I am holy." Such an important injunction would not exist were it impossible to comply with it. We are bound therefore to believe that holiness is attainable by man. God, in his infinite love and holiness, has made it possible through Christ for sinful man to become holy; and so important is the command to be holy, that we are told that without holiness we can never see God. Then let us perfect holiness in the fear of the Lord.

**4. Love.**—To such a degree does love pervade the character of God that it is declared in the Word of the Lord that "God is love." In the work of creation, and in the plan of redemption, God's love stands revealed to our admiring eyes. Revealed—yet not measured nor comprehended. It is impossible for the plummet of man, angel, or archangel, to sound the depths of the love of God. It is a heart of infinite love that prompts God in all his dealings with his creatures. It is the same love in kind that is shed abroad in the heart of the

Christian by the Holy Ghost. It is this love that constitutes the mainspring of all acceptable service rendered to God. It is this love that enables a Christian to keep the commandments of God. In this love we may increase and abound more and more. By so doing we grow more and more like God, hence we are thus exercising ourselves unto godliness, which is so profitable that it has promise of the life that now is, and also that which is to come. We should ever reciprocate God's love.

**5. Truth.**—Our God is a God of TRUTH. It is impossible for God to lie. When Jesus was in the world he was a truthful representative of his Father's character, and Jesus said that he was the "TRUTH." In all the revelations and manifestations of God to man there is no deception, no lie. God is the author of all truth, and the representative of eternal truth. Man should ever abide in the truth and thus be like God. Those who turn away from God and his truth may be ever learning, but they will never come to the knowledge of the truth. Satan abode not in the truth, hence could not abide in the presence of God in Heaven. Those who would be like God in this attribute should ever *think, speak, and act* THE TRUTH.

**6. Mercy.**—Mercy is that trait of character that disposes a person to treat another better than he deserves. Our God is merciful, abundant in mercy, infinite in mercy. His dealings with the human race are characterized by the most wonderful exhibitions of amazing mercy. Had it not been that God had treated us infinitely better than we deserve, hope for the race would have become extinct long ago. But his mercy endureth forever. God's mercy is a spectacle to men and to angels. And if we would be like God, we too must be merciful. Jesus said, "Blessed are the merciful; for they shall obtain mercy."

**7. Justice.**—We have seen that God is merciful. Mercy necessarily includes justice. Mercy reaches farther—or goes beyond simple justice. We cannot conceive how injustice and mercy are compatible. Justice and judgment are the habitation of God's throne. Ps. 89 : 14. But the mercy of God will cease to be extended to a large portion of the human race some time. He will not cease to be a merciful God, however, for it will ever remain a truth that "the mercy of God endureth forever." But God's *justice* is infinite. When the wicked are cut off in the great day of the execution of the judgment, there will be in that punishment and doom no travesty of either mercy or justice, nor any other of the attributes of God. Man in his dealings with his fellow men should never fall short of the strictest justice. In seeking to be just, he seeks to be Godlike, and God-

likeness is godliness, which the Word of God affirms is profitable unto all things, both in the present and future life.

In the nature and manifestation of the attributes of God there is the most perfect harmony. While each attribute is distinct in itself, they are so beautifully blended in the character of God that, like the colors of the rainbow, we cannot tell or see where one begins and another ends. Such a character, whether in God or man, is one of the most beautiful things in the universe. Such a character will shine in this world, and in the world to come will shine eternally with undimmed splendor.

## THE HOLY SCRIPTURES.

### THEIR GREAT IMPORTANCE.

DR. ADAM CLARKE, in his "Clavis Biblica," p. 64, says: "From this word all doctrines must be derived and proved; and from it every man must learn his duty to God, to his neighbor, and to himself."

BOYLE says: "I use the Scriptures, not as an arsenal to be resorted to only for arms and weapons . . . but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure; and to increase my awe and excite my devotion to the Deity there preached and adored."—*Style of Scripture, 3d Obj. 8.*

CHRYSOSTOM says: "An intimate acquaintance with the Holy Scriptures is a secure haven, and an impregnable bulwark, and an immovable tower, and imperishable glory, and impenetrable armor, and unfading joy, and perpetual delight, and whatever other excellency can be uttered."

DR. ADAM CLARKE, in his comments on Proverbs 8, thus speaks of the Fathers: "But of these we may safely say that there is not a truth in the most orthodox creed that cannot be proved by their authority; nor a heresy that has disgraced the Romish church that may not challenge them as its abettors. In points of doctrines *their authority is with me nothing. The Word of God alone contains my creed.* On a number of points I can go to the Greek and Latin Fathers of the church to know what they believed, and what the people of their respective communion believed; but after all this, I must return to God's Word to know what he would have me to believe.

"No part of a Protestant's creed stands on the decision of Fathers and councils. By appealing to the Bible alone as the only rule for the faith and practice of Christians, they confounded and defeated

their papistical adversaries who could not prove their doctrines but by fathers and councils."

MARTIN LUTHER says: "When God's Word is by the *Fathers* expounded, construed, and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal-sack; which must needs spoil the milk and make it black; even so, likewise, God's Word of itself is sufficiently pure, clean, bright, and clear, but through the doctrines, books, and writings of the Fathers, it is very surely darkened, falsified, and spoiled."—*Table Talk*, p. 228.

ALEXANDER CAMPBELL says: "The plea of ancient tradition is the strength of popery and the weakness of Protestantism. We advocate, not ancient, but *original*, Christianity. The plea of high antiquity or tradition has long been the bulwark of error. It cleaves to its beloved mother, *tradition*, hoary tradition, with an affection that increases as she becomes old and feeble. Errorists of all schools are exceedingly devout and dutiful so far as the precept, 'Honor thy father and mother' is concerned."—*Christian Baptism*, book 2, chap. 2, p. 233.

The learned historian, ARCHIBALD BOWER, says: "To avoid being imposed upon, we ought to treat tradition as we do a notorious and known liar, to whom we give no credit unless what he says is confirmed to us by some person of undoubted veracity. . . . False and lying traditions are of an early date, and the greatest men have, out of a pious credulity, suffered themselves to be imposed upon by them."—*History of the Popes*, vol. 1, p. 1.

DOWLING says: "The Bible, I say, the Bible only, is the religion of Protestants! Nor is it of any account in the estimation of a genuine Protestant *how early* a doctrine originated, if it is not found in the Bible. . . . He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority."—*Hist. of Romanism*, book 2, chap. 1.

### WHAT OTHER DISTINGUISHED MEN SAY.

"That grand old Book of God still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word."—*Professor Dana*.

"Infidelity has, from time to time, erected her imposing rampart, and opened fire upon Christianity from a thousand batteries;



but the moment the rays of truth were concentrated upon their ramparts they melted away."—*Professor Hitchcock.*

"All human discoveries seem to be made only for the purpose of confirming, more and more strongly, the truths contained in the Sacred Scriptures."—*Sir John Herschel.*

"The Bible furnishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stellar universe."—*O. M. Mitchell.*

"The Bible is the best book in the world."—*John Adams.*

"So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society."—*John Quincy Adams.*

"As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion, as he left them to us, is the best the world ever saw or is likely to see."—*Benjamin Franklin.*

"Hold fast to the Bible as the sheet anchor of our liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future."—*U. S. Grant.*

"'Lord, I believe; help thou mine unbelief!' . . . The gospel of Jesus Christ must be a divine reality. The sermon on the mount cannot be a merely human production. This belief enters into the very depth of my conscience."—*Daniel Webster.*

"I count the Scriptures of God to be the most sublime philosophy."—*Sir Isaac Newton.*

"To give a man a full knowledge of true morality, I should need to send him to no other book than the New Testament."—*John Locke.*

"I know the Bible is inspired, because it finds me at greater depths of my being than any other book."—*Coleridge.*

"A noble book! All men's book! It is our first statement of the never-ending problem of man's destiny and God's way with men on earth."—*Carlyle.*

"I must confess the majesty of the Scriptures strikes me with astonishment."—*Rousseau.*

"The whole hope of human progress is suspended on the ever-growing influence of the Bible."—*William H. Seward.*

"I have always said, and always will say, that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands."—*Thomas Jefferson.*

"The Bible is equally adapted to the wants and infirmities of every human being. No other book ever addressed itself so authoritatively and so pathetically to the judgment and moral sense of mankind."—*Chancellor James Kent.*

"I have read the Bible morning, noon and night, and have ever since been the happier and better man for such reading."—*Edward Burke.*

"And, finally, I may state, as the conclusion of the whole matter, that the Bible contains within itself all that, under God, is required to account for, and dispose of, all forms of infidelity, and to turn to the best and highest uses all that man can learn of nature."—*Chancellor Dawson.*

"There is but one book; bring me the Bible."—*Sir Walter Scott.*

"The Bible is a fountain whose waters feed intellect, heart, and life, promoting the highest worship as well as the largest humanity. . . . It will forever remain."—*James Freeman Clarke.*

"There never was found in any age of the world either religion or law that did so highly exalt the public good as the Bible."—*Lord Bacon.*

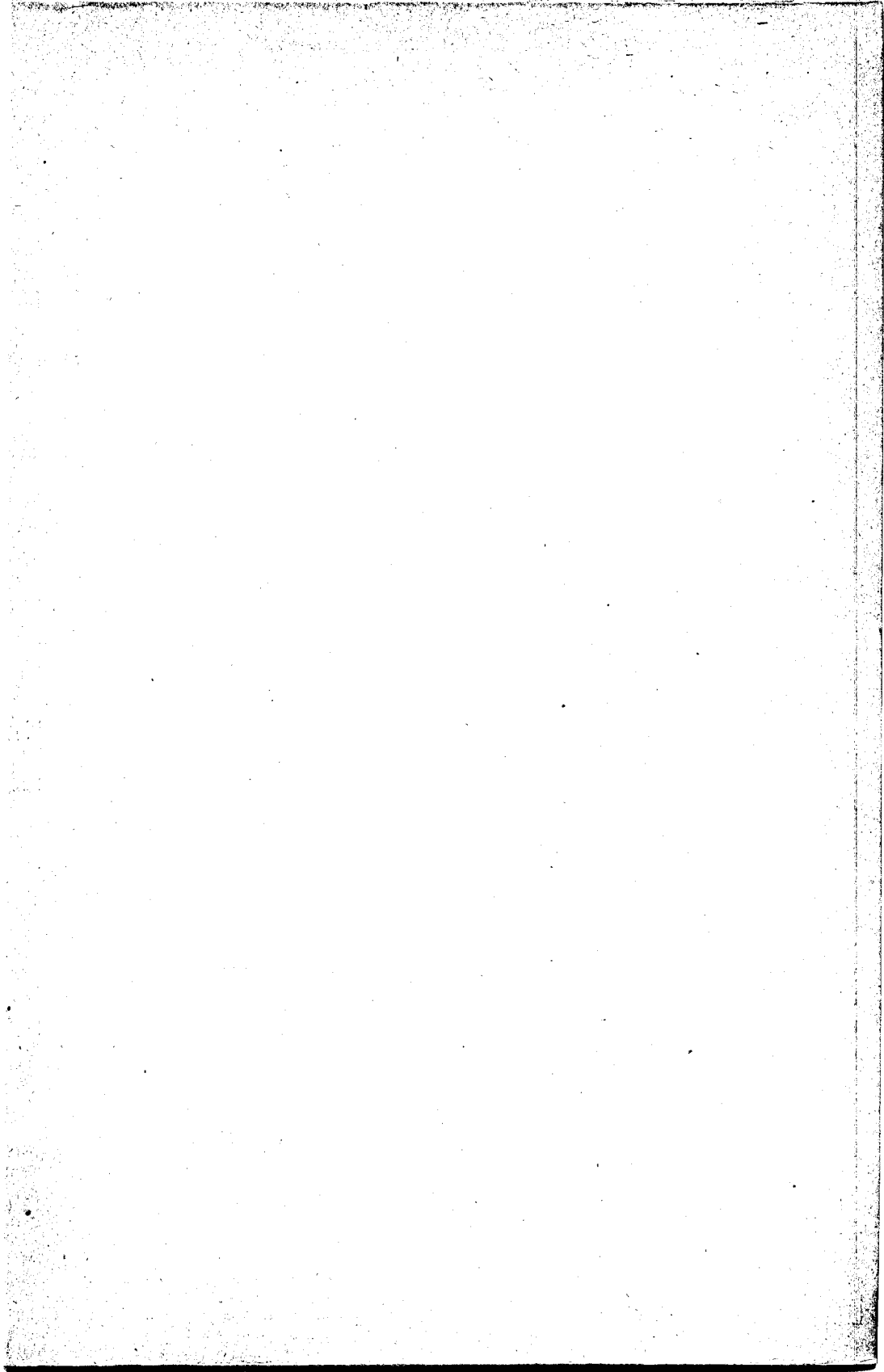
"I have a firm belief in the history contained in the Old and New Testaments and in the regeneration of the human race by the sacrifice of Jesus Christ."—*Guizot.*

"Let us cling with holy zeal to the Bible, and the Bible only, as the religion of Protestants."—*Judge Joseph Story.*

"The Bible is the book of life, written for the instruction and edification of all ages and nations. No man who has felt its divine beauty and power would exchange this one volume for all the literature of the world."—*Dr. Lange.*

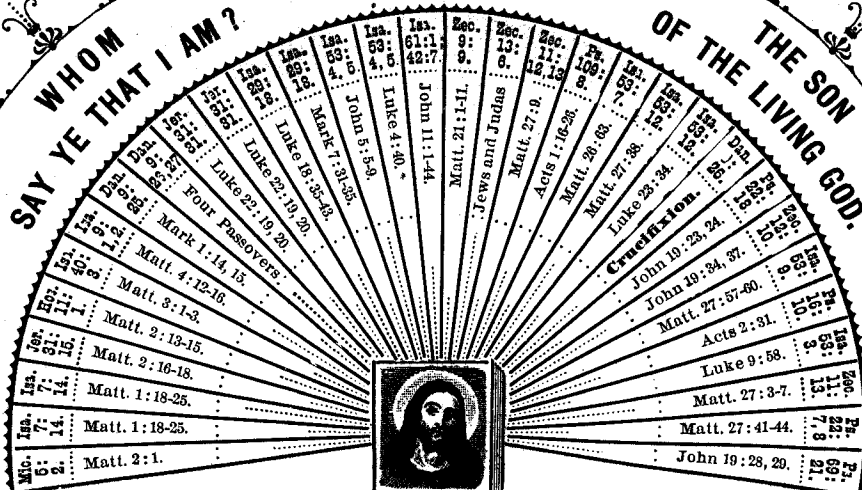
"In regard to the Great Book, I have only to say it is the best gift which God has given to man. All the good from the Saviour of the world is communicated through this book. But for this book we could not know right from wrong. All those things desirable to man are contained in it. I return you my sincere thanks for this very elegant copy of the Great Book of God which you present."—*Abraham Lincoln, on receiving a present of a Bible.*

"Especially make the Bible your study. Many get wisdom by books; but wisdom toward God is to be gotten out of God's Book, and that by digging. Most men do but walk over the surface of it, and pick up here and there a flower; a few dig into it. Read other books to help you read that book. Fetch your sermons from thence; the volume of inspiration is a full fountain, always overflowing, and has always something new."—*Matthew Henry.*



SAY YE THAT I AM?

OF THE LIVING GOD.



1. Birth.—Luke 2:8-18.
2. Star.—Matt. 2:8, 9.
3. Simeon and Anna.—Luke 2:25-38.
4. Voice.—Matt. 3:17; 17:5.
5. Cook.—John 13:38.
6. Dove.—John 1:32, 33.

1. Crucifixion.—Matt. 20:2.
2. Sun, Earth, Rocks.—Matt. 27:45-51.
3. Resurrection.—Mark 8:31.
4. Earthquake.—Matt. 28:2.
5. Saints Arose.—Matt. 27:52, 53.
6. Ascension.—Acts 1:9-11.

1.  
Thou shalt love the Lord thy God with all thy heart.

2.  
Thou shalt love thy neighbor as thyself.

I.  
Thou shalt have no other gods before me.

II.  
Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III.  
Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV.  
Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

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

VI.  
Thou shalt not kill.

VII.  
Thou shalt not commit adultery.

VIII.  
Thou shalt not steal.

IX.  
Thou shalt not bear false witness against thy neighbor.

X.  
Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

LOVE IS THE FULFILLING OF THE LAW.

## CHAPTER II.

# The First Advent and Law of God.



### THE FIRST ADVENT OF CHRIST.

“But whom say ye that I am?”  
We are sure, thou art the dear Lamb,  
Whose blood, so *precious, alone,*  
Can *fully* for *sinner*s *alone.*

MORE than eighteen hundred years ago, there appeared in this world among the children of men, a person called Jesus, claiming to be the Son of the living God, sent from the highest throne in the universe, on an errand of the greatest importance to the race. His advent into the world, and his departure therefrom, together with very many other things in his earthly career, were of the most remarkable character, and were intended by him to establish the claim of his divinity.

Many seers of Old Testament notoriety, under the inspiration of the Holy Ghost, had repeatedly announced the coming of such a personage—a Messiah—upon whom all hope of a future life depended, and their announcements had found a conspicuous place in many books of Holy writ. Indeed, this long looked for and coming one, was the center and essence of all their inspired teachings.

When, in the fullness of time, Jesus of Nazareth appeared among men, putting forth the claim that he was the long promised one, he propounded to his disciples, and through them to all the world, the momentous question—

“WHOM SAY YE THAT I AM?”

If he *was* the true Messiah, then upon the answer we return to this question, hangs our eternal destiny. If we say he was a wicked impostor, our lives will indicate it, and our destiny will be affected accordingly. If we say truly, that he was all he claimed to be, then our lives will be according to his teaching, and our eternal future linked with his.

Now let us begin above the left arm of the cross on the chart, with the Old Testament predictions relating to the first advent of the Messiah, then confer with the four evangelists who have delineated his earthly career, and see if all the specifications were met in him. The evidence, to be conclusive, must not be lacking in any part, and this is the only way we know of, to obtain an intelligent and absolutely truthful answer to the all-important question—"Whom say ye that I am?" Matt. 16:15. And, be it remembered, that in this way, Jesus himself established the wavering faith of his disciples in his Messiahship. For thus we read, "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:27.

Beginning just above the arm of the cross on the left, let us consider each point briefly:—

**BETHLEHEM**—Here, 710 B. C., Micah (5:2) predicted that the true Messiah would be born in Bethlehem of Judea. Matthew (2:1) informs us that the person occupying the focal point, who puts to us the question, "Whom say ye that I am?" *was born in Bethlehem.*

**VIRGIN**.—He was to be born of a virgin. Isa. 7:14. He *was* born of a virgin. Matt. 1:18-25.

**NAME**.—The name he should bear was predicted. Isa. 7:14. The same was assigned him by direction of an angel. Matt. 1:18-25.

**RAMAH**.—It was predicted that in the days of the infancy of Christ, there would be bitter lamentation of mothers for their children. Jer. 31:15. This was remarkably fulfilled when Herod sent forth and slew all the children in Bethlehem, and all the coasts thereof, from two years old and under. Matt. 2:16-18.

**EGYPT**.—It was predicted that he should be called out of Egypt. Hos. 11:1. Jesus *was* called out of Egypt after the death of Herod. Matt. 2:13-15.

**JOHN**.—He was to be preceded by a forerunner crying in the wilderness. Isa. 40:3. Christ *was* preceded by John the Baptist, preaching in the wilderness. Matt. 3:1-3.

**ZEBULUN**.—The very land where the true Messiah would open up his ministry was a subject of prophecy. Isa. 9:1, 2. Jesus shone forth first in the land of Zebulun and Nephthalim, and they that sat in darkness saw great light. Matt. 4:12-16.

**TIME**.—The very time when the true Messiah would begin his

public ministry was noted in the Scriptures of truth. Dan. 9:25. And 483 years from the going forth of the commandment to restore and build Jerusalem, would reach to Messiah the Prince. The commandment went forth B. C. 457, and 483 years would reach to A. D. 27, in which year Jesus was baptized, received the heavenly anointing and benediction, and went forth on his mission, saying: "*The time is fulfilled.*" Mark 1:14, 15.

**THREE AND A HALF YEARS.**—The ministry of the true Messiah was appointed to continue just three years and a half. Dan. 9:26, 27. The ministry of Christ began in the autumn of A. D. 27, and from facts gathered from the New Testament, particularly the number of passovers he attended, together with the testimony of the most credible authors, we learn that his crucifixion took place in the spring of A. D. 31; consequently his ministry covered a period of just three and one-half years.

**COVENANT.**—It was predicted in Jer. 31:31 that God would make a new covenant with Israel. In Mal. 3:1 Jesus is evidently referred to as the *messenger* of the covenant. It was certainly true that our Saviour at his first advent acted in the capacity of an ambassador from the courts of Heaven to expound the principles of the new covenant, and to ratify the same by his own blood, upon the cross. Luke 22:19, 20.

**ISRAEL.**—It was also predicted that the true Messiah would make this covenant with Israel. Jer. 31:31. Our Saviour did make the new covenant with his disciples, who were Israel, both literal and spiritual. Luke 22:19, 20.

**BLIND.**—It was foretold that the true Messiah would open the eyes of the blind. Isa. 29:18. This our Saviour did in several remarkable instances. Luke 18:35-43.

**DEAF.**—Isaiah predicted that the true Messiah would unstop the deaf ear. Isa. 29:18. This miracle our dear Saviour performed. Mark 7:31-35.

**LAME.**—Isaiah also foretold that the Messiah would cause the lame to walk. Isa. 53:4, 5. The language of the New Testament again is *fulfilled*. Jesus made the lame to leap for joy. John 5:5-9.

**SICK.**—The same prophet also noted that he, the true Messiah, would heal the sick. Isa. 53:4, 5. The sick were brought to Jesus in great numbers, and he healed them. Luke 4:40.

**DEAD.**—The prophet Isaiah seems to clearly point to the fact that the true Messiah would perform the astounding miracle of raising the dead. Isa. 61:1; 42:7. Behold the widow's son, and Lazarus, and others whom Jesus brought to life again. John 11:1-44.

**COLT.**—Zachariah predicted his triumphal ride into Jerusalem

on a colt. Zech. 9:9. Witness the fulfillment, when Jesus rode down from the mount, and the disciples cried "Hosanna." Matt. 21:1-11.

**FRIENDS.**—Zechariah foretold that the true Messiah would be wounded in the house of his friends. Zech. 13:6. Jesus came to his own, the Jews, and his own received him not; and Judas, his familiar friend, lifted up his heel against him. John 1:11; 13:18.

**SILVER.**—Zechariah predicted that the true Messiah would be sold for thirty pieces of silver. Zech. 11:12, 13. This was the exact amount for which Judas sold his Lord. Matt. 27:9.

**JUDAS.**—The Psalmist predicted that the days of the betrayer of the true Messiah would be few. Ps. 109:8. It was so. Immediately after doing the dark deed, Judas deliberately committed suicide. Acts 1:16-26.

**MEEK.**—The meekness of Jesus was also foretold. Isa. 53:9. Behold his meekness all through his life, and especially when on trial. Like a lamb, dumb before his shearers, so he opened not his mouth. Matt. 26:63.

**THIEVES.**—Isaiah predicted that the true Messiah would be numbered with transgressors. Isa. 53:12. Jesus was crucified between two *thieves*. Matt. 27:38.

**PRAYED.**—We are informed by Isaiah that the Messiah would pray for his enemies. Isa. 53:12. Hear Jesus: "Father, forgive them; for they know not what they do." Luke 23:34.

**CUT OFF.**—The prophet Daniel saw that the mission of the true Messiah would end by his being cut off. Dan. 9:26. *He was crucified.* John 19:18.

**LOTS.**—The Psalmist predicted that they would cast lots upon his vesture. Ps. 22:18. Thus did the soldiers when Jesus hung upon the cross. Upon his vesture did they cast lots. John 19:23, 24.

**PIERCED.**—The very nature of the wounds the true Messiah should receive was a subject of prediction by the Psalmist and Zechariah. Zech. 12:10; Ps. 22:16. Jesus' hands, feet, and side were *pierced* at his crucifixion. John 19:34-37.

**RICH.**—It was foretold by Isaiah that he would make his grave with the rich in his death. Isa. 53:9. Joseph, a rich man, laid Jesus in his *own* new tomb. Matt. 27:57-60.



**HELL.**—The Psalmist foretold that the soul of the true Messiah would not be left in hell (*hades*, the grave), nor should his flesh see corruption. Ps. 16: 10. Our Saviour was not left in the grave to see corruption, but was raised again the third day. Acts 2: 31.

**POOR.**—Truly he who was infinitely rich became poor for our sakes, as foretold in Isa. 53: 3, that we might be made rich. Luke 9: 58.

**POTTER'S FIELD.**—As predicted (Zech. 11: 13), the purchase money for the betrayal of Jesus went to buy a potter's field. Matt. 27: 3-7.

**MOCKED.**—The cruel mocking of the Lord Jesus was a subject of prediction (Ps. 22: 7, 8), and was most painfully fulfilled. Matt. 27: 41-44.

**GALL.**—It was foretold that they would give him gall and vinegar to drink. Ps. 69: 21. Fulfilled when he hung upon the cross. John 19: 28, 29.

### REMARKABLE PHENOMENA.

We wish now to note, on the arms of the cross, a few of the many remarkable incidents connected with the birth and life of Christ, which distinctly show him to have been a divine personage, and weigh heavily in favor of his claim of being the true Messiah.

**HIS BIRTH.**—A choir of angels appeared in the heavens and sang his cradle song, in the sight and hearing of the shepherds on the plains of Bethlehem. Luke 2: 8-16.

**STAR.**—A star brought the wise men to Jerusalem, and from thence went before them to Bethlehem, and stood over the house where Jesus was born. Matt. 2: 8, 9. May not this be indicated in Num. 24: 17?

**SIMEON AND ANNA.**—The testimony of these two godly persons, filled with the Holy Spirit, is of great significance. They said he was the Lord's Christ. Luke 2: 25-38.

**VOICE.**—At the baptism of Christ, and also on the mount of transfiguration, a voice was heard from Heaven, from the throne, from the Eternal Father, saying: "*This is my beloved Son, hear ye him.*" Matt. 3: 17; 17: 5.

**COCK.**—On the night of the betrayal of Christ, when Peter so vehemently expressed his willingness to lay down his life for the

Master, Jesus predicted that before the cock crew in the morning, Peter would deny him thrice. John 13 : 38. This was exactly fulfilled. Luke 22 : 54-62.

**DOVE.**—The descent of the Holy Spirit upon the Saviour at his baptism, in the form of a dove, was to be to the forerunner of Christ the sign by which he might know the mightier One who should come after him. John 1 : 32, 33.

**CRUCIFIXION.**—Jesus predicted the manner of his death, that it would be by crucifixion. Matt. 26 : 2. Literally fulfilled.

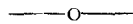
**SUN, EARTH, AND ROCKS.**—When the Lord of glory died on the cross, the earth shook, the rocks were rent, and the sun hid its face from the sight. How startling was all this, and how significant! Matt. 27 : 45-51.

**RESURRECTION.**—Jesus predicted that he would rise again on the third day. Mark 8 : 31. He did rise on the morning of the third day. Luke 24 : 21-23.

**EARTHQUAKE.**—Again, when our Saviour arose from the dead there was a great earthquake, and an angel appeared and rolled away the stone from the sepulcher. Matt. 28 : 2.

**SAINTS AROSE.**—When Jesus rose from the dead a triumphant conqueror, many of the saints that slept arose and came out of their graves, and appeared unto many. Matt. 27 : 52, 53.

**ASCENSION.**—Upon the Mount of Olives, in the presence of a large company of his disciples, our Saviour ascended to Heaven. He came from God, and he went to God. He was glorified with the glory that he had with the Father before the world was. Acts 1 : 9-11 ; John 17 : 5.



Now, dear reader, having considered the evidence, so clear, full, and conclusive, showing that Jesus of Nazareth is the true Messiah, are you not fully prepared to give a cheerful and truthful answer to his question: "Whom say ye that I am?" Are you not ready to answer, as one of old, with your whole being burning with positive assurance, "THOU ART THE CHRIST, THE SON OF THE LIVING GOD." Matt. 16 : 16. If so, embrace him as your Saviour, your example, your eternal all.

## THE LAW OF GOD.

GOD'S law is holy and good ;  
 And *through* ages eternal has stood,  
 And *to* ages eternal will stand,  
 As the *rule* of the heavenly land.

JESUS, whom we have shown to be the divine Son of God, made the significant statement, that, "On these two commandments hang all the law and the prophets." Matt. 22:40. This is very beautifully shown in the chart. Under the left arm of the cross is the "First and Great Commandment," and suspended from this, the first four commands of the moral law, which grow out of, or hang upon, the principle of supreme love to God. He who truly loves God with all the heart, will not worship false gods ; will not make and bow down to images ; he will not use the name of God irreverently ; nor will he desecrate his holy rest day, the memorial of the Creator and his wonderful works. These four moral precepts are like four faithful sentinels, guarding the great central precept of supreme love to God. The four commandments tell us *how* to love God with all the heart.

Under the right arm of the cross is seen the command of which Jesus said: "The second is like unto it." This requires that we love our neighbor as ourselves. And from this are suspended the last six commands of the decalogue which tell us *how* to love our neighbors. Equal love to our neighbor, will not permit the violation of any of these six precepts, which, like six faithful sentinels, stand guard over the great central principle of equal love to man.

It should be observed that Jesus did not *originate* these *two great commandments*, when he uttered these words at the time of his personal advent into the world, for they were very old *then*, having existed from the beginning. It should be further observed that he did not then and there *hang all the law on* these two commandments, for the law had *always* hung there, and for aught we know to the contrary *always will*.

At the bottom of the chart we have the inspired declaration of the apostle Paul (Rom. 13:10), that: "Love is the fulfilling of the law." Without love it is impossible to render acceptable service to God, hence, to fulfill his law acceptably, love must be the main-spring of all our obedience. Attempted obedience without this divine love only results in dry formality, heavy drudgery, and pharisaical self-righteousness, anything but pleasing to God.

The perfect human body, full of life and vigor, is a very apt illustration of this great truth. Let the trunk of the body represent the central life-giving principle of *love*. Out of this body grow the two arms, answering to the two great principles of *love to God* and *love to man*. The arms depend for their life upon the body, upon which they hang. Severed therefrom they would wither and die. Likewise, if pure love to God does not animate these two great moral principles, they at once become powerless and lifeless. And then, as the two arms hang on the body, so the ten fingers, including the thumbs, hang on the two arms. In like manner, as the two great precepts of *love to God* and *love to man* hang on the great principle of *love*, so the ten commandments hang on these two great precepts. If any one of these ten precepts were abolished, then there would be but nine hanging there. But Jesus taught that *all the law* hangs there, hence not a single precept has been abolished. And so long as they hang there, they are living precepts, just as truly in force as are my ten fingers alive while they hang upon my two hands.

In the forcible language of our Saviour, that "upon these two great commandments hangs all the law, we have the most complete refutation of the antinomian doctrine of the abrogation of the law. For if the law of God were abolished, then surely all the law would be severed from these two precepts, instead of hanging upon them as Jesus said. And, furthermore, the language of Christ does most effectually set aside the wicked doctrine that he has in any way weakened or annulled any one precept of God's law, for it *all* hangs where it ever has hung, upon the great principle of love, which represents God himself. True love to God is shown by a loving conformity to all the precepts of his great law of love.

The death of Christ upon the cross attests, in the highest possible manner, the truth of his divine utterances about the law of his Father. If that law could have been taken back, abolished, or in any other way set aside with safety to the government of God, then Christ need not have died. Sin is the transgression of that law, and Jesus died that man might be forgiven his sins. Now, if the law had been annulled, that would have removed all sin at one stroke, for where no law is there *is* no sin. Sin is not imputed when there is no law. Hence mankind would not have needed a Saviour. But to set the sinner free by abolishing the law that makes known and condemns sin, would have been to leave man just where he was, and that too at the fearful cost of the abrogation of the government of God. This God could not permit and remain God; hence, in his infinite love, in order to save man from eternal death, he gave his only son to die for his salvation.

We now see how the holy law of God, which has death for its penalty, took the life of the spotless, sinless Son of God, who died as man's substitute, that all who believe in him and accept him as the propitiation for their sins, may escape, at last, the penalty for their own transgressions, and have eternal life.

A prophet of the olden time predicted that Jesus would magnify the law of God and make it honorable. Isa. 42 : 21. While Jesus did this by his teaching and by his example, most of all he did it by his death, by giving his life for its transgressors. When we consider what Jesus *has* done and *is still* doing in order that sinners may be saved, without in the least infringing upon the integrity of God's government, we can then better comprehend the sense of his words when he said, "It is easier for Heaven and earth to pass away than for one jot or tittle of the law to fail."

Next, we would call attention to the saying of Jesus as inscribed upon the standard of the cross, viz.: "I have kept my Father's commandments, and abide in his love." Thus we have the explicit testimony of the great divine Teacher himself, sustained by his own practice and experience, that "*love is* the fulfilling of the law." For he abode in his Father's love, and his love for his Father constrained him to delight to do his will. Ps. 40:7, 8.

Reader, if the genuine love of God is in our hearts, we will ever feel to say with the Psalmist, "O how love I thy law! it is my meditation all the day." If this is not our feeling, then may we seek through Jesus, the pardon of sin, and the removal of the carnal mind, which is not subject to the law of God, neither indeed can be. Then the Spirit of God will write that law in our hearts, and we will delight in it after the inward man. Heb. 8 : 8; Rom. 7 : 22.

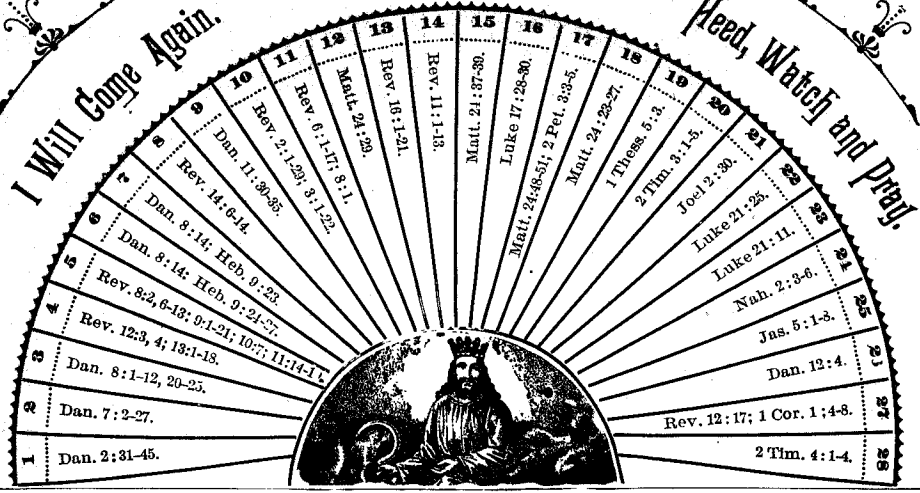
### "REPROACH HATH BROKEN MY HEART."

"Reproach hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none." Ps. 69 : 20.

"Then saith he unto them, My soul is exceedingly sorrowful, even unto death; tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?" Matt. 26 : 38-40.

I Will Come Again.

Heed, Watch and Pray.



BEHOLD, I COME QUICKLY.

CHAINS OF PROPHECY.

1. **Great Image.** Gold—Babylon; Silver—Medo-Persia; Brass—Greece; Iron—Rome; Feet and Toes—modern kingdoms.
2. **Four Beasts.** The same kingdoms, with additional specifications.
3. **Three Beasts.** The last three universal kingdoms before the end.
4. **Three Symbols.** Red Dragon—Papal Rome; Leopard—Papal Rome; Two-Horned Beast—United States.
5. **Three Woe Trumpets.** Beginning with the rise of Mohammedanism and reaching to the New Earth State.
6. **The 2300 Days.** Reaching from B. C. 457 to A. D. 1844.
7. **The Sanctuary.** Type, before Christ, on earth; Antitype, after Christ, in Heaven.
8. **Three Messages.** The closing calls of mercy to sinners.
9. **Time of the End.** "Many days," 1260 years, from A. D. 538 to 1798, the period of Papal Supremacy. Then began "the time of the end."
10. **Seven Churches.** Seven distinct states of the Christian Church in succession, extending to the coming of the Lord.
11. **Seven Seals.** A prophetic ecclesiastical history of the Church from the opening of the Christian era to the second coming of Christ.
12. **Sun, Moon, and Stars.** Sun supernaturally darkened May 19, 1780. Moon darkened the following night. Stars fell Nov. 13, 1833.
13. **Seven Plagues.** These follow in quick succession upon the wicked of the last generation, after probation closes.
14. **Two Witnesses.** Christ's two witnesses are the Old and New Testaments. The history of the Bible itself is here prophetically delineated.

ISOLATED PROPHECIES.

15. **Noah's Days.** The last days were to be like the days of Noah, while the ark was preparing. The present generation is like the one before the flood.
16. **Lot's Days.** Licentiousness is the prevailing sin of this generation, as it was in the days of Lot.
17. **Scoffers.** The proclamation of the advent near has developed many scoffers.
18. **False Prophets.** Spiritualism and Polygamous Mormonism are now fulfilling this sign of Jesus' soon coming.
19. **Peace and Safety.** The conversion of the world, a temporal millennium, is the siren song heard everywhere.
20. **Perilous Times.** Here we have a vivid picture of the religious world in the last days. It is now fulfilled before our eyes.
21. **Aurora Borealis.** Seen first in England in A. D. 1716, and in America in A. D. 1719.
22. **Sea and Waves.** More than a quarter of a million of lives lost and millions of wealth swept away by tidal waves and floods within a few years.
23. **Calamities.** Earthquakes, famines, and pestilences all grow more frequent and terrible.
24. **Railroads.** This prediction was to have its fulfillment in the day of God's preparation.
25. **Riches.** Laying up earthly treasures, a mania for worldly wealth, is a sign of the last days.
26. **Increase of Knowledge.** The wonderful increase of knowledge in the Scriptures, in the sciences, in every direction, is a foretold characteristic of the "time of the end."
27. **Spiritual Gifts.** These are all to be restored to the remnant church, the little flock, to whom it will soon be the Father's good pleasure to give the kingdom.
28. **False Teachers.** Heaps of teachers, tickling the itching ears of multitudes who have turned away from sound doctrine to fables.

EVEN SO, COME, LORD JESUS.

## CHAPTER III

# The Second Advent of Christ.

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### CHAINS OF PROPHECY.

SAID Jesus, "I will come again,"  
Not to *die*, but in glory reign.  
If you would be mine in that day,  
You now should take heed, watch, and pray.

Of prophecies, line upon line,  
His coming most clearly define,  
And of signs we have many more,  
And all show he is now at the door.

THE Lord Jesus said: "If I go and prepare a place for you /  
*will come again.*" John 14 : 3. He *did* go away, hence, ac-  
cording to his own words, his coming again is absolutely assured.

### REMARKS AND EXPLANATIONS.

This Diagram is designed to show at a glance the many pre-  
dictions that relate to the second advent of Christ. A careful ex-  
amination of these will not fail to convince the candid truth-seeker  
that this great and glorious event is in the *immediate* future. A full  
and complete explanation of the various references made upon the  
chart, of course could not be given in such limited space, but the  
reader is referred, in the conclusion of this book, to a source of  
information that we are confident will prove every way satisfactory.  
Let us now consider the Chart.

In the lower center of the semicircular diagram, occupying  
the focal point, where all the lines are seen to converge, is a repre-  
sentation of our blessed Redeemer seated upon a white cloud, wear-  
ing a golden crown, and bearing a sharp sickle. Thus he will ap-  
pear when he comes the second time to reap the harvest of the earth.  
Rev. 14 : 14.

Between the converging lines of the semicircular diagram above  
referred to, will be found the many predictions of the Holy Bible,

relating to the last days, and the second coming of Christ. On the tablets below are brief notes of explanation of all the prophecies referred to; and easy reference from one to the other may be made by giving attention to the corresponding numbers, running from 1 to 28.

On the first tablet running to the number 14, we have CHAINS OF PROPHECY. On the second tablet, running from 14 to 28, we have ISOLATED PROPHECIES. Let us now begin with No. 1, on the first tablet :—

### CHAINS OF PROPHECY.

#### 1. *The Great Image.*

This simple yet wonderfully comprehensive chain of prophecy is found in the second chapter of Daniel. This metallic image consisted of a head of gold, breast and arms of silver, sides of brass, legs of iron, and feet and toes part of iron and part of miry clay; symbolizing the four universal kingdoms of earth, viz.: Babylon, Medo-Persia, Grecia and Rome, the feet and toes representing the divided state of the world as it has existed ever since A. D. 483, when the Roman kingdom was broken into ten parts.

This dream was first given to Nebuchadnezzar, a heathen king, who at that time sat upon the throne of universal dominion, swaying his scepter over the kingdom of Babylon, which was then mistress of the world. The Bible says of Nebuchadnezzar that he was ruler over all the children of men. Dan. 2 : 38. It might seem a strange thing for the Lord to give a heathen king a revelation of the future, but it should be remembered that although this wonderful dream pertaining to things to come to pass hereafter, was first given to a heathen king, it was also taken away from him immediately, for the next morning he had neither dream nor interpretation. But so impressed was the king with the dream that had departed from him, that he could not sleep; and he very soon stirred all Babylon over the subject, and the lives of all his great men were put in jeopardy. All this was evidently intended by the Lord to awaken deep and general interest in a revelation he was about to impart. At this juncture the whole matter—the dream, together with the interpretation, was revealed to the prophet Daniel in a night vision.

In this dream of the great image, we have in symbolic language, a very concise prophetic history of the four universal kingdoms and the divided state of nations, reaching down to the end. The last phase of the image, the feet and toes, part of iron and part of potter's



clay, is now in existence. In the dream, a stone was seen to be cut out of the mountain without hands, which smote the image on its feet, and broke the entire image to pieces. And it was all swept away, the pieces even were not to be found, and the stone became a great mountain and filled the whole earth. What does this mean? It becomes at once an important inquiry, *What next?* Next is the coming of Christ, symbolized by the stone, as King of kings and Lord of lords, to rule all nations with a rod of iron, break them in pieces, drive them away, and begin his everlasting reign in the kingdom of glory. When Christ's kingdom of glory is fully set up here, it will fill the whole earth. Dan. 7 : 27. Then this petition in the Lord's prayer will be fully answered, "Thy kingdom come, thy will be done on earth as it is in Heaven." Hail happy day ere long to dawn!

**2. Daniel, Chapter Seven.**

Here we have the lion with eagle's wings, the bear with three ribs in his mouth, the leopard with four wings and four heads, a terrible beast with ten horns, and lastly, upon the same beast, a little horn with mouth and eyes. These symbolize respectively, Babylon, Medo-Persia, Grecia, and Rome in both its Pagan and Papal forms, the little horn with eyes and mouth representing the Papacy, which will be destroyed by the coming of Christ. 2 Thess. 2 : 1-8.

That the little horn of this prophecy is a symbol of the Papacy is a truth quite generally accepted among Protestants, and is demonstrated by the exact fulfillment of all the specifications. Note the following, viz.: He should blaspheme God. The Papacy has done this in assuming the titles and prerogatives of God. He should "wear out the saints." This the Papacy did by intrenching itself in the civil laws of the nations, and as a result millions lost their lives for conscience' sake. He would "think to change times and laws." Reference must here be made to the times and laws of God. In proof of the fulfillment of this specification we have only to cite the historical fact, by papists fully admitted and taught, that the governors of their church changed the fourth commandment of God's law, substituting the first day of the week for the Sabbath, in place of the seventh day, which God blessed, sanctified, and commanded to be kept holy. Last, they (the saints, and times, and laws) were to be given into his hands for a time, times, and the dividing of time. The period of 1260 years of Papal supremacy exactly answers to this specification. A time is one year, or 360 days; times, two years, or 720 days; and a dividing of time, or a half time, as stated in Rev. 12 : 14, is 180 days; total 1260 days, or, prophetic time, 1260 years, the period of Papal triumph according to history.

### 3. Daniel, Chapter Eight.

Here we have another chain of prophecy, consisting of a *ram*, *goat*, and *little horn* that waxed exceeding great. The angel expositor, who was sent to the prophet to explain the vision given him, said that the ram having two horns, with one horn higher than the other, was a symbol of the kings of Media and Persia. The two horns would represent the two lines of kings; for the Medes and Persians were united in the subjugation and government of the world, and kings reigned respectively from both nations. The Persian kings came in last, and rose higher as rulers than the Median kings. The prophet's standpoint was the expiring days of Babylon, hence this chain of prophetic symbols begins with Medo-Persia, the second universal kingdom on earth, and corresponds with the breast and arms of silver in the great image, and the bear of Daniel seven, that raised itself up on one side, thus making one side higher than the other.

Next the angel proceeds to make an application of the goat, which at first had a notable horn between its eyes, that was afterward broken, and four horns came up in its place. The angel said this rough goat was the kingdom of Grecia, and that the notable horn between his eyes was the first king. Now this king being broken, four kings stood up in the nation, but not in his power. All this was most accurately fulfilled by the kingdom of Grecia, according to profane history. Alexander the Great is undoubtedly symbolized by the single notable horn. He was the Grecian king who was successful in conquering the world and bringing Grecia into the prophetic vision as the third universal kingdom on earth. After a brief reign, Alexander died in a drunken debauch, and left his kingdom to others. In a few years from his death the kingdom of Grecia resolved itself into exactly four parts, and was ruled over by four of Alexander's generals, who were not of his posterity.

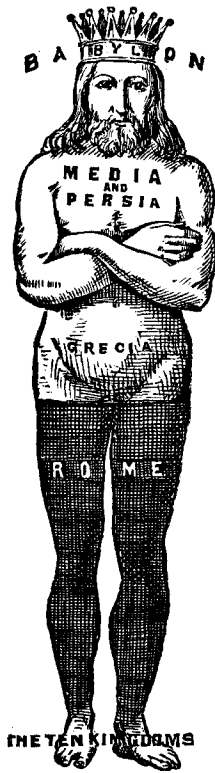
The next symbol was that of the little horn that "waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." The directions in which this horn waxed great, point directly to the Romans, for their location in the kingdom of Grecia made it necessary that their conquests for universal dominion should extend in the very directions this prophecy indicated, and thus was it fulfilled. While Medo-Persia became "*great*," and Grecia "*very great*," Rome became "*exceeding great*." "He magnified himself even to the Prince of the host;" or, as said the angel, "he shall stand up against the Prince of princes." This again fixes the application of the prophecy to that power that ruled the world

when Jesus; the "Prince of princes," was born. "And there went out a decree from Cæsar Augustus [a Roman emperor] that *all the world* should be taxed." This decree put Joseph and Mary in Bethlehem, where Jesus was born as foretold.

## TESTIMONY OF EMINENT MEN.

### THE GREAT IMAGE. DAN. 2.

#### BABYLON.



DR. ADAM CLARKE says: "**Head of Gold.**—This was the first monarchy, begun by Nimrod, A. M. 1771, B. C. 2233, and ending with the death of Belshazzar, A. M. 3466, B. C. 538, after having lasted nearly seventeen hundred years. In the time of Nebuchadnezzar it extended over Chaldea, Assyria, Arabia, Syria, and Palestine. He, Nebuchadnezzar, was the *head of gold.*"

DR. ALBERT BARNES speaks of the gold monarchy under Nebuchadnezzar as follows: "The meaning is that the Babylonian Empire, as it existed under him in its relation to the kingdoms which should succeed, was like the head of gold seen in the image as compared with the inferior metals."—*Note on verse 38.*

MR. SCOTT, the Episcopalian commentator, takes the same position: "The Chaldean monarchy, over which Nebuchadnezzar was the only king of great renown, was represented in the vision by the 'head of gold.'" "

The "Cottage Bible," which is considered good authority everywhere, says: "Daniel explains this golden head to be the Babylonian Empire (in which the Assyrian was now absorbed)."—*Notes, Dan. 2:31-49.*

#### MEDO-PERSIA.

**Breast and Arms of Silver.**—"The Medo-Persian Empire, which properly began under Darius the Mede, allowing him to be the same with Cyaxares, son of Astyages, and uncle to Cyrus the Great, son of Cambyses. He first fought under his uncle Cyaxares; defeated

Neriglissar, king of the Assyrians, and Croesus, king of the Lydians; and by the capture of Babylon, B. C. 538, terminated the Chaldean Empire. On the death of his father Cambyses, and his uncle Cyaxares, B. C. 536, he became sole governor of the Medes and Persians, and thus established a potent empire on the ruins of that of the Chaldeans."—*Clarke*.

SCOTT bears the following testimony: "The breast and the two arms of silver of the image represented that monarchy which succeeded the Chaldean, and that was the kingdom of the Medes and Persians."

The "Cottage Bible" has these words: "The breast and arms of silver are said to indicate a second empire, still rich and splendid, but inferior to the former, which can mean no other than the Persian or Medo-Persian, of which Cyrus was properly the founder."—*Notes on Dan. 2:31-49*.

BAGSTER says: "The empire of the Medes and Persians, whose union was denoted by the breast and two arms of silver, and which was established on the ruins of that of the Chaldeans on the capture of Babylon by Cyrus, B. C. 538," etc.

"The kingdom here referred to was undoubtedly the Medo-Persian, established by Cyrus."—*Barnes' Notes on Dan. 2:39*.

#### GRECIA.

**"Belly and Thighs of Brass.**—The Macedonian or Greek Empire, founded by Alexander the Great. He subdued Greece, penetrated into Asia, took Tyre, reduced Egypt, overthrew Darius Codomannus at Arbela, Oct. 2, A. M. 3673, B. C. 331, and thus terminated the Persian monarchy. He crossed the Caucasus and subdued Hyrcania, and penetrated India as far as the Ganges; and having conquered all the countries that lay between the Adriatic Sea and this river, the Ganges, he died A. M. 3681, B. C. 323, and after his death his empire became divided among his generals, Cassander, Lysimachus, Ptolemy, and Seleucus."—*Clarke*.

"There can be no reasonable doubt that by this third kingdom is denoted the empire founded by Alexander the Great—the Macedonian Empire."—*Barnes*.

SCOTT takes the same position: "The third kingdom, represented by the belly and thighs of the image formed of brass, must be that of the Macedonians, or Grecians, which succeeded to the Persian monarchy."

The "Cottage Bible" speaks as follows: "The third empire is described by a belly [or trunk] and thighs of brass, which very appropriately represents the Macedonian Empire, founded by Alexander

the Great, the Greeks being commonly called brazen-coated, from wearing brazen armor."—*Notes on Dan. 2:31-41.*

**ROME.**

**“Legs of Iron, and Feet and Toes of Iron and Clay. . . .”**

These two legs of iron became absorbed in the Roman Government, which also partook of the iron nature, strong, military and extensive in its victories; and by its various conquests, united to and amalgamated with itself various nations, some *strong* and some *weak*, so as to be fitly represented in the symbolical image by feet and toes, partly of iron and partly of clay."—*Clarke.*

SCOTT, commenting on Dan. 2:40-43, says: "These verses evidently describe the Roman Empire as succeeding to that of the Macedonians."

"The fourth or Roman Empire was represented by the legs of iron and feet of iron mixed with clay."—*Cottage Bible.*

"The Roman Empire, which conquered nearly the whole world."—*Bagster.*

"The common opinion has been that the reference is to the Roman Empire."—*Barnes.*

"This image represented the four kingdoms that should successively bear rule in the earth and influence the affairs of the Jewish church; by *one* image, because *all of one spirit and genius*, and all more or less against the church. It was the same power, only lodged in four several nations, the two former lying east of Judea, and the two latter west."—*Comprehensive Commentary.*

GIBBON, in describing the conquests of Rome, uses the very figure of the prophecy. He says: "The images of gold, or silver, or brass that might serve to represent the nations or their kings, were successively broken by the *iron monarchy of Rome.*"

**The Ten Toes.**—"It has been commonly supposed [compare Newton on the prophecies] that the ten toes on the feet refer to the ten kingdoms into which the Roman Empire was ultimately broken up, corresponding with the ten horns seen in the vision of Daniel in chapter 7 verse 10."—*Barnes.*

"The ten toes into which the feet were divided, represented the ten kingdoms into which at length the whole empire was broken. . . .

Yet this monarchy still subsists in the toes, or kingdoms, into which it was broken."—*Scott.*

BAGSTER bears a similar testimony: "The Roman Empire became weakened by a mixture of barbarous nations, by the incursions of whom it was torn asunder about the fourth century after Christ,

and at length divided into ten kingdoms, answering to the toes of the image."—*Bagster*.

#### THE STONE SMITING THE IMAGE.

DR. CLARKE says: "Which smote the image on its feet, that is, it smote the then existing government at its *foundation* or *principles of support*; and by destroying these brought the whole into ruin. . . . But as we find that not only the *iron* and *clay*, but also the *brass*, *silver*, and *gold*, were confounded and destroyed by that stroke, it follows that there was then remaining in and compacted with the Roman Government, something of the distinguishing marks and principles of all the preceding empires, not only as to their *territorial possessions*, but also as to their *distinctive characteristics*."

#### THE FOUR BEASTS. DAN. 7.

##### THE LION.



"The beast like a lion is the kingdom of the Babylonians, and the king of Babylon is compared to a lion (Jer. 4: 7; Isa. 5: 29), and is said to fly as an eagle (Jer. 48: 40; Eze. 17: 3, 7). The lion is considered the king of beasts, and the eagle the king of birds, and therefore the king-

dom of Babylon, which was signified by the golden head of the great image, was the first and noblest of all the kingdoms."—*Clarke*.

"All, or nearly all, agree that it refers to the kingdom of Babylon."—*Dr. Barnes, note on Dan. 7:4*.

"The Chaldean Empire, as advanced to its summit of prosperity under Nebuchadnezzar, and as declining under Belshazzar, was intended by this beast."—*Scott*.

"The Chaldean monarchy, as raised to the pinnacle of glory by the rapid and extensive conquests of Nebuchadnezzar, and as declining and ruined under Belshazzar."—*Bagster*.

"The first of these beasts (like the golden head in Nebuchadnezzar's dream) evidently intends the Babylonian monarchy, and is described as a lion with eagle's wings."—*Cottage Bible*.

##### THE BEAR.



"This represented the kingdom of the Medes and Persians. Its emblem was a bear, less noble and courageous, but more voracious and savage, than a lion."—*Scott*.

“The empire of the Medes and Persians, forming one kingdom, compared to a bear from their cruelty and thirst for blood.”—*Bagster*.

“The second animal here named was a bear, and represents, as did the silver part of Nebuchadnezzar’s image, the combined kingdoms of the Medes and Persians.”—*Cottage Bible*.

“It is evidently [applied] to that which succeeded the Babylonian—the Medo-Persian.”—*Dr. Barnes*.

#### THE LEOPARD.



“This bear having disappeared, the prophet saw an extraordinary beast rise up in its stead. This was the emblem of the Grecian or Macedonian Empire, which, for the time, was the most renowned in the world.”—*Scott*.

“The comparative nobleness of the animal, a beast of prey, the celerity of its movements, the spring or bound with which it leaps upon its prey,—all agree well with the kingdom of which Alexander was the founder.”—*Barnes*.

“Afterward his [Alexander’s] captains had fierce contests about his dominions, till at length four kingdoms arose, which continued for some time, and were notable, conspicuous, and eminent in the world. The kingdom of Egypt was to the south; that of Syria and its dependencies, to the east; that of Thrace, with Bithynia, etc., to the north; and that of Macedonia, to the west.”—*Scott*.

“The third beast was a leopard, with four heads and four wings of a fowl, or bird, rather; and this is understood to represent the Macedonian Empire. . . . The four heads of this beast may well represent the partition of the empire after Alexander’s death, under his four captains, Cassander, Lysimachus, Ptolemy, and Seleucus.”—*Cottage Bible*.

“From four of his [Alexander’s] commanders, as mentioned in chapter 7, proceeded the kingdoms of Greece, Thrace, Syria, and Egypt.

#### NONDESCRIBT.



“The fourth kingdom, symbolized by the fourth beast, is accurately represented by the Roman power.” “The truth is, that in prophecy the entire Roman dominion seems to be contemplated as *one*,—one mighty and formidable power, trampling down the liberties of the world, oppressing

and persecuting the people of God, the true church, and maintaining an absolute and arbitrary dominion over the souls of men,—as a mighty domination standing in the way of the progress of truth, and keeping back the reign of the saints on the earth. In these respects the papal dominion is, and has been, but a prolongation, in another form, of the influence of heathen Rome; and the entire domination may be represented as one, and might be symbolized by the fourth beast in the vision of Daniel. When that power shall cease, we may, according to the prophecy, look for the time when the kingdom shall be given to the saints.”—*Dr. Barnes.*

“This ‘fourth beast’ evidently accords with the legs and feet of iron which were seen by Nebuchadnezzar in his visionary image, and which were at length divided into ten toes. . . . This was doubtless an emblem of the Roman State.”—*Scott.*

“A fourth beast, the Roman Empire, which destroyed the Grecian, and became mistress of the world.”—*Bagster.*

“The fourth beast, which represents the Roman Empire, was anonymous and nondescript.”—*Cottage Bible.*

#### THE TEN KINGDOMS.

“Now it is said that this last kingdom, which we have shown, I think irresistibly, to be the Roman Empire, was to be split into ten divisions; or, if the wild beast from the abyss, seen by John in Patmos, be taken, it was to have ten horns; or, if Daniel’s subsequent visions be had recourse to, it was to be tenfold. We have the fact clearly predicted, that it was to be spilt or divided into ten kingdoms. Here is a broad prediction, of which palpable facts can alone be regarded as the fulfillment. Is it, then, matter of historic fact, as it is a matter of prophetic declaration, that this Roman Empire has been divided into ten kingdoms at its fall, or decline? That this has been so, every historian will tell you. Gibbon speaks of the ten kingdoms; Müller, the German historian, alludes to the ten kingdoms of the Roman Empire, and I might quote from historians innumerable, all speaking of this tenfold division, not as a prophetic announcement, but as a historical and actual fact. I ask you to notice this startling fact. You will find that in each century these ten kingdoms have always turned out of each revolution; and every attempt to make them fewer, or to make them one, has signally and historically failed.”—*Dr. Cumming’s Lectures on Dan. 2: 40-43.*

“They have been there for twelve hundred and sixty years. If several have had their names changed according to the caprice of him who conquered, this change of name *did not destroy existence.* If others have had their territorial limits changed, the nation was



still there. If others have fallen while successors were forming in their room, the ten horns were still there."—*Nelson on Infidelity*, p. 376.

"At certain long subsequent epochs of note, notwithstanding many intervening revolutions and changes in Western Europe, the *number ten* will be found to have been observed on from time to time, as that of the Western Roman or Papal kingdoms. So Gibbon, speaking of the 12th century; Daubuz, of the time of the Reformation; Whiston, of the commencement of the 18th century; and, finally, Cunninghame, of the last great political settlement of Europe, A. D. 1815."—*Horæ Apoc.*, vol. 3, p. 130.

"The ten horns here answer to the ten toes in Nebuchadnezzar's image. The ten horns of this fourth beast are also explained by Daniel (verse 24) to be ten kings, kingdoms which shall successively arise."—*Bagster*.

#### THE LITTLE HORN.



PAPAL ROME

"While the prophet was considering these ten horns, he saw another little horn springing up among them. This evidently points out the power of the church and bishop of Rome."—*Dr. Scott*.

The "Cottage Bible" indorses the above:—

"The most remarkable was the little horn, which arose after the others, and is by Protestant commentators (and we think with good reason) explained of the ecclesiastical dominion of the Pope or bishop of Rome."

"This evidently points out the Papal supremacy, in every respect diverse from the former, which from small beginnings thrust itself up among the ten kingdoms till at length it successfully eradicated three of them."—*Bagster*.

"It is a remarkable fact that the Popes to this day wear a triple crown—a fact that exists in regard to no other monarchs. . . . The Papacy [is] well represented by the little horn. In fact, this one power absorbed into itself three of these sovereignties."—*Dr. Barnes*.

#### DANIEL, CHAPTER EIGHT.



MEDIA AND PERSIA

Here we have another line of prophecy consisting of a ram, a goat, and a little horn.

**THE RAM. B. C. 538 to 331.—207 YEARS.**

The ram had two horns, but one was

higher than the other, and the higher came up last. The ram became "great." The angel told the prophet (Dan. 8 : 20) that the ram was a symbol of Medo-Persia. The two horns fitly represent the two lines of kings, the first from the Medes (Dan. 5 : 30, 31), the second from the Persians (Dan. 6 : 28). The second or last were the most successful rulers, rising higher than the first.

"*Medo-Persia*, for the Persians themselves came from the east."  
—*Critical and Explanatory Commentary*.

"It is expressly said that it denoted the two kings of Media and Persia."—*Barnes*.

"The kingdom of Media and Persia."—*Scott*.

"Representing the Medo-Persian Empire."—*Cottage Bible*.

"Media and Persia."—*Clarke*.

"This was the second monarchy, of which the kingdom of Media and Persia were the two kings."—*Henry*.

#### 4. *Revelation, Chapters Twelve and Thirteen.*

We have here another interesting chain of prophecy, consisting of a great red dragon, leopard beast and two-horned beast. Beginning with the prophet's standpoint, these symbols do most appropriately represent Rome Pagan, Rome Papal, and the United States. The great red dragon must symbolize some power that stood ready to put Jesus to death as soon as he was born. This was none other than the devil, using Pagan Rome, or, as expressed by an apostle, using Herod, Pontius Pilate, the Gentiles, and the people of Israel, as the instruments of his cruelty. Acts. 4 : 27. This was Pagan Rome, Herod being a Roman king.

The seat of Pagan Rome was the city of Rome. This seat was given to the Papacy later on, and has been the seat of the Papacy ever since. The power and great authority of Papal Rome was derived from its predecessor, Pagan Rome, not from God. These facts, together with the fulfillment of all the other specifications that are identical with those in Daniel, chapter seven, already noticed, prove beyond a doubt that the leopard beast of Rev. 13 : 1-10, is a symbol of Papal Rome.

The two-horned beast of Rev. 13 : 11-17 is rapidly meeting the fulfillment of all its specifications in the United States Government. For instance, note the following striking facts: The two-horned beast was seen coming up at the time the papal beast received a deadly wound. The supremacy of the Papacy was taken away in A. D. 1798. At that time the United States was an independent power, being about twenty-one years of age, and just launching out upon its wonderful career. It was seen "*coming up*." Unlike other nations that

sprang up in a day, or suddenly, this nation has *grown* up, and is growing still. Again, it is said to have come "up out of the earth." Other powers preceding came up out of the *sea*, after the striving of the four winds upon the sea. Now the sea, in symbolical prophecy, refers to peoples, kindreds and nations (Rev. 17:15), and the blowing of the winds upon the sea, to wars and revolutions (Jer. 25:32-33). Thus it was that the kingdoms of the old world have arisen, by one nation or kingdom overthrowing another. But not so was the two-horned beast to arise. It comes up out of the *earth*. Growing up quietly, it gathers its wealth and power from the soil of its own territory. This is strikingly true of the United States. This beast has "two horns like a lamb." This points to a youthful government in which the two elements of power, *ecclesiastical* and *civil* are *distinct*; and each maintained with lamb-like profession. These features, separate and distinct, have ever existed in the United States Government. Here Church and State have been professedly separate, and religiously this government says all shall be protected in worshipping God according to the dictates of their own conscience. Politically it says that all men are endowed by their Creator with certain unalienable rights, among which are life, liberty and the pursuit of happiness. In both these particulars there is certainly the lamb-like profession. Again, this beast has no crowns on either head or horns. This seems to suggest a republican form of government. It may be further noted that this beast deceives by means of miracles which it had power to do. This may have its partial fulfillment already in modern Spiritualism, with its deceptive wonders and miracles, which had its rise in the United States. All the other specifications of this prophecy are in rapid process of fulfillment in the United States, which is still a living government. It is obvious from the succeeding chapter that this chain of prophecy carries us down to the consummation of all things earthly, for the leopard beast and two-horned beast are living powers when Jesus comes. (See Rev. 19:20.)

##### 5. *The Seven Trumpets.*

In the seven trumpets of Revelation we have the principal political and warlike events of this dispensation. From an examination of these we discover that we are living under the sounding of the seventh trumpet, when the "mystery of God" is to be finished (Rev. 10:7), and the day of wrath and reward will come (Rev. 11:18). The mystery of God is the gospel of our Lord Jesus Christ (Eph. 3:1-7; 6:19), and its finishing can be nothing less than the closing up of

Christ's ministration in behalf of sinners, and the cessation of the proclamation of the gospel. Then will end probation, and nothing can stay the long-merited wrath of God. And when the day of wrath comes, Jesus will come to reward his saints.

### 6. *Prophetic Periods.*

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8 : 14. This was the concluding part of the vision given Daniel in this chapter. The angel Gabriel was commanded to make Daniel understand the vision. As recorded in this chapter the angel explained all the vision, except the portion relating to time. Before the explanation was concluded Daniel fainted and was sick certain days. Afterward the angel Gabriel reappeared to the prophet, with the command still resting upon him to give Daniel an understanding of the vision, and he resumes his interpretation just where he had formerly left off, that is, with the question of time. Gabriel first told Daniel that he had now come to give him skill and understanding; then invites him to a consideration of the vision. He then begins at once an exposition of the time question. Said the angel, "Seventy weeks are *determined* upon thy people." "Determined" signifies literally *cut off*, and as the prophet's mind was upon the 2300 days which were under consideration, it is evident he would understand that the *seventy weeks* were *cut off* from that period, and belonged to the Jews, Daniel's people. Seven times seventy equal four hundred and ninety days—prophetic time 490 years. This much of the 2300 years was to be given to the Jews. In verse 25 the angel evidently gives the date of beginning. It would be at the going forth of the commandment to restore and build Jerusalem. This commandment went forth in the seventh year of the reign of Artaxerxes, king of Persia, B. C. 457. This decree took effect in the autumn of that same year. Hence, the 490 years from that date would end in the year A. D. 34; and the entire period of 2300 years would terminate in the autumn of 1844. It is a remarkable fact that it was about the year A. D. 34 that the Jews were rejected as a people, and the apostles began to turn to the Gentiles with the gospel. Again, we are told by the angel that seven weeks and three score and two weeks—483 days—or years, would reach to Messiah the Prince. Jesus is meant, and his Messiahship began with his anointing with the Holy Ghost at his baptism, just 483 years from the going forth of the commandment to restore and build Jerusalem, B. C. 457. One week more—or seven years—would complete

the 490 years, and in the midst of this seven years the Messiah was cut off. His public ministry lasted just three and one half years. Thus the subject was made plain to Daniel, and through him to us, by the angel expositor.

The 2300 days of prophetic time (literally 2300 years) of Dan. 8 : 14, according to the statement of the Holy Scriptures, began at the going forth of the commandment to restore and build Jerusalem (Dan. 9 : 24-27; Ez. 7 : 7-26), B. C. 457, and hence would end in A. D. 1844. No prophetic period reaches beyond this date. Then and there would begin the closing work of Jesus in the heavenly temple, called the cleansing of the sanctuary. This is the same as the investigative judgment, or antitypical day of atonement. When finished, Jesus comes to execute the judgment.

#### REVELATION, CHAPTERS TWELVE AND THIRTEEN.

##### THE DRAGON.



PAGANISM

Of the interpretation of this symbol, the "Cottage Bible" says: "If the great red dragon, with seven heads and ten horns, intends, as we conceive it does, the demon of Paganism under the old Roman Empire, his waiting to destroy the new-born child of Christianity must represent his watchful cruelty during the ten Pagan persecutions."

CROLY on the Apocalypse says: "Nor could it [the Papacy] have been expressed by the dragon alone, that emblem representing Roman Paganism."

##### THE BEAST OF REVELATION, 13 : 1-10.



PAPACY

"The apostle, standing on the shore saw a savage 'beast rise up out of the sea;' that is, a tyrannical, idolatrous, and persecuting power springing up out of the commotions which took place in the world. All interpreters agree that the Roman Empire, in one form or another,

was here intended; and Papists, continuing such, must contend, though against the most conclusive evidence which can be imagined, that Pagan Rome was meant. . . . It is therefore absolutely certain that the Roman power as professing Christianity, and not that of Pagan Rome, is meant."—*Dr. Scott.*

**FALL OF THE PAPACY.**

DR. ADAM CLARK says: "In 1798 the French republican army under General Berthier, took possession of the city of Rome, and entirely superseded the whole Papal power."—*Com. on Dan. 7:25.*

CROLY, on the Apocalypse, p. 100, says: "On the 10th of February, 1798, the French army under Berthier entered Rome, and took the Pope and the cardinals prisoners. Within a week, Pius VI. was deposed. Pius VI. died in captivity. The Papal independence was abolished by France, and the son of Napoleon was declared king of Rome."

**THE TWO-HORNED BEAST.**

From the "United States in the Light of Prophecy," by Uriah Smith, p. 11, we take the following interesting summary:—

"1. No nation has ever acquired so *vast a territory* in so *quiet a manner*.

"2. No nation has ever risen to *such greatness* by so *peaceable means*.

"3. No nation has ever advanced so rapidly in all that constitutes national strength and capital.

"4. No nation has ever risen to such a pinnacle of power in a space of time so incredibly short.

"5. No nation in so limited a time has developed such unlimited resources.

"6. No nation has ever existed founded on principles of justice so pure and undefiled.

"7. No nation has ever existed in which the consciences of men have been left so untrammelled and free.

"8. In no nation and in no age of the world have the arts and sciences so flourished, so many improvements been made, and so great successes been achieved, as in our own country during the last fifty years.

"9. In no nation and in no age has the gospel found such freedom, and the churches of Christ had such liberty to spread abroad their principles and develop their strength."

**CHRONOLOGY OF ITS RISE.**

At the time the Papal beast went into captivity, the two-horned beast government was seen "coming up." Rev. 13:9-11.

JOSIAH LITCH says: "The two-horned beast is represented as a power existing and performing his part after the death and revival of the first beast."—*Restitution, p. 131.*

JOHN WESLEY, in 1750, speaking of the two-horned beast, says:—  
 “He has not yet come, though he cannot be far off, for he is to appear at the end of the forty-two months of the first beast.”—*Notes on Rev. 13.*

The Papal beast went into captivity in 1798.

CHRISTOPHER KELLEY, in his work entitled “The French Revolution,” p. 243, says:—

“The Roman Republic was proclaimed on the 15th of February, 1798. The Pope, however, made one additional effort for the continuance of his temporal existence by sending an embassy to Berthier, who was encamped outside the walls. The general refused to admit any other deputation than that of the *people of Rome*, thus *dissipating the last hope of the holy father*. The arrival of the French army and the proclamation of the general had given the fatal blow to the Papal sovereignty.”

#### LOCATION OF IT.

From Asia, the cradle of the race, the course of empire has been westward, until it has made the circuit, and ends with the setting sun on this continent.

More than one hundred years ago Bishop Berkeley spoke of it as follows:—

“Westward the course of empire takes its way;  
 The first four acts already past,  
 A fifth shall close the drama with the day;  
 Time’s noblest offspring is the last.”

#### COMING UP—UNPARALLELED GROWTH.

The increase in the population of the Union has been, since 1790:—

Four times greater than Russia,  
 Six times greater than Great Britain,  
 Nine times greater than Austria; and  
 Ten times greater than France.

#### THE TWO HORNS.

These represent two distinct elements of power—*Protestantism* and *Republicanism*. Plurality of horns is not always a symbol of division, for the two horns on the ram (Dan. 8) symbolized the *union* of Media and Persia in *one government*.

A horn is not used exclusively to represent civil power, for the little horn of Daniel’s fourth beast, the Papacy, was a horn when it plucked up three other horns, and established itself in 538. But it was then purely an ecclesiastical power, and so remained for two





The following authorities agree with the preceding: Bagster, Scott, Clarke, Barnes.

**THE 1260 YEARS OF THE PAPACY.**

BARNES says: "Rev. 12 : 6: 'A thousand two hundred and threescore days.' That is, regarding these as prophetic days, in which a day denotes a year, 1260 years. The same period evidently is referred to in verse 14, in the words, 'for a time, times, and half a time;' and the same period is undoubtedly referred to in Daniel 7 : 25, 'And they shall be given into his hand until a time, and times, and the dividing of time.' . . . I regard it here as I do there, as referring to the proper continuance of the Papal power."

Endorsed by Scott, Croley Bagster, and others.

**THE ROUGH GOAT. B. C. 331 to 161.—170 YEARS.**



The rough goat seemed to fly through the air, so rapid were its movements. It had but one horn at first, this was afterward broken, then four horns came up in its stead. The angel told the prophet (Dan. 8 : 21), that the goat was a symbol of GRECIA. The notable one horn was the first king, Alexander the Great, who conquered the world so quickly. This horn being broken—Alexander dying—Grecia was divided into *four parts*, with rulers over each, thus answering to the four horns that came up after the one horn was broken. How accurately has the Word of God been fulfilled! The "rough goat" became "*very great*."

"Graceo-Macedonia. Notable horn, Alexander."—*Critical and Explanatory Commentary*.

"The power represented is that of Grecia when it was consolidated under Alexander the Great."—*Barnes*.

"Evidently pointing to the Greek or Macedonian Empire."—*Cottage Bible*.

"Greece was certainly intended by the prophet Daniel under the symbol of a single-horned goat."—*Encyclopedia Religious Knowledge, Art. Grecia*.

"A very proper symbol of the Grecian or Macedonian people."—*Clarke*.

"This was Alexander the Great."—*Henry*

**LITTLE HORN.**



Next came a *little horn*, which "*waxed exceeding great*." As the horn stood up against the "*Prince of princes*," the Lord Jesus Christ, it is evident that the lit-

the horn that waxed so exceeding great was Rome, the mistress of the world when Jesus was born and crucified. The elements and fragments of Rome still continue, and will remain until broken "*without hand*," that is, without the power of man, but by the power of Jesus, the Prince of princes, when he comes to claim his own. Thus again we are carried over the history of the world, from the prophet's standpoint, to the coming of Jesus.

#### SPECIFICATIONS OF LITTLE HORN.

1. Little at first—so was Rome.
2. Waxed "*exceeding great*"—thus did Rome.
3. Toward the "south"—conquered Egypt B. C. 30.
4. Toward the "east"—conquered Syria B. C. 65.
5. Toward the "pleasant land"—Palestine; conquered Palestine B. C. 63.
6. Waxed great toward the "host of Heaven"—People of God; chief men; rulers or ministers. Thus did Rome. Rev. 12:3, 4.
7. "King of fierce countenance"—true of Rome. Deut. 28:49, 50.
8. Stand up in "latter part" of Grecian kingdom—thus did Rome.
9. To "destroy wonderfully"—thus did Rome. Dan. 2:40; 7:7, 23.
10. Destroy the "holy people"—thus did Rome. Dan. 7:19-25; Rev. 12:13.
11. Against the "Prince of princes—Christ. Josh. 5:13-15; Dan. 9:25; 12:1; Rev. 1:5. Rome did. Acts. 4:26, 27; Rev. 12:4.
12. To be "broken without hand"—thus will Rome be broken. Dan. 2:34, 35; 7:11; 2 Thess. 2:8.

#### 7. The Sanctuary.

"A holy place."—*Walker*. "A sacred place."—*Webster*. A dwelling place for God. Ex. 25:8. The sanctuary under the old covenant, together with its services, was typical of the sanctuary in Heaven under the new covenant, and the services of Jesus, our High Priest, there. Heb. 8:1-4. When Christ shall have finished his mediatorial work in the heavenly temple, first in the holy, and last in the most holy, place, he will come for his people.

There is no subject of Holy Writ of deeper interest, or of greater importance, than this. It is truly the great central subject of the revelation of God, and the ministration in the sanctuary above is an object of paramount interest in the plan of redemption.

### 8. *The Three Messages.*

In Rev. 14:6-12 we have brought to view three messages, all to immediately precede the second advent. The first was given from 1840-4, the second followed at once, and the third and last, embracing the two preceding, is now rapidly swelling into a loud cry, and will close with the coming of Jesus on the white cloud to reap the harvest of the earth. Jesus himself taught that the harvest was the end of the world, hence we may be assured that these proclamations immediately precede the end of the world and the coming of the Lord.

The first of these messages announced the hour of God's judgment come. This judgment-hour cry was given to the world with great power during the last of the 2300 years, or just prior to 1844. 'Tis true that those who gave it supposed that when that period ended, and the judgment came, they would see their Lord. But it was the judgment *investigative*, and *not executive*, that was to begin then, and this judgment was to be announced, and was thus announced, that mankind might be apprised of the Lord's closing work in Heaven as well as his closing work on earth.

The second message announces a condition of things that resulted from a long period of backsliding, culminating in the rejection of the heaven-born, judgment-hour message.

Then followed the third message, which would go with a loud cry, and *continue* until probation ends. This message would explain the beast, the image, its mark, its name, and the number of its name, and develop a people who would be found keeping all the commandments of God, and having the testimony of Jesus. Such a message, as above stated, is now being given, and such a people are being developed.

### 9. *Time of the End.*

By the "many days" of this prophecy is evidently meant the long period of tribulation to the church under the Papal rule, beginning A. D. 538 and ending in A. D. 1798. At the expiration of this period began, in an emphatic sense, "*the time of the end.*" The end itself is the coming of Jesus, when all the tribulation of his people is forever past. Glorious day, ere long to dawn!

### 10. *The Seven Churches.*

These are brought to view in Revelation, chapters 2 and 3. We think they symbolize seven different states or conditions of the Christian church during this dispensation, beginning with the primitive church in its simplicity and purity in the days of the apostles,

and ending with the lukewarm or Laodicean state, as now evidently exists.

“ *The Churches in Asia.*—There were more churches in Asia than seven. We may confine ourselves to that western fraction of Asia known as Asia Minor. Or we may include still less territory than that; for in that small portion even of Asia Minor, where were situated the seven churches which are mentioned, and right in their midst, there were other important churches. Colosse, to the Christians of which place Paul addressed his epistle to the Colossians, was but a slight distance from Laodicea. Miletus was nearer than any of the seven to Patmos, where John had his vision, and it was an important station for the church, as we may judge from the fact that Paul, during one of his stays there, sent for the elders of the church of Ephesus to meet him at that place. Acts 20:17-38. At the same place he also left, in good Christian hands no doubt, Trophimus, his disciple, sick. 2 Tim. 4:20. And Troas, where Paul spent a season with the disciples, and having waited till the Sabbath was past, started off upon his journey, was not far removed from Pergamos, which is named among the seven. It becomes, therefore, an interesting question to determine why seven of the churches of Asia Minor were selected as the ones to which the Revelation should be dedicated. Does what is said of the seven churches in chapter 1 and to them in chapters 2 and 3 have reference solely to the seven literal churches named, describing things only as they then and there existed, and portraying what was before them alone? We cannot so conclude, for the following reasons:—

“ 1. The entire book of Revelation (see Rev. 1:3, 11, 19; 22:18, 19) was dedicated to the ‘seven churches’ (chap. 1:11). But the book was no more applicable to them than to the Christians in Asia Minor—those, for instance, who dwelt in Pontus, Galatia, Cappadocia, and Bithynia, addressed in 1 Pet. 1:1, or the Christians of Colosse, Troas and Miletus, in the very midst of the churches named.

“ 2. Only a small portion of the book could have personally concerned the churches named, or any of the Christians of John’s day; for the events it brings to view were mostly so far in the future as to be beyond the lifetime of the generation then living, and with which they could consequently have no personal concern.

“ 3. The seven stars which the Son of man held in his right hand (Rev. 1:20) are declared to be the angels of the seven churches. The angels of the churches, doubtless all will be agreed, are the ministers of the churches. Their being held in the right hand of the Son of man denotes the upholding power, guidance and protection vouchsafed to them. But there were only seven of them in his right hand.

And are there only seven thus cared for by the great Master of assemblies? May not, rather, all the true ministers of the whole gospel age derive from this representation the consolation of knowing that they are upheld and guided by the right hand of the great Head of the church? Such would seem to be the only consistent conclusion.

“4. Again, John, looking into the Christian dispensation, saw only seven candlesticks, representing seven churches, in the midst of which stood the Son of man. The position of the Son of man in their midst must denote his presence with them, his watchcare over them, and his searching scrutiny of all their works. But does he thus take cognizance of only seven individual churches in this dispensation? May we not rather conclude that this scene represents his position in reference to all his churches during the gospel age? Then why were only seven mentioned? Seven, as used in the Scriptures, is a number denoting fullness and completeness, being, doubtless, a kind of memorial of the great facts of the first seven days of time which have divided all ages into cycles of weeks. Like the seven stars, the seven candlesticks must denote the whole of the things which they represent. The whole gospel church in seven divisions or periods must be symbolized by them. And hence the seven churches must be applied in the same manner.

“5. Why, then, were the seven particular churches chosen that are mentioned? For the reason, doubtless, that in the names of these churches, according to the definitions of the words, are brought out the religious features of those periods of the gospel age which they respectively represent.

“For these reasons, we understand by ‘the seven churches,’ not merely the seven literal churches of Asia which went by the names mentioned, but *seven periods* of the Christian church, from the days of the apostles to the close of probation.”—*U. Smith, Thoughts on Revelation, pp. 13-16.*

BENSON quotes Bishop Newton as saying: “Many contend, and among them such learned men as More and Vitranga, that the seven epistles are prophetic of so many successive periods and states of the church, from the beginning to the conclusion of all.”

SCOTT says: “Many expositors have imagined that these epistles to the seven churches were mystical prophecies of seven distinct periods, into which the whole term, from the apostle’s days to the end of the world, would be divided.”

MATTHEW HENRY says: “An opinion has been held by some commentators of note, which may be given in the words of Vitranga: ‘That under this emblematical representation of the seven churches

of Asia, the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord, and the consummation of all things. That this is given in descriptions taken from the names, states, and conditions of these churches, so that they might behold themselves, and learn both their good qualities and their defects, and what abominations and exhortations were suitable for them.' "

This Laodicean church evidently will not all heed the counsel of the faithful and true witness. Those who heed will be prepared to meet their Lord. They will be the wise virgins, who will have their lamps replenished with oil, trimmed and burning. They will have on the wedding garment, ready to go with their Lord when he shall return from the wedding. But the foolish virgins—the lukewarm—will be spued out of the mouth of the Lord, and thus left to perish with the wicked. Thus again, we see that we occupy the last link in the chain, and are brought near the coming of our Lord.

#### 11. *The Seven Seals.*

In the sixth, seventh, and eighth chapters of Revelation the history of this dispensation is gone over again. The signs in the sun, moon, and stars, to be witnessed under the sixth seal, are now in the past. But the departing of the heavens as a scroll, and the day of wrath, are still future, hence we are now living under the sixth seal, at a time when the day of wrath is still impending. The silence in Heaven, occasioned by the opening of the seventh seal, is evidently in consequence of the coming of Christ with ALL the holy angels, for during their absence from Heaven there will be silence.

It may be further observed that the work of sealing 144,000 servants of God, as described in the seventh chapter of the Revelation is obviously a work among mankind while they are still upon probation, hence appropriately belongs under the sixth seal, and is here introduced parenthetically. This sealing of the servants of God answers well to the work of the third angel already noticed. It is a sealing, closing, or finishing work, and those who keep the commandments of God and the faith of Jesus will thereby be sealed, or fitted to enter into the joys of their Lord. They will be redeemed from *among* men, and stand upon the waveless bosom of the sea of glass, and sing the song of Moses and the Lamb, as a distinctive company among all the hosts of the redeemed.

#### 12. *Sun, Moon, and Stars.*

The sun was darkened May 19, 1780, the moon on the evening of the same day, and the stars fell on the night of Nov. 13, 1833.

These remarkable and supernatural events admit of no other explanation than that they were the fulfillment of the Saviour's prophetic words. Next comes the shaking of the powers of the heavens, the sign of the Son of man, and then Jesus himself is seen coming in the clouds of Heaven with power and great glory. These are the same events, or signs, which were to occur under the sixth seal, as before mentioned.

## THE SUN.

The *American Tract Society* bears testimony: "In the month of May, 1780, there was a *very terrific dark day* in New England, when 'all faces seemed to gathered blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed and shining brighter than ever amidst the *unnatural darkness*. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379—Life of Edward Lee.*

PRESIDENT DWIGHT says: "The 19th of May, 1780, was a *remarkably dark day*. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the *general opinion* that the day of judgment was at hand. The Legislature of Connecticut was in session at Hartford, but, being unable to transact business, adjourned."—*Conn. Historical Collections.*

## THE MOON.

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that, if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage to the Historical Society.*

## THE STARS.

The celebrated astronomer and meteorologist, PROFESSOR OLMSTEAD, of Yale College, says: "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history."

The Connecticut *Observer* of November 25, 1833, copied from the *Old Countryman* as follows: "We pronounce the raining of fire which we saw on Wednesday morning last, an awful type, a sure forerunner, a *merciful sign*, of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described not only in the New Testament, but in the Old. A more correct picture of a fig tree casting its leaves when blown by a mighty wind, it is not possible to behold."

The following is taken from "Burrit's Geography of the Heavens," pp. 157, 158: "But the most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained, but it covered no inconsiderable part of the earth's surface. The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fire-balls resembling skyrockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December." "To the splendors of this celestial exhibition the most brilliant skyrockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.'"

### 13. Seven Plagues.

The seven last plagues are all in the future, and will be poured out upon the ungodly of the last generation, after their probation closes. This is obvious from several facts.

*First.* They are the wine of the wrath of God threatened by the Third Angel's Message of Rev. 14, which we have seen to be the last message to man while on probation.

*Second.* They are the "*unmixed*" wrath of God, which they could not be while mercy lingers.

*Third.* There is no ministrations in the temple in Heaven while they are being poured out, for no man could enter the temple, hence the gracious offer of mercy has ceased.

*Fourth.* As conclusive proof of their chronology, we find that the very *first plague* is to be poured out upon the men which had



the mark of the beast, and upon them that worshiped his image, and this class of persons are not developed until in the last days of the two-horned beast. They are the people who rejected the last message which brought a flood of heavenly light to the last generation on probation, and because they had spurned such great light, they were accounted worthy of so great wrath.

*Fifth.* Under the seventh, or last, of these plagues comes the "great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." This earthquake is caused by the voice of God from the throne and the temple in Heaven saying, "It is done." His voice once shook the earth, when he spoke the ten commandments from the summit of Sinai. But he hath promised, saying, "Yet once more I shake not the earth only, but also Heaven." Heb. 12 : 26. It is at this time that Jesus comes the second time to bring everlasting deliverance to his people, the true Israel of God.

#### 14. Two Witnesses.

In the eleventh chapter of the Revelation we have the prophecy of Christ's two witnesses. They were to prophesy clothed in sackcloth for 1260 days, or years, the exact period of the Papal supremacy. We understand that these two witnesses are the Old and New Testaments, both of which were given to testify of Christ. John 5 : 39. Their testimony was corrupted and obscured through the Dark Ages. Various translations of the Bible into many languages, together with cheapness, is probably indicated by the exaltation of the two witnesses after the sackcloth state was ended.

### ISOLATED PROPHECIES.

#### 15. Noah's Days.

Our Saviour foretold that the last generation would be like the one before the flood. *Worldliness* and *violence* characterized the antediluvian age, and these are marked features of the present generation. And this constitutes a sign of the end near.

#### 16. Lot's Days.

Our Saviour also likened the days immediately preceding his coming to the days of Lot. Then the prevailing sin was licentiousness. Now adultery, fornication, and all kinds of licentiousness prevail to an alarming extent, and increase more and more.

Our Saviour called the generation whom he addressed a "wicked and *adulterous* generation." Such was the character of the inhabit-

ants of the cities of Sodom and Gomorrah, Admah and Zeboaim. The beautiful plain that Lot had chosen for a home, which was like the garden of the Lord for beauty and fertility, supported a population notorious for their laziness, lasciviousness and lust. For their great sensuality and sins, after timely warning, and time to reform and escape being given, the Lord rained brimstone and fire upon them and destroyed them all, and ruined their country. Only Lot and a portion of his family escaped. They heeded the voice of warning from Heaven, and fled to the mountains. It is said that the Dead Sea has ever since occupied a portion of that fruitful vale of Sodom. And no more dreary, desolate, accursed and God-forsaken spot can be found upon old earth's surface to-day than the Dead Sea.

Jesus foretold that the generation on earth when he came again would be in character like the Sodomites. Sodomy is a characteristic sin of the present generation. By the seven last plagues the earth will be reduced to a state of desolation even worse than that of the beautiful plains of Sodom. Jesus will be revealed from Heaven in flaming fire, and the brightness of that revelation will be such that all the ungodly will be destroyed thereby. The generation then destroyed will be like unto the Sodomites, all given over to sin, selfishness and sensuality. They will have rejected the warning from Heaven and chosen rather the pleasures of sin for the brief period of their probation, hence are accounted worthy of the wrath of God, which they have chosen and which they have justly incurred.

#### 17. *Scoffers.*

Jesus has here made mention of the fact that scoffers would arise in the last days. Professed ministers would join with the infidel, the low and the vulgar, to scoff at the idea of the soon coming of Christ. See also 2 Pet. 3:3, 4; Jude 18. These scoffers will say, "Where is the promise of his coming?" Hence it follows that those who are *not* scoffers, but the true people of God, will be saying, "He is coming," and will be revealing the promises of his return, and the prophecies that show his coming near. At the same time another class of scoffers in the pulpit and in the pew will be saying, "My Lord delayeth his coming." Matt. 24:48. This class of scoffers are more responsible than the others, and deserving of far greater punishment. They are professed followers of Christ, for they call him Lord—"my Lord." And as they are saying, "My Lord *delayeth* his coming," and are among the scoffers, on the *wrong side*, it follows that the *good and faithful* servants, who are on the *right side* in the great controversy, will be saying, "Jesus' coming is at hand—even at the doors."

**18. False Prophets.**

In these words of Jesus we have a faithful warning against certain fatal delusions of the last days. Some Spiritualists claim that Spiritualism is the second coming of Christ. And still others teach that Christ comes in the desert, in the secret chamber of death, or in the seclusion of a seance—all are unscriptural ideas of the manner of his coming, delusive and dangerous. Not in any such secret or local manner will Jesus come, but "as the lightning cometh out of the east, and shineth even unto the west," so will the soon coming of the Son of man be.

**19. Peace and Safety.**

The great apostle has here pointed out the siren song of Spiritualists, corroborated by the peace and safety cry of a temporal millennium, by a popular ministry. Everywhere at the present time it is preached, prayed, sung and believed that a golden age, a spiritual reign of Christ, is to precede his second coming and personal reign. Certain texts of scripture are quoted as sustaining this idea. But a study of the subject reveals the fact that these texts are misapplied. The knowledge of the Lord will not cover the earth as the waters cover the sea, until the curse is removed by the fire unto which the ungodly are reserved, when the earth shall melt and be made new. All will not know the Lord from the least unto the greatest until the same time. The stone will not become a great mountain and fill the whole earth until after all earthly kingdoms and powers are broken to pieces together, and removed as the wind removes the chaff from the summer threshing-floor, and no place is found for them. Christ's kingdom will not come, and God's will be done on earth as it is done in Heaven, until Jesus himself shall come in his kingdom and put down all rule and all authority not in accord with the will and authority of God. The harvest is the end of the world. In the end of the world Jesus will come, and then, and not till then, will the wheat and tares be separated. The wheat and tares represent the righteous and the wicked, and these two classes will grow together here in this world until the end. Matt. 13:36-43.

This cry of "peace and safety—a good time coming in this mortal state—the world will be converted," etc., is not the message of God to the people, but, on the contrary, it is the message of the enemy of all righteousness, invented and promulgated for the purpose of deception, and constitutes a conspicuous sign of the last days. It is now fulfilling; sudden destruction hangs over a guilty world.

LUTHER, on John 10:11, 16, says: "Some, in explaining this passage, say that before the latter days all the world shall become

Christians. This is a *falsehood forged by Satan*, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."

DR. A. CLARKE says: "Probably no such time will ever appear, in which evil shall be wholly banished from the earth, till after the day of judgment, when, the earth having been burned up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God, and righteousness alone shall dwell in them."—*Notes on Rev. 20:2*.

MATTHEW HENRY, on Luke 18:8, says: "Even to the end of time will be occasion for the same complaint; the world will grow no better, no, not when it is drawing towards its period. Bad it is, and bad it will be, and *worst of all* just before Christ's coming."

WHITEFIELD says: "As it was formerly, so it is now, and so it will be to the end of time; he that is born after the flesh, the natural man, does and will persecute him that is born after the Spirit, the regenerate man. Notwithstanding some may live in more peaceful times than others, yet all Christians in all ages will suffer persecution."—*Memoirs and Sermons*.

MARTIN LUTHER remarks: "You will see before long such wickedness will prevail, life will become so terrible to bear, that in every quarter the cry will be raised, 'God, come with thy last judgment!'" —*Life of Luther, p. 342*.

#### 20. *Perilous Times.*

The perils here delineated (2 Tim. 3:1-5) were to appear among a class of popular pleasure-loving professors, who would have the "form of godliness," but would be destitute of the power. The true power of godliness is in the Spirit of God dwelling in the heart of the professor. Where this Spirit is lacking, another spirit usually takes its place, and the power of the spirit of Satan in a professor is generally manifested by oppression. Hence, in the last days, when that spirit pervades and controls the great majority of religionists, it will be revealed in oppressive laws of governments. Having lost the power of God, the power of true godliness, they are already clothing themselves with the civil power of nations to enforce their religious theories and church discipline. So great is this unconverted, worldly-minded, pleasure-loving element in the church, that religious legislation is even now by earnest solicitations and threats, being granted unto them to supply the sad loss of the genuine power of true godliness—or the Spirit of God. This religious legislation is for the purpose of enforcing church institutions—to corral the people on Sunday

**JOHN CALVIN.***Born A. D. 1509.**Died A. D. 1564.*

JOHN CALVIN, A. D. 1535, said: "The Scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory that awaits till that period."—*Institutes, b. 3, chap. 25.*

CALVIN, on Matt. 24:30, says: "There is no reason why any person should expect the conversion of the world."

so the ministers can get at them; in short, to *make* all people attend to things divine. And as the powers of earth gradually fall in line with this religio-political theology, it is announced that the millennium is at hand. Thus it was in the fourth century, when Constantine became emperor, and Sylvester was Pope of Rome. An apostatizing church then committed spiritual adultery by uniting with the civil power, and immediately they began to predict a millennium. But instead of a millennium, there was introduced a time of persecution for conscience' sake—and the Dark Ages. History, in this sad particular, is repeating itself. The devil is again preparing the way to give vent to his wrath through an apostate Christianity wedded to the civil power. It will indeed be a theocracy, but the devil will be the theocrat. A false theocracy is a government of the people in both civil and religious matters, for the devil, and by the devil. In this condition he can readily fill them with his spirit and power, and then make war on those who have the power of God's Spirit, and who are keeping God's commandments, and have the testimony of Jesus Christ. Thus are the apostate daughters uniting with the old mother of harlots, and treading rapidly the pathway that leads to ruin and to death.

#### 21. *Aurora Borealis.*

The Aurora Borealis, or Northern Lights, were seen first in England in A. D. 1716, and in America in 1719. It is a very grand and striking phenomenon and answers well to this prediction. Sometimes streams of light shoot upward in columnar forms many degrees, even to the very zenith. The phenomenon sometimes continues a few hours, occasionally the whole night through, and even for several nights in succession. There is no agreement among the learned in attempting to account for it; and it can be said of it as Noah Webster said of the darkening of the sun: "*No satisfactory cause has yet been assigned.*" When the *Aurora Borealis* was seen for the first time in America, Dec. 17, 1719, it filled our country with great alarm. It was dreaded as being the precursor of the judgment fires which were to consume the world. It had a similar effect in England in 1716.

#### 22. *Sea and Waves.*

"Sea and waves roaring," says Jesus, "and men's hearts failing them for fear, and for looking after those things which are coming on the earth." More than a quarter of a million of lives have been lost, and millions of wealth been swept away, within a few years, by that most horrible phenomenon, the tidal wave, which is becoming more and more a terror to man. Both the great ocean waters of the

Atlantic and the Pacific have been agitated in their whole extent. It is said by those who have witnessed these tidal waves that the ocean's roar is *exceedingly frightful*.

### 23. Calamities.

Earthquakes, famines and pestilences. How much more frequent and terrible in our day than ever before! Only four earthquakes of note in the old dispensation; in this, more than seven thousand; and mostly within three hundred years.

The first earthquake recorded was at the giving of the law on Mount Sinai. When God met Elijah on the mount, there was an earthquake. When the Saviour of the world was crucified, "the earth did quake." Also at his resurrection, "there was a *great earthquake*." Jesus predicted that there would be "earthquakes in divers places." Since the Saviour's prediction was uttered, earthquakes have increased in frequency and violence. In a single year, 1868, over *one hundred thousand* persons perished by earthquakes. By another it is written that "the continued occurrence and great severity of earthquakes has distinguished the period in which we are now living above all others since the records of such phenomena began to be generally preserved."

The last, as well as the greatest, earthquake ever yet to occur, is still a matter of prediction. It will occur under the seventh or last plague, and will be occasioned, as was the first of which we have any record, by the voice of God, speaking from his temple and throne in Heaven, in connection with the second coming of Christ. Rev. 16 : 17, 18. "Whose voice then shook the earth; but now he hath promised, saying, Yet *once more* I shake not the earth only, but also Heaven." Heb. 12 : 26. The earthquakes of our day, together with fires, floods, cyclones, etc., etc., indicate that old earth is being devoured by the curse, and is groaning for her latter day, when sin and the curse shall be no more.

### 24. Railroad Cars.

Nahum 2 : 3-6. This prediction was to have its fulfillment in the day of God's preparation. How striking a picture of the railroad cars now coursing their way in every direction, and running like the lightnings.

It may help us to appreciate the matter to note that above 150,000 miles of railroad are now in operation in the world. This is equivalent to a railroad six times around the entire circumference of the earth. "With flaming torches." "Rage in the streets." "Jostle one against another." "Seem like torches," and "*run like the light-*

*nings.*” These are the most striking specifications of the prophecy, and easy of application by an observer.

#### 25. *Riches.*

Perhaps there never was an age when covetousness was more manifest, and that, too, in the professed church of Christ, than at the present time. This greed for earthly treasure leads to deception, fraud, suicide, murder, and indeed to all kinds of wickedness.

Rich men are laying up treasure on earth for the destruction of the last days. Rich monopolies and wealthy men continue to grind the face of the poor. Fraud is practiced in order to accumulate earthly treasure. The cry of the oppressed has entered into the ears of the Lord of hosts, and the time hastens on apace when the oppressor will weep and howl for the miseries that shall come upon him. Then will the right and righteousness triumph.

The Bible says that covetousness is idolatry, hence idolatry is widespread and very general in this age. Many professed ministers of the gospel have caught the mania to be rich, and they are worth many thousands of dollars. How unlike Him whom they profess to follow, who had not where to lay his head.

#### 26. *Increase of Knowledge.*

That there is a great increase of knowledge in many directions, particularly in the Word of God, is generally admitted, and frequently observed. But, strange to say, this fact is taken as evidence of an indefinite and very long continuance of this state of affairs, whereas it is set down in the Bible as a feature of the “*time of the end.*”

It is but reasonable to suppose that upon the last generation of the wise, who “shall understand,” there would be concentrated all the light of the ages preceding. With reference to the truths of revelation they have been continually unfolding, hence the greatest light would come to the remnant saints. It may be observed in this connection, that the most fearful denunciation of the unmixed wrath of God—the seven last plagues, is threatened the ungodly of the last generation, which is sufficient proof of itself that the people who suffer this wrath will have rejected *great light*, and hence will be justly accounted worthy of *great wrath*. It is an interesting and cheering fact that a flood of light is now pouring in upon the people of God, especially from the prophetic word. This light accepted, cherished and obeyed will constitute persons children of the light and of the day, and upon such the day of the Lord will not come as a thief in the night.



**27. Spiritual Gifts.**

From these scriptures, together with others of like import, we learn that the "*remnant*," or *last end*, of the true church on earth will have all the gifts of the Spirit of God restored to them. They will "come behind in no gift, waiting for the coming of our Lord Jesus Christ." The church of God, after long years of weakness, apostasy and wandering in the wilderness, comes up from the wilderness, leaning upon the arm of her Beloved, fair as the moon, clear as the sun, and terrible as an army with banners. As she was left by her Lord at the beginning of this dispensation, clothed with the sun, and equipped in the armor of God, richly endued with spiritual gifts and spiritual graces, so will he find her at the end of the dispensation when he shall return to claim his own. The church of Christ will again be clothed in all the beautiful garments of salvation, walking in all the blazing light of the gospel, while she is looking for and hastening unto the day of God, when she shall be changed to immortality, and begin her everlasting reign with her divine Lord.

**28. False Teachers.**

The inspired apostle, Paul, has left on record the prediction that the time would come when the multitudes would heap to themselves teachers having itching ears; that they would turn away their ears from hearing the truth, and be turned to fables. *That time has fully come.* There are multitudes who are now busily occupied in tickling the ears of the people, at a good salary, preaching smooth things, a good time, a conversion of the world coming—peace, peace, etc., while at the same time smiting the good and faithful servants who are teaching, and looking for, the second coming of Christ. These "*evil servants*" will not endure sound doctrine. The "*good and faithful servants*," will be giving to the household of faith "meat in due season," "sound doctrine," but these "*evil servants*" will not endure it, and will lead a movement in the world to silence their testimony. They will join with the wicked to smite the faithful watchman on the walls of Zion. The times are portentous, and it behooves everyone who would be on the Lord's side in these perilous times and in this great controversy, to cease from man, whose breath is in his nostrils, and turn to the living God, and to his living Word, and give heed to nothing unless it speak according to this Word. The Word of the Lord will sufficiently enlighten the believer, when it is studied and obeyed, to enable him to be wise and able to discern both the good and the evil, and to choose the good. False teachers will not mislead or deceive us, if we possess the Spirit of Christ, and ever give due heed to his revealed Word.

**SIGNS OF THE SECOND ADVENT.**

- Matt. 24 : 3. What will be the signs of Jesus' second coming?  
 Luke 21:25,26. Signs in the *heavens* and on *earth*.  
 Matt. 24 : 29. Sun and moon *darkened* first.  
 Rev. 6 : 12. *Sun* appear as *sackcloth*, the *moon* as *blood*.  
 (Fulfilled May 19, 1780.)  
 Matt. 24 : 29. Stars were to fall, as the *third* sign.  
 Rev. 6 : 13. Fall as unripe figs in a wind storm.  
 (Fulfilled Nov. 13, 1833.)  
 Dan. 12 : 4. Knowledge shall *increase* in the last days.  
 1 Thess. 5 : 3. Temporal millennium or peace preached.  
 2 Tim. 4 : 3, 4. Such preaching a delusive fable.  
 Matt. 24 : 37. Violence will fill the earth.  
 Luke 17 : 28. Worldly mindedness will fill the earth.  
 Matt. 24 : 24. False Christs and false prophets will arise.  
 2 Pet. 3 : 3, 4. Scoffers at Jesus' coming will arise.  
 2 Thess. 2 : 9. The devil will work with all power.  
 Rev. 16 : 14. Miracles wrought by spirits of devils.  
 Matt. 7 : 22. Some such done in the name of Jesus.  
 Matt. 24 : 24. Deceive the very elect if possible.  
 Rev. 14 : 9-14. A final warning message given.  
 Rev. 12 : 17. Those who heed it will be persecuted.  
 Rev. 14 : 1-5. But they will finally triumph.

**DAY OF THE LORD.**

- Zeph. 1:14,15. It is to be a day of wrath.  
 Rev. 6 : 12,17. It comes under the sixth and seventh seals.  
 Rev. 8 : 1. Jesus comes under the seventh seal.  
 Rev. 15 : 1. Seven last plagues before Jesus comes.  
 Rev. 16:12-21. He comes under the seventh.  
 1 Thess. 4:16. Righteous dead resurrected.  
 Rev. 20 : 4, 5. Wicked sleep one thousand years longer.  
 Rev. 20 : 7, 8. Then wicked raised, and besiege the holy city.  
 Rev. 20 : 9. Fire from God devours them.  
 Rev. 21 : 8. This is their second death.  
 2 Pet. 3 : 7. Heavens and earth will melt.  
 2 Pet. 3 : 10. All these events in the day of the Lord.  
 2 Pet. 3 : 13. Ends with the New Heavens and Earth.

**RICHARD BAXTER.**

*Born A. D. 1615. Died A. D. 1691.*

RICHARD BAXTER said: "Would it not rejoice your hearts if you were sure to live to see the coming of the Lord, and to see his glorious appearing and return? If you were not to die, but to be caught up thus to meet the Lord, would you be averse to this? Would it not be the greatest joy that you could desire? For my own part, I must confess to you that death, as death appeareth to me, is an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should rise and the Lord appear, before the period of my age, it would be the joyfullest tidings to me in the world. Oh, that I might see his kingdom come! It is the character of his saints to love his appearing, and to look for that blessed hope. 'The Spirit and the bride say, Come.' 'Even so, come, Lord Jesus.' Come quickly is the voice of faith, and hope, and love."—*Vol. 17, p. 555.*

# Objects of the Two Advents

"THIS SAME



JESUS

SHALL SO



COME'

## FIRST COMING

*"I am come that ye might have life,*

- 1 To Save Sinners.
- 2 To Justify Sinners.
- 3 To Redeem Sinners.
- 4 To Make Alive Sinners.
- 5 To Regenerate Sinners.
- 6 New Creatures, Sinners.
- 7 To Adopt Sinners.
- 8 Spiritual Minds to Sinners.
- 9 To Perfect Sinners.
- 10 To Deliver Sinners.
- 11 New Song to Sinners.
- 12 Kingdom of Grace to Sinners.

*"So Christ was ONCE offered to bear the sins of many; and unto them that look for him.*

## SECOND COMING

*And that ye might have it more abundantly."*

- 1 To Save Saints.
- 2 To Justify Saints.
- 3 To Redeem Saints.
- 4 To Make Alive Saints.
- 5 To Regenerate Saints.
- 6 New Creatures, Saints.
- 7 To Adopt Saints.
- 8 Spiritual Bodies to Saints.
- 9 To Perfect Saints.
- 10 To Deliver Saints.
- 11 New Song to Saints.
- 12 Kingdom of Glory to Saints.

*Shall he appear the SECOND time without sin unto salvation."*

*—Heb. 9 : 28.*

## CHAPTER IV.

### Objects of the Two Advents.



“SO Christ was *once* offered to bear the sins of many; and unto them that look for him shall he appear the *second* time without sin unto salvation.” Heb. 9 : 28. Both the *first* and *second* comings of our Lord and Saviour Jesus Christ are referred to in this beautiful passage from the inspired apostle. The reader may be interested, instructed, and profited by a brief consideration of the *objects* of these two advents of the Son of God to our world.

#### OBJECTS OF THE FIRST AND SECOND ADVENTS.

##### 1. *First Advent.—To Save Sinners.*

“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to *save sinners*; of whom I am chief.” 1 Tim. 1 : 15. This is only one of many texts which distinctly affirm that the object of the first advent of Christ to our world, primarily and mainly, was to *save sinners*. The gospel of salvation through Christ was preached to Adam, and Abraham, and Israel, and all their posterity, but it never would have been effectual to the eternal salvation of sinners if Christ had not come, died, rose again, and ascended up on high, to intercede, and finally make atonement, for all who accept the great salvation provided. Without the *first advent* of Christ, the gospel would have been no gospel; it would have been a nullity, a cheat. There never was any other name given under heaven among men whereby sinners could be saved but the name of Jesus. And to make the gospel valid and effectual, and the name of Jesus powerful to save, it was necessary that he should come and offer himself “to bear the sins of many,” on the cross. For this purpose, he was as a lamb slain from the foundation of the world. Rev. 13 : 8. The forgiveness of sins, or salvation from sin in this world, through repentance towards God and faith in Christ, is the salvation brought to sinners by virtue of the first advent of Christ. The child of God has a present salvation—is saved—even here. Luke 7 : 48-

50; 1 Cor. 1:18. And only sinners thus saved through the first advent of Christ can hope for *another salvation* when he comes again.

**Second Advent.—To Save Saints.**

“So Christ was once offered to bear the sins of many [or to save sinners]; and unto them that look for him [saints] shall he appear the *second time* without sin unto *salvation*.” Heb. 9:28. “And that, knowing the time, that now it is high time to awake out of sleep; for now is our *salvation* nearer than when we believed.” Rom. 13:11. “And it shall be said in that day, Lo, this is our God; we have waited for him, and *he will save us*; this is the Lord; we have waited for him, we will be glad and rejoice in his *salvation*.” Isa. 25:9. From these and other scriptures we are assured that Jesus brings a salvation to saints, and to saints *only*, at his second advent. It is at that time that he will save his people from the consequences of the fall—from mortality, suffering, and death. Their last enemy, death, will then be destroyed, and the saints will sing an everlasting song of victory and triumph, ascribing their salvation to Jesus, who will then have truly *saved* them *unto the uttermost*. 1 Cor. 15:51-57. Thus, according to God’s plan, the first advent of Jesus was necessary to *save sinners*, and the second advent is just as necessary to *save saints*.

**2. First Advent.—To Justify Sinners.**

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being *now* justified by his blood, we shall be saved from wrath through him.” Rom. 5:1, 8, 9. Certainly, then, the first advent of Christ, and that *alone*, made reconciliation, or forgiveness of sins, or peace with God, or justification by faith, possible to any of the fallen race of sinners. Hence it is manifestly true that faith in the great facts of the first advent is necessary to bring justification to sinners.

**Second Advent.—To Justify Saints.**

“For not the hearers of the law are just before God, but the doers of the law *shall be justified*.” Rom. 2:13. The justification promised in this text is to the *doers* of the law, and from the context it is evident that the apostle has reference to the justification of the judgment. Sinners are *not doers* of the law but transgressors, otherwise they would not *be* sinners. Furthermore, sinners cannot be justified by deeds of the law, but by faith in Christ. Hence, from

whatever way we look at the text, it is not the justification by faith, or pardon, bringing peace with God, that is referred to. Indeed justification *by faith supposes* a justification in fact farther on. The law is the standard, or rule, of justification in the judgment. And only those who have been previously justified by a living faith in the facts of the first advent, and by faith have maintained that justification, and through Christ are reckoned as *doers of the law*, will receive the justification of the judgment. Therefore *sinners* are *first* justified by *God's grace*, made accessible by the first advent, and *saints* are justified by *God's judgment*, made *manifest* or *revealed* at the second advent. Rom. 2:5-10. The first is the forgiveness of sins, the second, the blotting out of sins.

### 3. *First Advent.—To Redeem Sinners.*

“Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree.” Gal. 3:13. “In whom *we have* redemption through his blood, even the forgiveness of sins.” Col. 1:14. “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.” 1 Pet. 1:18, 19. The curse of the law is sin. By faith in the first advent of Christ—his death, his spilled blood—sinners may find redemption from sin. This is a *present* redemption, or one attainable in this life by a living faith in the first advent of Christ. Paul and his brethren whom he addressed had already obtained it. “Redeemed by the blood of the Lamb,” may be truthfully sung by every converted sinner, because of the first advent of our Saviour.

“Redeemed! how I love to proclaim it!  
*Redeemed by the blood of the Lamb.*  
 Redeemed by his infinite mercy,  
 His child and forever I am.”

### *Second Advent.—To Redeem Saints.*

“And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21:28. The things referred to, as specified in the context, are the signs in the sun, moon and stars, and upon the earth, which were to precede the coming of the Son of man in a cloud with power and great glory. By his first advent Jesus brought redemption from sin, to *sinners*. By his second advent he will bring redemption from mortality—the temptations of Satan and from death—to *saints*.

**4. First Advent.—To Make Alive, Sinners.**

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” John 3 : 3. “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” Rom. 6 : 11. “And you hath he quickened, who were dead in trespasses and sins.” Eph. 2 : 1. To be born *again* implies a previous birth, life and death. From the other scriptures quoted we learn that just as surely as that Jesus died and rose again at the time of his first advent, so the penitent sinner dies to sin, and is then quickened—born again—or made alive unto God through Jesus Christ our Lord. Previous to this experience the sinner is reckoned as *dead* in trespasses and sins. Hence it cannot be reasonably doubted that the first advent of Christ makes it possible for sinners *dead* in trespasses and sins to be born again—quickened, or *made alive*, in a spiritual sense.

**Second Advent.—To Make Alive, Saints.**

“Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.” Isa. 66 : 8. “For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thess. 4 : 16, 17. These are but few of very many texts that state in the most explicit terms that Jesus at his second coming will *make alive* his saints. Some will be translated it is true, but translation embraces a change equivalent to an instantaneous death, and resurrection to immortality. Only the *saints* will be thus resurrected and changed at the second advent of Christ, when he comes to be glorified in his saints, and to be admired in all them that believe. At that time the children of Zion (the New Jerusalem, the mother of all the saints) will all be made alive in one day—*all born again at once*, at the second coming of the Bridegroom. So we see that the object of the second advent is to make alive *saints*, that they may all be *born again* unto an endless life.

**5. First Advent.—To Regenerate Sinners.**

“Not by works of righteousness which we have done, but according to his mercy *he saved us*, by the washing of *regeneration*, and renewing of the Holy Ghost; which he shed on us abundantly through



Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Titus 3 : 5-7. To generate means to cause to live, or to *make alive*, hence to *regenerate* means to cause to live *again*, and in a spiritual sense, as in the above text, it is equivalent to being born of the Spirit, or being born again. As we have learned that it is by virtue of the first advent of Christ that sinners may be *born again*, so it is by the same blessed event that *sinners* may be *regenerated*.

**Second Advent.—To Regenerate Saints.**

"And Jesus said unto them, Verily I say unto you, That ye which have followed me in the *regeneration*, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 18 : 28. The time when Jesus will sit upon the throne of his glory is explicitly stated by himself, as follows: "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory." Matt. 25 : 31. From all this we see that Jesus will sit upon the throne of his glory at his second advent. It is at that time that he will richly reward those who have forsaken all and followed him—the saints, and that will be in the *regeneration*. In this text regeneration appears to be equivalent to the great change brought to the saints at the second advent. So it is seen that when Jesus shall sit upon the throne of his glory at his glorious second advent, all his *saints* will be physically *regenerated*. Reader, if you would have a part in the regeneration that will be brought to all the saints at the coming of Jesus, it will be because you *have been regenerated before*, through faith in the Saviour that *has* come once before.

**6. First Advent.—To Make New Creatures of Sinners.**

"Therefore if any man be in Christ, he is a *new creature*; old things are passed away; behold, all things are become new." 2 Cor. 5 : 17. The gospel of our Lord Jesus Christ was made a surety, an eternal verity, by the facts of the first advent. It is through the gospel, by a hearty compliance with the terms of the gospel, that sinners are made new creatures in Christ Jesus. This indicates a marvelous and miraculous change wrought for, and in, the individual, by the power of God through Jesus Christ. It is a transformation, a renewing of the mind, so that the purposes or heart of the individual are entirely changed, hence the life and character are also changed. The blasphemer or profane person is changed to a reverential, praying worshiper. Patience takes the place of fretful-

ness and irritability. Worldly-mindedness and conformity to the world are superseded by heavenly aspirations and affections set on things above. In every phase of mental and spiritual life there is a marvelous change, so great and mysterious, that, in the text under consideration, it is said such are *new creatures* in Christ Jesus, old things having all passed away, and all things having become new. To the person thus changed everything appears in a new light. The Bible is a new book. New purposes and aspirations fill the soul. A new pathway is entered upon and prosecuted with ever new delight—a pathway which will shine more and more unto the perfect day. Hence by virtue of the first advent of Christ is it made possible for *sinners* to become *new creatures*.

**Second Advent.—To Make New Creatures of Saints.**

“For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” Phil. 3:20, 21. “Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Cor. 15:51-53. Another sudden, wonderful, marvelous and miraculous change, received at the *second* advent. Mortality gone. Infirmities gone. Sorrows, sufferings, pain and death gone,—all gone—forever gone. Wonderful change! glorious change! final and everlasting change! The *saints* of God in that glad hour will be keenly and happily conscious that they are *new creatures* indeed, and made so by the second glorious appearing of their adorable Redeemer.

**7. First Advent.—To Adopt Sinners.**

“For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of *adoption*, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.” Rom. 8:14-16. Adoption, as applied to children, indicates a change of family. An adopted child was once a member of another family. By a certain legal process, the child changes its family relation, is entirely severed from one family, and takes the name, and fully joins another family. How applicable,

therefore, is this term to the case in hand. Sinners are children of the "wicked one." Jesus says of them, "Ye are of your father the devil." Jno. 8 : 44. Now it is by virtue of the first advent of Christ that sinners are enabled to change this relation, to change families. By a sincere compliance with the gospel of Christ, the terms of adoption, the sinner is severed from the family of Satan, takes the name of Christ, becomes a child of God, and calls God his heavenly Father, and the Spirit of God witnesseth to this adoption.

**Second Advent.—To Adopt Saints.**

"And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, *waiting* for the *adoption*, to wit, *the redemption of our body.*" Rom. 8 : 23. There can be no question but that the redemption of the body is here called *adoption*. Those who are groaning and waiting for it have already received the spiritual adoption into our heavenly Father's family. They have received the *spirit* of adoption, witnessing with their spirits that they *are* the children of God. They already have the first fruits of the spirit of such adoption, namely, love, joy, peace, longsuffering, gentleness, meekness, patience, faith, temperance and such like. But all these are but the *first fruits* of the Spirit, consequent upon the *first adoption*. All these fruits of the Spirit are blessed and glorious, nevertheless the adopted child of God is compassed about with afflictions and infirmities of the body, and is not satisfied, but is looking and longing and groaning, waiting for *another adoption* farther on, to wit, the redemption of the body. The holy angels are a part of God's great family, whose home is with God in Heaven. The adopted saints are a part of the same great family, but they are in the world. Under the first adoption the saints are elevated, but still inferior to and unlike, the angels, nor do they see them. But in the second adoption the saints will see the angels, be made equal unto them, and enjoy their blessed society forever. In the first adoption there is a blessed *spiritual* but invisible union with the family of God. In the second adoption there is a glorious, visible and *personal* union with the family of God in Heaven, to continue without mar or jar throughout eternity's years. Blissful day when Jesus shall come again to *adopt* the *saints*, and crown them with everlasting glory and honor.

**8. First Advent.—To Give Spiritual Minds to Sinners.**

"Let this mind be in you, which was also in Christ Jesus." Phil. 2 : 5. "For to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8 : 6. The carnal mind is

not subject to the law of God, neither indeed can be. But by the gospel of Jesus, verified, ratified and made efficacious by his first advent, the sinner may have the carnal mind dethroned and cast out, and the spiritual mind take its place in the citadel of the soul, bringing all the powers of mind and body into sweet subjection to the will of God. Thus by a heartfelt acceptance of the facts of the first advent of Christ, the *sinner* receives a *spiritual mind*.

**Second Advent.—To Give Spiritual Bodies to Saints.**

“It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.” 1 Cor. 15:44. Who are these that are raised with spiritual bodies?—They are all those who are Christ’s at his coming. 1 Cor. 15:22, 23. They are the *saints*, and the *saints only*, who will receive immortal *spiritual bodies* at the second advent of Christ.

**9. First Advent to Perfect Sinners.**

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.” Heb. 13:20, 21. How important, how beautiful, how precious, how blessed, that sinners by the first advent of Christ, by the blood of the everlasting covenant then spilled, may be made perfect in every good word and work to do God’s will! Surely, then, Jesus came the *first time* that *sinners* might be *made perfect*.

**Second Advent.—To Perfect Saints.**

“If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already *perfect*; but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ.” Phil. 3:11, 12. In the fifteenth verse of this same chapter Paul speaks of himself, with others, as *already perfect*. But in the text above quoted he speaks of a perfection which he had *not yet attained*. This apparent contradiction is harmonized when we consider that there is a perfection attainable in *this life*, through the death, resurrection, and intercession of Christ; and another *resurrection perfection, an immortal crowning perfection, not attainable till the second advent of Christ*. It was this second, higher, crowning perfection which constituted “the mark for the prize of the high calling of God in Christ Jesus,” toward which Paul, like every saint, was ever pressing forward. Phil. 3:14.

**10. First Advent.—To Deliver Sinners.**

“Who hath *delivered* us from the power of darkness, and hath translated us into the kingdom of his dear Son.” Col. 1 : 13. Jesus himself said when he was here the first time: “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach *deliverance* to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord” (Luke 4 : 18, 19)—*deliverance* from the power of darkness, *deliverance* from the bondage of sin, *deliverance* from the enslaving service of Satan. A wonderful *deliverance*, truly, for which souls thus *delivered* have abundant reason to praise God continually. Such *deliverance* the Lord Jesus has already brought to sinners through his first advent.

**Second Advent.—To Deliver Saints.**

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time *thy people* [the saints] shall be *delivered* everyone that shall be found written in the book.” Dan. 12 : 1, 2. The “people” here referred to are the people of God. Their names are in “*the book*.” This we understand to be the Lamb’s book of life, and those whose names are found there at the time referred to are accounted worthy of eternal life, hence are the saints. Michael, the great prince, which standeth for the saints, is none other than the Lord Jesus. His “*standing up*” is the beginning of his reign as King of kings and Lord of lords, when the wrath of God in the seven last plagues will fall upon the ungodly nations of earth, causing a time of national trouble on the wicked such as never was since there was a nation. The saints will be *delivered* from those plagues, and that wrath, and at the coming of Jesus will have a glorious and everlasting *deliverance* from all their foes, and from death, their last enemy. Truly Jesus comes the second time to *deliver* his *saints*.

**11. First Advent.—To Give a Song of Praise and Victory to Sinners.**

“I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a *new song* in my mouth, *even praise* unto our God; many shall see it, and fear, and shall trust in the Lord.”

Ps. 40 : 1-3. The sweet singer of Israel, in giving his own experience here, has related the experience of thousands of sinners. They discovered themselves in a horrible pit, fast sinking in the miry clay, and, like Peter when sinking in the sea, they cried unto the Lord Jesus for help, and he lifted them up. Jesus gave his precious life, that he might be able thus to save sinners from eternal ruin, and give them a song of praise and victory for the great deliverance thus wrought for them. The sinner that has been truly converted to God knows from blessed experience what it is to have a new song of praise to God put in the mouth. Then it is a blessed truth, that by virtue of the fact of Jesus' first advent, sinners are enabled to sing a song of praise and victory acceptable to God through our Lord Jesus Christ.

***Second Advent.—To Give a Song of Praise and Victory to Saints.***

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.” 1 Cor. 15:54-57. “And the ransomed of the Lord [the saints] shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” Isa. 35:10. So when Jesus comes the second time, the saints all receiving the touch of immortality, and being intensely conscious that they will never see death any more, and that they are forever freed from sorrow, suffering and pain, will break forth with a song of praise and victory, giving thanks to God through our Lord Jesus Christ, with immortal tongues and immortal voices, which will make Heaven's arches ring with a song of redeeming love such as the universe never heard before.

***12. First Advent.—By Virtue of Christ's First Advent to the World, Sinners Have an Abundant Entrance into the Kingdom of Grace.***

“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins.” Col. 1:13, 14. “I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.” Rev. 1:9. This kingdom of God's grace or favor is now among men, and may be entered at any time by the sinner, on

condition of repentance toward God and faith toward our Lord Jesus Christ. And every such penitent returning sinner has an abundant entrance into the kingdom of grace. The children of our heavenly Father's household here below receive them with open arms—with gladness and praise. And then there is joy among the angels in Heaven over every sinner that repenteth. And the Lord says that when he pardons the penitent sinner, he grants an *abundant* pardon, and it is the abundant pardon that gives the sinner an abundant entrance into the kingdom of God's free grace. This wonderful transition from darkness to light—from the service of Satan to the service of God—is called in our text a "translation." To take the polluted sinner from sinking in the miry clay and plant him upon a rock—to change the Ethiopian's skin, or the leopard's spots—to take away the stony heart and give the heart of flesh—is a stupendous miracle, only possible with the Creator. The sinner is utterly helpless to forgive his own sins, or to change his own heart. But when the poor penitent sinner casts himself helpless and undone upon the Lord, and by faith alone lays hold upon the "One who is mighty to save," he is at once made a new creature in Christ Jesus, and *abundantly received into the kingdom of grace.*

***Second Advent.—By the Second Coming of Christ to the World  
Saints Will Have an Abundant Entrance into the Kingdom of Glory.***

When Jesus comes the second time he will be seated upon the throne of his glory—he will wear a crown of glory—he will be the king in his beauty, having come to resurrect, translate and change the saints—all the saints—from mortality to immortality. Their vile bodies will be changed and fashioned like unto his own glorious body. Then the saints will have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. 1:11. The saints now in Heaven will welcome the redeemed host with joy unspeakable and full of glory, the angelic host who accompany Jesus will be filled with ecstatic joy, the Lord Jesus will behold all the travail of his soul and will be satisfied, and with his whole being overflowing with the possession and fullness of that joy so long set before him, he will break forth into singing in the midst of his church triumphant; and all the ransomed of the Lord will come to Zion with songs and everlasting joy upon their heads. No tongue can express, nor finite mind conceive, the heartiness of the abundant entrance given the saints to the kingdom of glory. And this again is a most wondrous miracle of Divine Power. No man could resurrect himself to life, or translate himself, or change himself to immortality, or

by his own power transplant himself to the realms of glory. Likewise we do well to remember that as we are powerless to get into the kingdom of grace without Christ, and powerless to get from thence into the kingdom of glory without Christ, we are just as powerless at all times in our Christian pilgrimage, between the first gracious uplift to grace and the last glorious uplift to glory, *to do anything without Christ.*

#### THREE CLASSES.

1. *Christian*—"Even so, come, Lord Jesus." Rev. 22 : 20.
2. *Unfaithful Servant*—"My Lord delayeth his coming." Matt. 24:48.
3. *Scoffer*—"Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3 : 4.  
Only the first class will be saved.

#### THE SECOND ADVENT.

"This *same Jesus*, which is taken up from you into Heaven, *shall so come* in like manner as ye have seen him go into Heaven." Acts. 1 : 11.

"They shall see the Son of man coming in the clouds of Heaven with power and great glory." Matt. 24 : 30.

"Unto them that look for him shall he *appear* the *second time* without sin unto salvation." Heb. 9 : 28.

MARTIN LUTHER, in A. D. 1545, said of passing events: "I do most earnestly hope that these are the blessed signs of the *immediate end of all things.*"—*Mitchelet's Life of Luther*, p. 255.

Near the time of his death he said: "I persuade myself verily that the day of judgment will not be absent full three hundred years more. God will not, cannot, suffer this wicked world much longer."

JOHN CALVIN, A. D. 1535, said: "The Scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory that awaits till that period."—*Institutes*, b. 3, chap. 25.

The WALDENSES said: "We ought always to watch and pray; for we see that *the world is near its end.* Daily we see the signs coming to their accomplishment, in the increase of evil," etc.—*Horæ Apoc.*, vol. 2, p. 315.

MATTHEW HENRY, who was declared by Adam Clarke to be "always orthodox," says: "How much more should they wait with



expectation and earnestness for his second coming, which will be the day of their complete redemption!"

"They (the wicked) will still attack us till the end of time—till our Lord is come; they will not believe that he will come; nay, they will laugh at the very notion of his second coming, and do all they can to put all out of countenance who seriously believe and wait for it."—*Com. on 2 Pet. 3.*

On Luke 18:8 DR. HENRY remarks: "In particular it intimates that he will delay his coming so long that wicked people will begin to defy it, and to say, 'Where is the promise of his coming?' They will challenge him to come, and his delay will harden them in their wickedness. Even his own people will begin to despair of it, and conclude he will never come, because he has passed their reckoning."

ROBERT HALL, a Baptist preacher and author of great talent, says: "Everything in the condition of mankind announces the approach of some great crisis."—*Hall's Works, vol. 4, p. 404.*

WILLIAM COWPER, about A. D. 1789, said:—

"The world appears  
To toll the death-bell of its own decease;  
And by the voice of all its elements,  
To preach the general doom. When were winds  
Let slip with such a warrant to destroy?  
When did the waves so haughtily o'erleap  
Their ancient barrier, deluging the dry?  
Fires from beneath, and meteors from above,  
Portentous, *unexampled, unexplained,*  
Have kindled beacons in the skies. The old  
And crazy earth has had her shaking fits  
More frequent, and foregone her usual rest;  
And nature seems with dim and sickly eye  
To wait the close of all."—*The Task, book 2.*

THOMAS COKE was associated with Wesley, and was very active, accomplishing nine missionary voyages to America. Of Christ's coming he says: "Near, even at the doors, is the day of judgment. The period of time which yet remains we know is short—how short who can tell? We ought to be in constant and hourly expectation of it. At the coming of Christ to avenge and deliver his faithful people, the faith of his coming will, in a great measure, be lost. Chronological calculation, and the general appearance of the world, all conspire to tell us that the events of the latter days are even come upon us, and that the time of God's controversy with the earth is near at hand. It is already on the wing." See Coke's "Commentary."

LORENZO DOW says: "The ten toes of Nebuchadnezzar's image only remain; these times are eventful, and the signs are portentous;

let all the Israel of God be in a state of readiness for the coming of the Lord."—*Dow's Journal*, p. 355.

D. L. MOODY says: "I don't want to teach anything dogmatically, on my own authority; but to my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that doesn't make a great deal of baptism, but in all of Paul's epistles I believe baptism is only spoken of thirteen times, while it speaks about the return of our Lord fifty times; and yet the church has had very little to say about it. Now, I can see a reason for this; *the devil does not want us to see this truth*, for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive his followers to himself, this world loses its hold upon him. Gas stocks and water stocks and stocks in banks and railroads are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who, at his coming, will take him into his blessed kingdom.

"Look at the account of the last hours of Christ with his disciples. What does Christ say to them? If I go away I will send death after you to bring you to me? I will send an angel after you? Not at all. He says: 'I will come again and receive you unto myself.' If my wife were in a foreign country, and I had a beautiful mansion all ready for her, she would a great deal rather I should come and bring her to it than to have me send someone else to bring her. So the church is the Lamb's wife. He has prepared a mansion for his bride, and he promises for our joy and comfort that *he will come himself* and bring us to the place he has been all this while preparing.

"It is perfectly safe to take the Word of God just as we find it. If he tells us to watch, then watch! If he tells us to pray, then pray! If he tells us he will come again, wait for him! Let the church bow to the Word of God, rather than try to find out how these things can be. 'Behold, I come quickly,' said Christ. 'Even so, come, Lord Jesus,' should be the prayer of the church."—*D. L. Moody, Second Coming of Christ*, pp. 6, 7, 14, 15.



## Signs of the Times.—Seed Thoughts.

### First Advent.

- Matt. 16 : 3. Jesus reproved the Jews for not discerning the signs.  
 Isa. 7 : 14. Jesus was to be born of a virgin.  
 Micah 5 : 2. He was to be born in Bethlehem.  
 Isa. 7 : 14. His name was to be Immanuel.  
 Hos. 11 : 1. He was to be called out of Egypt.  
 Isa. 40 : 3. A forerunner was to precede him.  
 Dan. 9 : 25. The *time* definitely appointed.  
 Dan. 9 : 26, 27. The length of his ministry fixed.  
 (See Chapter II. for a complete list of signs.)

### Second Advent.

- Matt. 24 : 3. What are signs of the second advent?  
 Luke 21 : 25, 26. There will be signs in heaven and earth.  
 Joel 2 : 30, 31. These signs will be great wonders.  
 Matt. 24 : 29. Sun and moon darkened May 19, 1780.  
 Matt. 24 : 29. Stars fell November 13, 1833.  
 Dan. 12 : 4. Great increase of knowledge.  
 2 Tim. 3 : 1-5. Churches filled with formality, pride and worldly-mindedness.  
 2 Pet. 3 : 3, 4. Scoffers saying, "Where is the promise of His coming?"  
 Matt. 24 : 50, 51. They will have their portion with hypocrites.  
 Matt. 24 : 45. Faithful servants giving meat in due season.  
 Luke 12 : 35, 36. Loins girded, lights burning—waiting.  
 Matt. 25 : 34. Jesus will invite them into his kingdom.



# THE TRANSFIGURATION.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. \* \* \* When we were with him in the holy mount."—2 Pet. 1:16-18.

The  
\* Transfiguration \*  
\* of Christ. \*

The  
\* Second Coming \*  
\* of Christ. \*

"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."—Matt. 16:28.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matt. 16:27.

1. "High Mountain Apart."  
*Matt. 17:1.*
2. "Transfigured."  
*Matt. 17:2.*
3. Bright Cloud Overshadowing.  
*Matt. 17:5.*
4. Father's Voice Heard.  
*Matt. 17:5.*
5. Christ's Own Glory.  
*Luke 9:32.*
6. Moses Appeared.  
*Matt. 17:3.*
7. Elias Appeared.  
*Matt. 17:3.*
8. Both in Glory.  
*Luke 9:30, 31.*
9. They Talked with Him.  
*Matt. 17:3.*
10. Good to be Here.  
*Matt. 17:4-8.*
11. A Vision.  
*Matt. 17:9.*
12. Not tell, TILL.  
*Matt. 17:9.*

1. "In the Clouds."  
*1 Thess. 4:17.*
2. "Great Glory."  
*Luke 21:27.*
3. "Glory of His Father."  
*Matt. 16:27.*
4. "Great Voice out of the Temple."  
*Rev. 16:17.*
5. Come in His Glory.  
*Matt. 25:31.*
6. Resurrected Saints.  
*1 Thess. 4:16.*
7. Translated Saints.  
*1 Thess. 4:17.*
8. Both Glorified.  
*1 Cor. 15:51-57.*
9. Commune with Christ.  
*Matt. 25:34-40.*
10. Good to be There.  
*Isa. 25:9.*
11. A Reality.  
*Acts 1:9-11.*
12. Tell the Good News.  
*Matt. 24:14.*

## CHAPTER V.

# The Transfiguration.



THE transfiguration was one of the very interesting and instructive events in the earthly life of our adorable Redeemer. But the beautiful lesson taught by this scene is not understood by many, and hence, to all such, its significance is lost. The comparison on the opposite page will aid the reader in obtaining a comprehensive view of the entire subject at a glance. In this chapter we submit a brief explanation of the diagram.

The *left hand column* stands for THE TRANSFIGURATION. Here we have arranged *twelve facts*, with relation to that event, which have their counterpart in THE SECOND ADVENT, represented by the *right hand column*. At once the reader gets the idea that the transfiguration was a *miniature representation* of the second coming of Christ, which is still future. This is the truth as set forth clearly in the holy Scriptures. On a certain occasion as Jesus was teaching, with his disciples standing around him, he uttered these remarkable words: "Verily I say unto you, There be some standing here, which shall not taste of death, *till they see the Son of man coming in his kingdom.*" Matt. 16 : 28. Then the sacred record goes right on to say that, "And after six days Jesus taketh Peter, James, and John his brother [three of those who stood there], and bringeth them up into a high mountain apart, and was transfigured before them." Matt. 17 : 1, 2. This of itself would be sufficient to establish the fact that the transfiguration was a representation in miniature of the coming of Christ in his kingdom, and a fulfillment of the Saviour's words six days before. But we have other proof that is clear and unmistakable. *Peter was one* that stood by when Jesus said that some standing by would see him coming in his kingdom, before they died. Peter was *one of the three that Jesus took with him up into the mount of transfiguration*. Peter was an eye witness of that vision of splendor and glory that filled the beholders with terror. Now this same Peter has told *us* what *he* understood by the transfiguration.

He says: "For we have not followed cunningly devised fables, when we made known unto you the *power* and *coming* of our Lord Jesus Christ, but were *eye witnesses* of his majesty." 2 Pet. 1:16. Peter preached and wrote about the second coming of Christ as still in the future, and that when it took place the crown of life would be given. 1 Pet. 5:4. But at the same time, he taught that he had been an *eye witness* of the power and *majesty of his coming*. How could this be unless he had witnessed something that was a *representation* of that great event which is still future?

And it was verily true that he had seen a most wonderful event, representing the coming of the Lord. Nor does he leave us to conjecture what it is to which he makes reference, for he goes on to say, "For he [Christ] received from God the Father honor and glory, *when* there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from Heaven we heard, *when* we were with him in the holy mount." 2 Pet. 1:17, 18. These two *whens* fix the application of the apostle's words with certainty. It was when he was in the holy mount that he saw the vision. Now having assuredly learned that the *transfiguration* was, and is, a *picture* of the coming of our dear Lord in glory, to gather his saints unto himself, it will be intensely interesting to look upon *this* picture, then upon *that*, that we may the better understand and discern the beauties of each.

**1. High Mountain Apart.**—Jesus was transfigured upon a *high mountain*, above and apart from the world. Matt. 17:1. **So** when Jesus comes the second time, when every eye shall behold him, he will appear *up high in the air*, apart from the world, *in the clouds of heaven*. 1 Thess. 4:17; Rev. 1:7. In *both* cases *the picture is set high*. Jesus does not come down entirely to the earth, but from his *elevated position* in the heavens, he will execute the judgment written, upon the saints, or subjects of his kingdom. This work is committed to him by his Father. John 5:27.

**2. Transfigured.**—On the mount Jesus **was transfigured**. "His face did shine as the sun, and his raiment was white as the light." Matt. 17:2. **So** will he appear when he comes the next time in his *glory*. His head and his hair will be white like wool, as white as snow, his eyes as a flame of fire; and his feet like unto fine brass as if it burned in a furnace. He will be girded with a golden girdle, and his voice will be as the sound of many waters. Rev. 1:13-15. His brightness will be so great that only the righteous can endure it; the wicked will be destroyed thereby. 2 Thess. 2:8. In this important particular, we see the faithfulness of the picture, to the purpose intended.

**3. Bright Cloud Overshadowing.**—On the holy mount of transfiguration a *bright cloud* overshadowed them. From the fact that the Father's voice came from the cloud, it is certain that the cloud itself represented the *glory* of the Father. Hence the *glory* of the Father was *with Jesus* when he was transfigured on the holy mount. **So**, when Jesus comes again, he will be attended by the *glory* of the Father. "For the Son of man shall come in the *glory* of *his Father* with his angels; and then he shall reward every man according to his works." Matt. 16 : 27. In this beautiful feature the picture is again true to fact.

**4. Father's Voice Heard.**—From the bright cloud, as noticed above, there came the *voice of the Father* saying, "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17 : 5. Let it be remembered, therefore, that the *voice of God* was *heard* in connection with the transfiguration of Christ on the holy mount. **So** in connection with the second advent of Christ, the *voice of God* will be *heard* from heaven, from a clear place of settled glory, from the throne, saying, "It is done." Rev 16 : 17. The heavens and the earth will be shaken by the voice of God then. Joel 3 : 16; Isa. 2 : 17-19. The voice of God at that time will announce the coming of the Redeemer to reap the harvest of the earth. Mark 13 : 32. The word "*knoweth*," in this last text, signifies *maketh known*, or to *make known*, the same as the word "*know*" in 1 Cor. 2 : 2. Here it means *make known*.

**5. Christ's Own Glory.**—On the mount of transfiguration Christ appeared, not only in the glory of his Father, as already noticed, but in *his own glory* also. When the disciples awakened from the stupor cast upon them by the dazzling scene, they saw *Jesus in his glory*. Luke 9 : 32. **So** when Jesus comes the second time, it is not in the glory of his Father alone, but in *his own glory* also. "When the Son of man shall come *in HIS glory*, and all the holy angels with him, then shall he sit upon the *throne of HIS glory*." Matt. 25 : 31. Again we are enabled to see the beautiful harmony between the picture and the event represented by the divine limner.

**6. Moses Appeared.**—Moses *appeared* on the holy mount. Moses the servant of God, noted for his practical wisdom, his meekness, and his close union and fellowship with God; at the close of a remarkable and eventful life, lay down like a tired warrior on Mount Nebo, and fell asleep in death. And the Lord buried him. Deut. 34 : 1-6. From the language of the New Testament (Jude 9), we conclude that Moses was raised from the dead by Christ, or Michael, the same angel that appeared to him in the burning bush, and ever

guided him in the great work of his life. The same angel of the covenant that buried Moses undoubtedly appeared, before his body saw corruption, and called him to life again. Another proof of this is the fact that he was *seen* on the mount of transfiguration. Therefore Moses in the picture on the holy mount, stands as a representative of all the saints that sleep in death when Jesus comes. **So** shall these sleeping children of God all be awakened to life again in that day, by the voice of the Archangel—the Son of God—Michael, the captain of the Lord's Host. And these resurrected saints will *appear with Christ* in that glorious scene of which the transfiguration is a faithful and beautiful picture. John 5:25-29; 1 Thess. 4:16.

**7. Elias Appeared.**—Elias of the New Testament is Elijah of the Old Testament. Now Elijah was a prophet of the Lord, remarkable for his faith, and zeal for God's law. He is also a notable character in this, that when his earthly life was finished, he was *translated*, or taken to Heaven without a death and resurrection. *Elijah never died.* 2 Kings 2:9-11. **So**, when Jesus shall appear the second time, without sin, unto the salvation of those who are looking for him, they who are truly his, and are *alive* at that time, *like Elijah*, will be *translated*. They will be changed to a glorious immortality, and appear with Jesus in the air, *without seeing death*. Thus Moses and Elijah in the picture, in the transfiguration, are the types respectively of the resurrected and translated saints at the appearing of Jesus.

**8. Both, in Glory.**—That is, when Moses and Elias appeared on the holy mount, they appeared *in glory*. They were *both* in a *glorified state*, like Jesus himself. It was in their *own heavenly glory* that they were revealed. Luke 9:30, 31. **So** when the resurrected and translated saints appear with Jesus when he comes again, they will appear *in glory*. Their vile bodies will have been changed and fashioned like unto Christ's *glorious body*. Phil. 3:20, 21. "For I reckon that the sufferings of this present time, are not worthy to be compared with the *glory* which shall be *revealed in us*." Rom. 8:18. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:43.

**9. They Talked with Him.**—Not only did Moses and Elias *appear* on the mount of transfiguration, but they were seen to have *familiar converse* with the transfigured Son of God in his dazzling brightness. *They talked with him*. This would indicate an intimate and glorified relationship. Matt. 17:3. **So** when Jesus sends forth his angels, and gathers his saints together unto him, they will hold



sweet communion with him. They too *will talk with him*. Blessed hour of unsurpassing bliss, when all the dear saints, made like Jesus wholly, shall meet around their dear Lord, who has given them each a crown of glory and honor that will never fade away, and commune with him with open face, beholding his glory. Matt. 24 : 31; 1 Cor. 15 : 57.

**10. Good to Be There.**—On the holy mount, the favored disciples were led to involuntarily exclaim, that it was *good for them to be there*. To them it was indeed a happy, blissful hour, ever to be remembered as the brightest spot in their earthly pilgrimage. Matt. 17 : 4. **So** a prophet of the Lord has recorded these words of the saints who have been looking and waiting for the coming of their Lord. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25 : 9. Again the picture is remarkably true to the reality.

**11. A Vision.**—As Jesus and the disciples came down from the mount, Jesus charged his disciples to tell the *vision* to no man until the Son of man be risen again from the dead. Matt. 17 : 9. Thus it is certain that the transfiguration was a *vision* intended to teach an important lesson about another event still in the future at that time.

After the resurrection and ascension of Jesus, and the endowment and enlightenment of the pentecostal baptism the apostles went forth preaching Jesus everywhere, and telling how he would come again in glory. And, as already seen, the apostle Peter used the transfiguration on the holy mount with excellent effect in impressing upon the people the doctrine of the power and majesty of the coming of our Lord Jesus Christ. And his argument and application are just as forcible and beautiful to-day. **So** we think the reader has become fully convinced by this time, that we have found the true application of the magnificent vision, in the glorious *reality* of the coming again of our adorable Redeemer to make up his jewels.

**12. Not Tell, Till.**—We have noticed that as they came down from the holy mount Jesus charged his disciples not to tell the vision of the transfiguration to any one *until* he was risen from the dead. With his resurrection the "*till*" would expire, and then they would be at liberty to tell the vision, and also to understand and make plain its application. **So** it is not *till* "the time of the end," till the "falling away," is in the past; *till* the *perils* of the last days have come; *till* the generation like the one before the flood is upon the stage of action; *till* the signs have been all fulfilled that indicate

that the coming of the Lord is near, even at the door; yea, not *till* the great chains of prophecy reaching down to the end are in their last phases of fulfillment, can the special "gospel of the kingdom" be proclaimed, or the emphatic announcement of the coming and kingdom of Christ be given to a wicked world. Dan. 11:35; 2 Thess. 2:1-8; 2 Tim. 3:1-5; Matt. 24:37-39, 29-33; Dan. 7:1-27; Rev. 12:1-17; 13:1-18. When the "*last days*" have fully come, the holy Scriptures teach that a proclamation of the coming and kingdom of our Lord and Saviour Jesus Christ, in power and glory, to reap the harvest of the earth, will be given with a loud voice. Rev. 14:6-14; Matt. 24:14. Then will come the event so long foretold by holy prophets, and revealed in prophetic vision. Then the scene of the transfiguration on the holy mount will be reproduced with a reality of grandeur, sublimity, and power, as never before witnessed by human eyes.

Reader, here are questions you should prayerfully consider, and answer *now*. Will I be among the enemies of the Lord Jesus, who will be destroyed by the brightness of his appearing? Or will I be able to endure that brightness, being changed thereby to the same ineffable glory? Oh! what tremendous issues hang upon the present short hours of probation! Let us be wise to-day—kiss the Son—make peace with God while sweet mercy lingers, that an eternity of bliss without alloy may be ours through Jesus Christ our Lord, to whom we will ascribe glory, and honor, and salvation throughout the untold cycles of eternity.

In his "Life of our Lord," p. 321, Samuel J. Andrews makes the following clear statement of the case: "The promise that some, when standing before him, should not taste death till they had seen 'the Son of man coming in his kingdom' (Matt. 16:28), or had seen 'the kingdom of God come with power' (Mark 9:1), was fulfilled when, after six days, he took Peter, James, and John into a high mountain apart, and was transfigured before them. These apostles now saw him as he should appear when, having risen from the dead, and glorified, he should come again from Heaven to take his great power and to reign. They saw in the ineffable glory of his person, and the brightness around them, a foreshadowing of the kingdom of God as it should come with power; and were for a moment 'eye witnesses of his majesty' (2 Peter, 1:16). Many errors still remain to be removed from their minds, especially respecting the time of its establishment (Acts 1:6), but the great fact of its supernatural character they could not mistake."—*E. J. Waggoner, "Prophetic Lights," p. 28.*



Behold I Come Quickly.

**CHRIST A TEMPLE OF GOD.**

Ex.	25 : 8.	Israel instructed to make a sanctuary.
2 Chron. 4 :	18-22.	It was merged into Solomon's temple.
Ex.	25 : 8.	It was a dwelling place for the Most High.
2 Chron. 5 :	1-10.	Ten commandments in the temple.
John	2 : 19.	Christ calls himself a temple.
John	2 : 21.	He spake of the temple of his body.
Ps.	40 : 8.	He had the law of God in his heart.
2 Cor.	5 : 19.	God was also in Christ.
Acts	10 : 38.	Christ anointed for service at his baptism.
1 Kin.	8 : 62, 63.	Solomon's temple was dedicated.
1 Kin.	9 : 3.	God accepted the dedicated temple.
2 Chron.	5 : 1.	Not dedicated till finished.
2 Chron. 5 :	11-14.	Filled with glory <i>before</i> dedication.
2 Chron. 7 :	1, 2.	Filled again <i>when</i> dedicated.
2 Chron.	7 : 3.	All Israel knew it well.
1 Cor.	3 : 16.	Christians are the temple of God.
Acts	2 : 38.	Filled with joy at conversion.
1 Cor.	3 : 17.	Should not defile this temple.
Rom.	12 : 1.	Christians should dedicate themselves for service.
Rom.	12 : 2.	Then they can show the perfect will of God.
Acts	2 : 1-8.	Dedication to service brings increase of power.
Eph.	3 : 16-21.	Exceeds all expression or thought.
1 Cor.	6 : 20.	Can then glorify God in body and spirit fully.
2 Tim.	2 : 21.	Then they are sanctified unto every good work.
Heb.	8 : 10.	God's law is in the Christian's heart.
John	14 : 23.	God and Christ dwell in such temples.



# THE MORAL LAW OF GOD.

Thou shalt love the Lord thy God with all thy heart.

Thou shalt love thy neighbor as thyself.

I. Thou shalt have no other gods before me.  
 II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.  
 III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.  
 IV. Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.



V. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.  
 VI. Thou shalt not kill.  
 VII. Thou shalt not commit adultery.  
 VIII. Thou shalt not steal.  
 IX. Thou shalt not bear false witness against thy neighbor.  
 X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

BEFORE CHRIST.  
 GOSPEL { 1. Repentance toward God.  
 { 2. Faith in Christ.

AFTER CHRIST.  
 GOSPEL { 1. Repentance toward God.  
 { 2. Faith in Christ.

→ CEREMONIAL \* LAW. ←  
**Passover.**—In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the first day ye shall have a holy convocation, ye shall do no servile work therein. . . . In the seventh day is a holy convocation; ye shall do no servile work therein.—Lev. 23:5-8.  
**First-fruits. Pentecost.**  
**Trumpets.**—In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation.—Lev. 23:24.  
**Atonement.**—On the tenth day of this seventh month there shall be a day of atonement. . . . It shall be unto you a sabbath of rest, and ye shall afflict your souls.—Lev. 23:27, 32.  
**New Moons.**—Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons.—Eze. 46:3.  
**Tabernacles.**—Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the first day shall be a sabbath, and on the eighth day shall be a sabbath.—Lev. 23:39.  
**Jubilee.**—Etc., etc., etc.  
 These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: beside the sabbaths of the Lord.—Lev. 23:37, 38.

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 Col. 2:14.

→ CEREMONIAL \* LAW. ←  
**Baptism.**—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28:19.  
 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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.—Rom. 6:4, 5.  
**Lord's Supper.**—And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.—Luke 22:19, 20.  
 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—1 Cor. 11:26.  
**Humility.**—If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him.  
 If ye know these things, happy are ye if ye do them.—John 13:14-17.

# THE WAY OF LIFE

## CHAPTER VI.

# The Way of Life.



### THE MORAL LAW.

THE moral law of God is summarily contained in the ten commandments. The penalty for its transgression is death. Its transgression on the part of Adam and Eve in the beginning, brought sin and death into the world. The transgression of God's law was the fall, and mortality and death was the *result* of the fall. The moral law is before all, back of all, and over all; and being purely moral, it is absolutely perfect, immutable, and eternal. It was ordained to life (Rom. 7 : 10), and is only found to be unto death when transgressed.

This truth may be better comprehended, perhaps, by considering the law of a civil government where murder is prohibited under pain and penalty of death. Laws against murder are intended to protect the lives of subjects—to preserve life. But when such laws are transgressed then they demand the life of the transgressor. The transgressor then finds that the very same law that is ordained to preserve his life, now takes his life. There is no change in the law, however; the change is in the individual. He has changed his relation to the law, from that of a loyal to a disloyal subject. The same is true of the law of God and man's relation to it.

As all have sinned and come short of the glory of God, and as the penalty for sin is death, the human race would be virtually without hope, if a plan had not been devised whereby they could find pardon for sin and a restoration to the favor of God. This *law of pardon* is called the gospel of our Lord and Saviour Jesus Christ. This gospel or law of pardon was offered to the first human pair, and will continue to the latest generation of earth's inhabitants.

Both *before* and *since* the first advent of our Saviour, the conditions of pardon, full and free, are the same in the two elementary requisitions: "Repentance towards God, and faith in Christ." This is stated on the arms of the cross in the illustration.

But faith without works is dead, being alone. Hence, the Lord gave to man in the former dispensation certain ceremonies, by the observance of which he might *show* his faith in a Saviour *to come*, and die. These feasts and ceremonies, of a typical character, are properly denominated the gospel ordinances, or ceremonial law, of that dispensation. This ceremonial law, in part, is suspended upon that arm of the cross that reaches back from Calvary to the gates of Paradise. But these observances, being typical, must necessarily cease when the antitype is reached, which antitype was the crucified Lamb on Calvary's cross.

But faith in Christ is still an essential part of the gospel of salvation. Hence, the question arises, How shall we now, on this side of the cross, show our faith in a Saviour that *has come* and died for us? This important question is readily answered by reference to the New Testament. Here we find the gospel ordinances, or ceremonial law, of this dispensation, as seen suspended to the arm of the cross stretching over the Christian age. These are not typical, pointing *forward*, but *commemorative* and *memorial*, pointing *backward* to the great facts that underlie the plan of salvation.

While it is true that "faith without works is dead," it is also true that *works* without *faith* is dead. And if there could be any degrees in death, then works without faith would be next to the superlative degree. The strictest conformity to the rites and ceremonies of the former dispensation, without faith in Christ, would have availed the formalist nothing. Indeed, God said, Away with such service; I hate it. Likewise in this dispensation the most exact compliance with the letter of the ordinances of the Christian religion, without faith in a living Saviour, would be but dry formality, heavy drudgery, and a stench in the nostrils of the Almighty.

As seen upon the standard of the cross in the illustration, it was predicted in the olden time, through the prophet Daniel, that Christ would cause that way of showing faith in him, by sacrifices, oblations, etc., to *cease*. This he did, as the New Testament declares, when he blotted out the handwriting of ordinances, and took it out of the way, *nailing it to his cross*.

"*Nailing it to his cross.*" This is the inspired formula used to state the time and manner of the cessation of the "*law of commandments contained in ordinances.*" Col. 2 : 14; Eph. 2 : 15. The *time* is fixed; it was *at the cross*. It was at the cross that Jesus, the substance, caused the shadow, the "sacrifice and oblation," to cease. Type met its antitype. On the cross died the Lamb of God, the great antitypical sacrifice of all sacrifices. "*Nailing*" does not

imply that the ritual law in written form or any other form was literally *nailed* to the cross. But Jesus *was* nailed to the cross, and as all the typical ceremonies of the Hebrew church had their center, significance and life in him, they were most effectually nailed to the cross in him. With his resurrection, new gospel ceremonies came into existence, such as were not typical, but memorials of his humiliation, death, burial and resurrection. These were to be continued in the church of Christ till he comes again.

This law being abolished, or expiring by limitation, can no longer judge us with reference to *meats, drinks, feast days, new moons, or annual sabbath days* contained in it, all of which were shadows of things to come, and the body was of Christ. But the ending of this shadowy law, when Christ, the substance or body that cast the shadow, was reached, did not in the least affect the moral law, whose every obligation existed before the fall, before man needed a Redeemer. Nor is there anything typical or shadowy in the moral law.

The *annual sabbath days* of the former dispensation were all connected with feasts or typical institutions, and partook of the same nature, and were nailed to the cross, because they were shadows of things to come. But the weekly Sabbath of the moral law is of a very different character. It had its origin before the fall of man, before any types of redemption existed, for then redemption was not needed. It would be manifestly absurd to set up a thing as a type of redemption, when as yet man needed no redemption. Again, when we examine the great Sabbath precept of God's law of ten commandments, we find everything in it that points in any direction, pointing *not forward* but *backward* to creation. Hence, for this reason it is not typical. It is moral like all the other nine precepts with which it has ever been associated.

In conclusion, we would observe that the gospel to us requires repentance toward God for the transgression of the moral law, and faith in Christ for the pardon of such transgression; and that the manifestation of such faith, by obedience to the ordinances of the gospel, does not abolish the law, but establishes it. Rom 3 : 31.

#### WAS THE LAW ABOLISHED BY CHRIST?

BARNES, "Notes on the Gospels," vol. 1, on Matt. 5:18, says:—  
 "The laws of the Jews are commonly divided into moral, ceremonial, and judicial. The moral laws are such as grow out of the *nature of things*, which cannot, therefore, be changed, such as the duty of loving



God and his creatures. These cannot be abolished, as it can never be made right to hate God or to hate our fellow-man. Of this kind are the ten commandments; and these our Saviour has neither abolished nor superseded. The ceremonial laws are such as are appointed to meet certain states of society, or to regulate the religious rites and ceremonies of a people. These can be changed when circumstances are changed, and yet the moral law be untouched. A general may command his soldiers to appear sometimes in blue, or in yellow. This would be a ceremonial law, and might be changed as he pleased. The duty of obeying him, and of being faithful to his country, could not be changed.

“This is a moral law: A parent might suffer his children to have fifty different dresses at different times, and love them equally in all. The dress is a mere matter of *ceremony*, and may be changed. The child, in all these garments, is bound to love and obey his father. This is a *moral* law, and cannot be changed. So the laws of the Jews. Those to regulate were mere matters of ceremony and rites of worship, and might be changed. Those requiring *love and obedience to God*, and love to men, could not be changed, and Christ did not attempt it. Matt. 19:19; 22:37-39; Luke 10:27; Rom. 13:9.

“A third species of law was the judicial, or those regulating courts of justice, contained in the Old Testament. These were of the nature of the ceremonial law, and might also be changed at pleasure. The judicial law regulated the courts of justice of the Jews. It was adapted to their own civil society. When the form of the Jewish polity was changed, this was of course no longer binding. The ceremonial law was fulfilled by the coming of Christ; the shadow was lost in the substance, and ceased to be binding. The moral law was confirmed and unchanged.”

John Wesley's "Sermons," vol. 1, sermon No. 25, pp. 221, 222, says: "The ritual, or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and services of the temple, our Lord indeed did come to destroy, to dissolve, and utterly abolish. To this bear all the apostles witness; not only Barnabas and Paul, who so vehemently withstood those who taught that Christians ought to keep the law of Moses; not only St. Peter, who termed the insisting on this, on the observance of the ritual law, a tempting God, and putting a yoke upon the neck of his disciples, which neither our fathers, saith he, nor we were able to bear; but all the apostles, elders, and brethren, being assembled with one accord, declared that to command them to keep this law was to subvert their souls; and that it seemed good



JOHN WESLEY.

*Born A. D. 1703. Died A. D. 1791.*

JOHN WESLEY says: "But the moral law contained in the ten commandments, and enforced by the prophets, he [Christ] did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which stands fast as the faithful witness in Heaven. The moral stands on an entirely different foundation from the ceremonial, or ritual, law, which was only designed for a temporary restraint upon a disobedient and stiff-necked people; whereas this was from the beginning of the world, being written not on tables of stone, but on the hearts of all the children of men, when they came out of the hands of the Creator. And however the letters once written by the finger of God are now in a great measure defaced by sin, yet can they not be wholly blotted out while we have any consciousness of good and evil. Every part of this law must remain in force upon all mankind and in all ages, as not depending either on time or place, or any other circumstances liable to change; but on the nature of God, and the nature of man, and their unchangeable relation to each other."—*Sermons, vol. 1, sermon 25, pp. 221, 222.*

to the Holy Ghost and to them to lay no such burdens upon them. This handwriting of ordinances our Lord did blot out, take away, and nail to his cross."

In Wesley's "Sermons on the Law," Matt. 5:17-20, he says: "One jot or tittle shall in no wise pass till heaven and earth pass; or, as it is expressed immediately after, *eos an panta genetai*, till all (or rather all things) be fulfilled—till the consummation of all things. Here is, therefore, no room for that poor evasion (with which some have delighted themselves greatly) that 'no part of the law was to pass away, till all the law was fulfilled; but it has been fulfilled by Christ; and therefore now must pass for the gospel to be established.' Not so; the word 'all' does not mean all the law, but all things in the universe; as neither has the term 'fulfilled' any reference to the law, but to all things in Heaven and earth."

BISHOP T. R. HOPKINS says: "The moral law is of perpetual obligation, hence Christ said, I am not come to destroy the law, but to fulfil. What law did he *not* destroy? Certainly not the ceremonial law, for this, Paul says, he 'abolished in his flesh;' but the moral law he destroyed not. On the contrary he magnified and made it honorable by a holy life and a sacrificial death."—*Sermons*, p. 23.

#### ORDINANCE OF HUMILITY.

"If I then, your Lord and Master, have washed your feet; ye also *ought* to wash one another's feet. For I have given you an *example*, that ye should do *as* I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. *If ye know* these things, happy are ye *if ye do them*." John 13:14-17.

The word "*ought*" in this scripture is from the Greek *οφειλω*, and, according to Greenfield, means, "to be bound to the performance of some duty, be obliged, be under obligation." The lexicons are agreed that it has the full strength of command, duty, or binding obligation. It is so translated in the common version. See Luke 17:10; Rom. 15:27; 2 Thess. 1:3; 2:13.

DR. WAYLAND says: "'*Ought*,' puts us under obligation to act."—*Moral Science*, p. 54.

"To be held or bound in duty or moral obligation."—*Webster*.

MATTHEW HENRY says: "Some have understood this *literally*, and have thought these words amount to the institution of a standing ordinance in the church; that Christians should, in a solemn, religious manner, *wash one another's feet*, in a token of their condescending

love to one another. St. Ambrose took it so, and practiced it in the church of Milan."—*Com. on John 13 : 14.*

KIRTO says: "Feet washing became, as might be expected, a part of the observances practiced in the early church. The real signification, however, was soon forgotten, or overloaded by superstitious feelings and mere outward practices. Traces of the practice abound in ecclesiastical history."—*Cyclopedia of Biblical Literature.*

The "History of all Religions" says that the Moravians "observed many of the original acts of the apostles, such as washing each other's feet, after the manner of a sect which arose in the second century, called Apostolicals, because they observed the acts of the apostles."—*Page 214.*

The Waldenses, who are acknowledged to have come the nearest to the purity of the faith and practice of the doctrine of Christ, held feet washing as an ordinance of the church. In their "Confession of Faith," p. 12, they say: "We confess that feet washing is an ordinance of Christ which he himself administered to his disciples, and recommended by example to the practice of believers."

In the "Cyclopedia of Biblical, Theological, and Ecclesiastical Literature," vol. 3, p. 616, we find the following: "The act thus performed by Christ at the institution of the supper suggests to believers at every communion this lesson of humility. It is also an *example* of humility, patience, forbearance, and charity. . . . In the post-apostolic times, the command, 'Ye also ought to wash one another's feet,' came to be observed, not only after the spirit, but also after the letter. . . . In the Greek church, feet washing came to be even considered as a sacrament."

"The Church of England at first carried out the letter of the command."

"The *Anabaptists* continued the practice of feet washing, which, in consideration of the passages, John 13 : 14; 1 Tim. 5 : 10, they considered as a sacrament instituted and recommended by Christ." [See the "Confessio" of the United Baptists or Mennonites of 1660.]



# The Two Laws Contrasted.

THE following Bible facts show the manifest distinction between the Moral Law of ten commandments, and the Ceremonial Law, or law of commandments contained in ordinances, of the Old Dispensation.

## MORAL LAW.

1. Spoken directly to the people by God himself. *Deut. 5 : 22-29.*
2. Written by God "on tables of stone." *Ex. 24 : 12.*
3. Was "good." *Neh. 9 : 13.*
4. "Live in them." *Eze. 20 : 11-13.*
5. A "perfect" law. *Ps. 19 : 7.*
6. Christ did not destroy. *Matt. 5 : 17.*
7. Christ magnified and made honorable. *Isa. 42 : 21.*
8. "Law of liberty." *Jas. 2 : 12.*
9. Established through faith in Christ. *Rom. 3 : 21.*
10. "Is spiritual." *Rom. 7 : 14.*
11. Made known sin. *Rom. 3 : 20.*
12. Was in the heart of Christ. *Ps. 40 : 7, 8.*
13. Christ delighted to obey. *Ps. 40 : 7, 8.*
14. Christ died to take away its transgressions. *I John 3 : 5.*
15. Existed before the fall. *Rom. 5 : 12.*
16. Will "stand fast forever and ever." *Ps. 111 : 7, 8.*

## CEREMONIAL LAW.

1. Spoken indirectly to the people through Moses. *Deut. 1 : 1-5.*
2. Written by Moses in a book. *Deut. 31 : 24.*
3. Was not "good." *Eze. 20 : 25.*
4. "Should not live." *Eze. 20 : 25.*
5. "Made nothing perfect." *Heb. 7 : 19.*
6. Christ abolished it at the cross. *Eph. 2 : 15.*
7. Christ took it "out of the way at his death." *Col. 2 : 14.*
8. Yoke of bondage. *Gal. 5 : 1.*
9. Superseded through faith in Christ. *Acts 15 : 24.*
10. Is "carnal." *Heb. 7 : 16.*
11. Made known a Saviour. *Eph. 2 : 17.*
12. He nailed it to his cross. *Eph. 2 : 14.*
13. He caused it to cease. *Dan. 9 : 27.*
14. Christ's death took away this law. *Col. 2 : 14.*
15. Imposed till the time of reformation. *Heb. 9 : 10.*
16. Has long since passed away. *Heb. 10 : 1-6.*

## CHAPTER VII.

### The Two Laws Contrasted.



THE Bible student needs to learn in the very beginning of his Scriptural researches, that there are TWO LAWS of very different character and object (either given or spoken of), throughout the entire Bible. Both are referred to by the common term *law*. But a harmony of the Scriptures is impossible with the idea that this word always and invariably means the same thing. This chapter, with its accompanying chart, is intended to present, in brief, *some* of the characteristic differences in these two laws.

1. The ten commandments were spoken by the Lord in the hearing of all Israel. And when he had spoken these TEN WORDS he added no more. This is a distinction and honor not given to any other law or document ever communicated by God to men. The ceremonial, or ritual law, was communicated to Israel in its completeness, through Moses. This contrast is worthy of note.

2. The moral law was written by God himself on the durable rock. It is the only instrument of his handwriting that we have any knowledge of in the universe. Great honor was thus conferred upon the moral law by its Omniscient Author. Writing it upon the enduring rock, may well represent the immutable character of the law itself. The ritual law was written by Moses, in a book. This is a plain point of distinction.

3. The moral law in itself is right, true, and "*good*" in its relation to holy beings, or unholy. But the ceremonial law was made only for those who were *not good*, and to other than sinful beings could never have had an application. It was constantly saying to man, "You are not good." It properly and *only* belonged to a state that was "not good." It served a purpose, and ceased.

4. The moral law was "ordained to life," to preserve life. If it had always been faithfully and perfectly obeyed, death could never have entered the world. Unending life would have been the result. Death is the wages of sin. But the ceremonial law was not given

till after death entered the world, and ever so strict obedience to it alone would not confer immortality. In this the contrast is apparent.

5. "The law of the Lord is perfect, converting the soul," exclaims the psalmist. Hence, perfect obedience to it would make perfect characters—perfect men and women. But the word of the Lord says that the ritual law made nothing perfect. How plain a distinction.

6. Jesus says (Matt. 5:17) that he did not come to destroy the law, but to fulfill it. To fulfill a law is to keep it perfectly. This Jesus did—he never sinned once—he was without sin. But it is truthfully asserted of him that he did abolish the ceremonial law. Thus again, these two laws are plainly recognized and distinguished in the Word of God.

7. It was predicted by the prophet Isaiah, that Christ would magnify the law, and make it honorable. This Jesus did by his divine teaching, his holy life, and last, but not least, by his death upon the cross. A thing is neither magnified nor made honorable, that is put out of existence. But Jesus did take the ceremonial law out of the way, nailing it to his cross. The very event above all others, which magnified and made honorable the *moral* law, *abolished* the ceremonial law. Hence, they could not be one and the same. Certainly the contrast here is plain to all.

8. The apostle James, in speaking of the moral law, calls it a "law of liberty," a "perfect law of liberty," etc. They that obey this law, walk at liberty. They have the only liberty that is worth the name. They have a conscience void of offense toward either God or man, and what greater liberty could an accountable, moral agent have, either in this world, or the world to come? Christ, through the gospel, brings the soul to this liberty. But liberty is not *lawlessness*, but *loyalty*. The Word of God denominates the ceremonial law a *yoke of bondage*. How wide and apparent this contrast between these two laws.

9. Faith in Christ, manifested by obedience to the gospel of God, establishes the law. This faith requires repentance, and repentance must relate to a law transgressed. The faith of Christ, or the gospel, has no basis, no significance, no meaning, without the law. Every step in obedience to the faith of Jesus, establishes the law. By this faith the immutability and unchangeable character of the moral law is attested. But this faith in Jesus, since his crucifixion, abolishes and supersedes the ceremonial law of the old dispensation altogether. A wide contrast, truly, is this, between these two laws.

10. It is an inspired declaration of the apostle Paul, that the law is *spiritual*, hence to be spiritually minded, is to have this law written in the mind and in the heart. God, in the new covenant, has promised to write the law in the hearts of all those who come to him with repentance and faith. Their sins will be forgiven, and the spiritual mind imparted, which will enable the receiver to delight in the law of God after the inward man. But the ritual law is *carnal*. Again we have a contrast by opposite qualities.

11. "By the law is the knowledge of sin." This is a Bible declaration. "Sin is the transgression of the law," and "sin is not imputed when there is no law," are also Bible statements. Without God's law sin could not be *known*—would not *exist*. But the ceremonial law of the old dispensation did not point out sin, it was addressed to sinners. With its type and shadows, it pointed to Jesus Christ as the Great Physician of the sin-sick soul. This is another wide distinction between the two laws.

12. It is said of Jesus, that the law of his God was in his heart, and that he delighted to do the will of his Father. Ps. 40:7-10. He says he kept his Father's commandments, and abode in his Father's love. John 15:10. Certainly he would not abolish that which was thus so dear to him, and which enabled him to abide in his Father's love. But he did nail to the cross the ceremonial law, hence they are *not* one and the same.

13. Jesus took delight, or great pleasure, in doing his Father's law. But he caused the ritual law to cease.

14. Jesus was *manifested*, and *died*, to take away *sin*—the *transgression* of the law, *not the law*. But he did take out of the way the ceremonial law. Hence, they cannot be one and the same.

15. The moral law existed before the fall. Transgression of this law caused the fall. The moral law would have been just as obligatory upon man if sin had never entered the world—not so with the ceremonial. It grows out of the *transgression* of the moral, and belongs to a *remedial* system. The typical part of this law was only imposed till the time of reformation, the first advent of Christ.

16. The moral law of God, being holy and perfect, and constituting the foundation of God's government, the constitution of Heaven, was not affected by the fall, nor will it be affected by the work of Redemption or the restitution. Like its Author, it is immortal, immutable, and eternal, and will "stand fast forever and ever;" whereas all ceremonial laws must expire by limitation, when they have served their purpose. The typical ceremonies of olden time, having reached their antitype in Christ (who was the "good thing to come"),



have expired long ago. Now we have the "good things of the gospel of Christ" instead.

The reader will now see that this distinction between the moral and ceremonial laws must be *recognized* and *understood*, in order to understand and harmonize the Word of God. It is difficult to conceive how any student of the Holy Bible can confound the two, and yet profess faith in the inspiration of the Scriptures. How important that we study to *rightly divide* the word of truth, that it may answer its purpose to both saints and sinners.

#### THE TWO LAWS—DEFINITIONS.

Buck's "Theological Dictionary," art. Law, gives the following definitions:—

"Moral law is that declaration of God's will which directs and binds all men, in every place, to their whole duty to him. It was most solemnly proclaimed by God himself at Sinai. It is denominated *perfect* (Ps. 19 : 7), perpetual (Matt. 5 : 17, 18), holy (Rom. 7 : 12), good (Rom. 7 : 12), and exceeding broad (Ps. 119 : 96)."

"Ceremonial is that which prescribes the rites of worship used under the Old Testament. These rites were typical of Christ, and obligatory only till Christ had finished his work, and begun to erect his gospel church. Heb 7 : 9, 11; 10 : 1; Eph. 2 : 16; Col. 2 : 14."

Worcester's "Dictionary" says: "The moral law—the law of God—prescribing personal and social duties and prohibiting transgressions; the law of ten commandments in distinction from the ceremonial law."—*Edition 1860.*

#### ABOLISHMENT OF THE CEREMONIAL AND PERPETUITY OF THE MORAL LAW.

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

"Every one of thy righteous judgments endureth forever." Verse 160.

"My righteousness shall not be abolished." Isa. 51 : 6.

"It is easier for Heaven and earth to pass, than one tittle of the law to fail." Luke 16 : 17.

"The doers of the law shall be justified." Rom. 2 : 13.

"By the law is the knowledge of sin." "We *establish* the law." Rom. 3 : 20, 31.

"*All* his commandments are *sure*. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111 : 7, 8.

“Thou camest down also upon Mount Sinai, and spakest with them from Heaven, and gavest them right judgments, and *true laws, good statutes* and commandments.” Neh. 9: 13.

“Methodist Discipline,” p. 11, article 6, says: “Although the law given from God by Moses as touching ceremonies and rights doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.”

Luther’s “Shorter Catechism” says:—

“Q. How many kinds of law are given in the Old Testament?

“A. Three: (1) The ceremonial, or church law, which God gave to the Jews for the regulation of their worship, sacrifices, festivals, and other ceremonies; (2) the civil law, or that which regulated their political affairs; (3) the moral law, or that which related to their duties to God and man, which is summarily comprehended in the ten commandments.

“Q. Are we under obligation to keep the ceremonial, or church law of the Jews?

“A. No; the ordinances which it enjoined were only types and shadows of Christ; and when they were fulfilled by his death, and the distinction between Jew and Gentile was removed, the ceremonial law was abolished, because it was no longer necessary.

“Q. Are we under obligation to keep the moral law?

“A. Yes; because that is founded on the nature of God, and cannot be changed; it is of universal application, which was impossible with respect to the ceremonial and civil laws. Christ demands obedience to his law.”—*P. 16, edition 1834.*

The “Confession of Faith” of the Presbyterian Church of the United States of America, ratified by the General assembly of 1821, and amended in 1833, has this:—

“*Of the Law of God. Article 3.*—Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers instructions in moral duties; all of which ceremonial laws are now abrogated under the New Testament.

“*Article 4.*—To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other now, further than the general equity thereof may require.

“ *Article 5.*—The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect of the authority of God the Creator, who gave it. Neither doth Christ in the gospel in any way dissolve, but much strengthen, this obligation.”

“ *Article 7.*—Neither are the aforementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; the spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the law requireth to be done.”—*Chapter 19, p. 82.*

DR. SCOTT speaks as follows:—

“ Moses wrote in a book the judicial and ceremonial precepts he had received; . . . but God himself (as it is evident from texts referred to in the margin) wrote the ten commandments, the substance of the moral law, on the tables of stone. This difference strongly marked the permanency and perpetual obligation of the moral law, and the inferior importance and temporary obligation of the ceremonial institutions, and of the judicial law, except as coincident with the moral.”—*Comments on Ex. 34 : 27, 28.*

“ The Lord called Moses to come up to him into the mount to receive *the law, even the commandments*, which God himself had written on two tables of stone, as well as spoken himself from the mount. Thus a peculiar honor was put on the moral law, and it was authenticated in another manner than either the *judgments* or the ritual *institutions*.”—*Comments on Ex. 24 : 12.*

BISHOP E. HOPKINS says:—

“ The law which God delivered by Moses was of three kinds: Ceremonial, judicial, and moral.”

“ The ceremonial law was wholly taken up in enjoining those observances of sacrifices and offerings, and various methods of purification and cleansing, which were typical of Christ, and that sacrifice of his which alone was able to take away sin.”—*P. 20.* “ For so the apostle (Paul) is to be understood, when, in his epistles, he so often speaks of the abrogation and disannulling of the law. He speaks, I say, of the ceremonial law and Aaronical observances.”—*Ten Commandments, p. 21.*

“ The judicial law consisted of those constitutions which God prescribed the Jews for their civil government, and was the standing law of their nation. For their state was a theocracy; and, as in other commonwealths the chief magistrates give laws to the people,



NOAH WEBSTER, LL. D.

*Born A. D. 1758. Died A. D. 1843.*

"8. **Moral law**; law which prescribes to men their religious and social duties; in other words, their duties to God and to each other. The moral law is summarily contained in the decalogue, or the ten commandments, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai. Ex. 20."

"15. **Ceremonial law**; the Mosaic institutions which prescribe the external rites and ceremonies to be observed by the Jews as distinct from the *moral precepts* which are of *perpetual* obligation."  
—*Webster's Dictionary, Editions of 1852 and 54.*

so in this, the laws for their religion and for their civil government were both immediately from God."—*Id.* p. 20.

"But the moral law is a body of precepts, which carry a universal and natural equity in them, being so conformable to the light of reason and the dictates of every man's conscience that as soon as ever they are declared and understood, they must needs be subscribed to as just and right."—*Id.*, p. 20.

"The decalogue is a compendium of all they (the prophets, apostles, or our Lord himself hath) taught concerning moral worship and justice."—*Id.*, p. 30.

REV. JOSEPH S. C. F. FREY, a converted Jew, author of a Hebrew grammar, a Hebrew dictionary, etc., in his work, "Messiahship of Jesus," says:—

"All the laws contained in this covenant (the first, Ex. 24) are comprised in two kinds; viz., the moral and the positive, or ceremonial laws; the former was engraven upon tables of stone, to teach its perpetuity, but the latter were written in a book, and might be changed at the pleasure of the Lawgiver. It is of great importance to remember that there is an essential difference between the moral and the ceremonial laws. The foundation of the former is the nature of God, but of the latter, the arbitrary will of the Lawgiver. The former is the very image of the unchangeable God, and, therefore, eternal and unchangeable in its obligations upon every rational creature; the latter is the effect of the sovereign pleasure of the Governor of the world, and may be changed and altered by him at his own will and pleasure. Our rabbins make the same distinction between moral and positive laws."

The "Jews' Letters to Voltaire" is justly celebrated among all believers in the divine origin of the Bible as an able and critical work. In treating of the laws of the Old Testament, these letters make the same distinction between the two laws, the moral and the ceremonial, that we do. Here is what they say:—

"But are these ritual laws, which you quote, only the divine laws of the Jews? Are they the principal and most essential parts of it? Our prophets everywhere say the contrary. The *decalogue*, that most excellent compendium of morality, and so many other admirable precepts on the duties of man toward God, toward himself, and toward his fellow-creatures, are the foundation and first part of this law; and whatever wise rules are given for external worship, and for everything that concerns it, on the authority of magistrates, on inheritances and suits, on trials and the manner of making peace or war, etc., in a word, on the whole administration, ecclesiastical,

civil, and political,—these are the second part.”—*Jews' Letters to Voltaire, part second, letter 1, pp. 177, 178.*

JUSTIN EDWARDS, D. D., in “Sabbath Manual,” pp. 133, 134, says:—

“Under the Jewish dispensation were incorporated two kinds of laws. One was founded on obligations growing out of the nature of men, and their relations to God and one another, obligations binding before they were written, and which will continue to be binding upon all who shall know them, to the end of time. Such are the laws which were written by the finger of God on the tables of stone, and are called *moral laws*.

“The other kind, called *ceremonial laws*, related to various outward observances, which were not obligatory till they were commanded, and then were binding only on the Jews till the death of Christ.

“There were also two kinds of Sabbaths, or days of rest. One was a day of *weekly rest*, and the command to keep it holy was placed by the Lawgiver in the midst of the *moral laws*. It was called by way of eminence, ‘*The Sabbath.*’ The command to keep the other sabbaths was placed by the Lawgiver among the *ceremonial laws*, because it was like them, as the command to keep the weekly Sabbath was *like* the laws with which it was associated. One class were fundamental, permanent, universal, *moral laws*; the other class were local, temporary, *ceremonial laws*. . . . One would be binding in all ages, upon all who should know them, and the other would be binding only upon the Jews till the death of the Messiah.”

#### TEXTS EXAMINED.

##### *Rom. 14:5.*

“One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.” From the context it is obvious that the apostle has under consideration the “law of commandments contained in ordinances,” which law contained a number of days of annual recurrence, set apart for a specific purpose, and inseparably connected with those typical feasts which pointed to Christ and were nailed to the cross. The Jewish converts to Christianity did not at once understand the real typical character of many of their laws, and hence were not ready to give up their former observances. The Gentile converts, having neither habits nor prejudices to bias their minds, see the truth more

clearly. The apostle is here evidently counseling mutual forbearance for the time being. He well knew that if they all maintained their faith in Christ and brotherly love, their differences would be harmonized a little farther on, by greater light upon the subject of dispute.

DR. ADAM CLARKE says: "*One man esteemeth one day above another.* Perhaps the word ἡμερα, day, is here taken for time, festival, and such like, in which sense it is frequently used. Reference is made here to the Jewish institutions, and especially their festivals, such as the Passover, Pentecost, feast of tabernacles, new moons, jubilee, etc. The converted Jew still thought these of moral obligation; the Gentile Christian, not having been bred up in this way, had no such prejudices. . . .

"*Another.* The converted *Gentile esteemeth every day*,—considers that all time is the Lord's, and that each day should be devoted to the glory of God, and that those festivals are not binding on him. We add *alike*, and make the text say what I am sure was never intended; viz., that there is no distinction of days, not even of the Sabbath; and that every Christian is at liberty to consider even this day to be holy or not holy as he happens to be persuaded in his own mind.

"That the Sabbath is of lasting obligation may be reasonably concluded from its institution (see note on Gen. 2 : 3). . . . The word "alike" should not be added; nor is it acknowledged in any manuscript or ancient version."

The "New Testament with Notes," by the American Tract Society, says on Rom. 14 : 5: "*Esteemeth one day above another*; because the ceremonial law, which he erroneously thinks is still binding, makes a distinction between different days of the week. One observes the Jewish feasts and fasts, the other does not. The apostle has had no reference to the difference of days spoken of in the moral law. He speaks in this chapter about that difference which is associated with meats and drinks, divers washings, and various other things contained in the ceremonial law."

**Col. 2 : 16.**

"Let no man, therefore, judge you in meat, or in drink, or in respect to a holy day, or of the new moon, or of the sabbath days." The term "*holy day*" in the above text is from a *Greek* word signifying *feast day*, and is so translated in every other instance in the common version of the New Testament, altogether about sixty times. See "Englishman's Greek Concordance." *None* of the things mentioned in this text are found in the moral law, or ten commandments;

but *all* of them *are* found in the "handwriting of ordinances," or ceremonial law, hence proving conclusively the *ceremonial* and *not* the moral law is the one under consideration. "Sabbath days," plural, is no exception, as there is but *one* sabbath day in the moral law, and that was instituted before the fall of man, before types were necessary or possible; whereas, the ceremonial law had no less than seven annual sabbath days, which were a "*shadow of things to come.*" Col. 2 : 17.

DR. ADAM CLARKE, on Col. 2 : 16, remarks : "The apostle speaks here in reference to some particulars of the handwriting of ordinances, which had been taken away ; viz., the distinction of meats and drinks, what was clean and what was unclean according to the law, and the necessity of observing certain holidays or festivals, such as the new moons, and particular sabbaths, or those which should be observed with more than ordinary solemnity—all these had been taken out of the way and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the *Sabbath* was done away, or that its moral use was superseded, by the introduction of Christianity. I have shown elsewhere that 'Remember the Sabbath day to keep it holy' is a commandment of perpetual obligation, and can never be superseded, but by the final termination of time. . . . Besides, it is not clear that the apostle refers at all to the Sabbath in this place, whether Jewish or Christian. His *σαββατων* of Sabbaths, or weeks, most probably refers to their feasts of weeks, of which much has been said in the notes on the Pentateuch."

DR. ALBERT BARNES SAYS ON Col. 2 : 16 : "'Or in respect of an holy day.' . . . The word rendered 'holy day'—*εοδτη*—means properly a feast or festival, and the allusion here is to the festivals of the Jews. . . . 'Or of the Sabbath days;' Gr. 'of the Sabbaths.' The word 'Sabbath' in the Old Testament is applied not only to the seventh day, but to all the days of holy rest that were observed by the Hebrews, and particularly to the beginning and close of their great festivals. There is, doubtless, reference to those days in this place, as the word is used in the plural number. . . . There is not the slightest reason to believe that he meant to teach that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number—*the Sabbath*—it would then, of course, have been clear that he meant to teach that that commandment had ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, shows that he had his eye on the great num-



ber of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not to the moral law or the ten commandments. No part of the moral law—no one of the ten commandments—could be spoken of as ‘*a shadow* of good things to come.’ These commandments are, from the nature of the moral law, of perpetual and universal obligation.”

The “New Testament with Notes,” by the American Tract Society, says on Col. 2 : 16 : “*Judge you ; pronounce you good or bad, according to your treatment of the ceremonial law. A holy day—sabbath days : in the original, a festival sabbath. The days referred to are those required to be observed in the ceremonial law—days associated by God with meats, drinks, and new moons. The passage does not refer to the Sabbath of the moral law, associated with the commands forbidding theft, murder, and adultery. The weekly sabbath was never against men or contrary to them, but was always for them, and promotive of their highest good. The observance of it caused them to ride upon the high places of the earth, and to possess the heritage of God’s people. Isa. 58 : 13, 14 ; Jer. 17 : 21–27.*”

#### TYPICAL SABBATHS.

- Lev. 23 : 34. The first day of seventh month an annual sabbath.  
 Lev. 23 : 27–32. There were other annual sabbath days.  
 Lev. 23 : 37. These were coupled with the feasts of the Lord.  
 Eph. 2 : 15. Part of the abolished law of ordinances.  
 Col. 2 : 17. All shadowy, the body is of Christ.  
 Col. 2 : 14–17. All blotted out at the cross.  
 Lev. 23 : 38. They were *distinct* from the weekly sabbaths.  
 Ex. 20 : 11. The weekly Sabbath points *back* to creation.



# THE TWO DISPENSATIONS.

## OLD DISPENSATION.

Dispenser, - - - GOD.  
 Dispensed, - - - Grace.  
 Dispensed through CHRIST  
 Dispensed to - - - Man.

### BEFORE CHRIST.

WAS GLORIOUS.

1. God.—*Gen. 1:1.*
2. Christ.—*Dan. 9:25.*
3. Angels { *Elect—Gen. 28:12*  
*Evil—Job 1:6.*
4. Man.—*Ps. 8:4-6.*
5. Judgment.—*Matt. 11:20-24.*
6. Law.—*Ps. 119:126.*
7. Sin.—*Lev. 4:22.*
8. Grace.—*Ps. 84:11.*
9. Holy Spirit.—*Ps. 51:11.*
10. First Death.—*Gen. 3:19.*
11. 1st Resurrect'n.—*Isa. 26:19*
12. Heaven.—*Isa. 35:10.*
13. 2d Resur'ct'n.—*Jno. 5:28,29*
14. 2d Death.—*Eze. 18:26.*
15. New Earth.—*Isa. 65:17.*

### GOSPEL.

1. Repentance toward God.
2. Faith in a Saviour that WILL come.

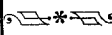


HE

shall cause  
 the  
 Sacrifice  
 and

the  
 Oblation  
 to  
 CEASE.

*Dan. 9:27.*



Blotting  
 Out

—the—

Hand-  
 Writing

—of—

Ordinances.

\* \* \*

And took

it out

—of—

The Way,

NAILING

it to



HIS

CROSS.

*Col. 2:14.*



## NEW DISPENSATION.

Dispenser, - - - GOD.  
 Dispensed, - - - Grace.  
 Dispensed through CHRIST  
 Dispensed to - - - Man.

### AFTER CHRIST.

MORE GLORIOUS.

1. God.—*1 Tim. 2:5.*
2. Christ.—*Acts 4:10-12.*
3. Angels { *Elect—1 Tim 5:21.*  
*Evil—2 Pet. 2:4.*
4. Man.—*Heb. 2:6,7.*
5. Judgment.—*Acts 17:31.*
6. Law.—*Luke 16:17.*
7. Sin.—*1 Jno. 3:4.*
8. Grace.—*Rom. 6:14,15.*
9. Holy Spirit.—*Acts 2:38.*
10. First Death.—*Heb. 9:27.*
11. 1st Resurrect'n.—*Rev. 20:6.*
12. Heaven.—*Jno. 14:1-3.*
13. 2d Resur'ct'n.—*Rev. 20:5.*
14. Second Death.—*Rev. 20:14.*
15. New Earth.—*2 Pet. 3:13.*

### GOSPEL.

1. Repentance toward God.
2. Faith in a Saviour that HAS come.

CHRIST THE WAY OF LIFE.

## CHAPTER VIII.

# The Two Dispensations.



ALL Christians recognize the fact that at the crucifixion of Christ there was a change of dispensations. But very many have vague ideas as to *what* was changed. Many more have very erroneous ideas of the character of the change effected. And there are still others who are unable to give any intelligent idea of the peculiarities of either dispensation. It is obvious, therefore, that it is a subject of importance, as well as of interest.

*A dispensation is a period of time, during which something is dispensed.*

The old dispensation began with the first offer of salvation to fallen man and continued till the first advent of Christ, or till the crucifixion. Some have divided this period into two or three dispensations, calling them the Patriarchal, Mosaic, etc., but no valid grounds exist for such division, as will appear further on.

The new dispensation began with the crucifixion, just where the old ended, and will continue till Jesus leaves the mediatorial throne. It is sometimes called the *Christian*, or gospel dispensation, in distinction from the former. It is truly a Christian and a gospel dispensation, but the former was a Christian and a gospel dispensation also, hence these terms do not define the dispensation. Perhaps the terms *old* and *new*, are as good words as can be selected to distinguish one from the other.

To every dispensation three things are absolutely essential. These are, first, a *Dispenser*; second, *something to dispense*; and third, *somebody to dispense to*. A *fourth* may be introduced, and that is an agent, *through* whom the Dispenser dispenses.

In these elementary essentials, the old and new dispensations do not differ in the least. As seen in the illustration, in both dispensations GOD is the dispenser, GRACE is the thing dispensed, CHRIST is the agent through whom God dispenses grace, and MAN is the creature *to* whom grace is dispensed. Man has lost the favor or

grace of God by sin. This condition of condemnation is precisely the same in both dispensations

Many seem to suppose that the introduction of the new dispensation overturned all things of the former, and that as a matter of fact all old things passed away and all things became new. But no text of Scripture affirms this, nor anything like it. It is far from true.

Now let us consider the illustration that we may see what things are *alike*, or were *not* changed; and also, wherein the *change* consists.

**1. God.**—Certainly the change of dispensations did not change the living God, nor did it change the relations that exist between God and man.

**2. Christ.**—Some are disposed to say that here is a change. "Christ is *our* Saviour, but in the old dispensation they had no Saviour." A grave error indeed. The people of the former dispensation were sinners and needed a Saviour as much as we. If they had none then they are all forever lost. If they had one, who was it, if not the Lord Jesus Christ? The facts are that Jesus is the *only* Saviour that God ever provided for the race. There is not now, nor *never was* any other name given under heaven among men whereby any lost sinner could be saved. All the saved in Heaven, of both dispensations, will sing the same song of redemption, ascribing their salvation to Jesus and his blood. One harmonious strain!

**3. Angels.**—Good, or elect angels—the *same* angels—are interested and concerned in the affairs of earth, as much, for aught we know to the contrary, on one side of the cross as the other. They are sent forth to minister to the saints, and in the end they will all come to gather the elect to meet Jesus. The fallen angels, with Satan at their head, have been plying their rebellious and evil work from Eden until now. And they will be neither bound nor destroyed until grace ceases to be offered to man.

**4. Man.**—Certainly no one will claim that a change of dispensations changed either the *nature* or *character* of man. He still remains as ever before, the same mortal, sinful creature, under condemnation for sin, and needful of the grace, or favor of God.

**5. Judgment.**—There are not to be *two* judgment days, one for the people before Christ, and another for those who live after. Jesus taught *one* judgment day *to come*, for even the *long passed away Sodomites*. Paul reasoned of a judgment *to come*. "God hath appointed a *day*," not days, "in the which he will judge the world."

*All the world*, not simply a part. To the one investigative judgment all will be arraigned, and at the one executive judgment all will receive according to the deeds done in the body.

**6. Law.**—The moral law of God, summarily contained in the ten commandments, is the foundation of God's government. No change of dispensations could affect this. It is easier for heaven and earth to pass away, than for one jot or tittle of the law to fail. It existed *before* either dispensation, and underlies both. Indeed it was the transgression of this law that brought sin and condemnation into the world and made the Saviour and grace necessary. It is the *violation of this law* that made the *dispensations of grace* necessary. It is the standard of the judgment.

**7. Sin.**—The law which makes known sin, the transgression of which is sin, remaining unchanged, it follows irresistibly that sin in both dispensations is the same—the transgression of the law.

**8. Grace.**—Grace is the favor of God, dispensed to condemned sinners upon the conditions of repentance toward God, and faith toward our Lord Jesus Christ. It is the same in kind, and brings the same blessedness at all times and in all dispensations.

**9. Holy Spirit.**—Some have been wont to call this the dispensation of the Spirit. This, if used as a distinctive, or defining term, is erroneous. All who obtained the grace of God in the old dispensation, also obtained the Holy Spirit. We hear the Psalmist praying the Lord to take not his Holy Spirit away from him; and we are positively assured that holy men of old spake and wrote as they were moved by the Holy Ghost. Indeed, both dispensations are dispensations in which the Holy Spirit convicts of sin, and comforts and enlightens the believer.

**10. First Death.**—“In Adam all die,” and “it is appointed unto men once to die,” are inspired declarations of Holy Writ, which we all understand to refer to natural or corporeal death, the first or physical death, and is common to all, on either side of the cross. A change of dispensations made no change in either the *fact*, or *nature* of this death.

**11. First Resurrection.**—“Blessed and holy are they that have part in the first resurrection.” All the holy of every age, that sleep in death, will have part in this resurrection. “The dead in Christ shall rise first.” All the dead in Christ on either side of the cross, will rise first, and at the same time. The righteous shall be “recompensed at the resurrection of the just.” Luke. 14: 14. All the righteous of both dispensations who have died, will receive their recompense at *one* and the *same* time, *at that time*.

**12. Heaven.**—There will not be a partition in Heaven to separate the saved of the old dispensation from the saved of the new dispensation; nor are there two Heavens. But in the future immortal kingdom of glory all the saints of this dispensation will sit down with Abraham, Isaac, Jacob, and all the Saints of the old dispensation in one place, as one happy family.

**13. Second Resurrection.**—The voice of the Son of God will call from death, at the resurrection of the unjust, at *one* and the *same* time, all the ungodly. There will be but the one vast army, like the sand of the sea, who will gather around the camp of the saints, the beloved city. Rev. 20: 8, 9.

**14. Second Death.**—When this innumerable host of the ungodly thus besiege the beloved city, fire comes down from God out of Heaven and devours them. This is their second death, and it is received in the lake of fire. Thus all who have neglected the great salvation, and come to the execution of the judgment with their sins upon them, will, *together*, receive their final doom. Rev. 20: 14, 15.

**15. New Earth.**—“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Pet. 3: 7. The earth will be melted by this fire, and the works that are therein will be burned up. “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Pet. 3: 13. Abraham was promised the land. Gen. 13: 14, 15. To Isaac and Jacob the same promise was renewed. Gen. 28: 13. Paul tells us that this promise embraces the world. Rom. 4: 13. He also informs us that all who are Christ’s are Abraham’s seed, and heirs with him. Gal. 3: 29. From all this it follows that all of God’s people of both dispensations will eventually, *together*, take the kingdom under the whole heaven, and possess it forever and ever. Dan. 7: 18, 27.

#### GOSPEL.

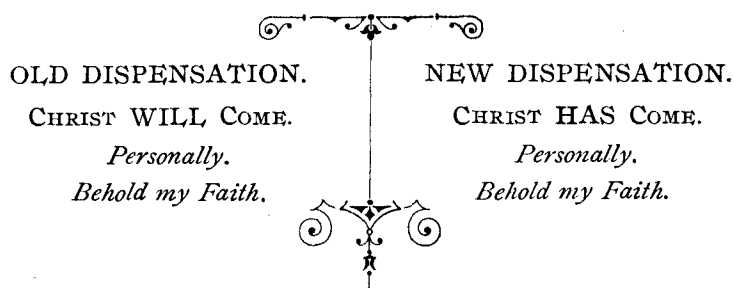
“Now,” many are ready to exclaim, “you have come to **that** which expresses the difference between the two dispensations. In the old there was no gospel of Christ, but in the new we have his gospel.” Another very wrong conclusion. The Word of God says the gospel was preached to the Israelites. Heb. 4: 2. Also to Abraham. Gal. 3: 8. The gospel is the good news of salvation through Christ, and this good tidings was given to Adam and **his** posterity all through the old dispensation. Hence, both dispensations were *gospel* dispensations. No difference in this respect.

**1. Repentance Toward God.**—This is the first requisition of the gospel. As God's law is unchanged, and sin remains the same, repentance toward God for the transgression of his law would necessarily be and remain the same in both dispensations. Still we find no difference in the two dispensations.

**2. Faith in a Saviour.**—Again we maintain that there is no difference, for certainly no one will admit for a moment that repentance toward God without faith in Christ would avail anything in the former dispensation any more than in this. But faith without works is dead. What way did God devise for them to show their faith in Christ? The answer is easy. He gave them the system of sacrifices, oblations, feasts, types, shadows, ceremonies, etc., by obedience to all of which they said, "We believe in a Saviour that *WILL* come." When Jesus did come, by the sacrifice of himself he caused all those typical sacrifices, oblations, and services to cease. Dan. 9:27. He blotted out the handwriting of ordinances and took it out of the way, nailing it to his cross. Hence, *that* way of showing faith in a Saviour was at an end. It expired by limitation. Type met antitype. The ceremonial law of that dispensation having served its full purpose, came to an end. The shadow was lost in the substance.

In the new dispensation the penitent believer shows his faith in a Saviour that *HAS* come, by obedience to the *gospel ordinances* that are *commemorative*, or *memorial* in their character, pointing *backward* instead of forward. We have now found that the *only* difference between the two dispensations is in *the way believers show their faith in Christ*, and this comes under the head of *gospel*, sometimes called ceremonial, law.

All the difference, therefore, between the old and new dispensations, as shown in the illustration, is the difference indicated by the words *WILL* and *HAS*. Christ is the only way of life.



**LOVE.**

- 1 John 4 : 8. "God is love."  
 1 John 4 : 7. True love cometh from God.  
 John 3 : 16. God's love for sinners revealed in the gift of his Son.  
 Rom. 5 : 8. God loves man while he is a sinner.  
 1 John 4 : 19. This is one reason why we should love God.  
 1 Pet. 2 : 23. Jesus when reviled, reviled not again.  
 Rom. 8 : 9. Not Christ's, if we have not his *Spirit*.  
 Luke 23 : 34. Jesus *prayed* for his *enemies*.  
 1 Pet. 2 : 21. We should follow his example.  
 Matt. 5 : 44. Do good to those who hate and persecute us.  
 Matt. 5 : 46. Not Christ-like, but like sinners, if we do not.  
 Rom. 12:20, 21. Loving deeds are like coals of fire.  
 1 John 5 : 2. Love for God a test of love for brethren.  
 1 John 5 : 3. The love of God *is* obedience to his law.  
 John 15 : 12. We should love one another as Christ loved us.  
 2 Pet. 1 : 5-7. Love is a prominent Christian grace.  
 1 Cor. 13 : 13. Love is the *greatest* of all graces.  
 John 14 : 21. Christ *reveals* himself to those who love him.  
 Rev. 21 : 4. In Heaven *all is love*.

**FAITH.**

- Heb. 11 : 1. Faith is the *evidence* and *substance* of unseen things.  
 Heb. 11 : 6. Impossible to please God without faith.  
 2 Thess. 3 : 2. All men do not have faith.  
 (Their faith faculty is paralyzed.)  
 Rom. 10 : 17. Holy truth is the *basis* of faith.  
 Jas. 2 : 17. True faith includes works.  
 Jas. 2 : 18. There are two kinds of faith.  
 Jas. 2 : 22. Works make faith perfect.  
 Rom. 5 : 1. We are justified, or *made alive* by faith.  
 Jas. 2 : 24. This is a *working* faith.  
 Jas. 2 : 26. Faith *without works is dead*.  
 Heb. 10 : 38. Faith *keeps us alive*.  
 (Faith is the link that connects us with Christ.)  
 2 Cor. 5 : 7. We should ever *walk by faith*.  
 Eph. 3 : 17. Christ dwells in our hearts by faith.  
 Jas. 1 : 3. Every person's faith **will** be tested.  
 1 Pet. 1 : 7. Trial of faith more precious than gold.  
 1 Pet. 1 : 5. God's *keeping power* comes through faith.  
 1 John 5 : 4. By faith we overcome the world.  
 Rev. 3 : 21. Overcomers will sit with Jesus on his throne.  
 (Then faith is lost in sight.)



# THE TWO SANCTUARIES.

## EARTHLY SANCTUARY

(A Holy Place.)

## HEAVENLY SANCTUARY

(A Holy Place.)

**BEFORE CHRIST.**  
WAS GLORIOUS.

**AFTER CHRIST.**  
MORE GLORIOUS.

1. Made by Man.  
*Ex. 25:1-9; Heb. 8:5.*
2. Type-Figure-Shadow.  
*Heb. 8:5; 9:8, 24.*
3. Worldly.  
*Heb. 9:1.*
4. Dwelling-place for God in spirit.  
*Ex. 25:8; 40:34.*
5. Dedicated, blood of animals.  
*Heb. 9:21.*
6. Earthly Priests.  
*Heb. 9:6, 7.*
7. Priests, Sinners.  
*Heb. 7:27.*
8. Priests have infirmity.  
*Heb. 7:28.*
9. Not take away sin.  
*Heb. 10:4, 11.*
10. Did not make perfect.  
*Heb. 9:9.*
11. Purified, blood of animals  
*Lev. 16:1-34; Heb. 9:19-23.*
12. Yearly round of service.  
*Heb. 9:6, 7, 25.*
13. Ceased at Crucifixion.  
*Matt. 27:51.*



HE shall cause the Sacrifice and

the Oblation to CEASE.

*Dan. 9:27.*

HE taketh away

the FIRST that



may establish the

SECOND

*Heb. 10:9.*



1. Made by God.  
*Heb. 8:2; 9:11.*
2. Anti-type-Pattern-True  
*Heb. 8:5; 9:24.*
3. Heavenly.  
*Heb. 8:1, 2.*
4. Dwelling-place for God in person.  
*Ps. 80:1; Heb. 8:1, 2.*
5. Dedicated, blood of Christ  
*Heb. 9:12.*
6. Heavenly Priest.  
*Heb. 9:11; 8:1, 2.*
7. Priest, sinless.  
*Heb. 7:26.*
8. Priest, perfect.  
*Heb. 7:28.*
9. Does take away sin.  
*Heb. 9:15; 10:12-18.*
10. Can make perfect.  
*Heb. 10:14.*
11. Purified, blood of Christ.  
*Heb. 9:23.*
12. Once for all.  
*Heb. 7:27; 9:12, 26; 10:10.*
13. Ends with probation.  
*Rev. 22:11, 12.*

## ORDINANCES OF DIVINE SERVICE.

## CHAPTER IX.

# The Two Sanctuaries.



**Sanctuary.**—Our dictionaries define the word to mean, a sacred or holy place. In Ex. 25:8, it is defined as a dwelling place for the Most High. In the illustration we have both *compared* and *contrasted* the sanctuaries of the two dispensations.

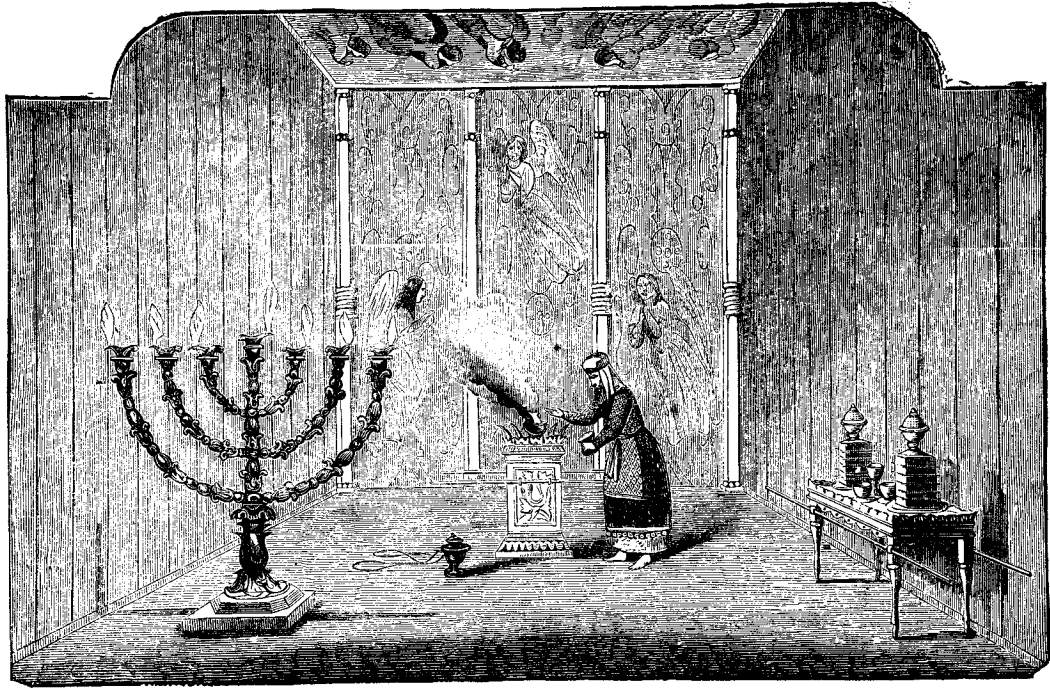
**1. Made by Man.**—Moses was instructed and enjoined to build a sanctuary of such material as was freely provided by the gifts of the people. He obeyed. And most of the time, until the appearing of the Messiah, Israel had a sanctuary with its ordinances of divine service in their midst. It consisted of two apartments, a Holy place, and a Most Holy place. In the first apartment, or Holy place, where the priests ministered every day, there was the golden candlestick with its seven branches, the altar of incense, and the table of shew bread. In the second apartment, or most holy place, was the ark, overlaid within and without with the purest gold, covered by the mercy seat of solid gold, containing the law of ten commandments, written by the finger of God on two tables of stone. This sanctuary was made by *man*, made *with hands*, and in this differed from the one

**Made by God.**—This was made *without hands*, pitched by the Lord, and not man, hence greater and more perfect than the one made by mortal man.

**2. A Type—Figure—Shadow.**—It is clearly stated, in the references given in the illustration, that the sanctuary made by man, was a *type*, or *figure*, or *shadow*. There was one shown Moses in the mount, that constituted the

**Antitype—Pattern, or True.**—It was according to this antitype, or pattern, that Moses was enjoined to build the sanctuary.

**3. Worldly.**—In Heb. 9:1, Paul calls the sanctuary built by man the *worldly sanctuary*. Such it truly was, built in the world, by men of the world, of worldly material. By way of contrast the *true* tabernacle of this dispensation would be called the



THE HOLY PLACE.

**Heavenly.** Jesus has ascended to Heaven, and there is said to be a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man. Hence we now have a *heavenly sanctuary*. Heb. 8:1, 2.

**4. Dwelling Place for God in the Spirit.**—When the earthly sanctuary was all complete, as also the temple, the Lord took possession in a most wonderful manner, according to his promise that if the people would make him a place, he would dwell among them. Ex. 25:8; 40:34. But this was only in a spiritual sense, for the Most High dwelleth not in temples made with hands. Acts 17:24. But the

**Dwelling Place for God in Person** is in his temple *not made with hands*, the sanctuary in Heaven. A glorious high throne from the beginning is the place of his sanctuary. Jer. 17:12.

**5. Dedicated, Blood of Animals.**—When the earthly sanctuary was completed, it was dedicated, together with all the furniture thereof, by being sprinkled with the blood of animals. Heb. 9:11.

**Dedicated, Blood of Christ.** The sanctuary above has been entered by the Lord Jesus with his own blood, there to obtain eternal redemption for us.

**6. Earthly Priests.**—Men, chosen and consecrated for the purpose, were the appointed ministers in the worldly sanctuary. Heb. 9:6, 7.

**Heavenly Priest.**—Jesus is our High Priest in the heavenly temple. He can save unto the uttermost. Heb. 9:11.

**7. Priests Sinners.**—The priests of the worldly sanctuary being sinners themselves, had, of necessity, to minister in their own behalf, as well as for others. Heb. 7:27.

**Priest Sinless.**—But Jesus, our High Priest, is *sinless*, and needeth not to offer for himself. Heb. 7:26.

**8. Priests have Infirmity.**—Earthly priests, like all other mortals, were compassed about with infirmity. Heb. 7:28.

**Priest Perfect.**—But Jesus is perfect, holy, harmless, and separate from sinners. Heb. 7:28.

**9. Not Take away Sin.**—The ministration of earthly priests, with only the blood of animals, could not take away a single sin. Heb. 10:4, 11. It was only a *shadow* of the real ministration of Christ in the heavenly sanctuary, which

**Does Take away Sin.**—Christ will make an atonement for the sins of all those who found pardon and expressed their faith in him, by the performance of ordinances of divine service in the worldly sanctuary before the first advent. Heb. 9:15; 10:12-18.



THE ARK AND MERCY SEAT.

**10. Did Not Make Perfect.**—For the reason that *that* sanctuary was worldly, its priests sinners, encompassed with infirmity, its blood the blood of animals, it could not make the comers thereto perfect. Heb. 9 : 9.

**Can Make Perfect.**—The ministration of Jesus with his own blood, in the greater and more perfect tabernacle, *can* and *does* make the comers thereto perfect and will fit them to see God and dwell with him.

**11. Purified, Blood of Animals.**—The worldly sanctuary, on the tenth day of the seventh month of each year, was purified, or cleansed, by the blood of animals. This was a *typical* cleansing, or *atonement*, and was the most solemn day in the yearly round of service. Lev. 16 : 1-34; Heb. 9 : 19-23.

**Purified, Blood of Christ.**—The cleansing and atonement in the heavenly sanctuary, will be made with the blood of a better sacrifice; and for this reason, it will be effectual. For the blood of Christ is able to accomplish to the fullest extent all for which it was shed. Heb. 9 : 23.

**12. Yearly Round of Service.**—A regular round of service was accomplished every year in the earthly temple. The order and character of the services for one year were repeated annually in precisely the same way. Not so in the heavenly sanctuary, there is one round of service and one only. Heb. 9 : 6, 7, 25.

**Once for All.**—This one round of service will not be finished till Jesus' mediatorial work is done. When he has finished making the atonement for his people the work is not repeated, but is done forever. Heb. 9 : 12, 26; 10 : 10.

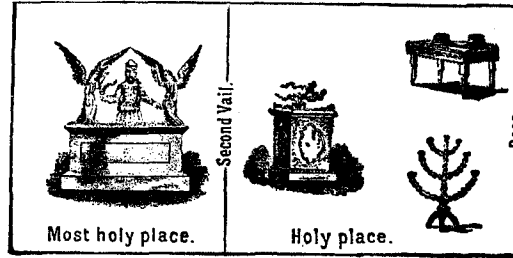
**13. Ceased at the Crucifixion.** It is obvious that when Jesus was nailed to the cross, as the great antitype of all the ordinances of divine service of the worldly sanctuary, then that sanctuary with its services would come to an end. When Jesus died, the "vail of the temple was rent in twain from top to bottom." This was very significant, as indicating the termination of services in the typical temple. Matt. 27 : 51.

**Ends with Probation.** When Jesus ascended up on high, he began his ministration in the sanctuary which the Lord pitched, and not man. He still continues our High Priest above. The probation of the race will end with that ministration. Then he will lay aside his priestly costume, and, arrayed in kingly attire, will come again to gather the purchase of his blood, the subjects of his atonement, to reign with them forevermore. Rev. 22 : 11, 12.

Then both the priesthood and the ministration of Christ will have forever ended.

## THE SANCTUARY.

*“And  
look that  
thou make  
them after  
their Pat-*



*tern, which  
was showed  
thee in the  
mount.”  
Ex. 25:40.*

“In the second year after Israel had departed from Egypt, in the first month, on the first day of the month, the tabernacle was reared up. And Moses spread abroad the tent over the tabernacle, and he put the testimony, the tables of the ten commandments, into the ark, and the mercy seat upon it, and brought it into the tabernacle, and set up the vail; he placed the table of shew bread and the golden candlestick in the first apartment, and lighted the lamps before the Lord; he put the golden altar of incense before the vail, and burnt sweet incense thereon; and on the altar, before the door of the tabernacle, he offered the burnt offering and the meat offering as the Lord commanded. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Ex. 40. God had now taken possession of his dwelling place, in the midst of his people.

“We have now before us the sanctuary as Moses erected it in the wilderness of Sinai 1490 years before Christ. With its ark of the covenant, its mercy seat, its glorious shekinah, it constituted the heart and center of Israel’s religious worship under that typical system.

“The children of Israel being at this time in the period of their wanderings, the sanctuary as first given to them was adapted to their condition. It was, as we have seen, so constructed that it could be easily taken down and borne with them in their journeys, and immediately erected wherever the divine presence, which accompanied them in a cloud by day and a pillar of fire by night, should direct them to pitch their camp. Num. 9:15-23.”

“Such a migration of an entire nation from one land to another the world had never seen. With that people God purposed to maintain henceforth a visible symbol of his presence, and this purpose called for the erection of a suitable dwelling place. Of this he gave to Moses a pattern throughout, and called Bezaleel and Aholiab and endowed them with heavenly wisdom for their sacred work.

" This marvelous structure, the tabernacle, was the result, with its gold-plated walls, its gold-covered furniture, its wonderfully embroidered curtains, its holy places, and its solemn service.

" In the center of that vast camp of more than three millions of souls, that tabernacle was set up, and over it stood in towering majesty the pillar of cloud, a shade and refreshment by day, but glowing like a blaze of fire, the light and glory of the camp by night, to govern and guide and guard that living multitude.

" In and around this tabernacle, the Lord met with his people. There he told Moses he would commune with him. Ex. 25 : 22. There the spirit came upon the seventy elders, and they prophesied. Num. 11 : 24, 25. Thither Aaron and Miriam are called out, when they rebel against the servant of the Lord. Num. 12 : 4. There the glory of the Lord appears after the unfaithfulness of the twelve spies (Num. 14 : 10) and the rebellion of Korah and his company (16 : 19, 42) and the sin of Meribah (20 : 6). Thither, when there was no sin to punish but a difficulty to be met, the daughters of Zelophehad came to bring their cause before the Lord. Num. 27 : 2. And there, when the death of Moses drew near, the solemn charge was given to his successor. Duet. 31 : 14.

" For all these reasons, this structure is an object of surpassing interest, and entitled to our careful consideration; but chiefly for this, because Paul says plainly that this was the sanctuary of that first covenant which immediately preceded and ushered in the present.

" What is the sanctuary of the new covenant ?

" The sanctuary of the old covenant must bear the same relation to the sanctuary of the new covenant which the old covenant itself bears to the new. And on this point we suppose there is no controversy. All agree that they stand as type and antitype. The first was the type and shadow; this is the antitype and substance. The sanctuary of that dispensation was the type; the sanctuary of this is the antitype. But the sanctuary of that dispensation was the tabernacle of Moses. Of what, then, was the tabernacle of Moses a type, figure, or shadow ?

" The answer to this question is intimated in various scriptures to which we now call the attention of the reader. To Moses the Lord said: 'Let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.' Ex. 25 : 8, 9. 'And look that thou make them after their pattern, which was showed thee in the mount.' Verse 40. 'And thou shalt rear up the tabernacle according to the fashion



thereof which was showed thee in the mount.' Ex. 26 : 30. 'As it was showed thee in the mount, so shall they make it.' Ex. 27 : 8. 'Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.' Acts 7 : 44. 'While as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices.' Heb. 9 : 8, 9. 'For Christ is not entered into the holy places made with hands, which are the figures of the true.' Verse 24."

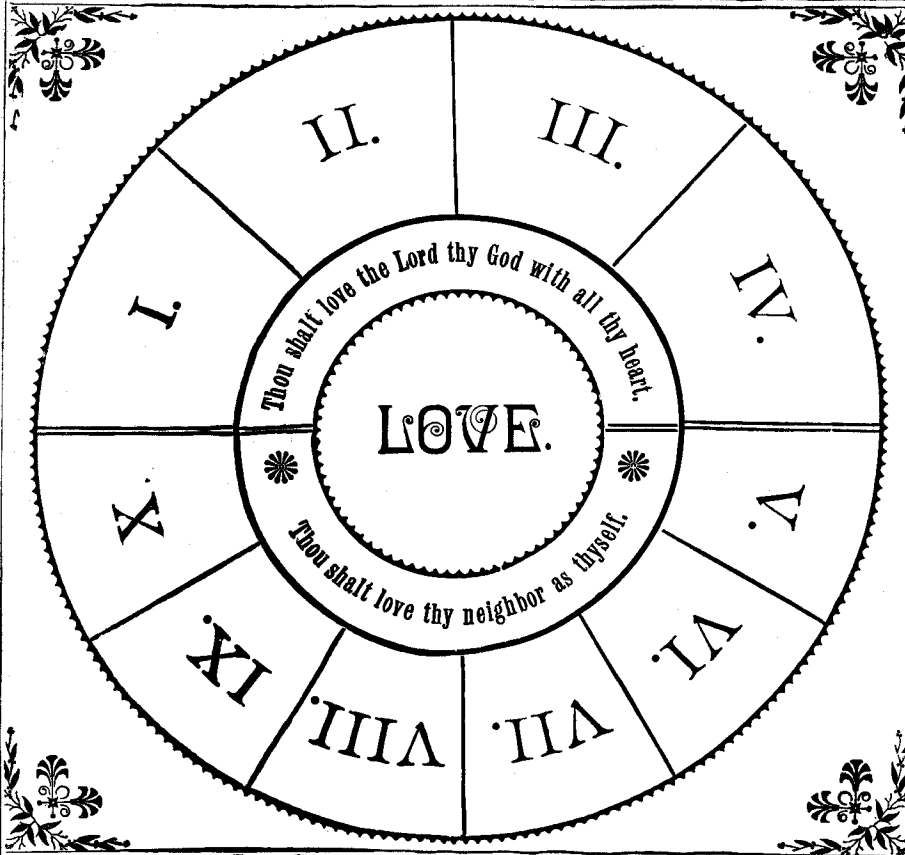
"These texts afford no material for an argument and conclusion. They make a plain, positive assertion, which, if we believe their testimony, we must admit. They declare that the tabernacle built by Moses, the sanctuary of the first covenant, was not an original structure; it was made after a pattern; it was simply a model or figure of something else, given for the time being to his people; and that from which it was modeled or fashioned is declared to be the true sanctuary; and this true sanctuary must be the sanctuary of the new covenant, for God recognizes in connection with his work only these two: The true, and the figure or model which was made from it. The figure was the tabernacle of Moses. What is the true?"

"Paul uses language which cannot be misunderstood. Hear him: 'Now of the things which we have spoken this is the sum: We have such a High Priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.' Heb. 8 : 1, 2."—*U. Smith, The Sanctuary, Chapters 10, 11, 16, 17.*

Where is now our High Priest?—In Heaven. Where is now our sanctuary?—In Heaven. Is the sanctuary in Heaven a literal sanctuary?—Just as literal as the Priest, our Lord Jesus Christ, who ministers therein.



# Foundation of God's Throne.



## DIVINE MORALITY.

"Love is the fulfilling of the law."

Rom. 13: 10.

"On these two commandments hang all the law and the prophets."

Matt. 22: 40.

"God is love; and he that dwelleth in love dwelleth in God, and God in him."

1 Jno. 4: 16.

"For this is the love of God, that we keep his commandments: and his commandments are not grievous."

1 Jno. 5: 3.

## CHAPTER X.

### The Foundation of God's Throne.



AS in mathematics there are *five* immutable, elementary, fundamental rules that lie at the foundation of the science of numbers, and enter into the solution of all mathematical problems, and must always be strictly adhered to, or erroneous results will inevitably follow;—

So, in morals, there are *ten* immutable, elementary, fundamental rules, that lie at the foundation of God's moral government, and enter into the solution of all moral questions; and must always be strictly adhered to, or dangerously erroneous results will inevitably follow.

This illustration is intended to represent the basis of God's moral government. Morality is the doctrine, or system of moral duties, and a government is a system of laws maintained. God's government is moral, or right, and his moral law is summarily contained in the ten commandments. These moral principles are immutable and unchangeable, and of universal obligation upon all morally accountable beings.

There is no other *true* morality than the *divine*. There is that which is *called* morality *among men* which does not harmonize with the moral law that originated with the Divine Being. All such morality so called is not *genuine*, is not morality but is really *immorality* to just that degree that it diverges from God's moral standard of rectitude.

In *determining moral character*, the *ten moral precepts* are the *only* divinely authorized standard of measurement.

Love is the center of this great governmental wheel. "Love is the fulfilling of the law." Rom. 13 : 10. Love must be the main-spring of all perfect obedience to the divine law of morality. This love should flow in two directions—toward God, and toward our fellow men. Said the divine Son of God: "Thou shalt love the

Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22 : 37, 39, 40. As the centripetal and centrifugal forces, acting harmoniously, each in its sphere, and with the proper measure of strength, hold all the heavenly bodies in their orbit, or *path*; so *supreme* love to God and *equal* love to man are the two forces which will keep every soul in its proper orbit, or *path*, of morality.

Thus it is seen that pure love is the inherent principle in God's government, pervading every precept of his law, and all the attributes of his character, to that extent that it is declared in Holy Writ that "*God is love.*" 1 John 4 : 8.

As all mankind have transgressed these moral precepts many times, both in spirit and in letter, thus rendering themselves *immoral*, there can be no person found who possesses a moral character in the sight of God, *unless* he has found *pardon* for his transgressions. Hence, the obvious need of a system of pardon for sinners, if any would ever escape the just penalty for sin and be restored to the favor of God.

In the remedial system, the gospel of our Lord Jesus Christ, we find the remedy for sin, or immorality, and all who will heartily and penitently accept of the righteousness of Christ are fully pardoned and cleansed from all unrighteousness, and restored to the favor of God, and brought into harmony with God's moral government. All such persons will delight in the law of God. It will be written in their hearts, and they will lovingly obey it.

There is a standard, or many standards we might truthfully say, used among men to measure morality. Hence, we often hear it said that such a man is a good moral man, who manifestly falls far short of obedience to God's standard of morals, and has many times violated *his own rules* of right, without repentance. God is the great moral governor of the universe. He only is sufficiently wise and powerful enough to make a perfect standard of right and maintain such a standard; or to judge, condemn or acquit his creatures who are amenable thereto. If God has not given such a rule, then no just idea of morality can be had. The moral law of ten commandments is such standard. There is not one command too many, nor one too few. The eternal well-being and happiness of his creatures hangs upon a respectful and cheerful obedience to this rule of moral rectitude. Any other standard is human, not divine, and morality after a human standard is not morality at all, but selfishness, self-righteousness and sin.

There are those who reject the religion of Jesus Christ, but deny the necessity of repentance, faith in Christ, obedience to the gospel, or membership in the church of Christ, claiming that a good moral character is all that is needed in order to gain Heaven at last. Now we are happy to agree with such in this important particular, namely, that a good moral character is all that a person needs in order to divine favor, either in this world or the world to come. But it should be remembered that a good moral character is one that fully measures up to the moral standard—God's moral law. No man, or set of men, have sufficient authority or wisdom to make such a rule. But God, the supreme moral ruler of the universe, has provided such a standard in his moral law. Now to have a good moral character it is necessary that a person should be free from every taint or stain of sin, in thought, word, and deed.

He must never have sinned *even once*, for such sin would be a stain upon his moral character, and would render him *immoral* until that stain was removed. But there are no such people—no *natural* Christians, for all have sinned and come short of the glory of God. Now it follows irresistibly that unless God has provided a remedy for *sin*—a something that will wash out the stains of sin—there is not now, never was since the fall, and never can be, a good moral man or woman on the face of the earth, “for all have sinned.” And further, if God has provided a remedy for immorality, or sin, it follows *just* as irresistibly that only such as have *availed themselves of the remedy* can truly possess a good moral character.

Now we come to the all important question, Has God provided a remedy for sin? If he has not, then no one can ever enter a holy Heaven, for all have sinned, all are immoral and impure, and nothing impure can ever enter Heaven. But everlasting praise be unto our God, he has provided such a remedy in the gift of his dear Son. He is ever accessible to a sinful race, and thoroughly efficient. Jesus is the great physician of the sin-sick soul, and his blessed gospel is the remedy. Only such as have pardon for sin through faith in Christ have *good moral* characters. All others are still in their sins, still *immoral*, whatever may be their boast. There is no good morality for fallen sinners out of Christ. Again we affirm that every good moral person will be saved, will go to Heaven. But every such person is a member of the invisible church of Christ, *is a Christian*. They are indebted to Christ for whatever righteousness or true morality they possess. It is the gift of God through Christ.

In the illustration, LOVE is set as the great central principle of God's government, representing God himself. In the upper half of

the second inner circle is the principle of supreme love to God, out of which grow the first four commands of the decalogue. In the lower half of the second inner circle is the moral principle of equal love to our neighbor, out of which grows the last six commandments of God's law. These two great commandments, like faithful sentinels, guard the internal central principle of Love; and the ten commandments, like faithful sentinels, in their turn guard the two great commandments, and 'tis easier for heaven and earth to pass away, than for one jot or tittle of the law ever to fail.

"It was not the design of Christ to revoke any part of the law. It cannot be broken. Every part of it remains in force upon all men in all ages. Neither time, place, nor circumstances make it liable to change."—*John Wesley, note on Matt. 5:17.*

"I wonder exceedingly how it came to be imputed to me that I should reject the law of ten commandments." "I never rejected the law."—*Life of Luther, p. 217.*

"Can it be imaginable that there should be any sin where there is no law? Whosoever abrogates the law must of necessity abrogate sin also."—*Martin Luther, Spiritual Antichrist, pp. 71, 72.*

"This law, which is so extensive that we cannot measure it, so spiritual that we cannot evade it, and so reasonable that we cannot find fault with it, will be the rule of the future judgment of God, as it is of the present conduct of man."—*Thomas Scott.*

"And let it be observed that the law did not answer this end (as a rule of life) *merely among* the Jews in the days of the apostles; it is just *as necessary to the Gentiles*, to the present hour. Nor do we find that true repentance takes place when the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best only heal the hurt of the daughter of my people, slightly."—*Dr. Adam Clarke, Com. on Rom. 7:13.*

"True piety has respect to all the commands of God, and keeps them."—*Dr. Albert Barnes, note on Matt. 5:19.*

"The law has no limitations, and therefore can never expire. It has *never been repealed*, and as the sacred canon is full and complete, we are certain it never will be. It is, therefore, binding on every one of us at this moment, and will be upon all future generations. No human authority may expunge a single word from the statutes of Jehovah."—*President Humphrey, Essay on the Sabbath, p. 24.*

"It is clearly proved that the pastors of the churches have struck out one of *God's ten words!* which, not only in the Old Testament, but in *all revelation*, are the most emphatically regarded as

# GOD'S TEN WORDS.

“These  
our  
Saviour  
Has Never  
Abolished.”

*A. Barnes*

“Christ  
Demands  
Obedience  
to this  
Law.”

*Martin Luther*

## LAW OF GOD.

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.
3. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.
4. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.
5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbour.
10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

“The Gospel  
without  
the Law  
Leads to  
Antinomian-  
ism.”

*Bp. Simpson*

“Beware  
of  
Antinomian-  
ism.”

*John Wesley*

“*The Synopsis of all Religion.*”—*Alex. Campbell*

## Sayings of Eminent Men.

“The law of ten commandments is in its nature unchangeable and permanent. It was ordained by the supreme Lawgiver, as the infallible rule of life, to all men, in every age of the world, in all places, under all circumstances, in every nation and generation of men on the earth. Not one jot or tittle of it was ever abolished, nor diminished, nor altered in the least degree, by the change of dispensation from Jewish to Christian.”—*Dr. Cummings, Signs of the Times, pp. 23, 39.*

the synopsis of all religion and morality."—*Alexander Campbell, Debate with Purcell, p. 214.*

"This law, we have said, never loses its force. Every human soul is at all times under its authority. Nor will it in any case give up the smallest part of its claim."—*Nevins, Biblical Antiquities, p. 245.*

"The law of God is a divine law, holy, heavenly, perfect. . . . There is not a command too many; there is not one too few; but it is so incomparable that its perfection is a proof of its divinity. . . . No human lawgiver could have given forth such a law as that which we find in the decalogue."—*C. H. Spurgeon, Sermons, p. 280.*

"People talk about the ten commandments as if they were ten laws; they are one law,—the law of God. The minute you have broken one of them you have broken the law of God. Supposing I am hanging by a chain from the wall, if a single link in the chain breaks, I fall."—*D. L. Moody, Sermons, Addresses, and Prayers.*

"The gospel has no significance, except as it is based on the positive law, which Christ came not to destroy, but to fulfill. The law without the gospel leads to service; the gospel without the law leads to antinomianism; the two combined—charity out of a pure heart and of a good conscience and of faith unfeigned."—*Bishop Simpson, Yale Lectures on Preaching, No. 4.*

"Moral law is that declaration of God's will which directs and binds all men, in every place, to their whole duty to him. It was solemnly proclaimed by God himself at Sinai. It is denominated, *perfect* (Ps. 19:7), *perpetual* (Matt. 5:17, 18), *holy* (Rom. 7:12), *good* (Rom. 7:12), and *exceeding broad* (Ps. 119:96).—*Buck's Theological Dictionary, Art. Law.*

"We believe that the law of God is the eternal and *unchangeable* rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and restore them through a mediator to obedience unfeigned, to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church."—*Baptist Church Manual, Art. 12, p. 55.*

"The decalogue can never become obsolete. It was designed for all men, and, obeyed, would render all men noble and worthy of immortal blessedness. It is a kind of consecration of the moral teachings of the Bible."—*Bp. E. O. Haven, Pillars of Truth, p. 235.*



## THUS SAITH THE LORD.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13.

"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."—*Jesus*. Rev. 22:14.

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

"Every one of thy righteous judgments endureth forever." Ps. 119:160.

"My righteousness shall not be abolished." Isa. 51:6.

"It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

"The doers of the law shall be justified." Rom. 2:13.

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

"We *establish* the law." Rom. 3:31.

"*All* his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12.

## OBJECTS OF THE LAW.

1. *A Rule of Life*.—This is the definition of law, and the law of God is no exception. It is the rule of life for the creatures of God's creation. An inspired penman has recorded the fact that the law "was ordained to life." Rom. 7:10. It was found unto death only when transgressed, for the wages of sin is death. If mankind had always obeyed the law of God they would always have lived. Death never could have entered our world. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

2. *Man's Whole Duty*.—"Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. Man's whole moral duty to God is found in his law. The duties of the gospel, all of which are embraced in the injunctions of "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21), grow out of the sad fact that man has failed to do his whole duty to God, or, in short, is a sinner. Hence, all gospel duties are positive and secondary, and only binding upon a race of rebels against the royal law. And to all such their acceptance is necessary in order to secure the favor of God, and a character of loyalty to his government.

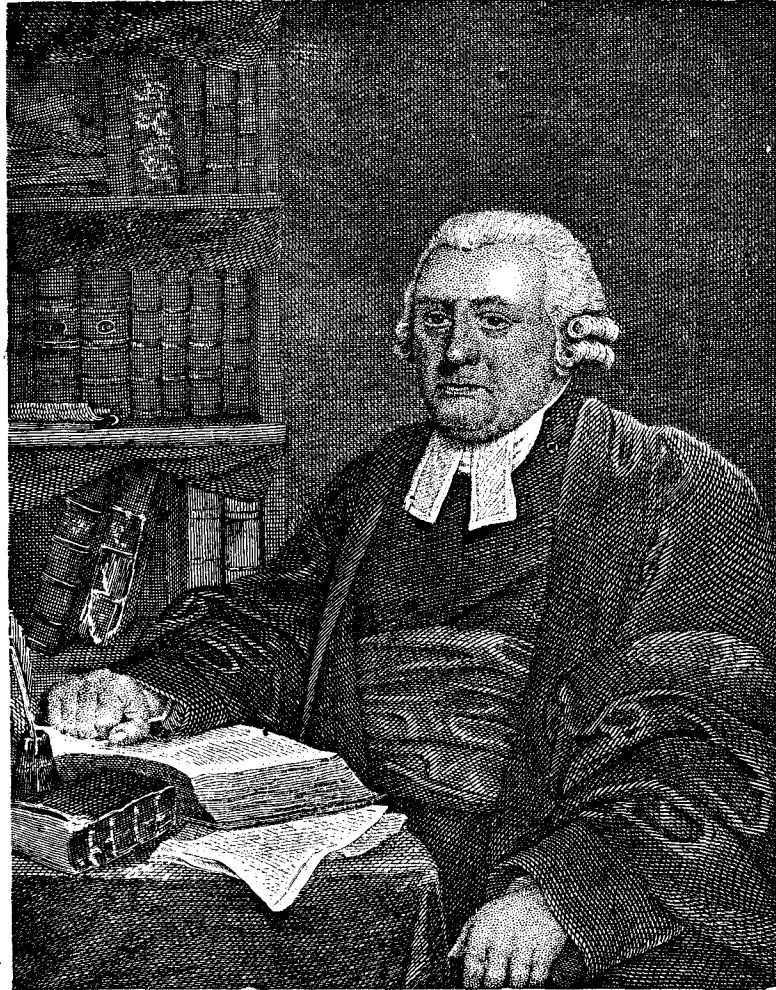
3. *Makes Known Sin.*—"For by the law is the knowledge of sin." Rom. 3:20. As sin *is* the transgression of the law (1 John 3:4), it could not be otherwise than that by the law sin would be revealed, discovered or made known. If this may not be set down as one of the original objects or purposes of the law, it certainly serves this purpose in a sinful state, and nothing else could. One strong argument in favor of the morality of the law is the fact that it existed *before* the fall, and would ever have continued as the rule of life for man if he had never fallen from the favor of God by yielding to sin. The law continues as the rule of life to man, but as he has forfeited his life—lost everlasting life—by transgression, the law is powerful to take that life away, but powerless to restore it. But here comes in Christ and the gospel; not as a new rule of life for the race, but as a *means* provided by Infinite Love, to restore the divine and eternal life which was lost, and also as a necessary helpmeet to the restored sinner, weakened by the fall. It aids him in conforming to the divine rule of right—God's moral law.

4. *Rule of the Judgment.*—"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. "So speak ye, and so do, as they that shall be judged by the law of liberty." Jas. 2:12.

In the case of a trial in our common courts, the judge, lawyers, jurymen and witnesses are all for the purpose of ascertaining the standing of the prisoner on trial with relation to the law of the land. The law is the standard by which they either justify or condemn the prisoner at the bar. In like manner in the judgment of the race in the last day, God, the Supreme Judge; Christ as advocate; angels and the gospel as witnesses, are all but the divine instrumentalities in determining the guilt or innocence of subjects by a comparison of their characters with the law of Jehovah. God has made provision through Christ for the pardon of sinners, so that they may be justified in the judgment, being reckoned through Christ as doers of the law. Hence, God's law is the standard of his judgment.

#### CHARACTER OF THE LAW.

1. "*Wherefore the Law Is Holy.*"—So writes the great apostle to the Gentiles. Rom. 7:12. Emanating from a holy being, as the rule of life for holy beings, it could not be otherwise than *holy*, in the highest and holiest sense. The person who conforms to a holy law must necessarily be holy.



THOMAS SCOTT, D. D.

Born A. D. 1747. Died A. D. 1821.

“The Lord called Moses to come up to him into the mount to receive *the law, even the commandments*, which God himself had written on two tables of stone, as well as spoken himself from the mount. Thus a peculiar honor was put on the moral law, and it was authenticated in another manner than either the *judgments* or the ritual institutions.”—*Scott, Comments on Ex. 24:12.*

“This law, which is so extensive that we cannot measure it, so spiritual that we cannot evade it, and so reasonable that we cannot find fault with it, will be the rule of the future judgment of God, as it is of the present conduct of man.”—*Scott, Com. on Ex. 20:1-17, Practical Observations.*

2. *It Is Perfect.*—"The law of the Lord is perfect, converting the soul," exclaims the inspired bard of Israel. Ps. 19:7. Emanating from one who is perfect, as a rule of perfection for his children, whom he commands to be perfect even as he is perfect, this law could not be otherwise than perfect.

3. *It Is Righteousness.*—"For all thy commandments are righteousness." Ps. 119:172. This is but one of many of the utterances of inspired men upon this subject of righteousness. The law of God is the only holy and perfect rule of right, and the righteousness of the righteous, secured through Christ, is obedience thereto. "He that doeth righteousness is righteous."

4. *It Is Eternal.*—"All his commandments are sure. They stand fast forever and ever." Ps. 111:7, 8. God says he will not abolish his righteousness, which is verbally revealed in his law. Isa. 51:6, 7. Other terms of respect, encomium, and honor are frequently applied to this law by inspired writers, but they may all come under the terms *holy, perfect, righteous* and *eternal*, as already noticed.

#### OBJECTIONS REMOVED.

1. "*Ye Are Not under the Law, but under Grace.*"—Rom. 6:14. By the pronoun "ye," the apostle refers to his Christian brethren. Does he mean that Christians are under no obligation to obey the law? If so, then they may commit adultery, murder, theft, idolatry, etc. This could not be; hence, *under the law* means under its *condemnation*, and *under grace* means under *justification*. The apostle is *not* considering a change in the law, but he is considering the change of *individuals* in their *relation* to the law. This change from condemnation to justification, wrought *for* and *in* the sinner, through Christ, is the subject of this chapter. Those who are rebellious against the law of God in the least degree are not "*under grace*" at all. And if a person were "*under grace*," and should from any cause relapse into sin—transgression of the law—he would then cease to be "*under grace*."

2. "*The Law and the Prophets Were until John.*"—Luke 16:16. And then did the law and the prophets cease to exist when John the Baptist came?—No, indeed; such is far from the true sense of this text. "For all the prophets and the law *prophesied* until John." Matt. 11:13. "The law and the prophets were until John; since that time the kingdom of God is *preached*, and every man presseth into it." Luke 16:16. It may be justly asked: "The law and the prophets were *what* until John?" From the statement of Matthew, as well as the text itself, the meaning obviously is that the law and the proph-



**DR. ALBERT BARNES.**

*Born A. D. 1798. Died A. D. 1870.*

“The moral laws are such as grow out of the *nature of things*, which cannot, therefore, be changed, such as the duty of loving God and his creatures. These cannot be abolished, as it can never be made right to hate God, or to hate our fellow-man. Of this kind are the ten commandments; and these our Saviour has neither abolished nor superseded.”

“We learn, hence: (1) That all the law of God is binding on Christians; (2) that all the commands of God should be preached in their proper place, by Christian ministers; (3) that they who pretend that there are any laws of God so small that they need not obey them are unworthy of his kingdom; and, (4) that true piety has respect to all the commands of God, and keeps them.”—*Dr. Albert Barnes, Notes on Matt. 5 : 18, 19.*

ets were preached until John, and since that we have the gospel of Christ preached, *not as substitutional, but additional.*

3. "*Christ is the End of the Law for Righteousness to Everyone That Believeth.*"—Rom. 10:4. End does not always mean *termination*. It is very often used, and properly too, as meaning the design, purpose, or object of a thing. "Ye have heard of the patience of Job, and have seen the end of the Lord." Jas. 5:11. This certainly does not mean that the Lord terminated or died in the days of Job. James simply informs us that we have seen the object of the Lord in permitting the affliction of Job. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1:5. Would anyone suppose that Paul meant to teach in the above text that the *commandment* had *died*, was abrogated, and that charity had taken its place?—Certainly not. The truth is that the *object* of the commandment—the good thing secured by obedience to the commandment—is charity out of a pure heart. Evidently this is the apostle's meaning in Rom. 10:4. The object of the law is, and always was, to secure loving obedience. Jesus only, answered that object, and was truly righteous in and of himself; and *through* him and him only, believers may answer the object of the law also, by becoming lovingly obedient thereto.

4. *The Ministration of Death, Written and Engraven on Stones, Was Done Away.*—2. Cor. 3. 'To be sure the former *ministration* of earthly priests, in the earthly sanctuary, relating to the law written on stone is *done away*. It has been displaced by the more glorious ministration of the Lord Jesus, our heavenly High Priest, in the true sanctuary above. Heb. 8:1, 2. 'The glory of the former ministration was typified by the glory that was upon Moses' face when he came down from the mount. A vail covered that which was done away. But the vail did not cover the law written by the finger of God on stones, but the *glory of Moses' face*, which glory typified that ministration, and is now done away. "O thou man of God, there is death in the pot." 2 Kings 4:40. Thus exclaimed the sons of the prophets to Elisha. The sense of the expression was that there was that in the pot that would *cause death if eaten*. So there was no death in the law engraven on stones, only there was that which would *cause death if transgressed*. But all men had transgressed, had sinned, and deserved to die, and hence man needed a ministration that could take away sin and death. The typical ministration of death to animals for the sins of man could not do this, hence the change of ministrations. That which was glorious is done away, having been superseded by a ministration which is more glorious and which can

take away sin, and relates to the *same law* to which the typical ministration related. Hence, let it be remembered that not the change of law to gospel, but the change of ministrations, is the subject of the apostle's discourse.

5. *Christ Fulfilled the Law.*—"I am not come to destroy [the law], but to fulfill." Matt. 5:17. Very true; hence Christ did not destroy the law, as the text affirms. To fulfill a law, which is a rule of life, is to walk according to that law—to obey it. Thus Jesus fulfilled the law of his father, as the Scriptures plainly teach. "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. "I have kept my father's commandments, and abide in his love." Jno. 15:10. Jesus is our example, he never sinned once, hence he is the only example we can safely follow in all things. As he so perfectly fulfilled the law, so we, with his divine aid, should do the same, and thus be like him in this world, that when he comes again we may see him as he is and live with him.

#### A DIVINE TOUCHSTONE.

The Law of God, the Spirit of God, and the gospel of God, are the three great touchstones by means of which miracles, spirits, manifestations, and doctrines may be correctly tested. If a person has not the spirit of Christ he is none of his. Rom. 8:9. And he that believeth not the record that God gave of his Son, hath made him a liar, and hence is none of his. 1 Jno. 5:10. Now it will be both interesting and profitable to consider how the law is a *divine touchstone* by means of which we may detect the false and determine the genuine, in very many things.

1. *The Law Is One Test of True Worship.*—"But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. The Scribes and Pharisees had brought an accusation against the disciples of Jesus for transgressing a *tradition*; Jesus takes up the accusation and defends his disciples. He proves the Scribes and Pharisees guilty of making void the fifth commandment of his father's law, by a tradition. The primary and practical definition of worship is reverential *obedience*. And to offer to God as obedience that which he never required, especially when such obedience makes void what he *does* require in his law is declared by the Lord to be *vain* worship. It follows, therefore, that true and acceptable worship to God has respect unto all the commandments of God, and keeps them. Hence, by the law is the test of true worship. And here we might stop by saying truthfully that all doctrines, practices, spirits and manifestations are herein embraced, and therefore the

law of God is the test of all. But we will be more explicit, and specify more at length.

2. *The Law Is a Test of Welldoing.*—"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, *ye do well.*" Jas. 2 : 8. From the context we learn that this royal law contains the precepts, "Do not commit adultery," and, "Do not kill ;" and we are admonished to *so speak and so do*, as they that shall be judged by this law. Jesus says that the welldoers at his coming will hear the, *Well done*, good and faithful servants, enter into the joys of thy Lord. Matt. 25 : 23. This remnant of Zion in the last days will hear the "*Well done*," because they have kept the commandments of God and the faith of Jesus, *which is welldoing*. Rev. 14 : 12. Hence it follows that this law of God is a *test of welldoing*.

3. *The Law Is a Test of True Peace.*—"O that thou hadst hearkened to my commandments ! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48 : 18. There are those who say, Peace, peace, when there is *no peace*. Jer. 8 : 11. To the wicked, who are transgressing the law of God, there is no peace. Isa. 48 : 22. Peace and safety will be strongly claimed and loudly proclaimed in the last days, just at the time when sudden destruction hangs over the very ones who claim and proclaim it. 1 Thess. 5 : 3. The preaching of God's commandments and the coming of the day of the Lord will spoil the peace of all who are violating the law of God and thus trusting in a false peace. Every true Christian, as he walks in the law of his God, is a peacemaker in the highest sense, yet they may be accused, by those living in a false security, as troublers in Israel, disturbers of the peace. The early Christians were peacemakers, nevertheless they were vehemently accused of turning the world upside down, and whole cities were filled with confusion at their presence. Acts 19 : 29 ; 17 : 5, 6. Nevertheless it is true that the law is the test of peace, and great peace have they that love it. Ps. 119 : 165. This true peace flows like a river, onward ever, growing broader and deeper, until it reaches that immortal inheritance, where the saints will delight themselves in the abundance of peace, under the reign of Immanuel, the Prince of peace.

4. *The Law Is One Test of True Prayer.*—"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28 : 9. God *does* not and *will* not hear the prayers of those who will not hear his law. The prayers may be ever so loud and long and eloquent and frequent and fervent and feeling, nevertheless if the soul is in rebellion against any one of God's commandments, such prayers are *even* an abomination unto the Lord, and





**MATTHEW SIMPSON, D. D., LL. D.**

(Bishop of the Methodist Episcopal Church.)

*Born A. D. 1811.*

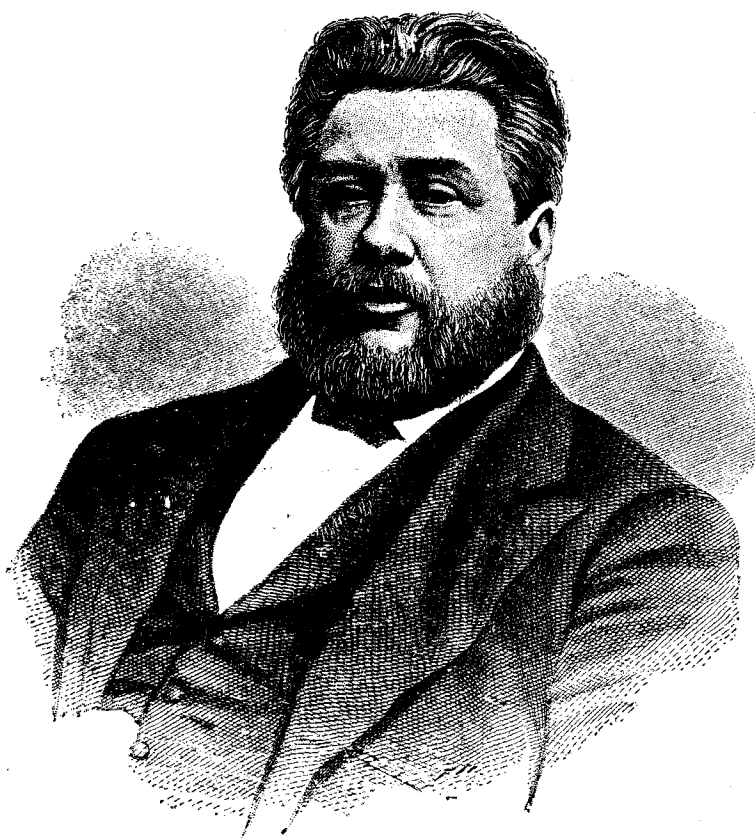
*Died A. D. 1884.*

“The Law of God, in its great and solemn injunctions, should be distinctly set forth. Our congregations should be gathered as around the base of Mount Sinai, while from its summit is heard the voice of God in those commandments which are unalterable and eternal in their character. . . . It brings the sinner to a recognition of his sins in having transgressed God’s holy law, and shows him the fearfulness of the doom which is impending over him. The law must be followed by the gospel; the awakened sinner must be pointed to the Saviour, that he may see and feel that deep as are the stains of his transgressions, the blood of Christ can wash them all away. The law without gospel is dark and hopeless; the gospel without law is inefficient and powerless. The one leads to servitude, the other to antinomianism. The two combined produce charity out of a pure heart, and of a good conscience, and of faith unfeigned.”—*Bishop Simpson, Lectures on Preaching, pp. 128, 129.*

will "so continue" until submission takes the place of rebellion. Indeed the spirit of rebellion, like the spirit of royalty and submission, is a *unit*. If a soul is in rebellion against any one command of God, there is no true spirit of loyalty or submission to any other command of his law. Thus it is that he that offendeth in one point is guilty of all. Jas. 2 : 10. It is the prayers of the righteous that prevail with God (Jas. 5 : 16), and the righteous are those people who have the law of God in their hearts (Isa. 51 : 7). Thus it is evident that the law of God is a test of that true and effectual prayer that prevails with God.

5. *The Law Is a Test of the Inward Man.*—"For I delight in the law of God after the inward man." Rom. 7 : 22. "O how love I thy law! it is my meditation all the day." Ps. 119 : 97. Some persons excuse or justify themselves in the transgression of God's law in some particular or another, by saying that their hearts or their feelings or something *within* tells them that they are right, and they need not obey the new truth brought to their attention from the law. Such persons test the Word and law of God by their feelings, or their inward man. This is just the *reverse* of the *true rule*. All feelings, states, or conditions, as well as all action, should be critically, constantly, and prayerfully tested by the Holy Word. There are but two classes or characters of morally accountable beings in this world, and these are the good and the bad, the righteous and the wicked. The righteous have Christ formed within, the hope of glory, which is the *new* or inward man, that is renewed from day to day. Col. 1 : 27; 2 Cor. 4 : 16. All such delight in the law of God; they love it, meditate upon it, and keep it, and are thus like Christ, who had the law in his heart, and delighted in obedience thereto. Ps. 40 : 7, 8; Jno. 15 : 10. The wicked retain the old man, the carnal mind, which is not subject to the law of God, neither indeed can be. Rom. 8 : 7. Now, reader, if there is something within you whispering rebellion or disloyalty to God's law, the most important thing for you to do is to get that something within dethroned and cast out, that the spiritual mind, which delights in obedience to the law of God, may come in and rule in your soul.

6. *The Law Is a Test of Revelations*—"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart



C. H. SPURGEON.

*Born A. D. 1834. Died A. D. 1892.*

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“The law of God is a divine law, holy, heavenly, perfect. . . . There is not a command too many; there is not one too few; but it is so incomparable that its perfection is a proof of its divinity. . . . No human lawgiver could have given forth such a law as that which we find in the decalogue.”—*Sermons, p. 280.*

and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him." Deut. 10:1-4. By this inspired language we are clearly taught that if a prophet or a dreamer arise, and predict things that actually come to pass, yet, if they do not teach and practice obedience to God's commandments, we are to turn from them, not hearken unto them, but cleave unto the Lord, and obey his commandments. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Hence, it is seen that if God speaks through prophets by visions or dreams, said prophets and visions and dreams, will be in accord with his holy law. Those that are otherwise are from Satan, hence are false and misleading.

7. *The Law is a Test of the Genuine Love of God.*—"For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Love for God and hatred of his law in any particular are incompatible. Love for God and love for his law are inseparable. To keep God's law without friction, without grieving, but with pleasure and delight, is a manifestation of divine love. Christians are temples of the living God. In the ancient temple the law of God and Spirit of God dwelt together in sweet harmony in the Most Holy Place. So in the most holy place—in the heart of the true Christian—the law of God and the Spirit of God abide together in blessed harmony; and in the life of such the law appears, drawn out in living characters. 1 Cor. 3:16; Heb. 8:10. Thus the law is a test of true love.

8. *The Law Is a Test of Miracles.*—"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:22, 23. These words of Jesus clearly indicate that *many* would perform miracles, prophesy, and do many wonderful works—all in the *name of Jesus* too—but are utterly rejected, because they are workers of INIQUITY, or *lawlessness*, at the same time. Hence we are divinely authorized to reject all prophesyings, miracles, and wonderful works, although done in the name of Jesus, and regard them as from an evil source, however great or astounding they may be, if the workers thereof are in rebellion against God's holy law.

16. *The Law Is a Test of a True Profession of Christ.*—"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in



**DR. MARTIN LUTHER.**

*Born A. D. 1483. Died A. D. 1546.*

“I wonder exceedingly how it came to be imputed to me that I should reject the law of ten commandments. . . . Can it be imaginable that there should be any sin where there is no law? Whosoever abrogates the law must of necessity abrogate sin also.”  
—*Spiritual Antichrist*, pp. 71, 72.

In A. D. 1541 LUTHER wrote as follows: “He who pulls down the law pulls down at the same time the whole framework of human polity and society. If the law be thrust out of the church, there will no longer be anything recognized as a sin in the world, since the gospel defines and punishes sin only by recurring to the law.” “I never rejected the law.”—*Life of Luther*, p. 217.

Heaven." Matt. 7 : 21. Herein Jesus teaches us that no measure of the *profession of Christ* will answer as a substitute for obedience to his Father's will. Now the Father's will is his law. Jesus said, "I delight to do *thy will*, O my God, yea, *thy law* is within my heart." Ps. 40 : 8. There will be many professed Christians in the last days who will make a loud profession of Christ, and who will have such power with them as to be able to work miracles, and do wonderful works, nevertheless are not to be trusted, accepted as true disciples of Jesus, or followed, because by the law they are proved to be transgressors. Satan is the great enemy of God and his law, and in the last days he will work with all power, signs and lying wonders. And from this Satanic source must be attributed all doctrines and miracles that tend to make void the law of the Lord in the least particular.

9. *The Law Is a Test of the Right or Title to Heaven.*—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14.

In the judgment the doers of the law shall be justified. Only in and through Christ can any of the fallen race of man ever be recorded as doers of the law. Jesus meets the penitent sinner in his lowest estate, allows him to lay hold of his infinite strength and righteousness, and thus lifts him up, and he is reckoned at once as a doer of his Father's commandments, and thereby possessed of the right, or title, to the tree of life, and a home in the Holy City.

Now we need not make the application of the law of God as a test farther. Sufficient are the scriptures cited to show that the law is indeed a *divine touchstone*, by which we may test religious doctrines, manifestations, or practices, purporting to be of heavenly origin. Let us now conclude with the admonition of an inspired apostle—"Follow after charity." 1 Cor. 14 : 1. Remembering that charity is *love*, and *love* is the *keeping of God's commandments cheerfully*, we may safely follow on in this highway of holiness, and turn away from everything that leads not in the same heavenly direction.



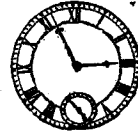
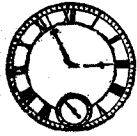
CREATION'S MEMORIAL.

REMEMBER

—THE—

SABBATH DAY

TO KEEP IT HOLY.



Six days shalt thou labor, and do all thy work;

—BUT THE—

SEVENTH DAY IS THE SABBATH

In it thou shalt not do any work, thou,

nor thy son, nor thy daughter, thy manservant, nor thy maid, servant, nor thy cattle, nor thy stranger that is within thy gates;

—FOR—

In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day;

—WHEREFORE—

The Lord blessed the Sabbath Day, AND HALLOWED IT.

—Ex. 20: 8-11.

Thus saith the Lord.

CREATION.

MADE.

RESTED.

BLESSED.

HALLOWED.

## CHAPTER XI.

### Creation's Memorial.



THIS monument represents the Sabbath institution that was established at creation, and is called CREATION'S MEMORIAL. In the beginning of our world, God created the heavens and the earth, the sea, and all that in them is, in six days, and rested on the seventh day, then blessed and sanctified the seventh day, and gave it to man, as a memorial of his stupendous and glorious work.

The inscription on this monument reads thus: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

The first injunction in this great Sabbath law is very appropriate and important. If mankind had *all* and *always* "*remembered*" this precept, and kept holy the Sabbath day,—if they had always honored this, the Creator's memorial, there would never have been any heathen nations, low sunken in idolatry, as at the present time. There never *would* have been, there *could* not have been, in all the world a single infidel, atheist, or idolator. Early in the history of our world mankind began to forget the Creator's memorial, and hence, after a while forgot the Creator entirely, and worshiped the sun and many other things instead of the living God.

The Sabbath is the birthday of the world with all its valuable, wonderful, and beautiful things. God has given it to man as a memorial of the birthday of our existence and all our blessings. As our own birthday is a *particular day*, which *cannot be changed* to another day upon which we were *not* born, so the birthday of the world is a *particular day* which cannot be changed. Thus it is seen



that God's great memorial Sabbath is unalterably fixed to the seventh day of each week, and upon it God has placed his blessing. Then he sanctified it, or set it apart to be sacredly observed by all mankind.

As God could not bless and sanctify a day at all unless it were a particular day, and as he has been particular to tell us upon which day his blessing rests, so *we* should be just as particular to keep the day thus divinely ordained. As no *man* can make *anything holy*, and as God has made the seventh day *holy*, it is plain to see that no *other* day *than* the seventh can be *kept holy*. God does not say remember the Sabbath to *make* it holy, for he very well knew that *we could not do that*. But HE MADE it holy, and it is for us, his creatures, if we would obey him, to *keep* it holy.

The writing upon this monument is a THUS SAITH THE LORD. And the blessed Jesus said that it was *easier* for *heaven* and *earth* to pass away, than for one *jot* or tittle of the law to fail. Luke 16:17.

This memorial which was established at creation, rests upon *four eternal and unchangeable* facts, namely: MADE, RESTED, BLESSED, and HALLOWED. These great facts or foundation stones, are as solid and immutable and unchangeable as creation itself.

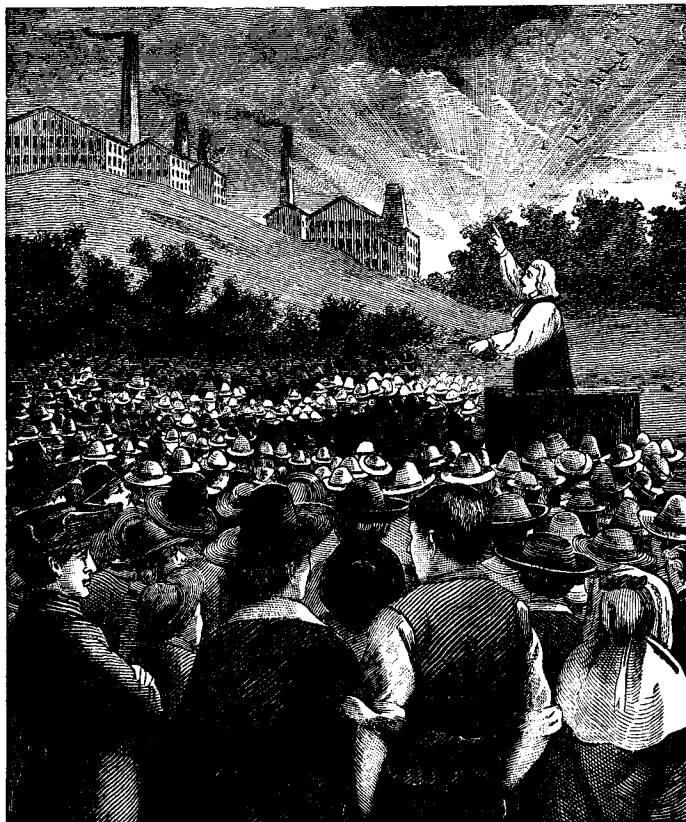
Truly, as God has said (Ps. 111:4), "he hath made his wonderful works to be remembered." And when the curse is all wiped away, and all rebellion, sin, and death destroyed forever, and the Lord has made the earth new and beautiful all over, the happy saints will come together in the New Jerusalem, the holy city, every Sabbath day to worship their glorious Creator. Isa. 66:22, 23. May we all be among God's obedient children here, and then, in that beautiful world to come, all gather around the great white throne, in the city of our God, *every Sabbath day*, to worship the Lord of Hosts.

#### THE SABBATH MADE FOR MAN.

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. These are the words of our Lord Jesus Christ. No discount should ever be made upon his words, as he was a teacher sent from God in a higher sense than any before or since. "*He* spake as *never* man spake." We should ever bow with humble submission to his instructions, knowing that he always uttered only pure, simple, and unadulterated truth. The subject of the text is the Sabbath.

We will devote our attention mainly to a consideration of one declaration in the text, namely, "The Sabbath was made for man."

“Oh, what love have I unto thy Law.”—*Wesley.*



“All the day long is my study of it.”—*Wesley.*

#### WESLEY PREACHING IN THE FIELDS.

“The moral law contained in the ten commandments, and enforced by the prophets, he [Christ] did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which stands fast as the faithful witness in Heaven.”—*Wesley's Sermons, vol. 1, ser. 25.*

“Every part of this law must remain in force upon all mankind and in all ages, as not depending either on time or place, or on any other circumstances liable to change; but on the nature of God and the nature of man, and their unchangeable relation to each other.”—*Wesley's Sermons, vol. 1, ser. 25.*

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. It is not thine, but God's day. He claims it for his own. He always did claim it for his own, even from the beginning of the world. In six days the Lord made heaven and earth, and rested the seventh day. Therefore the Lord blessed the seventh day, and hallowed it. He *hallowed* it; that is, he made it holy; he reserved it to his own service. He appointed that as long as the sun or the moon, the heavens or the earth, should endure, the children of men should spend this day in the worship of him who gave them life and breath and all things.”—*John Wesley's Works, vol. 6, pp. 352, 353.*

The Sabbath being something that was *made*, as our Saviour here asserts, the following questions with relation to it are pertinent:—

1. *By whom* was it made?
2. *When* was it made?
3. Of *what* was it made?
4. *How* was it made?
5. Was it *easy* to make?
6. *For whom* was it made? and—
7. For what *purpose* was it made?

If we were speaking of an object made by man, each of the above questions could be intelligently answered by the maker, or by anyone having full knowledge of the same. For example: We behold a beautiful mansion, and inquire, *By whom* was it made? *Answer*—By Mr. David Brown. *When* was it made? *Ans.*—In 1876. Of *what* was it made? *Ans.*—Of stone, wood, iron and mortar. *How* was it made? *Ans.*—First step, excavation of cellar and gathering together of materials; second step, laying the foundation; third step, rearing the walls and inclosing the building; fourth step, finishing the interior. Was it *easy* to make? The most casual observer would not hesitate to say that everywhere upon this mansion are to be seen evidences of very patient and skillful workmanship. *For whom* was it made? *Ans.*—For man. For what *purpose*? *Ans.*—For a dwelling house.

Let us now examine the Sabbath in the light of these questions. We are confident that the sacred volume of inspiration will furnish us with very clear and explicit answers to all of our reasonable inquiries on the subject.

1. *By whom was the Sabbath made?*

In answer to this question we have only to refer the reader to Gen. 2:2, 3, and Ex. 20:8-11. Here we have the most explicit testimony that the Sabbath was made by the Creator. If you were informed that Mr. A. erected a certain house, you would say at once, "It is a poor job;" and why? Because you know he is wanting in faithfulness and skill. If informed that Mr. B. did the work, without seeing it you say at once, "It is well done." Why? Because you know him to be a faithful, finished and skillful workman. The Sabbath was made by the all-wise Architect and Builder of the universe, who had associated with him his only beloved Son.

That Jesus Christ was the intimate associate of Jehovah in the creation of this world and all things pertaining thereunto, hence in an important sense the creator, is proved by many texts. The reader will please note the following: "He was in the world, and

the world was made by him, and the world knew him not." "All things were made by him; and without him was not anything made that was made." John 1 : 10, 3. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Col. 1 : 16. From the above infallible testimony of the Word of God, we are informed that Christ made *all things* that were made, and as the Sabbath was *made*, it follows irresistibly that Christ *made the seventh-day Sabbath*, by resting upon it, and afterward blessing and sanctifying it. Hence, it is true in the fullest and highest sense that the seventh-day Sabbath of the fourth commandment is the Sabbath of our Lord Jesus Christ, or the Lord's day. Therefore, we are not at all surprised to hear him say that "the Son of man is Lord even of the Sabbath day." Matt. 12 : 8.

To refuse to partake of the bread and wine of communion is to deny the death of Jesus on Calvary, for he has commanded that we commemorate his broken body and spilled blood by eating the bread and drinking the cup, thus showing the Lord's *death* till he come. 1 Cor. 11 : 23-26. Let us ever remember the sacrificial death of our Redeemer, *in the way he has commanded*.

To refuse gospel baptism, as by the Word of God commanded (Acts 2 : 38), is to deny the burial and resurrection of Christ, of which great events in the history of redemption, baptism is a fitting memorial. Buried with Christ in baptism, risen to walk in newness of life. Rom. 6 : 3-5. Let us not, therefore, deny the burial and resurrection of the Son of God by refusing to obey his own divinely-appointed memorial of the same.

To refuse to obey the seventh-day Sabbath of Christ, as commanded by him in the fourth commandment, is to deny Christ as our Creator. Let us not, therefore, be among those who deny Christ in this distinguishing attribute of his character; but rather let us confess him before men by remembering the Sabbath day to keep it holy. In honoring Christ we shall also ever honor the Father. As the knowing transgression of *one* of God's commandments renders the person guilty of all (Jas. 2 : 10), so he who knowingly denies Christ in *one* of the above-named ways hath denied him altogether. No measure of profession or confession of Christ will answer as a substitute for sincere, exact, and heartfelt obedience. The Sabbath, therefore, was made by God the Son, our adorable Creator as well as our Redeemer. This enables us to pronounce it a work of the highest character in every particular.

2. *When was it made?*

Again we think we find a very explicit answer to our question in the Blessed Volume. By reference to Gen. 2 : 2, 3, we learn that at the close of creation week God rested from all his work on the seventh day, and then blessed the seventh day and sanctified it. In creating the heavens, earth, and sea, in six days, and resting on the seventh day, the Lord laid the foundation for the Sabbath institution, and all this was in the *beginning of our world*. Now if it be true, as some would have us believe, that the Sabbath was not finished till the exode, it would represent the all-wise God as laying the *foundation* for an institution at creation, and then leaving it for about *twenty-five hundred years without finishing*. Such folly may often be truly chargeable upon mortal, finite man, but should never be affirmed of our heavenly Father. How much better to answer the inquiry according to the most obvious sense of the Scriptures, by saying that *the Sabbath was made at creation!*

3. *Of what was it made?*

How plain and direct is the answer of God to this question! In the fourth commandment of the decalogue, God's moral law, we find the following words, which were spoken by the Lord from Sinai, and written with his own finger on tables of stone: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20 : 11. See also Gen. 2 : 2, 3. Here we have the most positive information from the highest authority in the universe, that the Sabbath was made *of the seventh day*. Suppose a friend of yours in the watch-making business in a distant land should send you, by the hand of another, a beautiful watch. By letter he informs you that Mr. A. is made the bearer to you of a beautiful and valuable genuine gold watch, which he hopes you will accept as a keepsake from a true friend. He tells you that it has his name upon it, and that there is no other watch just like it in all the world. Mr. A. arrives and hands you a watch. Upon examination, you discover that it is partly gold and *partly brass*. You pass it back to Mr. A., saying, "Sir, this is not the watch my honored friend sent me; this is partly brass, whereas I have his faithful word that the watch he sent me was made of pure gold." He then hands you another. You find this one to be *all* of brass. Almost indignant, you hand this back, saying, "Sir, you are seeking to pass a counterfeit upon me. This one is *all* of a baser metal. I will not receive it." He then hands you a silver watch. Again you refuse to accept, saying, "This is not the watch my respected friend sent me." At last he hands you

a beautiful and valuable watch, made of pure gold, and you accept it gladly, as it is made of the right material, has the stamp of the manufacturer upon it, and in every way answers the description your friend gave you. Now if you were assured that there was no other *gold* watch in the world except the one your friend made for you, you would know that you had the right one.

Now if anyone should offer you a Sabbath made partly of the first day and partly of the seventh day, you should reject it as *not* the one God has made for you, as God's Sabbath was not made out of *two* days. If you should be offered a Sabbath made wholly of the *first* day, or any other than the seventh day, you ought to reject it instantly as a counterfeit, made *entirely* of other material than the Sabbath. There is not one particle of the *seventh* day in the *first* day, or any other day, and God's Sabbath, given to man as a sacred keepsake, is made *wholly* of the seventh day. And when you are assured that God made the *only* weekly Sabbath the world ever had, out of the seventh day, and that his name is in this and no other, in accepting that, you know that you have the right one. Remember, then, that *God's* Sabbath is made of *the seventh* day.

4. *How was it made?*

What was the mode of procedure? In the erection of a building, as before noticed, there is an order of procedure. 1. Getting *ready* to build. Thus the Lord prepared to erect the Sabbath institution by making the heavens and earth, the sea, and all that in them is, in six days. 2. Laying the foundation. God laid the foundation for the Sabbath by his rest from the work of creation on the seventh day. 3. Rearing the walls and inclosing the building. Answering to this, God blessed the seventh day. 4. Finishing the interior. So God gave the finishing touch to the Sabbatic institution by sanctifying the seventh day. Then *how* was the Sabbath made? *Ans.*—By the work of God in creating all things in six days, his resting on the seventh day, and then by his blessing and sanctifying it. Ex. 20:11.

5. *Was it easy to make?*

We are not to suppose the task of making a Sabbath a difficult one for the infinite God. Perhaps it would not be proper to speak of *anything* that God does as easy or difficult for *him* nor is it in this sense that we ask the question. But no proof is needed that God does many things that it would be very *difficult* for man to do, and *very many things* that it is *utterly impossible* for man to do. What one man will do with ease, another man performs with difficulty. What one man does easily, another man cannot possibly do at all; it is beyond the reach of his wisdom, skill or power. Now let us see

about the task of making the Sabbath. You say, "Anyone may work six days." Very true, he might, although it should be remembered that he would fall infinitely short of doing what the Lord did in the six days of creation. You say, "Anyone could rest on a seventh day after working six." Very true. You inquire, "Could not anyone bless the day upon which he had rested?" Very doubtful, indeed. We have not reached the final act of the making of a Sabbath, but even here we find something almost, if not entirely, beyond the power of man to perform. And then, should we admit that man could bless a day, what an infinite difference between the blessing of finite man and the blessing of the infinite Creator!

But now we come to the last and crowning act of Jehovah in making the Sabbath. In Ex. 20:11 we are informed with reference to the seventh day that God "hallowed it." Thus we see that God has made the seventh day holy. To make anything holy is a task far removed from the power of man. As Protestants, we do not believe that even the pope of Rome can make anything holy. I think any sane man will admit that it is beyond the power of even all men combined to make anything holy. This being true, then let us consider the oft-repeated assertion that "*it makes no difference which day we keep, if we only keep it holy.*" As only God can make a day holy, it would be utterly impossible for me, or anyone else, to keep a day of the week holy which God never made holy. The first day of the week never has been kept holy, nor can it ever be, unless God should hereafter hallow it. There is only one day in the week that anyone can *keep* holy, and that is the one which God has *made* holy, namely, the seventh day. Any other day offered us as a Sabbath must, therefore, be imperfect, a counterfeit, lacking this essential stamp of divinity. A day that has not thus been made holy by divine authority is as far from being a complete Sabbath as an organ would be from being a complete musical instrument without the reeds. There are the case and keys, but the essential part, the reeds, is lacking. God does *not* say, "Remember the Sabbath day, and *make* it holy." No, no! He very well knew that that would be an impossible task for man. But he does say, "Remember the Sabbath day to *keep* it holy." God made it holy; man should keep it holy. God has instructed us in his law how to keep the Sabbath holy, and this all should cheerfully do. Obedience is better than sacrifice.

6. *For whom was it made?*

*Answer*—"The Sabbath was made for man." Thus in our text the Saviour directly answers the question. Some, indeed, would

have us believe that the Sabbath was made for only a small portion of the human race, namely, the Jews. Hence they are pleased to call it the Jewish Sabbath. But there is no foundation in the Word of God for such an assertion. The Bible nowhere calls the seventh-day Sabbath the Jewish Sabbath. On the contrary, it is called the Sabbath of Him who made the heavens and the earth, the sea, and all that in them is. The Jews *did* not and *could* not do this work. The Sabbath was made more than two thousand years before there was a Jew on the face of the earth. God, from Sinai, declares that "the seventh day is the Sabbath of the Lord thy God." How dare men contradict the Almighty, and say, "Not so; it is the Sabbath of the Jews." Our text says, "The Sabbath was made for man;" not for the Jews only, but for mankind; *for all the nations of the earth*. If any of you do not belong to the race of mankind, then the Sabbath was not made for you.

But we see many things about us that were made for man, yet not all for the same purpose. Chairs were made for man, but for what purpose? They were not made to work in nor to sleep in, but to sit in. That house and all the buildings around it were made for man, but not all for the same purpose. This one was made to worship God in; that one across the way to print in; others about us to dwell in, etc. We have learned that the Sabbath was made for man, but—

7. *For what purpose?*

We have now come to the last question to be considered. Although it is the last, it is by no means the least. Many persons have an erroneous view of the purpose for which God gave man the Sabbath. If interrogated upon the question, the answer will generally be, "Why, God gave man the Sabbath to rest his physical, and build up his spiritual, nature." It is also further replied that "God knew that in six days of toil man would get very weary, and need a day to rest his body, and that if he toiled continually, he would become worldly-minded, and he therefore needed a day for meditation and worship." All this sounds very well, and we do not deny but that these great blessings are secured to man by the proper observance of the Sabbath. But we *do deny* that they constitute the grand reasons, or purpose, for which God gave man the Sabbath. They are so far from being the true scriptural grounds for Sabbatic observance that God did not see fit, in giving the reasons for the institution, to mention them at all. In fact, when the Sabbath was made, before the fall, it was not intended that man should ever grow weary with toil; nor would his pleasant labor ever have a tendency



to make him worldly-minded, or cause him to forget God. Let us now consider the great Sabbath law of Ex. 20 : 8-11. "Remember the Sabbath day to keep it holy." Why? for what reason? For in six days you will get very tired, and will need to rest your weary body?—No, indeed! For in six days you will grow worldly-minded, and will need a day for worship, meditation, and prayer?—No, no; but, "For in six days the *Lord* [*not you, nothing about you, but the Lord*] made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore—for this reason—the Lord blessed the Sabbath day, and hallowed it."

The acceptance of one error always paves the way for others. So in this case a wrong apprehension of the true reason for keeping the Sabbath has opened the way for the introduction of several very serious errors which are becoming quite prevalent, and which it will be in place now to notice:—

"The Sabbath has been changed." This error is very common and widespread. Now if the Sabbath was given *simply* and *only* as a day of *rest* and *worship*, without any reference to the facts of creation or the worship of the Creator, a change might not be impossible. But when it is remembered, as previously stated in this chapter, that the Sabbath is the birthday of the world, and that the great Creator has required its observance in memory of that stupendous event, it will at once be seen that a change of the day is utterly impossible. It is not at all strange, then, that there is not a hint in all the Bible about such a change. The world was not born in one day, nor in two. The birth of all this beautiful creation was not completed till the seventh day, and thus the seventh day becomes emphatically the grand memorial day of the birth of the world—the birthday of the world. Now does anyone think he can change his birthday? Can Washington's birthday be changed from February 22 to July 4? You say, "Impossible!" The only way your birthday could be changed would be for you to be *born over again*. So an eminent writer has truly said that in order to change the Sabbath, "creation would have to be gone over again." We may therefore dismiss the question of the change of the Sabbath by simply saying, Impossible!

"*God is not particular which day we keep, if we only keep one day,*" we are told. But we might inquire, "How are we to know that God is particular to have us keep even *one* day holy?" It is answered that God has *told us* to keep *one* day. Very true; but it should be remembered that the same God and the same law that tells us to keep *one* day, tells us *which* day; and unless that particular one day is regarded

there is no obedience to God in the matter. If an earthly government should make a law requiring its subjects to meet in their respective places of public meetings on the 4th day of July for public instructions, and some of those subjects should decide to go on the 5th day of July instead, arguing that there was no difference in days, that one day was just as good as another, would they be in the right or in rebellion? They would most certainly be truthfully regarded as disobedient and rebellious. The whole question, therefore, resolves itself into this, viz., Is God particular whether we obey him or please ourselves?

Again, we may observe that God's care for the week and the seventh day, to preserve their identity from oblivion and obscurity, is another good proof that God *is particular*. The history, the testimony, and the practice of all nations establish unmistakably the identity of our week with the week of creation, and, consequently, the identity of the true seventh day. To question this is to question a truth resting upon as firm a basis as any truth within the compass of God's revelation.

Lastly, we observe that God "hath made his wonderful works to be remembered." Ps. III:4. How reasonable it is that the infinite Creator should want his creatures, whom he endowed with intelligence and accountability, to remember his wonderful works! And in order to enable them to do this in a practical manner, he has given them a memorial of the highest order. In calling the attention of his creatures to it, he begins with the word "remember," thus: "Remember the Sabbath day to keep it holy." He tells us the seventh day is this Sabbath, or memorial day. Let it be a day of rest, and of directing the mind to the wonderful creation, and thus to the Creator. "For in six days the Lord made heaven and earth, the sea, and all that in them is [these are certainly the wonderful works of God], . . . wherefore the Lord blessed the Sabbath day, and hallowed it."

There is no fact of American history remembered so well by young and old in the United States as the signing of the Declaration of Independence on the fourth day of July, 1776. Why is this?—Simply because the event is remembered by an annual celebration on that day. No monument, though of the most enduring granite, would serve the purpose of a memorial so well as the *celebration of a day*. The Lord well knew what was the best kind of memorial to keep his wonderful works in lasting remembrance, and so gave to man a memorial at least *fifty-two times better than the fourth of July*, because occurring fifty-two times in a year instead of but once. Not-

withstanding this, however, many peoples and nations have trampled down God's holy Sabbath, and thus they have been led to forget God and go into infidelity, idolatry, and atheism. It needs but a casual examination of the subject to enable a person to see that Sabbath desecration lies at the foundation of atheism and idolatry, and that Sabbath reform lies at the foundation of all reforms. By the sacred observance of the holy Sabbath, we are enabled to show in a substantial and practical way our gratitude to our heavenly Father for the "heaven and earth, the sea, and all that in them is."

There is no fanaticism, therefore, in saying that we keep the seventh-day Sabbath by divine appointment, in order to show our thankfulness for the grains and fruits that constitute our daily food; for the sweet and lovely flowers that bloom around us and brighten our path; for the animal creation, including the beautiful birds that flit all about us, enlivening the hours of day with their happy notes of song; for the atmosphere we breathe; for the water we use; for our own existence; in short, for everything we are or have on this earth. Now if all these things belong exclusively to the Jews according to the flesh, then may the Sabbath belong to them only; but if all mankind have need of the blessings comprehended in that statement in the great Sabbath law, "heaven and earth, the sea, and all that in them is," and these blessings were intended for all men, so the Holy Sabbath was made for all, and all have need of it. Then all mankind should sacredly remember the Sabbath day, and keep it holy.

It is an easy matter to say we are sorry when we are not. Words are cheap. We express our sorrow for the poor but honest drayman, with a worthy family, who has just lost his faithful horse, and is not able to buy another; but when asked to show our sorrow in a practical way by a donation of five dollars, more or less, and we do nothing when we might lend him assistance, we prove that there is no depth or foundation to our sorrow; it is simply talk, nothing more.

The same is true of thankfulness. There is much that is called thankfulness that is empty and vain. Ingratitude, unthankfulness, lies at the *foundation* of all backsliding, apostasy, and idolatry. Such is evidently the teaching of the Word of God. "Because that, when they knew God, they glorified him not as God, neither were *thankful*." Rom. 1 : 21. This cause, as clearly stated in the context, led to the grossest idolatry. Ceasing to *express* by *word* and *deed* their *thankfulness* for God's blessings and goodness, they soon forgot that God was good, and that their blessings came from him. And the next short and easy step sure to follow after forgetting God's good-

ness was to forget God *altogether*. Thankfulness may be, and should be, expressed by *words* of gratitude and praise, but not alone thus. A more acceptable and substantial way is by deeds of loving obedience and service. And by no more acceptable or substantial way can we express our gratitude and thankfulness to God for all the blessings of creation than by sacredly observing the day appointed by the Maker, as a weekly memorial of the creation and Creator of all these blessings. "Oh that men would praise the Lord for his goodness, *and* for his *wonderful works* to the children of men!" Ps. 107 : 8.

And now, dear reader, we leave this subject with you, with the earnest reminder that it is not enough that we simply say we are thankful for all the blessings of this life while we refuse to show our gratitude to the bountiful Giver by remembering the Sabbath day to keep it holy. Thankfulness and love are inseparable from obedience. It is a matter of the greatest importance and of the deepest interest to us all, that God is now, in these last days, testing the faith and gratitude of the human family by a glorious Sabbath reform. Let us raise the standard high, and cheerfully and lovingly rally around it. By departing from all iniquity, and through Jesus obtaining the love of God shed abroad in the heart, we may be channels through which the flood of light now shining upon the holy Sabbath of the Lord may illuminate the pathway of many around us who are sitting in darkness. And when the holy Sabbath shall shine as glorious as at the first, in the earth made new, with all the redeemed host, we may assemble from Sabbath to Sabbath in Paradise restored, to worship the Lord of glory.

#### THE BIBLE SABBATH.

"And God blessed the seventh day, and sanctified it." Gen. 2 : 3.

"The Lord hath given you the Sabbath." Ex. 16 : 29.

"The seventh day is the Sabbath of the Lord thy God." Ex. 20 : 10.

"The Sabbath was made for man." Mark 2 : 27.

"Rested the Sabbath day according to the commandment." Luke 23 : 56.

#### THE SABBATH A MEMORIAL OF CREATION.

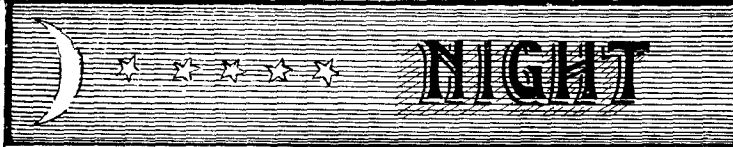
##### TESTIMONY OF EMINENT MEN.

DR. ADAM CLARKE says: "The religious observance of the Sabbath was the first statute or command of God to men. This institution was a sign between God and them to keep them in remembrance of the creation of the world."—*Comments on Eze. 20 : 12.*

**"IMPOSSIBLE FOR GOD TO LIE."**

*Heb. 2:18.*

**Seventh Day of the Week.**



"And he [Jesus] came to Nazareth, where he had been brought up; and, AS HIS CUSTOM WAS he went into the synagogue on the SABBATH DAY, and stood up for to read." "And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." Luke 4:16, 31.

"Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

**SABBATH.**

**First Day of the Week.**



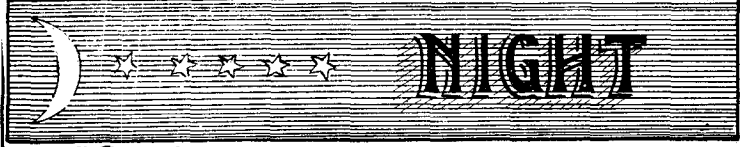


"And when the  
**SABBATH WAS PAST,**  
Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very  
**EARLY IN THE MORNING,**  
**THE FIRST DAY OF THE WEEK,**  
they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

**SUNDAY.**

**"IMPOSSIBLE FOR GOD TO LIE."**

*Heb. 2:18.*

<p align="center">SIXTH DAY OF THE WEEK.</p>	 <p align="center"><b>NIGHT</b></p> <p align="center">"And THAT DAY was the PREPARATION, and the SABBATH drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments;"</p>	<p align="center">FRIDAY.</p>
<p align="center">SEVENTH DAY OF THE WEEK.</p>	 <p align="center"><b>NIGHT</b></p> <p align="center">"And Rested THE SABBATH DAY</p> <p align="center"><b>According TO THE COMMANDMENT."</b></p> <p>4. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.</p>	<p align="center">SABBATH.</p>
<p align="center">FIRST DAY OF THE WEEK.</p>	 <p align="center"><b>NIGHT</b></p> <p align="center">"And when the SABBATH was past." <i>Mark 16:1.</i></p> <p align="center">"Now upon the FIRST DAY OF THE WEEK, VERY EARLY IN THE MORNING, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." <i>Luke 23:54-56; 24:1.</i></p>	<p align="center">SUNDAY.</p>

**"IMPOSSIBLE FOR GOD TO LIE."**

*Heb. 2:18.*

**Seventh Day of the Week.**



"The Gentiles besought that these words might be preached to them the **NEXT SABBATH**." "And the **NEXT SABBATH DAY** came almost the whole city together to hear the Word of God." Acts 13:42, 44.

"And on the **SABBATH** we went out of the city by a river side, where prayer was wont to be made." Acts 16:13.

"And Paul, as his **MANNER WAS**, went in unto them, and three **SABBATH DAYS REASONED** with them **OUT OF THE SCRIPTURES**." Acts 17:2.

"And he **REASONED** in the synagogue **EVERY SABBATH**, and persuaded the Jews and the Greeks." "And he continued there a year and six months, teaching the Word of God among them." Acts 18:4, 11.

**SABBATH.**

**First Day of the Week.**



"Upon the **FIRST DAY OF THE WEEK** let every one of you **LAY BY HIM** in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

**Lay by Himself at Home.**


Greenfield, two Latin versions, three French translations, German of Luther, the Dutch, the Italian, the Spanish, the Portuguese, Dr. Bloomfield, Olshausen, Theodore Beza, Robinson, Liddell and Scott, Tyndale, Sawyer, Anderson, Justin Edwards, D. D., and others. The duty enjoined by this text was to be performed at home, and was **MUCH MORE APPROPRIATE** to a **SECULAR** than to a **SACRED DAY**.

**SUNDAY.**

**"IMPOSSIBLE FOR GOD TO LIE."**

Heb. 2:18.

**Seventh Day of the Week.**


**"And at EVEN, when the SUN DID SET,**  
 they brought unto him all that were possessed with devils." **MARK 1:32.**  
 ☆☆☆☆☆

**"From EVEN to EVEN shall ye celebrate your Sabbath." LEV. 23:32.**


"Wherefore it is lawful to do well on the Sabbath days." Matt. 12:12.

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Rev. 1:10.

**SABBATH.**

**First Day of the Week.**


**"And upon the FIRST DAY OF THE WEEK,**  
 when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until  
 ☆☆☆ **MIDNIGHT,** ☆☆☆  
**And there were many lights in the upper chamber where they were gathered together....**  
**When he therefore was come up again, and had BROKEN BREAD, and eaten, and talked a long while,**

**EVEN TILL BREAK OF DAY,  
SO HE DEPARTED."**

"And WE went BEFORE to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot." Acts 20:7, 8, 11.

**Disciples started with the ship Sunday Night.**

**Paul walked nineteen miles Sunday Forenoon.**

**Hence none of them were Sunday Keepers.**

**SUNDAY.**



PROFESSOR M'OWEN (Methodist), in his work on the Sabbath, pp. 12, 14, says: "The Sabbath was instituted to commemorate the creation of the world. To furnish the world with a standing demonstration of the falsehood and absurdity of idolatry, he instituted the Sabbath. By blessing the Sabbath and hallowing it, by resting therein, and by challenging it for himself, God stamped it with his own image and superscription, and hence its desecration was reckoned among the Jews as a sin of treason against his infinite majesty."

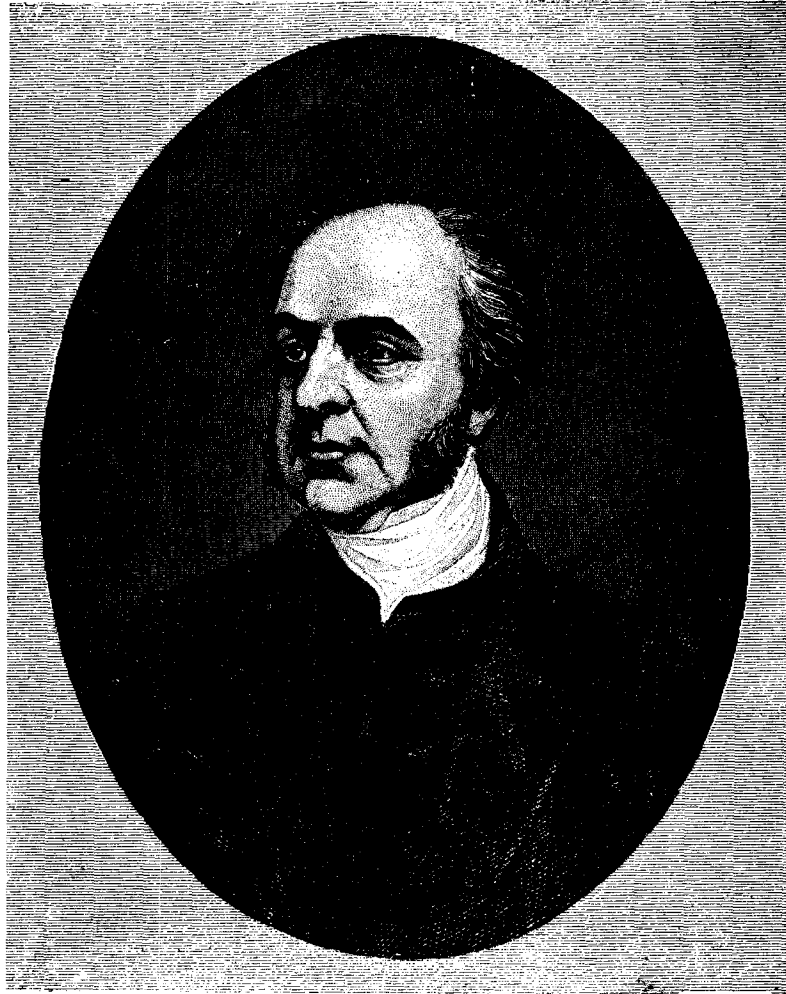
JUSTIN EDWARDS, speaking of the creation of the world in connection with the Sabbath, says: "As a *memorial* of that fact, he set apart the Sabbath, kept it, sanctified it, and blessed it for the benefit of all. . . . Thus the keeping of the Sabbath makes God known, and gives efficacy to his moral government. . . . It commemorates the work of God as Creator."—*Sabbath Manual*.

ALEXANDER CAMPBELL thus speaks of the Sabbath as a commemorative institution: "Heaven left not this fact, the creation, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiated traditions, ingenious analogies, or plausible conjectures, but from a *monumental* institution which was as *universal* as the annals of time, as the birth of nations, and as the languages spoken by mortals. An institution too, which, notwithstanding its demands, not only of the seventh part of all time, but of the *seventh day* in uninterrupted succession, was celebrated from the creation to the deluge, during the deluge, and after the deluge till the giving of the law.

"The humblest pillar in honor of the dead, has 'in memory of' inscribed, either in fact or by circumstances, upon its front; and so reads the fourth principle of *the everlasting ten, remember* that in six days God created the heavens and the earth, the sea and all that in them is, and rested on the seventh day; wherefore, remember the seventh day, to sanctify and hallow it."—*Popular Lectures*, pp. 283, 284.

LUTHER LEE, D. D., in his "Theology," p. 378, says: "The seventh-day Sabbath celebrated the work of creation, and for four thousand years did its weekly return talk of the day when God ceased from his works, and lit up the sun and the stars."

Tract No. 271, Presbyterian Board of Publication, p. 3, says: "Any plain reader would understand that the Sabbath was ordained for man, as man, to commemorate creation and Jehovah God as the creator, against the idolatry whose ignorance of the origin of all things, it was foreseen, would tend to multiply gods. Hence the saying of the rabbins, 'He that violates the Sabbath denies the Creator.'"



JOHN KITTO, D. D., F. S. A.

*Born A. D. 1804. Died A. D. 1854.*

“Thus was the seventh day appointed by God, from the very beginning of the world, to be observed as a day of rest by mankind, in memory of the great benefits received in the formation of the universe. . . . The most judicious commentators agree that Adam and Eve constantly observed the seventh day, and dedicated it in a peculiar manner to the service of the Almighty; and that the first Sabbath, which Philo (one of the most ancient writers) calls the *birthday of the world*, was celebrated in Paradise itself, which pious custom, being transmitted from our first parents to their posterity, became in time so general that the same Philo calls it the universal festival of mankind.”—*Kitto, Hist. of the Bible, Note, pp. 67, 68.*

DR. LANGE, the great German commentator, says: "If we had no other passage than this of Gen. 2 : 3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God as holy time, by all of that race for whom the earth and its nature were specially prepared. The first men must have known it. The words, 'he hallowed it,' can have no meaning otherwise. They would be a blank unless in reference to some who are required to keep it holy."—*Commentary, vol. 1, p. 197.*

#### THE ANTENICENE FATHERS.

The Antenicene Fathers are those Christian writers who flourished *after* the time of the apostles and *before* the Council of Nice, A. D. 325. Those who govern their lives by the Bible alone, do not recognize any authority in these Fathers to change any precept of that book, nor any authority in them to add any precepts to it. Let the reader weigh well the following facts:—

1. Not one of the Antenicene Fathers ever *alludes* to the idea of a *change of the Sabbath*.
2. Not one of them ever calls the first day of the week the Christian Sabbath, or Sabbath.
3. Not one of them ever refers to Sunday as a day on which ordinary labor was sinful.
4. Not one of them represents the observance of Sunday as an act of obedience to the fourth commandment.
5. The modern doctrine of the *change of the Sabbath* was therefore *absolutely* unknown in the first centuries of the Christian church. *Tradition* was the *originator*, and *custom* the *strengtheners*.

#### SABBATH OBSERVANCE DURING THE FIRST FIVE CENTURIES.

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves, as appears by several scriptures to that purpose."—*Morer, Dialogues on the Lord's Day, p. 189.*

Substantially with the above, agree the following authorities:—

*Wm. Twisse, D.D., Morality of the 4th Com., p. 9; Giesler, Eccl. Hist., vol. 1, chap. 2, sec. 30; Coleman, Ancient Christianity Ex., chap. 26; Bp. J. Taylor, Ductor Dubitantium, pt. 1, bk. 2, chap. 2; Edward Brerewood, Learned Treatise, Sab., p. 77; Professor Stewart, Appendix to Guernsey's Hist. Sab., pp. 115, 116; Mr. James,*

*Sermons on Sacraments and Sab.*, pp. 122, 123; *Prynne, Dissertation on Lord's Day Sab.*, pp. 33, 34, 44; *John Ley, Sunday a Sabbath*, p. 163; *Socrates*, book 5, chap. 22; *Sozomen*, book 7, chap. 19; *Cox, Sabbath Laws*, p. 280; *Dr. Peter Heylyn, Hist. Sab.*, part 2, chap. 1. sec. 12; *Dr. Chas. Hase, Ancient Ch. Hist.*, part 1, div. 2, sec. 69.

#### SABBATH KEEPERS AT THE TIME OF THE REFORMATION.

When the Reformation lifted the veil of darkness that covered the nations of Europe, Sabbath keepers were found—

1. IN TRANSYLVANIA, A. D. 1600.—*Robinson, Eccl. Researches*, chap. 16; *Lamy's History of Socinianism*, p. 60.
2. IN BOHEMIA, A. D. 1600.—*Erasmus*, tome 5, p. 506; *Cox, Sab. Literature*, vol. 2, pp. 201, 202; *Hessey*, p. 374.
3. IN RUSSIA, A. D. 1400.—*Present State Greek Ch. in Russia*, Appendix, p. 273; *Mosheim (Murdock's) bk. 4, cent. 17, sec. 2, part 1, chap. 2, note 12*.
4. IN GERMANY, A. D. 1500.—*Maxson's Hist. Sabbath*, p. 41; *Manual, Seventh-day Baptists*, p. 16; *Martyrology of the Churches of Christ*, vol. 1, pp. 113, 114.
5. IN FRANCE, A. D. 1500.—*Manual S. D. Baptists*, p. 16.
6. IN ENGLAND, A. D. 1600.—*Maxson's History Sabbath*, p. 42; *General History Baptist Denom.*, vol. 2, p. 414, Ed. 1813.

"It was not the Reformation which gave existence to these Sabatarians, for the leaders of the Reformation, as a body, were not friendly to such views. On the contrary, these observers of the Sabbath appear to be remnants of the ancient Sabbath-keeping churches that had witnessed for the truth during the Dark Ages."—*J. N. Andrews, Hist. Sabbath*, p. 460.

#### SABBATH AND SUNDAY—OPINIONS OF REFORMERS.

1. LUTHER AND MELANCHTHON.—"The Lord's day, Easter, Whitsuntide, and other such holy days, ought to be kept, because they are appointed by the church. . . . The observance of them is not to be thought necessary to salvation."—*Augsburg Confession, Cox's Sabbath Laws*, p. 287.
2. ZWINGLE.—"It is lawful on the Lord's day, after divine service, for any man to pursue his labors."—*Cox's Sabbath Laws, etc.*, p. 287.
3. BEZA.—"No cessation of work on the Lord's day is required of Christians."—*Cox's Sabbath Laws, etc.*, p. 286.
4. BUCER.—It is "not only a superstition, but an apostasy from Christ, to think that working on the Lord's day, in itself considered, is a sinful thing."—*Cox's Sabbath Laws, etc.*, p. 286.

5. CRANMER.—“We observe the Sunday and certain other days as the magistrates do judge convenient, whom in this thing we ought to obey.”—*Cox's Sabbath Laws, etc.*, p. 289.

6. TYNDALE.—“As for the Sabbath, we be lords over the Sabbath, and may yet change it into Monday, or into any other day as we see need, or make every tenth day a holy day, only if we see cause why.”—*Answer to More, bk. 1, chap. 25*.

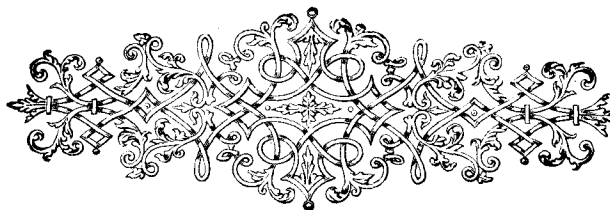
7. CALVIN.—He did not believe that Christ or the apostles changed the Sabbath to Sunday to commemorate the resurrection. He said the church set aside the Sabbath and substituted Sunday.

8. KNOX.—He was of Calvin's mind as to the obligation of Sunday.—*J. N. Andrews' History of the Sabbath, pp. 436-446*.

9. CARLSTADT.—He held to the divine authority of the Sabbath from the Old Testament.—*Dr. Sears, Life of Luther, p. 402*.

“Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath, that is to say—Saturday—must be kept holy.”—*Luther, Against the Celestial Prophets*.

“Carlstadt sacredly regarded the seventh-day Sabbath.”—*J. N. Andrews, Hist. Sabbath, pp. 446-459*.



REDEMPTION'S MEMORIALS.

BAPTISM.



Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

—Matt. 28: 19.

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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

—Rom. 6: 4, 5.



LORD'S SUPPER.

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

—Luke 22: 19, 20.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

—1 Cor. 11: 26.

Thus saith the Lord.

REDEMPTION.

DIED. BURIED. ROSE. ASCENDED.

## CHAPTER XII.

# Redemption's Memorials.



WE have been considering Creation's Memorial. It is sad to relate that man, who was given such a beautiful home in the beginning, and surrounded with everything needful to make him happy, did not so remain. But he disobeyed God and thus brought death upon himself and all his posterity. Rom. 5 : 12. Not only are we all mortal and subject to death, but *we* have all sinned *ourselves*, and come short of the glory of God.

But while this is a sad and painful story, we have glorious good news in the gospel of Jesus. It is this—that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3 : 16. Jesus was manifested to take away our sins, and he is the captain of our salvation, and our Redeemer. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1 : 9. Then if we would have the benefit of this great salvation we should sincerely confess all our sins, and cease to disobey God.

And the Lord Jesus lovingly invites *all* even to the ends of the earth to come unto him and be saved. We should obey *all* the gospel. It is God's remedy for sin. It is the power of God unto salvation. Rom. 1 : 16. When the apostles were preaching on the day of Pentecost, and the people cried out to know what they should do, the apostle Peter told them to *repent* and be *baptized, every one* of them, for the remission of sins. All that did so rejoiced in the great salvation.

This brings us to consider REDEMPTION'S MEMORIALS. Inscribed upon this monument are Redemption's two great memorials, BAPTISM, and the LORD'S SUPPER. Our Saviour himself received baptism at the hands of John the Baptist in the River Jordan. In this he has left us an example to fulfill all righteousness.

The apostles, in obedience to Christ's command in Matt. 28 : 19, went everywhere, preaching the gospel and baptizing believers.

Whereas baptism is set forth as a memorial of the *burial* and *resurrection* of Christ, this fact seems to leave no room for discussion as to the proper *mode*. It should be a baptism that would appropriately represent a *burial* and a *resurrection*. A single immersion, with the face upward, is the only mode that fitly answers to the laying away of a person in the tomb, and a coming to life again. No person is a proper candidate for baptism until he has died to sin. True repentance produces this death, and then the candidate may be buried in the watery grave, to be at once raised again, thus representing a death and burial, and also a resurrection to a new life in Christ Jesus. It may be further observed that a person to be a proper candidate for baptism should be a *believer*. Said Jesus, "He that *believeth* and is baptized." And on the day of Pentecost, Peter said, "*Repent*, and be baptized every one of you." Hence, we see that only *penitent believers* are commanded to be baptized. Baptism, in the case of any other class of human souls, would be but meaningless will worship. When gospel baptism is administered in the proper way, to a proper candidate, and by a proper administrator, it is a most beautiful and impressive symbol of both the saddest and gladdest events in the earthly life of our Redeemer—his burial and resurrection. It is a most fitting type of that redemption that Jesus has purchased for the race by his tragic death and glorious resurrection. While it is truly only an outward expression of an inward work in the soul of the baptized who thus puts on Christ, it is also an outward expression of faith in the great facts of redemption, the burial and resurrection of Jesus. Let it ever remain in the church of Christ just as its divine author evidently intended, as a suitable introductory rite to his church militant.

THE LORD'S SUPPER.—Jesus gave his precious life for us. For us his body was broken; for us his precious blood was spilled. In the Lord's Supper it is seen that our dear Redeemer has given us a memorial of his sufferings and death upon the cross. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." I Cor. 11 : 26.

"*Till he come.*" *Only till he come.* These memorials of Redemption will cease when Jesus comes in glory, to fully and forever redeem his own. Lord, hasten the glad day.

These memorials of Redemption, like the memorial of Creation, are a "Thus saith the Lord," and rest on *four great facts* as foundation stones. They are DIED, BURIED, ROSE, and ASCENDED. If



we had nothing but the *death* of Jesus on the cross, none of us could be redeemed. If Jesus had remained *buried* in the sepulcher, we would still be without hope. And his *resurrection* would avail us nothing if he had not *ascended* to Heaven as our High Priest, to make intercession for us, hear our prayers, forgive our sins, and at the last to make atonement for us with his own blood in the heavenly sanctuary.

Then he will come again and redeem us from mortality, and take us to his heavenly home on high, to sing redemption's song forevermore.



**CHRIST THE ONLY WAY OF LIFE.**

Acts	4 : 12.	There is salvation only through Christ.
Rev.	13 : 8.	Jesus is as a lamb slain from the beginning.
Gal.	3 : 8.	The gospel was preached to Abraham.
Heb.	4 : 2.	The gospel was preached to ancient Israel.
Heb.	11 : 26.	Moses believed in Christ.
Rom.	5 : 12.	Death came into the world by sin.
Rom.	6 : 23.	Eternal life can be obtained <i>only</i> through Christ.
Lev.	4 : 28.	Typical offerings were made for sin.
Heb.	10 : 4.	Those offerings could not remove sin.
Heb.	10 : 1.	They were a shadow of good things to come.
Heb.	9 : 11.	Christ is High Priest of the good things to come.
Eph.	2 : 15.	The law of types was abolished.
1 Cor.	11 : 26.	Faith in Christ is now shown by memorials.
Rom.	3 : 20.	The law of God makes sin known.
Jas.	2 : 12.	The law is the standard of judgment.
Acts	3 : 19.	If converted our sins will be blotted out.
Acts	3 : 20.	When sins are all blotted out, Jesus comes.
1 Cor.	15 : 51-57.	And gives immortality to his people.
John	14 : 1-3.	Then takes them to their heavenly home.

# SAVIOUR'S

## ◎ Sabbath Miracles.

1. *JESUS*, on the Sabbath day, at Jerusalem, healed a woman that had been bowed down with an infirmity eighteen years.—*Luke 13:11-17*.
2. *JESUS*, on the Sabbath day, at Jerusalem, healed a man of the dropsy, at the house of a chief Pharisee.—*Luke 14:1-6*.
3. *JESUS*, on the Sabbath day, in Jerusalem, at the pool of Bethesda, healed a man who had been impotent for thirty-eight years.—*Jno. 5:1-9*.
4. *JESUS*, on the Sabbath day, at Jerusalem, opened the eyes of the man that was born blind.—*Jno. 9:1-38*.
5. *JESUS*, on the Sabbath day, in the Synagogue, at Capernaum, healed a demoniac.—*Mark 1:21-28*.
6. *JESUS*, on the Sabbath day, at Bethsaida, healed Peter's mother-in-law of a great fever.—*Mark 1:29-31*.
7. *JESUS*, on the Sabbath day, in the Synagogue, at Capernaum, healed the man with a withered hand.—*Luke 6:6-12*.

*Accusation.*—“Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day.”  
—*Jno. 9:16*. *PHARISEES.*

*Defense.*—“But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. Wherefore it is lawful to do well on the Sabbath days.”—*Matt. 12:7, 12*. *JESUS.*

## CHAPTER XIII.

# The Saviour's Sabbath Miracles.



SEVEN distinct and wonderful miracles are recorded as having been performed by our Saviour on the Sabbath day. Removing infirmity, relieving distress or suffering, and healing disease, was one branch of our Saviour's glorious work, that he did not hesitate to prosecute on the Sabbath day, whenever and wherever the opportunity offered.

### WOMAN WITH AN INFIRMITY.

1. Jesus, on the Sabbath day, at Jerusalem, healed a woman that had been bowed down with an infirmity eighteen years. Luke 13 : 11-14.

This woman had been sorely afflicted for a long time. She was bowed together, "and could in no wise lift up herself." Jesus saw this woman in the synagogue, for his gracious eye was ever open to discover want and distress, and his heart and hands ever ready to relieve. He called the woman to him, and told her that she was loosed from her infirmity. Immediately she straightened up, being made strong and well, and began to glorify God, as was meet and proper for her to do. The narrow-minded, bigoted, selfish ruler of the synagogue was filled with indignation, because that Jesus had healed on the Sabbath day. His words to the people were bitter and acrimonious. Jesus called him a hypocrite, and proved it. He told him that he would loose his dumb brute on the Sabbath day, and lead it to water, even though it had been without water but a few hours. But he would not allow that a daughter of Abraham who had been bound *eighteen years*, should be loosed on the Sabbath day. Shallow hypocrisy truly.

### MAN WITH DROPSY.

2. Jesus, on the Sabbath day, at Jerusalem, healed a man of the dropsy, at the house of a chief Pharisee. Luke 14 : 1-6.

The hypocritical Pharisees were ever watching Jesus, that they might accuse him. Watching the righteous in order to criticise and cast down is a characteristic of hypocrisy. Jesus, by invitation no doubt, went to dine with one of the chief Pharisees on the Sabbath day. The Pharisees watched him closely. There was a certain man present who had the dropsy. These hypocritical professors may have had this afflicted man present on purpose to test Jesus. Jesus asked them all if it was lawful to heal on the Sabbath day. They answered him not a word. Not because they *could not* answer, but because they were too dishonest to affirm the truth, that it *was* lawful, and they dared not say the contrary. So Jesus took the man and healed him, and let him go. He then defended his action, as in harmony with the great Sabbath law, and showed that it would be the height of inconsistency for them to assert the contrary.

## LAME MAN.

3. Jesus, on the Sabbath day, in Jerusalem, at the pool of Bethesda, healed a man who had been impotent for thirty-eight years. John 5 : 1-9.

This was a very remarkable case. Jesus in taking a walk on the Sabbath day, came to the pool of Bethesda, where he found a poor man who had been a cripple for thirty-eight years. Jesus asked him if he would be made whole. He told Jesus that his only hope was in being able to get into the pool at the right time, but for a long time he had been disappointed. Jesus bade him rise, take up his bed, and walk. He did so, and what a sermon that was to the multitude in that place. A helpless cripple not only *walking* but *carrying his bed*, that had carried him so long. But the Jews, as usual, found fault with this demonstration, and persecuted Jesus, and sought to slay him, because he had done these things on the Sabbath day. Such narrow-minded selfishness, bigotry, and hypocrisy is almost inconceivable, and was certainly inexcusable.

## MAN BORN BLIND.

4. Jesus, on the Sabbath day, at Jerusalem, opened the eyes of the man that was born blind. John 9 : 1-38.

Jesus met this blind man. He anointed his eyes with a mixture of clay and spittle, and then sent him to the pool of Siloam to wash it off. The poor blind man who had never seen aught, with simple faith obeyed. "He went his way, therefore, and washed, and came seeing." What better day could be selected than the Sabbath day, for opening blind eyes, whether they be our literal eyes, or the eyes

of our understanding? Just before taking the case of this blind man, Jesus said, "I am the light of the world," and when he had thus spoken, he immediately took the case of the blind man in hand. With the great blessing of natural vision to the blind man, came also the greater blessing of spiritual eyesight, and unto him, in a double and most wonderful sense, Jesus was the light of the world.

Again, in this case, as in the preceding, the Pharisees said that Jesus was "not of God, because he keepeth not the Sabbath day." And so bitter were their feelings toward the man that had been healed, that they turned him out of the church just because he persisted in believing that Jesus was a good man, whose prayer the Lord had heard in his behalf. Was ever religious bigotry and hypocrisy in the presence of so great privileges and light, carried to such lengths? But Jesus found the poor man who had been so wickedly expelled from church, revealed himself more fully to him as the Son of God, and although he had been cast out of church, Jesus accepted of his worship.

#### THE DEMONIAK.

5. Jesus, on the Sabbath day, in the synagogue at Capernaum, healed a demoniac. Mark 1:21-28.

This was another long to be remembered Sabbath service at Capernaum. Jesus was teaching in the synagogue, and all at once a man possessed of an unclean spirit began to assume the role of speaker. Jesus rebuked him, and commanded the unclean spirit to come out of the man. After some violent demonstrations of wrath at being expelled, the unclean spirit left the man, and all was peace. An appropriate and glorious Sabbath service indeed! The powers of darkness were rebuked and defeated, and Jesus revealed himself as the light of the world, in Capernaum on that holy Sabbath day.

#### GREAT FEVER.

6. Jesus, on the Sabbath day, at Bethsaida, healed Peter's mother-in-law of a great fever. Mark 1:29-31.

Bethsaida was near to Capernaum, perhaps a suburb of that city. It appears that it was on the same Sabbath day that Jesus healed the demoniac in the synagogue at Capernaum, that he went home from the meeting with Peter, and found his mother-in-law sick of a great fever. Jesus rebuked the fever, took her by the hand and lifted her up, and immediately the fever left her, and she ministered unto them. Jesus did not wait for the Sabbath to pass before rebuking the fever and healing the suffering woman, nor did this thankful and happy woman wait for the Sabbath to pass before ministering to her heav-

enly guest and benefactor, and those who were with him. It is now, was then, and *always will be, lawful to do good on the holy Sabbath day.*

#### MAN WITH WITHERED HAND.

7. Jesus, on the Sabbath day, in the synagogue at Capernaum, healed the man with a withered hand. Luke 6 : 6-12.

Again there was another Sabbath day of note, when Jesus attended divine service in the synagogue at Capernaum. And there was a man present who had a withered hand. The scribes and Pharisees, as usual, were more intent on watching Jesus that they might find cause of accusation against him than they were to worship God in spirit on the Sabbath day. But Jesus, knowing their thoughts, requested the man with a withered hand to stand forth in their midst. And when he had done so, Jesus asked the audience the following questions: "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" And they held their peace. So he told the man to stretch forth his hand. He did so, and it was made whole as the other. Then these bigoted scribes and Pharisees were mad, and left the church in a rage, and held a council to determine how they might put Jesus to death. Thus these bigoted hypocrites, while professing such sacred regard for the holy Sabbath, could cherish thoughts of murder, and even hold a council to lay plans to execute their wicked purposes. Jesus could read their hearts, and hence his question to them, "Is it lawful on the Sabbath day to *save life, or to destroy it?*" These vile-hearted reprobates were seeking to take the life of the Son of God on the Sabbath day, accusing him of no other crime than that of saving life. Their course was a most flagrant violation of the Sabbath law, and more, of *all* the holy law of God. But the spirit, and teaching, and practice of Jesus was ever in harmony with the law of his Father. He was separate from sinners. He was ever the *Sinless One.*

#### CONCLUSION.

There are those in this age of the world who reiterate the accusation of the Pharisees, that Jesus was a Sabbath-breaker. When asked for the proof of their accusation they can only refer to the fact that he was thus accused by the Pharisees, who were strict Sabbath observers. But we deny that the hypocritical accusers of our divine Lord *were* Sabbath-keepers, or good judges of right-doing in any particular. They had, it is true, a superstitious and rigorous outward observance, but they were like whitened sepulchers. Their hearts were full of corruption, and with such hearts, it was abso-

lutely impossible for them to render genuine obedience to God's law, in either letter or spirit. Hence, being in the gall of bitterness and bond of iniquity themselves, they were utterly incompetent to pass judgment upon any person or thing in the realm of morals.

These same self righteous, hard-hearted, hypocrites, accused Jesus of blasphemy, of having a devil, of casting out devils by Beelzebub, the prince of devils, and many other things of like character. Now we would just as soon join with them in these accusations, as to join with them in their accusation that Jesus was a Sabbath-breaker. One accusation was no more true than another. For a professed Christian to take up either, is, to say the least, to be found in extremely bad company. The scribes and Pharisees themselves, were the sinners in all these particulars, and the holy, sinless life of Jesus was a constant reproof and aggravation to them. They chafed in his presence, and eagerly longed to rid the world of his divine example. Jesus defended himself and his disciples against the accusation of Sabbath-breaking by saying that if their accusers had only known the difference between mercy and sacrifice, they would not have condemned the *guiltless*. Hence they were not guilty. Jesus further said that it was lawful to do *good* on the Sabbath-day. That which is *lawful, is according to law*. Jesus recognized the existence and binding obligation of the Sabbath law, and maintained that his conduct was in perfect accord with that law. God's great Sabbath law says, "Six days shalt thou labor, and do all thy work," etc. So we see that it is our own work that is to cease on the Sabbath day. But works of necessity, of mercy, of unselfish love for others, are not forbidden on the Sabbath day. It was a bigoted, formal, self-righteous religion, that had so narrowed down God's great Sabbath precept as to make purely good works a violation. The works of Jesus on the Sabbath day were always and only, truly good, purely religious, and wholly merciful, and in the fullest accord with the spirit and letter of the holy Sabbath. Jesus kept the Sabbath day according to the commandment. It was a day upon which he healed the sick as he had opportunity, instructed the people in the things of God, and attended divine service in the synagogue. It was *not* the first day of the week, but the seventh day, that Jesus thus so highly honored by his teaching and his life. Luke 23 : 56 ; 24 : 1. He said he was Lord of the Sabbath day. Mark 2 : 28. By him all things were made in the beginning, hence, he was truly the Lord of the Sabbath day, and the Sabbath is the Lord's day. John 1 : 1-3. If we observe the Sabbath, or Lord's day, as Jesus did, *we do well*.

## THE SEVENTH DAY SABBATH.

It was made for man at Creation, by being blessed and sanctified, as the rest-day of the Creator from the grand and glorious work of Creation. It was made for man, for *all* men, of every nationality, of every generation, throughout all time. It is the memorial of the Creator, and the birthday of Creation.

“ In the list below, we give some of the languages in which the word Sabbath is found, the pronunciation varying slightly in the different languages:—

LANGUAGE.	PRONUNCIATION.
Hebrew Bible.....	Shab-bath.
Samaritan, old Hebrew letters.....	“
Hebrew, ancient and modern.....	“
Targum of Jews in Kurdestan.....	“
Targum of Onkelos.....	“
Syriac.....	Shabbatho.
Chaldee Syriac.....	Shapta.
Armenian.....	Shapat.
Assyrian.....	Sa-ba-tu.
Malay.....	Sabtu.
Ancient Egyptian.....	Seb.
Arabic.....	Sabt.
Turkish.....	“
Abyssinian.....	Sam-bat.
Hungarian.....	Szombat.
Wallachian.....	Sambata.
Persian.....	Shamba.
Pushto, Afghanistan.....	“
Hindustani.....	“
Bengali.....	Shanibar.
Coptic.....	Sabbaton.
Ancient Greek.....	“
Modern “.....	“
Latin.....	Sabbatum.
Italian.....	Sabato, Sabbato.
Spanish.....	Sabado.
Portuguese.....	Sabbado.
Russian.....	Subbota.
Old Slave, Bulgaria.....	Subbo'ta.
Illyrian, Servia.....	Subota.
Vogul, Russia.....	Subote.
Bulgarian.....	Soebbota.
New Slavonian, Illyria, Austria.....	Sobo'ta.
Polish.....	Sobota.
Bohemian.....	“
Lusatian, Saxony.....	“
Polabic, borders of Eibe.....	Subata.
Lithuanian, Prussia.....	Subuta.
English.....	Sabbath.



“We see from the preceding that the language of nearly all the leading and most civilized nations of the world, those nations especially whose language we find in the remotest periods of history, not only contain the Sabbatic idea, but the very same word with only a slight difference of pronunciation. These facts ought to silence forever the lips of those who say that the Sabbath was only a Jewish institution, which has no claims on Christians.”—*P.*, in *The Light of Home*.

#### SABBATON.

It will be seen by the preceding table that the Greek word for the Sabbath is *Sabbaton*. In the Greek New Testament the same word *Sabbaton* is used for the whole week, *after numerals denoting the days of the week*. It is so used in Matt. 28 : 1; in Acts 20 : 7; and in 1 Cor. 16 : 2. Some, discovering the fact that the word “week” in Matt. 28 : 1 is translated from the Greek *Sabbaton*, and not knowing that this word in such connection signifies *week*, have erroneously assumed that this was the beginning of a *new series* of sabbaths at the resurrection. The same shallow reasoning would have another new series of Sabbaths begin about twenty-eight years later (Acts 20 : 7), and still another later on (1 Cor. 16 : 2), all of which is manifestly absurd. And further, we have the same Greek word *Sabbaton* in Luke 18 : 12. Now if this word here means *day* instead of *week*, as it is translated, then we have the Bible seriously stating the ludicrous idea that the Pharisees fasted twice a day, or between meals!

The facts are that when this word *Sabbaton* as thus used is understood, there is revealed a very beautiful, forcible, and impressive argument in favor of the Sabbath as of divine appointment.

The simple truth in the matter is this: Among the Hebrews the Sabbath was the principal day of the week, and hence the whole week was frequently called from its name, a Sabbath; and the other days of the week were reckoned from it. Thus, the first day of the week was called the first day of the Sabbath. *Not the Sabbath, but the first day of a week of seven days that had a Sabbath in it somewhere*. According to this way of speaking, the whole week would stand thus:—

1. Sunday—First day of the Sabbath.
2. Monday—Second day of the Sabbath.
3. Tuesday—Third day of the Sabbath.
4. Wednesday—Fourth day of the Sabbath.
5. Thursday—Fifth day of the Sabbath.

6. Friday—Sixth day of the Sabbath.

7. Saturday—THE SABBATH.

This is certainly a beautiful and impressive way of remembering the holy Sabbath of God's appointment, being constantly reminded of its continual approach by the title of each day of the week that preceded it.

OLD FAMILY BIBLE TIME TABLE.

1. First day of the week, Sunday.
2. Second day of the week, Monday.
3. Third day of the week, Tuesday.
4. Fourth day of the week, Wednesday.
5. Fifth day of the week, Thursday.
6. Sixth day of the week, Friday.
7. Seventh day of the week, or Sabbath, Saturday.

From the old-fashioned Bible, full of heavenly truth,  
That lay on the stand in the home of my youth,  
We take this time table, God's week of seven days,—  
The *first six* for labor, the *seventh* for God's praise.

With the above table, as we clearly may see,  
All histories, sacred or profane, do agree;  
And the *language* and *laws* of all nations combined  
Show it a *true* table all *should keep in mind*.

SUNDAY ALIAS SONDAY.

Some so-called Sunday reformers are beginning to adopt the spelling of Sunday with a round **O** like the sun, instead of a u, and this change is made with the avowed purpose of hitching the day onto the Son of God, and thus render it sacred. Now it makes but little difference with the lover of divine truth what the first day of the week is *called*, or how it is spelled. Whether it be named "Sunday," or "Sun-day," or "Sunday," or "Sund-day," or "venerable day of the sun," or "the wild solar holiday of all Pagan times," or whether the stolen divine titles of "Holy Sabbath" or "Lord's day" be applied to it, the important *fact* still remains, and never can be obliterated, that it is simply the "*first day of the week*," one of God's working days, and one of man's divinely appointed working days. To give it the sacred titles which God gives to the seventh day, and which he has never removed from the seventh day, and to then claim for Sunday sacred regard, such as God claims for the seventh day, is to make void a commandment of God by a tradition, a thing which Jesus calls vain worship.

Pope Boniface IV., in the seventh century, bought of the Emperor Phocas the heathen temple called the Pantheon, in the city of Rome. It was formerly dedicated by Agrippa to "*Jove and all the*

*gods.*" It was impiously reconsecrated by Boniface about A. D. 610, and dedicated "to the *Blessed Virgin and all the saints.*" The same images remained, only they were reconsecrated and their *names* changed. Would such a *human* consecration and *human* change justify the adoration of images or the violation of the commandment of God? We are informed that an old bronze image of Jupiter, *named* Saint Peter, occupies a conspicuous place in the church of St. Peter's, in Rome, and that one foot is nearly worn away by idolatrous kisses of the faithful. The bronze material of which this image is composed is innocent enough, and useful for the purposes of life when properly utilized, but when given a saintly form and a saintly *name* for religious veneration, it then becomes a dangerous thing, to be entirely ignored. Likewise the "*first day of the week*" is innocent and profitable to man when used as God has enjoined, but when given a Sabbatical form, and a sacred title, and set up for religious homage and veneration, it at once in that aspect becomes a very dangerous and wicked thing, to be utterly repudiated.

If men prefer to honor the Sunday, or Sondag, in place of the Sabbath of God's appointment, we may reason with them and try to persuade and admonish them to desist, but we have no *right* and *should* have no disposition to go farther and seek to *compel*. But these Sondag reformers who *prefer Sondag* are not satisfied to be let alone in their preference, to stop with argument and persuasion, but they seek for a universal Sunday law to *compel* everybody else to prefer just what *they* prefer—to religiously honor and venerate just what they religiously honor and venerate. They will resort to all kinds of suasion to get a general Sunday law with heavy penalties for violation, but when they get that law it will be used as the suasion to reform people. Their scheme may be stated about as follows:—

Popular suasion *till* we get the law.

Political suasion *till* we get the law.

Boycott suasion *till* we get the law.

Fines suasion *when* we get the law.

Prison suasion *when* we get the law.

Inquisition *when* we get the law.

The preceding is different in principle and motive from the true Sabbath reform which may be indicated as following:—

Just suasion with a just law. Rom. 7 : 12.

Moral suasion with a moral law. Ex. 20 : 8-11.

Good suasion with a good law. Rom. 7 : 12.

Spiritual suasion with a spiritual law. Rom. 7 : 14.

Holy suasion with a holy law. Rom. 7 : 12.

# TWIN SISTERS OF EDEN.

## A Noble Pair of Divine Institutions.

### Holy Matrimony.

“And the Lord said, It is not good that the man should be alone; I will make him a helpmeet for him. . . . She shall be called woman, because she was taken out of man.” Gen. 2:18, 23.

“But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.” Mark 10:6-9.

“Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.” Eph. 5:33.

### Holy Sabbath.

“And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God had created and made.” Gen. 2:2, 3.

4. “Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Ex. 20:8-11.

**Born in Beautiful Eden, of Heavenly Parentage,**  
They Come to us with the Sweet and Hallowed Perfume of Paradise.

### Marriage Institution.

God gave to man all his wonderful powers of mind, and heart, and body, then took from his side a rib, from which he formed woman, and with his blessing upon her, God then returned her to him, not to tyrannize over him, nor to be dishonored or trampled down by him, but to be a helpmeet, a blessed companion, whose purity, sweetness, and loveliness would perfect the charms of Holy Eden. “Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.” 1 Cor. 11:11. Therefore shall a man leave all other persons and cleave unto his wife given him of God—a *particular woman*—and they twain shall be one flesh. What, therefore, God hath joined together let no man, church, or government, by unrighteous divorce laws, or otherwise, attempt to divorce or put asunder.

### Sabbatic Institution.

God gave to man the whole week, then took from its side the *Seventh day* upon which he rested from creation, made it into a holy Sabbath by blessing and sanctifying it, then returned it to man, not to tyrannize over him, nor to be dishonored or trampled down by him, but for him to ever gladly embrace as a spiritual helpmeet—a blessed companion whose very moments are ever perfumed with the sweet fragrance of Holy Eden. “The Sabbath was made for man.” Mark 2:27. Therefore shall a man leave all human institutions, and cleave unto the Holy Sabbath given him of God—a *particular day*—and they twain shall be of one spirit. What, therefore, God hath joined together—a loyal man and a God given Sabbath, let no man, church, or government, by unrighteous Sunday laws, or otherwise, attempt to divorce or put asunder.

## CHAPTER XIV.

# The Twin Sisters.



### TWIN SISTERS OF EDEN.

THE institution of marriage is founded on the requirements of man's nature, and dates from the time of his original creation. It was as truly ordained of God as that man's nature was ordained by him. God himself performed the first marriage ceremony. After creating the first human pair—a man and a woman—Adam and Eve, he brought the woman to the man and gave her to him to be a companion—a helpmeet for him, enjoining them to multiply and replenish the earth. This was none other than a genuine marriage service, performed by the Maker himself, with the *objects* of such union clearly expressed. It was the union of *one* man and *one* woman in the bonds of holy matrimony; and from that happy day till the present, the all-wise Creator, Institutor, and Administrator has never, by divine precept or otherwise, either annulled or changed the original institution.

And as our heavenly Father united the *first* Adam to the first woman, Eve by name, who became the mother of all the human family, even so this same loving heavenly Father, will, at no distant day, unite the *second* Adam to the *second* woman, New Jerusalem by name, who will become the mother of all the heavenly family. Dan. 7 : 13, 14; Rev. 19 : 7; 21 : 9, 10; Gal. 4 : 26.

“The origin of the Sabbath is known to every one that has read the first three verses of the second chapter of Genesis, or learned to repeat the fourth commandment. . . . The seventh day was sanctified, or declared more holy than other days, *before* our first parents were become sinful and lost; even in Paradise, where all days were so full of the worship of God, this of the Sabbath was to be distinguished as peculiarly sacred, and to be observed as a continual memorial of his goodness and power displayed in the great work of creation. . . .

“It was given as one of the *ten commandments*, which comprehended the whole *moral* law, and were proclaimed to the ancient

church, as the original and fundamental rule of God's government, that was never to be lost sight of, while the world should stand."—*Nevins, Biblical Antiquities, pp. 366, 367.*

"The Sabbath is an institution as old as the world. . . . It shares with marriage the glory of being the sole relic saved to the fallen race from the lost Paradise. One is the foundation of the family, and consequently of the State; the other is equally necessary to worship and the church. These two fair and fragrant roses man bore with him from the blighted bliss of Eden."—*Rev. Geo. Elliot, Abiding Sabbath, chap. 1.*

Jesus honored the marriage institution by claiming for it divine authorship. He honored it also by declaring that the meaning of the holy alliance from the beginning was that "they twain shall be one flesh." One man and one woman—twain—not three or four, or more—but *two*. They *twain* shall be one flesh. Only such does God join together. Matt. 19 : 4-6.

Jesus honored the marriage institution by teaching that the seventh commandment, a divine precept, guarded the marriage relation in both thought and deed. Matt. 5 : 28-32.

The Bible honors the marriage institution by using it to represent the holy alliance that exists between Christ and his church. Eph. 5 : 22-32.

All nations, whether enlightened, civilized, half civilized, or barbarous, recognize and respect the marriage institution. It is dandled upon the knees of orthodoxy and heterodoxy alike.

Jesus honored the Sabbath in claiming for it divine authorship, saying, "The Sabbath was made for man," thus assuming to be its maker, for "all things were made by him, and without him was not anything made that was made." John 1 : 3.

Jesus honored the Sabbath by his frequent deeds of love and mercy on that day, by which he exemplified his teaching that it was "lawful to do well on the Sabbath days." Matt. 12 : 10.

Jesus honored the Sabbath by saying, "The Son of man is Lord also of the Sabbath;" thus the Sabbath, which was made by Jesus out of the seventh day at creation, is the Lord's day—Christ's day—and the fourth commandment was given to define and guard the Sabbath of our Lord Jesus Christ. Mark 2 : 28.

The entire Bible honors the seventh day by calling it the Sabbath, Lord's day, My Holy day, etc., while no other day of the week has any sacred title whatever.

Why should the marriage institution be cherished and honored, while its twin sister, the Lord's Sabbath, just as lovely, pure and

holy as it ever was, is neglected, dishonored, and trampled down? Let it not be so.

"We have found that Sunday from remote antiquity was a heathen festival in honor of the sun, and that in the first centuries of the Christian era this ancient festival was in general veneration in the heathen world. We have learned that patriotism and expediency, and a tender regard for the conversion of the Gentile world, caused the leaders of the church to adopt as their religious festival the day observed by the heathen, and to retain the same name which the heathen had given it. We have seen that the earliest instance upon record of the actual observance of Sunday in the Christian church, is found in the church of Rome about A. D. 140. The first great effort in its behalf, A. D. 196, is by a singular coincidence the first act of papal usurpation. The first instance of a sacred title being applied to this festival, and the earliest trace of abstinence from labor on that day; are found in the writings of Tertullian at the close of the second century."—*Andrew's Hist. of the Sabbath*, p. 279.

"Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolical mandate; no Sabbath set on foot by them upon the first day of the week."—*Heylyn's Hist. of the Sabbath*, part 2, chap. 1, set 10.

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles."—*Sir Wm. Domville, Ex. Six Texts, Supplement*, pp. 6, 7.

BISHOP E. O. HAVEN, D. D., LL. D., once president of the Michigan State University, says: "There are some who maintain that it can be chronologically demonstrated that, on account of some confusion in time of disaster, revolution, and ignorance, the Jews are themselves mistaken, and that the genuine Sabbath is our Sunday, wrongly called 'the first day of the week.' There is no good reason, however, for denying that the Jewish Sabbath is the true seventh day, reckoning from the creation of man, and that the Christian Sunday is the first day of the Hebrew week, or the genuine week."—*The Pillars of Truth*.

"The day is now changed from the seventh to the first day, . . . but as we meet with no *scriptural direction* for the change, we may conclude it was done by the authority of the church."—*Explanation of Catechism Protestant Episcopal Church*.

"Now there is not on record *any* divine command to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week."—*Richard Watson, Theological Dictionary*.

# TWIN SISTERS OF APOSTASY.

## AN IGNOBLE PAIR OF HEATHEN EDICTS.

### First Sunday Law.

CONSTANTINE, March 7, 321.

"Let all the judges and town-people, and the occupation of all trades, rest on the *venerable day of the sun*; but let those who are situated in the country freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven."—*Andrews' Hist. Sabbath*, p. 342.

### A Lightning Law.

CONSTANTINE, March 8, 321.

"If any royal edifice should be struck by lightning, the ancient ceremonies of propitiating the deity shall be practiced, and the haruspices must be consulted to learn the meaning of the awful portent."

"The haruspices were soothsayers who foretold future events by examining the entrails of beasts slaughtered in sacrifice to the gods."—*Andrews' Hist. Sabbath*, pp. 346, 347.

## BORN IN THE REALMS OF APOSTASY, OF IDOLATROUS PARENTAGE,

Sunday comes to us with the Spirit and Smell of the Dark Ages.

### First Sunday Law.

SIR WM. DOMVILLE says:—

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."—*Examination of the Six Texts*, p. 291.

A high authority speaks of it as follows:—

"It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman Empire.—*Encyc. Brit.*, art. *Sunday*.

The "*Encyc. Americana*" art. *Sabbath*, says:—

"Constantine the Great made a law for the whole empire (A. D. 321), that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work."

### A Lightning Law.

The reader will observe that this law, bearing every characteristic of a heathen edict, was issued March 8, A. D. 321; and the first Sunday law, emanating from the *same source*, was issued March 7, A. D. 321. Hence, having the *same parentage*, and born so nearly at the *same time*, they are very appropriately represented as *twin sisters*. Constantine, at the time of their birth, was, to all intents and purposes, a heathen. And yet this unconverted and ambitious man, who undertook to remodel the government of the church, who had to do in creating titles of office and dignities in the church, who loaded the church with worldly honors, and thus fostered in the ministry a spirit of pride and worldly ambition; who, above all others, removed the "*let*" or hindrance of Paganism, and paved the way for the full development of the "*man of sin, the son of perdition*"; yes, *this man*, Constantine, was the originator and source of all Sunday laws. And then the Pagan stamp is on this Sunday law itself, the day being designated as "*the venerable day of the sun*." How unlike the Sabbath of God's Word, both in its origin and association. Sunday laws have a human and a heathen origin, and are associated with human and heathen edicts; whereas the true Sabbath has a heavenly and divine origin, and is associated with nine commandments which are like itself—heavenly, moral and divine.





ALEXANDER CAMPBELL, D. D.

Born A. D. 1786. Died A. D. 1866.

"Heaven left not this fact, *the creation*, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiated traditions, ingenious analogies, or plausible conjectures, but from a *monumental institution* which was as *universal* as the annals of time, as the birth of nations, and as the language spoken by mortals. An institution too, which, notwithstanding its demand, not only of the seventh part of time, but of the *seventh day*, in uninterrupted succession, was celebrated from the creation to the deluge, during the deluge, and after the deluge till the giving of the law."—*A. Campbell, Popular Lectures, pp. 283, 284.*

"The Sabbath was observed from Abraham's time, nay from the creation."—*A. Campbell, Evidences of Christianity, pp. 301, 302.*

"But some say it was changed from the seventh to the first day. Where? when? and by whom?—No man can tell. No; it never was changed, nor could it be, unless creation was to be gone through again; for the *reason assigned must be changed* before the observance or respect to the reason can be changed! It is old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changed times and laws *ex officio*. I think his name is *Dr. Antichrist*."—*A. Campbell, Christian Bap., vol. 1, p. 44.*

"It is clearly proved that the *pastors of the church* have struck out one of *God's ten words!* which, not only in the Old Testament, but in *all revelation* are the most emphatically regarded as the synopsis of all religion and morality."—*A. Campbell, Debate with Purcell, p. 214.*

## TWIN SISTERS OF APOSTASY.

**PAGAN SUNDAY.**—An ancient festival, more ancient than the Christian era. Its origin is lost in the remote ages of antiquity.

**"SUNDAY.**—The first day of the week. So called because the day was anciently dedicated to the sun, or to its worship."  
—*Webster's Dictionary*.

**"SUNDAY.**—So named because anciently dedicated to the sun, or to its worship."—*Worcester's Dictionary*.

**SUNDAY.**—"The Pagans appropriated their FIRST DAY OF THE WEEK to the peculiar adoration of the sun, when of that day dost yet in our English tongue retain the name of Sunday."  
—*Vesstegan's Antiquities*, p. 10, London, 1628.

**SUNDAY.**—"The day which the heathen in general devote to the worship and honor of their chief God, the Sun, which, according to our computation, was the FIRST DAY OF THE WEEK."  
—*Jenning's Jewish Antiquities*, Gk. ch. 3.

**"SUNDAY.**—Being the day on which the Gentiles solemnly adorned that planet, the sun."—*Morer's Dic., Lord's Day*, p. 22, 23.

**SUNDAY.**—"The wild solar holiday of all Pagan times."—*North British Review*, vol. 18, p. 409.

"The first instance upon record in which the bishop of Rome attempted to rule the Christian church was by an edict in behalf of Sunday, in A. D. 196. The edict was to bring Christians to observe the passover on Sunday."—*Bower's Hist. Popes*, vol. 1, pp. 18, 19.

"The festival of Sunday, like all other festivals, was always only a *human ordinance*; and it was *far from the intention of the apostles* to establish a divine command in this respect—far from them and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."—*Dr. Neander, Church History (Rose's Translation)*, p. 168.

"The early Fathers give no support, direct or indirect, to the notion that the Sabbath had been transferred at all; but it is not surprising that those who wrote after the enactment by Constantine that Sunday should be kept as a *Sabbath* were more apt to discover reasons for such observance of it."—*Dr. Cox, Literature*, vol. 1, p. 257 (*note*).

"No precept for it [Sunday keeping] is found in the New Testament."—*Dr. A. Barnes, Rom. 4:15*.

"Taken separately, perhaps, or even all together, these passages [the texts supposed to have reference to Sunday keeping] seem scarcely adequate to prove that the dedication of the first day of the week to

the purpose aforementioned was a matter of apostolic *institution*, or even of apostolic *practice*."—*Dr. Wm. Smith, LL. D., Dictionary of the Bible, art. Lord's Day.*

"For the permanency of the Sabbath, however, we might argue its place in the *decalogue*, where it stands enshrined among the moralities of a rectitude that is *immutable* and *everlasting*."—*Dr. Chalmers, Sermons, vol. 1, p. 51.*

"Centuries of Christian era passed away before Sunday was observed by the Christian church as a Sabbath. History does not furnish us a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."—*Sir William Domville, Examination of the Six Texts, p. 291.*

KIRRO, speaking of the time of Chrysostom, A. D. 360, says:—"Though in later times we find considerable reference to a *sort of consecration* of the day, it does not seem at any period of the church (ancient) to have assumed the form of such an observance as some modern religious communities have contended for. Nor do these in any instance *pretend* to allege any *divine* command, or even *apostolic practice*, in support of it."—*Cyclopedia of Biblical Literature, art. Lord's Day, Andrews' Hist. of Sab., p. 363.*

The M. E. "Theological Compendium," p. 103, edition of 1865, says: "It is true, there is no positive command for infant baptism. . . . nor is there any for keeping holy the first day of the week."

"Chambers' Encyclopedia" says: "By none of the Fathers before the fourth century is it [Sunday] identified with the Sabbath, nor is the duty of observing it grounded by them, either on the fourth commandment, or on the *precept* of Jesus or his apostles."—*Art. Sabbath.*

LUTHER LEE, D. D., says: "There is no express commandment for observing the first day of the week as a Sabbath, and yet it is almost a universal custom."—*Lee's Theology, p. 562.*

LYMAN ABBOTT, editor of the *Christian Union*, says in that paper of Jan. 19, 1882: "The current notion that Christ and his apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."

The *Watchman* (Baptist), in reply to a correspondent, says: "The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no scriptural authority for so doing, nor, of course, any scriptural obligation."

"The observance of the seventh-day Sabbath did not cease till it was abolished after the empire became Christian."—*American Presb. Board Publication, Tract No. 118.*

“Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or his apostles.”—*Sir Wm. Domville, Ex. Six Texts, Supplement, pp. 6, 7.*

“If the decalogue applies to all people, and governs to all time, so does the fourth commandment.”—*Dr. Cuyler, N. Y. Witness, Jan. 9, 1875.*

Miracles are related in the writings of papists and others during the Dark Ages, as having been wrought in behalf of those who kept Sunday, and to the consternation of those who did not. Accidents or calamities befalling individuals, or the country, on Sundays, were seized upon by the popular clergy and made to appear as judgments from the Almighty, or expressions of the divine displeasure upon Sunday desecration. Note the following :—

“About A. D. 590, a farmer plowing in his field on Sunday, his iron scraper stuck to his hand. For two years he thus carried it, with exceeding great pain and shame.”—*F. West, Hist. and Prac. Dis., p. 174.*

“About A. D. 829, several countrymen working on Sunday were killed by lightning. Others were seized with convulsions in their joints, and miserably perished. Many calamities on Sunday desecrators.”—*Morer's Dia., p. 27.*

A Sunday crusade is now in progress. Old Sunday laws are being revived and new ones made, and a popular clergy are again beginning to use the old arguments of the Dark Ages, of miracles, lightning, cyclones, hurricanes, tornadoes, earthquakes, cholera and other great calamities upon the people and the country, all of which will be interpreted as divine displeasure upon Sunday desecration. Having hid their eyes from the true Sabbath, they will be blinded as to the true cause of the judgments of God in the earth.

Shortly after the council of Nice, A. D. 325, Sylvester, pope of Rome, decreed that Sunday should be called, “*The Lord's day.*”—*Historia Eccl., cent. 4, cap. 10, pp. 739, 740. Ed. Basilea, 1624.*

Council of Laodicea, A. D. 364, pronounced a blessing upon those who rested on Sunday; and of the Christians who rested on the Sabbath. It is said, “*Let them be accursed from Christ.*”—*Prynne's Dissertation Lord's Day Sabbath, pp. 33, 34, 44, 1633.*

The way is now rapidly preparing for this dark feature of ecclesiastical history to repeat itself. Indeed, in the most enlightened nation on earth, cruel persecution has already begun upon the same class of people, and for the same reasons as herebefore mentioned.



N. SUMMERBELL, D. D.

An eminent divine, writer, preacher, and publisher, of the denomination known as New Lights or Christians.

"It [the Roman Catholic Church] has *reversed* the fourth commandment, *doing away with the Sabbath of God's Word*, and instituting Sunday as a holiday."—*Summerbell, History of the Christians, p. 415.*

"As the creed nearest like the Bible is nearest right, so the creed just like the Bible, alone is right."—*N. Summerbell.*

## CATHOLIC TESTIMONY.

“The Sabbath day is as old as man, and was in memory of creation. . . . Our Sunday is not the Sabbath of the Bible; it is a different day of the week, established with a different object in view, and kept in a different manner. . . . The observance of Sunday rests not upon the Bible, but upon the canon law of the Holy Catholic Church. . . . The Sunday feast, like the Friday fast, is binding only upon Catholic Christians, and is to be observed in accordance with the law of the church that ordained them.”—*Rev. Father Hines, Manistoe, Mich., Oct. 25, 1892.*

“It is a matter of wonderment to us to see Catholic clergymen using the word ‘Sabbath’ for ‘Sunday.’ We protest energetically against the Protestant mode of speech. It does not look well for Catholics to knuckle to such Protestant fantastic notions. Sunday is founded, not on Scripture, but on tradition, and is distinctly a Catholic institution. As there is no Scripture for the transfer of the day of rest from the last to the first day of the week, Protestants ought to keep their Sabbath on Saturday, and thus leave Catholics in full possession of Sunday.”—*Catholic Record, Sept. 17, 1891.*

“*Q.* How prove you that the church hath power to command feasts and holy days?

“*A.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.”—*Abridgment of Christian Doctrine.*

“Protestantism, in discarding the authority of the church, has no good reason for its Sunday theory, and ought, logically, to keep Saturday as the Sabbath, with the Jews and Seventh-day Baptists. For their present practice, Protestants in general have no authority but that of a church which they disown.”—*John G. Shea, LL. D., American Catholic Quarterly Review, January, 1883.*

“The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church.”—*Plain Talk for Protestants, p. 213.*

“Read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.”—*James Cardinal Gibbons, Faith of Our Fathers, p. 111.*

“It was the Holy Catholic Church that changed the day of rest from Saturday, the seventh day, to Sunday, the first day, of the week. . . . And it not only compelled all to keep Sunday, but at the Council of Laodicea, A. D. 364, anathematized those who kept the Sabbath, and urged all person to labor on the seventh day under penalty of anathema. . . . The Bible says: ‘Remember the Sabbath day to keep it holy,’ but the Catholic Church says NO, keep the first day of the week; and all the world bows down in silent obedience to the mandates of the Catholic Church.”—*Rev. Father Enright, Sept. 17, 1889.*

“It is impossible to find in the New Testament the slightest interference by the Saviour or his apostles, with the original Sabbath, but, on the contrary, an entire acquiescence in the original arrangement; nay, a *plenary endorsement*, by him, while living, and an unvaried, active participation *in the keeping of that day and no other* by the apostles, for thirty years after his death, as the Acts of the Apostles have abundantly testified to us.”—*Catholic Mirror, p. 8, Sept. 9, 1893.*

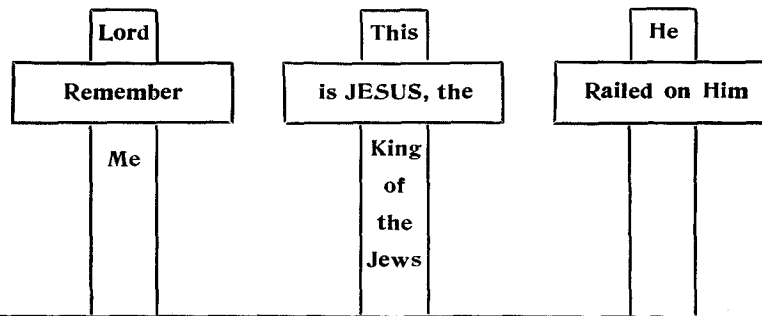
The Catholic Church “substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.” “In profaning Saturday they [Protestants] violate one of God’s commandments, which he has never clearly abrogated.”—*Doctrinal Catechism, pp. 174, 352.*



# BETWEEN TWO THIEVES.

## The Lord of the Sabbath

Crucified between Two Thieves.



“I am he that liveth, and was dead; and, behold, I am alive for evermore.” Rev. 1:18.

### LORD OF THE SABBATH.

Jesus Christ, the Lord of the Sabbath, was not only crucified, but he was crucified *between two thieves*. It was thus that he was numbered with the transgressors, as the prophetic seer had declared. With a malefactor, a criminal, a thief, on either side, the murderers of Jesus evidently thought to *steal* from him the glory and sublimity of his character; detract attention from his God-like bearing, and hide the shame and wickedness of their evil deed in putting to an ignominious death an innocent being, but all to no avail. The quaking earth, the darkened sun, the rending rocks, all the wonderful miraculous phenomena of that fateful day, impressed the unwelcome truth upon many a stubborn, rebellious heart, that surely this One crucified between two thieves was the Son of God.



## CHAPTER XV.

# Between Two Thieves



**M**OST gloriously was the great truth of the divinity of Christ vindicated and reaffirmed on the third day after the crucifixion, when a mighty angel descended from Heaven just prior to the break of day, lit up the earth with his glory, rolled away the stone from the door of the sepulcher, and the crucified One came forth from obscurity, darkness, and death, a triumphant conquerer, never to die any more. And in the light of that glorious rising, many sinners will arise and shine, and, like their conquering Lord, they too will eventually conquer their last enemy, which is death, and will die no more. As the wicked soldiers that mocked and scourged Jesus and guarded his sepulcher in his death, were smitten to the earth by the brightness of his deliverance, so will all the wicked of earth be smitten and destroyed by the brightness of the deliverance of the saints when Jesus comes to roll away the stone from the door of every sepulcher, and to call forth his people to their everlasting reign with him in glory.

That Jesus Christ is Lord of the Sabbath is most clearly proved by the concurrent testimony of the entire Bible. We have space here for but a few texts on this point. Please consider the following:—

“God created all things by Jesus Christ.” Eph. 3:9. “All things were made by him; and without him was not anything made that was made.” “He was in the world, and the world was made by him, and the world knew him not.” John 1:3, 10.

“In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in Heaven, and that are in earth. . . . All things were created by him, and for him.” Col 1:14-16.

“In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Ex. 20:8-11. “And he said unto them, The Sabbath was made for man, and not man for

the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark 2 : 27, 28.

Hence, the seventh day is the Sabbath of the Lord Jesus Christ.

When the Lord of the Sabbath was personally in this world he gave mankind a perfect example of obedience in all things. He kept the Sabbath of which he was Lord. Nevertheless the leading religionists and religious sects of that day formed a denominational unity and opposed his idea of the Sabbath, and his manner of observing it; and counseled together how they might put him to death, saying, "This man is not of God, because he keepeth not the Sabbath day." They further said, "If we let him thus alone, all men will believe on him, and then the Romans will come, and take away both our place and nation." And if all men should believe on him, and keep the Sabbath as *he* was teaching and exemplifying it, then there would be nobody left to exemplify *their traditional* ideas of religion and the Sabbath. Hence, being unable to answer Jesus' ideas of the Sabbath observance and true religion, they sought and obtained the *help* of the Roman civil power to maintain their ideas, by putting Christ to death. In this way, and for these reasons, was the *true Lord* of the *true Sabbath crucified between two thieves*. But the sequel shows that this wicked thing that they did, with the avowed purpose, as they said, of *saving the nation*, was the *very thing* that resulted in the *utter ruin of their place and nation*. And more, if they did not repent of their great sin in persecuting and crucifying the Lord of glory, as many of them evidently did not, it will result in their eternal loss.

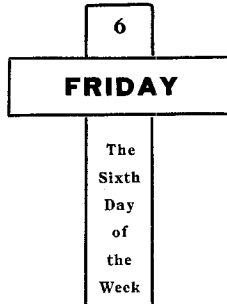
But let not the reader suppose that he is in no way in danger, or liable to the commission of such a great wrong as to condemn and put to death an innocent person. The very same deed performed by the Jews and Romans of crucifying the Lord of glory, one of the darkest deeds in all human history, has been since, in a spiritual sense, often repeated. And in the last days Jesus will be dishonored by the reproach and persecution that will be brought upon his representatives—his remnant people, who, like their Master, will have the law of God in their hearts, and like him when on earth, will delight in obedience thereto. Upon such, we are told, the devil will make war. Rev. 12 : 17.

Let the reader therefore remember that it is still possible for man to crucify the Lord of the Sabbath afresh; and to put him to an open shame. Heb. 6 : 6. Let us therefore beware, lest we be implicated in this great sin.

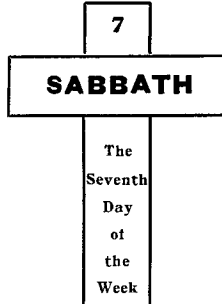
# THE SABBATH OF THE LORD

Crucified between Two Thieves.

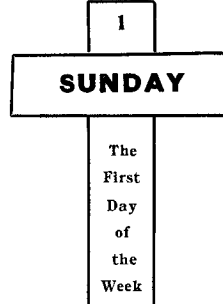
Mohammedan Festival.



Creator's Memorial.



Pagan Festival.



"It is time for thee, Lord, to work; for they have made void thy law." Ps. 119:126.

## The Sabbath of the Lord.

**Friday Festival.**—*The Library of Universal Knowledge*, in speaking of this weekly Mohammedan festival, says:—

"The day set aside for the weekly day of rest is the Friday. . . From times long before Mohammed, the people used to hold public assemblies for civil as well as religious purposes on that day."—*Vol. 10, p. 83.*

"In the early part of the seventh century arose another foe to the Bible Sabbath in the person of Mohammed. To distinguish his followers alike from those who observed the Sabbath and those who observed the festival of Sunday, he selected Friday, the sixth day of the week, as their religious festival. And thus the Mohammedans and the Romanists crucified the Sabbath, as the Jews and the Romans did the Lord of the Sabbath, between two thieves, the sixth and first days of the week."—*Andrew's Hist. Sabbath, p. 375.*

The total number of Mohammedans at the present time is about 160,000,000.

“Every plant, which my heavenly Father hath not planted, shall be rooted up.”—*Jesus*. Matt. 15:13.

“In vain do they worship me, teaching for doctrines the commandments of men.” Matt. 15:9.

“I have kept my Father’s commandments, and abide in his love.” John 15:10.

“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.” 1 John 2:3, 4.

“For this is the love of God, that we keep his commandments; and his commandments are not grievous.” 1 John 5:3.

*Sunday Festival*—“The festival of Sunday, like all other festivals, was always only a *human ordinance*.—*Dr. Neander, Ch. Hist. (Rose’s Translation), p. 168.*

“All things whatsoever that it was duty to do on the Sabbath, these WE have transferred to the Lord’s day [Sunday].”—*Eusebius, Commentary on the Psalms.*

Stealing the obligation of God’s Sabbath and transferring it to Sunday, you see.

“It is to be observed, therefore, that the first trace of Sunday as a *Christian festival*, is found in the church of Rome.”—*Andrews’ Hist. Sabbath, p. 270.*

“The Sunday feast, like the Friday fast, is binding only upon Catholic Churches, and is to be observed in accordance with the law of the church that ordained them.—*Rev. Father Hines, Oct. 25, 1892.*

“The religious observance of the Sabbath was the first statute or command of God to man. This institution was a sign between God and them to keep them in remembrance of the creation of the world.”—*Dr. A. Clarke, Com. on Eze. 20:12.*

“Thus was the seventh day appointed by God from the very beginning of the world, to be observed as a day of rest by mankind, in memory of the great benefits received in the formation of the universe.”—*Dr. Kitto’s Hist. Bible, note, p. 67.*

“Thus the keeping of the Sabbath makes God known, and gives efficacy to his moral government.”—*Justin Edwards, Sab. Manual.*

“Sunday, as a day of the week set apart for the obligatory public worship of the Almighty God, . . . is purely a creation of the Catholic Church.”—*Am. Cath. Qr. Review, Jan, 1883.*

“They know little who do not know that the *ancient Sabbath* did remain and was observed by the Eastern churches *three hundred years* after our Saviour’s passion.”—*E. Brerewood, Treatise on Sabbath, p. 77.*



**JOHANN AUGUST W. NEANDER.**

A Justly Celebrated and Reliable Church Historian.

*Born A. D. 1789. Died A. D. 1850.*

“Sunday was distinguished as a day of joy, by being *exempted from fasts*, and by the circumstance that prayer was performed on this day in standing and not in a kneeling posture, as Christ, by his resurrection, had raised up fallen man again to Heaven.”—*Torrey's Neander, vol. 1, p. 295, ed. 1852.*

“The festival of Sunday, like all other festivals, was *always only a human ordinance*; and it was *far from the intention of the apostles* to establish a divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday.”—*Neander's Church History (Rose's Translation) p. 186.*

“The early Fathers give no support, direct or indirect, to the notion that the Sabbath had been transferred at all.”—*Dr. Cox, Literature, vol 1, p. 257, note.*

“It was the Holy Catholic Church that changed the day of rest from Saturday, the seventh day, to Sunday, the first day, of the week.”—*Rev. Father Enright, Sept. 17, 1889.*

Thus was the Sabbath of the Lord crucified, and the heathen Sunday adopted in its stead.

Again, in the history of mankind, in these last days, in *our* day, there are two different and antagonistic ideas of the Sabbath prevailing in the world. One of them is the Papal idea that the Sabbath is the first day of the week, commonly called Sunday, and that it begins and ends at midnight. The other is the Bible idea, that the true Sabbath of the Lord is the seventh day of the week, commonly called Saturday, and begins and ends with the setting of the sun. History is again repeating itself, for to-day those who teach and practice the *traditional idea* of the Sabbath, after years of failure in maintaining their idea by divine authority, against the rapidly spreading Scriptural idea, resort to the help of human laws. Like the ancient persecutors of the Lord Jesus, they besiege the civil government to come to their aid in maintaining their ideas of the Sabbath; and as the Jews threatened Pilate, so these threaten rulers and lawmakers with political ruin if they do not yield to their wishes. And all this, they say, is for the salvation of their place and nation. Again, the terrible sequel will show that like causes will produce like results. Fines, imprisonment, banishment, or death may be the portion of those who maintain the true idea of the Sabbath, but their eternal salvation will be sure. Whereas their persecutors, who seek to enforce religious observances by civil law, will most certainly *lose* their place and nation, and will not be able to escape the fearful, final and eternal judgments of God.

Let the reader remember that it is still possible for man to crucify the Sabbath of the Lord afresh, and put it to an open shame. Let us therefore beware, lest we be implicated in this great sin.



# Sun Worship

"The festival of SUNDAY, like all other festivals,

was always only a human ordinance."—KENNER'S CH. HIST., TRANS. N.J. ROE, P. 116.

"Not any ecclesiastical writer of the first three centuries attributed the origin of

Sunday observance either to Christ or to his Apostles."—SIN. WM. DOM. VILLE, EX. SUP. P. 117.



DIES SOLIS  
(Day of the Sun)  
**SUNDAY.**

"So called because the day was anciently dedicated to the sun, or to its worship" WEBSTER'S UNABRIDGED DICTIONARY.

"The wild solar holiday of all pagan times." NORTH BRITISH REVIEW, VOL 18, P. 409.

"Dies Solis of the Roman Calendar; day of the sun, because dedicated to the sun" SCHAFF-HERZOG ENCYCLOPEDIA, ART SUNDAY.

## FIRST SUNDAY LAW.

"Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day (Sunday) is known to have been ordained, is the edict of Constantine, A. D. 321."—Chambers' Encyclopedia.

### Constantine's Heathen Edict.

"Let all judges and town people, and all artisans, rest on the venerable day of the sun. But let those who are situate in the country, freely and at full liberty attend to the cultivation of their fields, because it often happens that no other day is so fit for sowing corn or planting vines; lest by neglecting the proper occasion, they should lose the benefits granted by divine bounty."—Given the seventh day of March, 321. Crispus and Constantine being Consuls for the second time.—Original, in Library of Harvard University.

## CHAPTER XVI.

# Sun Worship



THE gods many and lords many of all heathen times and countries are all related. They have one common origin. Sun worship was the original and most ancient form of idolatry, and all *other* forms are but the outgrowth of the worship of the sun. All the idol gods and goddesses of heathen times and countries, with all their multiplicity of forms and names, are but the diversified ramifications of sun worship. Their very names or relations, when traced to their legitimate source, are found to be either directly or indirectly connected with sun worship. Hence it may be truly said that idol gods are the legitimate heathenish offspring of the sun as the idol supreme.

We herewith submit a brief account of some of the principal idols of heathen mythology and notoriety.

1. **Apollo.**—Phœbus or Sol, god of the sun. He was hailed as the god of the streaming light of the sun. In Rome the worship of the sun was not introduced until B. C. 320, in which year the city had been visited with a pestilence. The most frequent symbols of Apollo are the bow and the lyre; the tripod, suggesting his auricular power; the laurel, which was carried by penitents, as well as worn by victors; the palm, the wolf, the deer, and the raven. In the ripe period of art, Apollo appears in a form which seeks to combine manhood and eternal youth. His long hair is usually tied, like that of his sister Diana, in a large knot above his forehead.

2. **Apis.**—A sacred bull worshiped at Memphis from the earliest period. Supposed by some to be the image or incarnation of Osiris, a heathen god identified with the sun, and manifested in the shape of a bull. When Israel made and worshiped the golden calf, while Moses was in the mount, they were simply taking up the Egyptian



sun worship, and its lascivious orgies, with which they must have been so familiar. Later Jeroboam made two calves of gold, setting one up in Bethel and the other in Dan.

**3. Adonis.**—The favorite of Venus—a sun god. Byblos, in Phœnicia, was the headquarters of Adonis worship.

**4. Amen Ra.**—Greek, Zenus Ammon.—The sun god. An Egyptian deity, one of the chief gods of the country. His type was that of a man wearing on his head the red crown *teshr*, emblem of dominion over the lower world or hemisphere, surmounted by the sun's disc to indicate his solar nature, flanked by two tall feathers of a hawk, also symbolical of his relation to the gods of light. In his celestial character his flesh was colored *blue*, like that of the heavens. He was considered as the active, intelligent, and pervading spirit of the universe, transfusing the breath of life into the nostrils of kings and other persons.

**5. Baal.**—He is properly the sun god. As the sun god he is conceived as the male principle of life and reproduction in nature, and thus in some forms of his worship is the patron of the grossest sensuality, and even of systematic prostitution. An example of this is found in the worship of Baal-Peor, and in general in the Canaanitish high places, where Baal, the male principle, was worshiped in association with the unchaste goddess Ashera, the female principle, of nature. The solar character of this deity appears especially in the annual feast of his awakening, shortly after the winter solstice. —*Josephus' Ant.*, 8, 5. Baal, an idol among the ancient Chaldeans and Syrians, representing the sun. At times Baal worship extensively prevailed among the Hebrews, especially in the days of Ahab and Manasseh.

**6. Bacchus.**—The Latin name of Dionysus, the god of wine. He was the son of Zeus, or Jupiter, the chief Egyptian sun god. The poet Nonnus says it is impossible to deny the identity of Bacchus with Osiris.

**7. Cybele.**—Wife of Saturn, and mother of Zeus, or Jupiter, the chief Egyptian sun god, and of the order of deities of which he was the head. As the reputed wife of Jupiter, Cybele was styled "*mother of gods*," and her temple was called Metroön. She was also called *Rhea*, and Queen of Heaven.

**8. Chemosh.**—A Moabitish God, also a god of the Ammonites. Solomon introduced, and Josiah abolished, the worship of Chemosh at Jerusalem. 1 King 11 : 7; 2 Kings 23 : 13. Jerome identifies him with Baal-Peor, others with Baal-Zebub; others, as Gesenius, with

Mars, and others with Saturn. Both Baal and Saturn were sun gods of extensive notoriety.

**9. Dagon.**—A national god of the Philistines. Represented as having the face and hands of a man, and the tail of a fish; and he seems to have been generally regarded as a symbol of fertility and reproduction; hence but another symbol of sun worship.

**10. Diana.**—Greek Artemis, daughter of Jupiter, sister of Apollo. The feminine form of Janus. She is essentially the moon goddess. Was worshiped at Ephesus in the days of primitive Christianity. Acts 19 : 23-41. Being the daughter of Jupiter, a notorious sun god, and sister of Apollo, another sun god of equal notoriety, Diana is unquestionably identified with sun worship. The image of Diana is said to have fallen down from Jupiter.

**11. Hercules.**—Son of Jupiter. We find Hercules frequently represented as the sun god, and his twelve labors regarded as the passage of the sun through the twelve signs of the zodiac. He is the powerful planet which animates and imparts fecundity to the universe. It is under the name of Hercules Astrochyton, or the god clothed with a mantle of stars, that the poet Nonnus designates the sun, adored by the Tyrians.

**12. Jupiter.**—Greek Zeus—Jove, son of Saturn. The chief god of the Roman State. Supreme deity among the Greeks, among the greatest of sun gods.

**13. Janus.**—Italian deity—sun god. Also a Roman god after whom the month of January was named. His temple was open in war and closed during peace, and the ceremony of closing it for the third time in Roman history was performed by Augustus, B. C. 29, when he had established his authority over the whole empire. The temple of Janus was simply an arch or gateway facing east and west. The idol had two faces, looking in opposite directions, to represent Noah, it is said, who looked upon two worlds. He also carried a key as a symbol of his power, and to unlock the mysteries. "About A. D. 378, the pope fell heir to the keys that were the symbols of the two favorite divinities of Pagan Rome. Janus bore a key, and Cybele a key. The two keys the pope emblazons on his miter, as the ensign of his spiritual authority."—*Tract Edith O'Gorman, p. 10.*

**14. Juno.**—One of the chief goddesses of the Roman State. Wife of Jupiter, a sun god. The Latin divinity who presides over marriages, and who was supposed to protect married women.

**15. Minerva.**—Not born—sprang from the head of Jove or Jupiter, a chief sun god. Worshiped at Rome side by side with

Jupiter and Juno. The goddess of wisdom, of war, and of the liberal arts.

**16. Mithras.**—A Persian god whose worship spread over the Roman world during the second and third centuries after Christ. Finally became the *Sol Deus Invictus* (the invisible sun god) throughout the West, especially through the Romans.

**17. Moloch.**—Human sacrifices were offered to Moloch. Connected with the worship of Baal, deity of the Ammonites, to whom human sacrifices were offered in the valley of Tophet or Hinnom. Moloch was the emblem of the destructive heat of the sun, and so human sacrifices were offered to him.

**18. Mercury.**—Son of Jupiter, who was a chief sun god. The Roman god who presided over barter, trade, and all commercial dealings. The messenger and interpreter of the gods.

**19. Neptune.**—Son of Saturn. The Roman god of the sea. Saturn was the father of many sun gods and goddesses.

**20. Osiris.**—Abydos was the great seat of the worship of Osiris, which spread over all Egypt, establishing itself in a remarkable manner at Memphis. All the mysteries of the Egyptians, and their whole doctrine of the future state attach themselves to this worship. Osiris was identified with the sun. Sun worship was the primitive form of the Egyptian religion. The Egyptians worshiped the sun as Osiris and the moon as Isis, and the several parts of the universe under various names, and they adored the whole collectively, under the figure of half man and half other animals. To this deity the Greeks gave the appellation of PAN, that is in their language, *the whole*. PAN.—The son of Jupiter, regarded as the inspirer of sudden unfounded fear. Hence, *panics*, sudden fright.

**21. Saturn.**—Father of Jupiter. An ancient Italian god. Reckoned as the father of all the sun gods. Husband of Cybele, the great mother of the gods and goddesses, the Queen of Heaven.

**22. Tammuz.**—Tammuz is referred to in Eze. 8: 13, 14. Here the worship of Tammuz is set forth as a very great abomination. Women sat “weeping for Tammuz.”

Rabbi Solomon Isaaki has the following note: “An image which the women made hot in the inside, and its eyes were of lead, and they melted by reason of the heat of the burning, and it seemed as if it wept; and they [the women] said: ‘He asketh for offerings.’ Tammuz is a word signifying ‘burning.’” Sun worship was intimately connected with it. Eze. 8: 15, 16. Among the Chaldeans the sun was worshiped under the title of Tammuz.

**23. Venus.**—Aphrodite—Homer calls her the daughter of Zeus, a chief sun god, and Dione. A goddess of the heavens, or of the heavenly bodies. A goddess of the Romans; same as the Hebrew Ashtoreth, a goddess of the Sidonians and Philistines. Feminine of Baal. The goddess of beauty and love. The wife of Vulcan.

**24. Vesta.**—Daughter of Saturn, father of sun gods and goddesses. Goddess of fire and the domestic hearth. Virgins not cumbered with the cares of maternity required to ever keep the village fire burning. All kindled from this. No matches. That fire called the *Focus Publicus*. Vestal virgins or priestesses, wholly dedicated to austerities kept this sacred fire. Began at from six to ten years of age and continued for thirty years. Initiated by the Pagan Pontifex Maximus. Vow not to marry till thirty years of age, when they were released. If convicted of unchastity during their term of service, they were put alive into a pit, with a lighted lamp, a little water and milk, covered up, and left to die, literally buried alive.

**25. Vulcan.**—Son of Jupiter, the old Roman fire god. The husband of Venus. Jupiter was a famous sun god.

“That the worship of the sun was the most abominable form of heathenism is evident from the words of the Lord to the prophet Ezekiel. While the prophet was with the captives in Babylon, he was taken in vision to Jerusalem, and shown the abominable deeds of the Jews who still remained in that city. He was first shown the ‘image of jealousy’ at the door of the inner court of the temple, and the Lord said to him: ‘Seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again and thou shalt see greater abominations.’ Eze. 8 : 6.

“Then he was shown ‘every form of creeping things, and abominable beasts, and all the idols of the house of Israel portrayed upon the wall’ of the temple, and seventy elders offering incense, and was again told that he should see even greater abominations.

“Next he was brought to the door of the temple, and there saw the women ‘weeping for Tammuz,’ the Babylonian Adonis, whose worship was conducted with the most lascivious rites, but was told that he should be shown greater abominations still. These last and greatest abominations are thus described :—

“‘And he brought me into the inner court of the Lord’s house, and behold, at the door of the temple of the Lord, between the porch and the altar were about five and twenty men, with their backs

toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east.' Eze. 8:16.

"From this we must conclude that the worship of the sun was regarded by the Lord as the most abominable form of idolatry."—*Fathers of the Catholic Church*, p. 305.

"The universality of this form of idolatry is something remarkable. It seems to have prevailed everywhere. The chief object of worship among the Syrians was Baal—the sun, considered as the giver of light and life, the most active agent in all the operations of nature. But as he sometimes revealed himself as a destroyer, drying up the earth with summer heats and turning gardens into deserts, he was in that view regarded with terror, and appeased with human sacrifices."—*Dr. Chambers, Old Testament Student, January, 1886.*

The "Encyclopedia Britannica," art. Baal, has the following concerning sun worship in ancient Assyria:—

"The Baal of the Syrians, Phœnicians, and heathen Hebrews is a much less elevated conception than the Babylonian Bel. He is properly the sun god Baal-Shamen, Baal (lord) of the heavens, the highest of the heavenly bodies, but still a mere power of nature, born, like the other luminaries, from the primitive chaos. As the sun god he is conceived as the male principle of life and reproduction in nature, and thus in some forms of his worship is the patron of the grossest sensuality, and even of systematic prostitution. An example of this is found in the worship of Baal-Peor (Num. 25), and in general in the Canaanitish high places, where Baal, the male principle, was worshiped in association with the unchaste goddess Ashera, the female principle, of nature."

"Enough has already been given to show why sun worship was so great an abomination. It was simply the worship of the reproductive function. All the sun images had an obscene signification. While Baal, among the Assyrians, was the emblem of the generative power of the sun, and was worshiped by lascivious rites, Moloch was the emblem of the destructive heat of the sun, and so human sacrifices were offered to him. The prohibitions laid upon the Israelites against making their children pass through the fire were simply injunctions against this cruel form of sun worship."—*Fathers of the Catholic Church*, pp. 307, 308.

PROFESSOR RAWLINSON has the following concerning sun worship in Egypt: "Ra was the Egyptian sun god, and was especially worshiped at Heliopolis (city of the sun). Obelisks, according to some, represented his rays, and were always, or usually, erected in his honor. Heliopolis was certainly one of the places which were thus

adorned, for one of the few which still stand erect in Egypt is on the site of that city. The kings for the most part considered Ra their special patron and protector; nay, they went so far as to identify themselves with him, to use his titles as their own, and to adopt his name as the ordinary prefix to their own names and titles. This is believed by many to have been the origin of the word Pharaoh, which was, it is thought, the Hebrew rendering of Ph' Ra—'the sun.'—*Ib. p. 20.*

On page 21, Rawlinson says: "No part of the Egyptian religion was so much developed and so multiplex as their sun worship. Besides Ra and Osiris there were at least six other deities who had a distinctly solar character."

Concerning Osiris, the "Encyclopedia Britannica," art. Egypt, says:—

"Abydos was the great seat of the worship of Osiris, which spread all over Egypt, establishing itself in a remarkable manner at Memphis. All the mysteries of the Egyptians, and their whole doctrine of the future state, attach themselves to this worship. Osiris was identified with the sun. . . . Sun worship was the primitive form of the Egyptian religion, perhaps even pre-Egyptian."

"According to the Greek writers, Apis was the image of Osiris, and worshiped because Osiris was supposed to have passed into a bull, and to have been soon after manifested by a succession of these animals. The hieroglyphic inscriptions identify the Apis with Osiris, adorned with horns on the head of a bull, and unite the two names as Hapi-Osor, or Apis Osiris. According to this view, the Apis was the incarnation of Osiris manifested in the shape of a bull."—*Art. Apis.*

The following from "Anthon's Classical Dictionary," art. Hercules, gives in brief space as good an idea of the nature and extent of sun worship as anything that can be found:—

"The mythology of Hercules is of a very mixed character in the form in which it has come down to us. There is in it the identification of one or more Grecian heroes with Melcarth, the sun god of the Phœnicians. Hence we find Hercules so frequently represented as the sun god, and his twelve labors regarded as the passage of the sun through the twelve signs of the zodiac. He is the powerful planet which animates and imparts fecundity to the universe, whose divinity has been honored in every quarter by temples and altars, and consecrated in the religious strains of all nations.

"It is under the name of Hercules Astrochyton, or the god clothed with a mantle of stars, that the poet Nonnus designates the

sun, adored by the Tyrians. 'He is the same god,' observes the poet, 'whom different nations adore under a multitude of different names: Belus on the banks of the Euphrates, Ammon in Libya, Apis in Memphis, Saturn in Arabia, Jupiter in Assyria, Serapis in Egypt, Helios among the Babylonians, Apollo at Delphi, Æsculapius throughout Greece.' "

The same authority says also that "it is impossible to deny the identity of Bacchus with Osiris," and adds that "they both have for their symbols the head of a bull." From all these things, therefore, we learn that sun worship was the primitive form of idolatry, that no matter what names were given to the gods of any country, they were simply different representatives of the sun, or the host of heaven, and that all their worship was nothing but the deification of lust.

"One more citation must suffice for the testimony concerning the most ancient sun worship. It is from the 'Schaff-Herzog Encyclopedia,' art. Sun:—

"The worship of the sun as the most prominent and powerful agent in the kingdom of nature was widely diffused throughout the countries adjacent to Palestine. This worship was either direct, without the intervention of any statue or symbol, or indirect. Among the Egyptians the sun was worshiped under the title of Ra. . . . Among the Phœnicians the sun was worshiped under the title of Baal. At Tyre, Gaza, and Carthage, human sacrifices were offered to him. Among the Chaldeans the sun was worshiped under the title of Tammuz; and that the Arabians worshiped the sun we know from Theophrastus. Still more propagated was the worship of the sun among the Syrians (Aramæans). Famous temples were at Heliopolis, Emesa, Palmyra, Hierapolis. Sun worship there was very old, and direct from the beginning; and even in later times the sun and moon were worshiped at Hierapolis without the intervention of any image. Among the pure Semites, or Aryans, direct worship to the sun was paid from the beginning, and still later. Thus among the Assyrians, and afterwards among the Persians, whose sun worship is one and the same. . . . In later times the sun was worshiped among the Persians under the form of Mithras, which finally became the *Sol Deus Invictus* (the invisible sun god) throughout the West, especially through the Romans.'

"This brings us down to the time of the Romans, but before we consider the worship of the sun in the Roman Empire, we must stop to note the fact that when God's ancient people apostatized, sun worship, with its abominations, was always the form of idolatry into.

which they fell. This was very natural, because they were surrounded by it.

“What has been given concerning the bull Apis as the representative of Osiris, the Egyptian sun god, is sufficient to prove that when the Israelites made and worshiped the golden calf while Moses was in the mount, they were simply taking up the Egyptian sun worship and its lascivious orgies, with which they must have been so familiar.

“In later times Jeroboam made two calves of gold, setting one up in Bethel and the other in Dan, in order to keep the people from going to Jerusalem to worship God. Knowing, as we do, the nature of sun worship, we can readily understand why he made priests of the lowest of the people, and how it was that he made Israel to sin. See 1 Kings 12 : 26-31 ; 2 Kings 10 : 29.

“We have found out what Baal worship was ; and so when we read that in the time of Ahab, Elijah was the only prophet of God, while Baal had four hundred and fifty prophets, and that the people had gone after Baal so generally that Elijah supposed himself to be the only man in the nation who was loyal to God, we know that sun worship had at that time almost entirely supplanted the worship of Jehovah.

“Still later we find that Manasseh ‘reared up altars for Baal and made a grove [sun image],’ and ‘worshiped all the hosts of heaven,’ and placed the sun images and altars in the house of the Lord. 2 Kings 21 : 1-7. We also find that a part of Josiah’s good works was to clear the temple of the obscene images to the sun, and to take from it the horses ‘that the kings of Judah had given to the sun,’ and had stabled in the sacred building, thus turning the house of the Lord into a temple for heathen lewdness. See 2 Kings 23 : 4-14.”

“We may now take a brief glance at sun worship among the Romans, and how it affected the Christian church. If we multiply evidence on any point it is simply that it may be considered as one-sided.

“Dr. T. W. Chambers, in the article previously referred to (*Old Testament Student*, January, 1886), says that at Baalbec, in the ancient Cœle-Syria, ‘the most imposing of the huge edifices erected upon a vast substruction, unequaled anywhere on earth in the size of its stones, some of them being sixty feet long and twelve feet in both diameters, is a great temple of the sun, two hundred and ninety feet by one hundred and sixty, which was built by Antoninus Pius.’ This emperor reigned from 138 to 160 A. D.”—*Fathers of the Catholic Church*, pp. 311-314.



## SUN WORSHIP IN ROME.

Sun worship in Rome, however, reached its highest point under the reign of Elagabalus, A. D. 218-222. Of him and his times Milman says: "The pontiff of one of the wild forms of the nature worship of the East appeared in the city of Rome as emperor. The ancient rites of Baal-Peor, but little changed in the course of ages, intruded themselves into the sanctuary of the Capitoline Jove, and offended at once the religious majesty and the graver decency of Roman manners. Elagabalus derived his name from the Syrian appellation of the sun; he had been educated in the precincts of the temple; and the emperor of Rome was lost and absorbed in the priest of an effeminate superstition. The new religion did not steal in under the modest demeanor of a stranger, claiming the common rights of hospitality as the national faith of a subject people; it entered with a public pomp, as though to supersede and eclipse the ancestral deities of Rome. The god Elagabalus was conveyed in solemn procession through the wondering provinces; his symbols were received with all the honors of the Supreme Deity."

It was openly asserted that the worship of the sun, under his name of Elagabalus was to supersede all other worship. If we may believe the biographies in the Augustan history, a more ambitious scheme of a universal religion had dawned upon the mind of the emperor. The Jewish, the Samaritan, even the Christian, were to be fused and recast into one great system, of which the sun was to be the central object of adoration."—*History of Christianity, book 2, chap. 8, pp. 176-179, standard edition. See also Gibbon's, Decline and Fall, chap. 6, paragraphs 20-25.*

## SUNDAY WORSHIP.

Sunday was the heathen festival day. Webster's "Unabridged Dictionary" says of Sunday, "So called because the day was anciently dedicated to the sun or to its worship." The *North British Review*, vol. 18, p. 409, calls Sunday "the wild solar holiday of all Pagan times." And Gibbon, in a note to paragraph 2, chapter 20, says that Constantine styles the Lord's day *Dies Solis* (day of the sun), a name which could not offend the ears of his Pagan subjects." Dr. Chambers also says that Constantine's Sunday law "was as applicable to the worshipers of Apollo and Mithras as to the Christians." And the "Schaff-Herzog Encyclopedia," has the following on the subject of Sunday: "Sunday (*Dies Solis* of the Roman calendar; 'day of the sun,' because dedicated to the sun), the first day

of the week, was adopted by the early Christians as a day of worship. The 'sun' of Latin adoration they interpreted as the 'sun of righteousness.' . . . No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined."

In the preface to the "Ancient Church," Dr. Killen says: "In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The bishop of Rome, a personage unknown to the writers of the New Testament, meanwhile rose into prominence, and at length took precedence of all other churchmen. *Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions.* Officers for whom the primitive disciples could have found no place and titles, which to them would have been altogether unintelligible, began to challenge attention, and to be named apostolic."

The learned church historian, Mosheim, bears testimony to the same effect, and he also tells how it came to pass that unscriptural practices were introduced into the church. He says:—

"It is certain that to religious worship, both public and private, many rites were added, without necessity and to the great offense of sober and good men. The principal cause of this I readily look for in the perverseness of mankind, who are more delighted with the pomp and splendor of external forms and pageantry than with the true devotion of the heart, and who despise whatever does not gratify their eyes and ears. But other and additional causes may be mentioned, which, though they suppose no bad design, yet clearly betray indiscretion.

"*First,* There is good reason to suppose that the Christian bishops purposely multiplied sacred rites for the sake of rendering the Jews and the Pagans more friendly to them, for both these classes had been accustomed to numerous and splendid ceremonies from their infancy, and had made no question of their constituting an essential part of religion. And hence, when they saw the new religion to be destitute of such ceremonies, they thought it too simple, and therefore despised it. To obviate this objection, the rulers of the Christian churches deemed it proper for them to be more formal and splendid in their public worship.

"*Secondly,* The simplicity of the worship which Christians offered to the Deity had given occasion to certain calumnies, maintained both by the Jews and the Pagan priests. The Christians were pronounced athiests, because they were destitute of temples, altars, victims, priests, and all that pomp in which the vulgar suppose the

essence of religion to consist; for unenlightened persons are prone to estimate religion by what meets their eyes. To silence this accusation, the Christian doctors thought they must introduce some external rites, which would strike the senses of the people, so that they could maintain that they really *had* all those things of which Christians were charged with being destitute, though under different forms."

"*Fourthly*, Among the Greeks and the people of the East nothing was held more sacred than what were called the 'mysteries.' This circumstance led the Christians, in order to impart dignity to their religion, to say that they also had similar mysteries, or certain holy rites, concealed from the vulgar; and they not only applied the *terms* used in the Pagan mysteries to the Christian institutions, particularly baptism and the Lord's Supper, but they *gradually* introduced also the *rites* which were designated by those terms. This practice originated in the Eastern provinces; and thence, after the times of Adrian (who first introduced the Grecian mysteries among the Latins), it spread among the Christians of the West. A *large part*, therefore, of the *Christian observances and institutions*, even in *this country*, had the aspect of the Pagan mysteries."—*Ecclesiastical History*, book 1, cent. 2, part 2, chap. 4, sec. 1-5.

Again he says: "It is certain that the highest veneration was entertained by the people of every country for what were termed the mysteries; and the Christians, perceiving this, were induced to make their religion conform in many respects to this part of the heathen model, hoping that it might thereby the more readily obtain a favorable reception with those whom it was their object and their hope to convert."—*Ecclesiastical Commentaries (introduction)*, chap. 1, sec. 13.

In a word, many forms and ceremonies, to pass over other things of the Christian worship, were evidently copied from these sacred rites of Paganism, and we have only to lament that what was thus done with unquestionably the best intentions, should in some respects have been attended with an evil result.

Dr. CARSON, in his great work on baptism, says: "With respect to religious doctrines and institutions, there is no antecedent probability that those in existence at any time are actually in Scripture. The vast majority of religious rites used under the Christian name are the mere invention of men; and not a single institution of the Lord Jesus, as it is recorded in the New Testament, has been left unchanged; and it is no injustice to put each of them to the proof, because, if they are in the Scripture, proof is at all times accessible."—*Page 6*.

The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology, and he was pleased to be represented with the symbols of the god of light and poetry. The unerring shafts of that deity, the brightness of his eyes, his laurel wreaths, immortal beauty, and elegant accomplishments seem to point him out as the patron of a young hero. The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity, and that, either waking or in a vision, he was blessed with the suspicious omens of a long and victorious reign. *The sun was universally celebrated as the invincible guide and protector of Constantine.*—*Decline and Fall, chap. 20, paragraph 3.*

“The Emperor Constantine, before his conversion, revered all the gods as mysterious powers, especially Apollo, *the god of the sun*, to whom, in the year 308, he presented munificent gifts; and when he became a monotheist the god whom he worshiped was, as Uhlhorn says, rather the ‘unconquered sun’ than the Father of our Lord Jesus Christ. And, indeed, when he enjoined the observance of the Lord’s day, it was not under the name of *Sabbatum* or *Dies Domini*, but under its old astronomical and heathen title, *Dies Solis*, so that the law was as applicable to the worshipers of Apollo and Mithras as to the Christians.”—*Old Testament Student, January, 1886.*

“Chambers’ Encyclopedia” says: “Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day [SUNDAY] is known to have been ordained, is the edict of Constantine, A. D. 321.”

“The above citations most clearly connect the Sunday festival with Pagan sun worship. That it has no connection whatever with New Testament Christianity is evident from the utter silence of the New Testament concerning the day, with the exception of a few passing references to the ‘first day of the week’ as a secular day, and from the fact that the Sabbath of creation and of the fourth commandment—the seventh day of the week—is the only Sabbath recognized by Christ or by any of the writers either of the Old Testament or the New. It only remains, therefore, for us to show that when Constantine issued his decree, and, indeed, ever after, he was a Pagan—a worshiper of the sun and of himself.”—*Fathers of the Catholic Church, p. 319.*

EUSEBIUS, who was the friend and eulogist of Constantine, gives the following account of the church which he erected to the memory

of the apostles: "All these edifices the emperor consecrated with the desire of perpetuating the memory of the apostles of our Saviour. He had, however, another object in erecting this building; an object at first unknown, but which afterwards became evident to all. He had, in fact, made choice of this spot in the prospect of his own death, anticipating with extraordinary fervor of faith, that his body would share their title with the apostles themselves, and that he should thus, even after death, become the subject, with them, of the devotions which should be performed to their honor in this place. He accordingly caused twelve coffins to be set up in this church, like sacred pillars, in honor and memory of the apostolic number, in the center of which his own was placed, having six of theirs on either side of it. Thus, as I said, he had provided with prudent forethought an honorable resting place for his body after death, and, having before secretly formed this resolution, he now consecrated this church to the apostles, believing that this tribute to their memory would be of no small advantage to his own soul."—*Life of Constantine, book 4, chap. 60.*

This, be it remembered, was long after Constantine's Sunday edict, and after he is popularly supposed to have embraced Christianity.

"Paganism must still have been an operative belief with the man who, down almost to the close of his life, retained so many Pagan superstitions. He was at best only half heathen and half Christian, *who could seek to combine the worship of Christ with the worship of Apollo, having the name of the one, and the figure of the other impressed upon his coins*, and ordaining the observance of Sunday under the name *Dies Solis*, in his celebrated decree of March, 321, though such a combination was far from uncommon in the first Christian centuries. Perhaps the most significant illustration of the ambiguity of his religious position is furnished by the fact that in the same year in which he issued the Sunday decree, he gave orders that, if lightning struck the imperial palace or any other public building, 'the haruspices, according to ancient usage, should be consulted as to what it might signify, and a careful report of the answer should be drawn up for his use.' "

MILMAN says: "The lingering attachment of Constantine to the favorite superstition of his earlier days may be traced on still better authority. The Grecian worship of Apollo had been exalted into the oriental veneration of the sun, as the visible representative of the Deity; and of all the statutes which were introduced from different quarters, none were received with greater honor than those



#### CONSTANTINE I.

*Emperor of Rome from A. D. 306 to A. D. 337.*

Converted A. D. 312. Again in A. D. 323. Both dubious.

He undertook to remodel the government of the church. Hence, the origin of the dignities of patriarchs, archbishops, prebendaries, etc. He loaded the church with worldly honors, and fostered in the ministry a spirit of pride and worldly ambition, and thus was the "let," or hindrance, taken out of the way for the "Man of Sin."

The life of Constantine furnishes no evidence that he was a peculiar favorite of Heaven. His patronage of the church was disastrous of its purity, spirituality, and simplicity.

#### THE FIRST SUNDAY LAW.

"Let all judges and town people, and all artisans, *rest on the venerable day of the sun*. But let those who are situate in the country freely and at full liberty attend to the cultivation of their fields, because it often happens that no other day is so fit for sowing corn, or planting vines; lest by neglecting the proper occasion, they should lose the benefits granted by divine bounty."—*Given the seventh day of March, 321.*

(Original in the library of Harvard University.)

of Apollo. In one part of the city stood the Pythian, in the other the Sminthian, deity. The Delphic Tripod, which, according to Zosimus, contained an image of the god, stood upon the column of the three twisted serpents, supposed to represent the mythic Python. But on a still loftier, the famous pillar of porphyry, stood an image in which *Constantine dared to mingle together the attributes of the sun, of Christ, and of himself.* According to one tradition, this pillar was based, as it were, on another superstition. The venerable Palladium itself, surreptitiously conveyed from Rome, was buried beneath it, and thus transferred the eternal destiny of the old to the new capitol. The pillar formed of marble and of porphyry, rose to the height of one hundred and twenty feet. The colossal image on the top was that of Apollo, either from Phrygia or from Athens. But the head of Constantine had been substituted for that of the god. The scepter proclaimed the dominion of the world; and it held in its hand the globe, emblematic of universal empire. Around the head, instead of rays, were fixed the nails of the true cross. *Is this Paganism approximating to Christianity, or Christianity degenerating into Paganism?*—*History of Christianity, book 3, chap. 3.*



“And now in the light of all this testimony, can anybody have a doubt as to what form of Paganism degenerate Christianity took? When true religion degenerates, it always assumes the form of error with which it is surrounded. The history of the Jews shows that their apostasy always took the form of sun worship. But the Paganism of Rome was devotion to the sun. How, then, could apostate Christianity assume any other form than that of sun worship? And that being the case, what else but Sunday, ‘the wild solar holiday of all Pagan times,’ could be the grand connecting link between the two religions? The case would be clear, even without the positive testimony that has been adduced.”—*Fathers of the Catholic Church, p 326.*



# ◆ THE THREE KINGDOMS. ◆

"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all."—Ps. 103:19.

KINGDOM OF GUILT. (Usurper.) <b>SATAN.</b>	KINGDOM OF GRACE. (Priest.) <b>CHRIST.</b>	KINGDOM OF GLORY. (King.) <b>CHRIST.</b>
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• • LAW OF SIN AND DEATH. • •		• LAW OF THE SPIRIT OF LIFE. •		Millennial Age.	Eternal Age.
<i>Doomed.</i>	<i>Condemned.</i>	<i>Justified.</i>	<i>Sanctified.</i>	<i>Glorified.</i>	<i>Restored.</i>
<i>Spirit Departed.</i>	<i>Spirit Striving.</i>	<i>Spirit Guiding.</i>	<i>Spirit Filling.</i>	<i>Spiritual Bodies.</i>	<i>Spiritual Bodies.</i>
<i>Sin Ruined.</i>	<i>Sin Reigning.</i>	<i>Sin Dethroned.</i>	<i>Sin Cast Out.</i>	<i>Sin Banished.</i>	<i>Sin Destroyed.</i>
<i>Die for Sin.</i>	<i>Dead in Sin.</i>	<i>Dead to Sin.</i>	<i>Dead to Self.</i>	<i>Die No More.</i>	<i>No More Death.</i>
—	<i>Offered Grace.</i>	<i>Under Grace.</i>	<i>More Grace.</i>	<i>Under Glory.</i>	<i>More Glory.</i>
	<i>TURN YE!</i>	<i>Water Baptism, } Gift of Spirit. }</i>	<i>Holy Ghost Baptism.</i>	<i>Paradise Restored.</i>	<i>New Heavens.</i>
	<i>TURN YE!</i>	<i>Partial Love.</i>	<i>Perfect Love.</i>	<i>New Jerusalem.</i>	<i>New Earth.</i>
	<i>WHY WILL YOU</i>	<i>Born of the Spirit.</i>	<i>Anointed of Spirit.</i>		<i>RESTITUTION</i>
	<i>DIE?</i>	<i>Fruitful.</i>	<i>Wholly Fruitful.</i>		<i>-of-</i>
					<i>ALL THINGS.</i>

Ministration of Evil Angels.	Ministration of Good Angels.	Equal unto the Angels.
Eternal Condemnation.	Moral Salvation.	Physical Salvation.
Destroyed Forever.	Church Militant.	Church Triumphant.

Unto Death.     **THE MORAL LAW.**     Unto Life.



## CHAPTER XVII.

### The Three Kingdoms.



THE subject of the three kingdoms, as presented in this illustration, comprehends the entire scheme of Redemption. Hence, no more important or interesting subject could be considered. We can attempt, in our limited space, only a very brief explanation of the diagram.

#### KINGDOM OF GUILT.

Our Saviour recognized the fact that in this world Satan has a kingdom. Matt. 12 : 26. The dominion first given to man by God, was taken away by Satan through deception, hence, he *obtained* his kingdom by *usurpation* and *retains* it by *divine permission*. Satan with all his subjects are under condemnation for sin, and are living in rebellion against the government of God. All the human race thus living are reckoned as the children of the wicked one, having for their father the devil. Matt. 13 : 38; John 8 : 44. All in this condition, of course, are *guilty* before God for the open and continued transgression of God's law. Hence, we have from these Bible facts a clear establishment of the kingdom of *guilt*, with the usurper, Satan, as its king. In this kingdom is seen a dividing line, and all its subjects are on one side or the other of this line. If they are within the reach of mercy or salvation, then they are on the side of this line nearest the kingdom of grace. All such are living in guilt, under condemnation, with sin reigning in them, and dead in sin. Nevertheless, at times, the Spirit of God strives with them, convincing and convicting of sin, and the Spirit and the Bride say come, and he that heareth says come, and the gracious invitation of the gospel of Jesus to all such is, Come unto me, and I will deliver you from the power of darkness, and make you partakers of the divine nature, and subjects of my

## KINGDOM OF GRACE.

Of the truth that God, through his dear Son, has set up a kingdom of grace in this world, we may be fully assured by consulting the following Scriptures: Matt. 12 : 28; Col. 1 : 13; Heb. 4 : 16; Rev. 1 : 9. These are but a few of the texts that establish this conclusion; and if this were *not* true that Christ has a kingdom now, then where *are* those who have renounced the service of Satan, and are no longer his subjects, or servants, but the servants of the Living God. From Heb. 4 : 16, we are assured that it is proper to call this kingdom of Christ the kingdom of *Grace*, for its *throne* is denominated the *throne* of Grace, and how appropriate; for its subjects have been delivered from the kingdom of *Guilt* by the *grace* of God, manifested through Jesus, upon a compliance with the conditions of repentance toward God and faith toward our Lord Jesus Christ. They have *died to sin*. Sin has been dethroned and no longer reigns in their mortal bodies (Rom. 6 : 10-15), but the Spirit of Christ leads them. Rom. 8 : 14. So great is this change that it is called a death and resurrection (Eph. 2 : 1), a being born again of the Spirit. John 3 : 6, 7. And *all*, when they first pass over this line into the kingdom of grace, are reckoned as "babes in Christ." 1 Cor. 3 : 1. The transition to the kingdom of grace is also fitly represented by the beautiful gospel ordinance of water baptism. Buried with Christ in baptism, rise to walk in a new life. Rom. 6 : 3-5. Such are in a state of justification—the very opposite of condemnation. Both conditions cannot exist with reference to the same soul, at the same time. Hence, all morally accountable beings in this world are either under condemnation or justification, either in the one kingdom or the other. All in the kingdom of grace will bring forth some fruit even while babes in Christ. If they did not they would soon be thrown back into the kingdom of guilt.

In this kingdom of grace there is also a dividing line. Entire sanctification of body, soul, and spirit (1 Thess. 5 : 23), while it comprehends justification, is a state or condition of *grace* farther *on* than simple justification. It embraces Spirit guidance, but indicates Spirit *fullness*, it seems to us, not enjoyed in the first state of grace, and seems to be indicated in *its beginning* by a baptism, *not of water*, but of the Holy Ghost. The death to sin, and being made alive to God, and the reception of a measure of the Holy Spirit, introduces the soul into the kingdom of grace; while the painful death of self, and the complete revealing of Christ in the individual, introduces the soul into that advanced Christian experience of entire sanctification. It embraces the dethronement of sin, but *more*, even the cast-

ing out of the old man with his deeds, so that the entire citadel of the soul temple is *cleansed* and *possessed* by the Lord Jesus, and the prayer of the psalmist (Ps. 86 : 11) is answered; the heart is *united* to fear, love, and obey God, with a singleness of purpose. While out of Christ, and hence in the kingdom of guilt, the soul is proffered the grace of God. When accepted and received the sinner comes out from under condemnation and comes *under grace*. More grace is given farther on according to need. From grace to grace.

In the first part of Christian experience in the kingdom of grace the subject has a good degree of pure love for God and man, but with this a painful consciousness at times that this love is fractional. But further on a higher state of grace is reached, being introduced by a baptism of love, in which there is a consciousness that love is made perfect. Then 'tis easy to love God with *all* our heart, and our neighbor as ourselves.

*Born* of the Spirit, and hence *new creatures* in Christ Jesus at the *beginning* of Christian experience; but *anointed* of the Holy Spirit farther on. Jesus himself was conceived and born of the Holy Spirit when he came to this world as a *babe*. But farther on, at his baptism, he was *anointed* by the Holy Ghost. Acts 10 : 38. The disciples of Jesus were evidently in a state of justification during their three and a half years of discipleship, under the moulding hand of the divine Teacher, but the day of Pentecost was the beginning of a richer and higher experience to them in the kingdom of grace. They were then anointed, or baptized of the Holy Ghost.

Every branch in Christ, the living vine, brings forth *some* fruit; but the purging and wholly sanctifying process, which is farther on, brings the soul into such intimate relation with Christ that it cannot *help* but bring forth *much* fruit; it then becomes wholly fruitful.

In the kingdom of guilt all are under "the law of sin and death," but in the kingdom of grace the "law of the Spirit of life in Christ Jesus," has made free from the law of sin and death, and the subject delights in the law of God after the inward man. Rom. 8 : 2; 7 : 22. During the kingdom of grace Christ is Priest-king, or Mediator.

In the kingdom of grace, under the last message of mercy—just before Jesus declares the kingdom at an end, and that the holy or unholy must so remain (Rev. 22 : 11; 14 : 9-12)—the true believers, wholly sanctified, body, soul, and spirit, will go forth with mighty power to all the servants of God in the kingdom of grace, calling them up higher, where they can receive the seal of the Living God. Those who receive and obey the message will thereby be sanctified, body,

soul, and spirit, while those who *reject* it will retreat to the kingdom of guilt. The message will go to the kingdom of guilt, and all in this kingdom who will accept and obey will rapidly hasten into the sheltering fold, while all others will retreat still further in the kingdom of guilt, even over the line where there is no help nor hope, there to drink the unmixed wrath of God—the seven last plagues.

So, in the harvest in the end of this world, when Jesus comes again, the good will be just as good as they can be, pressing hard up to the border line of the kingdom of glory; while the bad will be *just as bad as they can be*, having retreated to the utmost bounds of the kingdom of guilt, their cup of iniquity full, and sudden destruction hanging over their heads.

Reader, which way are you traveling? Remember, there is no standing still, in either a sinful or godly life—in the kingdom of guilt, or the kingdom of grace.

Last, and best of all, we now come to consider

### THE KINGDOM OF GLORY.

Jesus will then have ceased to be a priest, and will be King of kings and Lord of lords. The kingdom of grace is but the *stepping-stone* to the kingdom of glory. The kingdom of grace is but the *workshop* wherein subjects are prepared *for* the kingdom of glory. The former is the only road to the latter. In the latter the overcomers from the kingdom of grace are immortalized and glorified. Here they will have spiritual bodies; they will never know anything of pain, sickness, sorrow, or death, for these will all have passed away. In the kingdom of guilt the subjects receive the ministration of evil angels. In the kingdom of grace the subjects have the blessed association and ministrations of the elect, or holy angels. In the kingdom of glory, the subjects themselves will be equal unto *the angels*. Heb. 1:13, 14; Luke 20:36. All in the kingdom of guilt who there remain, receive eternal condemnation. In the kingdom of grace the subjects have a moral salvation; and in the kingdom of glory there is added to their moral salvation a physical salvation which makes their salvation complete.

The subjects of the kingdom of guilt will eventually be destroyed forever by the *second* death in the *lake* of fire. The church in the kingdom of grace are all soldiers in military garb, fighting the good fight of faith; but in the kingdom of glory the warfare is over, the armor laid off, and the church militant with her conquering Lord will be the church triumphant. The kingdom of guilt, with all that pertains to it, will eventually go down forever. The sub-

jects of the kingdom of grace will eventually, and at no distant day, *all* pass over the line into the kingdom of glory, with their glorious king. This dividing line is scripturally denominated the resurrection of the righteous dead, or the translation of the righteous living. And when this dividing line is safely passed by all the redeemed host, the kingdom of grace will cease, being swallowed up by, or merged into, the kingdom of glory. Death, the *last* enemy of the saints, is then destroyed.

There is a dividing line in the kingdom of glory. Two states in guilt, two states in grace, two states in *glory*. In the latter it is simply external, or territorial. The first state in glory, will be the Millennial age—or reign of the saints with Jesus one thousand years in the New Jerusalem above. Then, at the end of their jubilee, the Holy City will come down to earth, the curse will all be wiped away, the earth made new and beautiful, and the saints will enter upon their second state of glory—the eternal age, which will never cease. As subjects of the kingdom of grace here sing of their coming reign in glory, so the saints in the first state of the kingdom of glory will sing of the one to come, for one strain of their song will be, “And we shall reign on the earth.” Rev. 5 : 10. To be subjects of the kingdom of grace is blessed and gracious. But to be subjects of the kingdom of glory will be far more blessed and glorious.

In conclusion, let it be remembered that God hath prepared his throne in the heavens, and his kingdom ruleth over all; and that Satan has not maintained his kingdom in this world of God's creation all these centuries because God was not able to dethrone and dispossess him, but God has tolerated his wicked reign in order to gather many of his subjects into the kingdom of grace, for the coming reign of his dear Son, in the kingdom of glory. For the day hastens on when God will forever wipe out all rebellion, and all the curse, and give the kingdom under the whole heaven to his beloved Son, and the victorious subjects of his grace.



## SEED THOUGHTS.

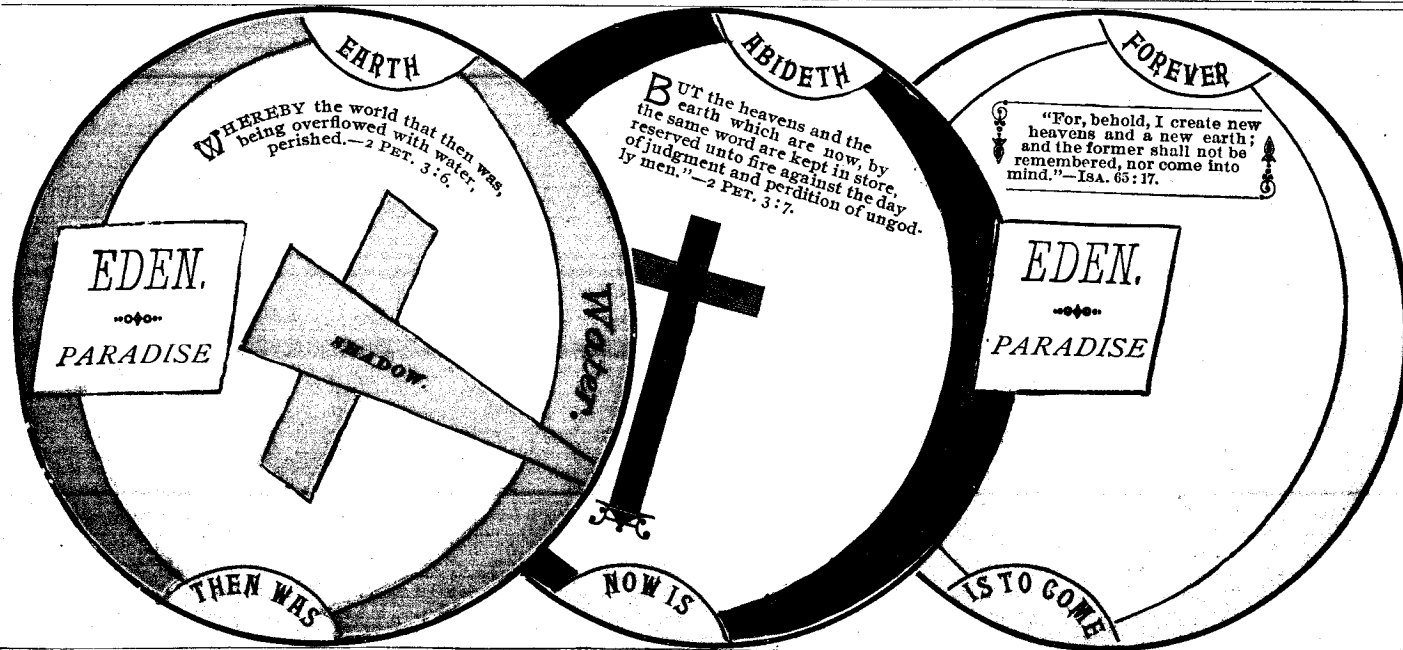
## LAST DAYS.

- Matt. 13 : 38. The *wheat* and *tares* are the saints and sinners.  
 Matt. 13 : 39. The *harvest* is at the end of the world.  
 Matt. 13 : 30. Both grow *together* until the harvest.  
 Matt. 24 : 37. Last days like the days of Noah.  
 Gen. 6 : 5. Then the wickedness of man was great.  
 Luke 17 : 28. Also like the days of Lot.  
 2 Tim. 3 : 1. Last days perilous, *not* glorious.  
 2 Tim. 3 : 5. Many will have only a form of godliness.  
 2 Tim. 3 : 2-4. They will love pleasure more than God.  
 2 Tim. 3 : 13. Evil men and seducers wax worse and worse.  
 2 Pet. 3 : 3, 4. Scoffers will come saying, "no promise of his coming."  
 2 Thess. 2:9, 10. Satan working then with all power.  
 Matt. 24 : 24. False Christs and false prophets will arise.  
 2 Tim. 4 : 3, 4. Will be heaps of teachers, turning people to fables.  
 1 Thess. 5:1-6. Many sleepily crying, "Peace and safety."  
 Matt. 24:48-51. Evil servants smiting the faithful servants.  
 1 Tim. 4 : 1. Some depart from the faith, heeding seducing spirits.  
 2 Tim. 3 : 12. The truly godly suffer persecution.  
 Titus 2 : 13. They will be looking for Jesus to come.

## SECOND ADVENT.

- Acts 1 : 9. Jesus ascended personally, in a cloud.  
 Heb. 9 : 28. He will surely come a second time.  
 Matt. 26 : 64. Jesus said he would come again.  
 Acts 1 : 11. He will come like as he went away.  
 Matt. 24 : 27. Like the lightning flashing across the heavens.  
 Rev. 1 : 7. All the living will see him then.  
 Matt. 24 : 37. Many then unprepared for the event.  
 Rev. 1 : 7. The unprepared will be in great distress.  
 2 Thess. 2 : 8. They will be destroyed by brightness of his coming.  
 Matt. 16 : 27. Holy angels will come with Jesus.  
 Matt. 25 : 31. All the holy angels will come then.  
 Isa. 25 : 9. The righteous will be glad and rejoice.  
 1 Thess. 4 : 16. The righteous dead will be raised.  
 1 Cor. 15:51, 52. All the righteous will be changed.  
 Phil. 3 : 20, 21. Vile bodies changed to glorious bodies.  
 1 Thess. 4 : 17. All meet Jesus in the air.  
 John 14 : 1-3. All go with Jesus and the angels to Heaven.  
 Isa. 35 : 10. Then their joy will be everlasting.

# THE THREE WORLDS.



EDENIC AGE. PATRIARCHAL. MOSAIC. CHRISTIAN. MILLENNIAL. ETERNAL AGE.

THE PAST, PRESENT, AND FUTURE OF THIS GLOBE.

## CHAPTER XVIII.

# The Three Worlds.



### THE FIRST WORLD.

IN the beginning God created the heavens and the earth, the sea, and all that in them is. It was a bright world then; there was no curse. "The earth came from the hand of the Creator exceedingly beautiful. There were mountains, and hills, and plains; and interspersed among them were rivers and bodies of water. The earth was not one extensive plain, but the monotony of the scenery was broken by hills and mountains, not high and ragged as they now are, but regular and beautiful in shape. The bare high rocks were never seen upon them, but lay beneath the surface, answering as bones to the earth. The waters were regularly dispersed. The hills, mountains, and very beautiful plains, were adorned with plants, and flowers, and tall majestic trees of every description, which were many times larger, and much more beautiful, than trees now are. The air was pure and beautiful, and the earth seemed like a noble palace. Angels beheld and rejoiced at the wonderful and beautiful works of God."—*Great Controversy, vol. 1, p. 24.*

Last of all God created man, and gave him dominion over that fair domain. By transgression he lost his dominion, and a curse was placed upon the earth. Mankind went on from bad to worse, until the wickedness of the race became so great that the Lord determined to destroy them by a flood of waters. This he did something over sixteen hundred years after creation.

The overflow and overthrow of the *first world* did not take place without earth's inhabitants being duly and faithfully warned. One man and his family, consisting of eight souls, were all that were found righteous among that antediluvian race. Noah was a preacher of righteousness, and, like every other true preacher, he practiced what he preached. While he warned the world of impending doom, he was busily occupied in building an ark for the saving of himself



and family. Violence filled the earth. The people turned a deaf ear to the message from Heaven, and became absorbed and wholly engrossed in the temporal affairs of this life, making no preparation for the deluge. Jesus says they "*knew not*" till the flood came and took them all away. But they were without excuse, for although they "*knew not*," they *might have known*. To all practical purposes it was the same as if they had never heard. They did not believe nor prepare, hence, had forgotten, and the event came upon them as a thief in the night. It is recorded of them that they were planting and building, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. Each of the above actions was right in itself when not carried to excess, or when done to the glory of God; but the wrong of the antediluvians evidently consisted in being overcharged with these things to the utter disregard of the message from God, a message, too, upon which their eternal destiny hung.

An inspired apostle, in speaking of that event, says: "Whereby the world that *then was*, being overflowed with water, *perished*." 2 Peter 3:6. Thus with the flood, ended the First World.

#### THE SECOND WORLD.

The world that now is, is Number Two. Obviously it is the same gravelly ball, or mundane sphere, as the world before the flood. The flood did not annihilate the earth or any of its substance, but so completely changed its exterior that the physical geography of the world *before* the flood would not apply *after* the flood. Noah and family, as they passed out of the ark after the waters of the flood had dried up, saw no *familiar object* or *place*. All was completely changed, and changed for the worse. The beautiful world they had known before *had perished*.

Almost everywhere in our world unto this day are to be seen the evidences of the flood. The ragged rocks—the bones of the earth—are everywhere exposed on the surface. Great caves, rugged mountains, barren wastes, yea, very many things that do now appear to the view of earth's inhabitants, give unmistakable evidence of the deluge.

"The precious wood, stone, silver, and gold, that had made rich and adorned the world before the flood, and which the inhabitants had idolized, was sunk beneath the surface of the earth. The waters which had broken forth with such great power, had moved earth and rocks, and heaped them upon earth's treasures, and in many instances formed mountains above them to hide them from the

sight and search of men. . . . The beautiful, regular shaped mountains had disappeared. Stones, ledges, and ragged rocks appeared upon some parts of the earth which were before out of sight. Where had been hills and mountains no traces of them were visible. Where had been beautiful plains covered with verdure and lovely plants, hills and mountains were formed of stones and trees and earth, above the bodies of men and beasts. The whole surface of the earth presented an appearance of disorder. Some parts of the earth were more disfigured than others. Where once had been earth's richest treasures of gold, silver and precious stones were seen the heaviest marks of the curse. And upon countries which were not inhabited, and those portions of the earth where there had been the least crime, the curse rested more lightly.

"Before the flood there were immense forests. The trees were many times larger than any trees which we now see. They were of great durability. They would know nothing of decay for hundreds of years. At the time of the flood these trees were torn up or broken down and buried in the earth. In some places large quantities of these immense trees were thrown together and covered with stones and earth by the commotions of the flood. They have since petrified and become coal, which accounts for the large coal beds which are now found. This coal has produced oil."—*Great Controversy, vol. 1, pp. 81, 82.*

But what is to become of the world that now is?—According to the prophetic word of God, it is to be "utterly emptied, and utterly spoiled," made waste, and turned upside down. The curse will eventually devour it. Isa. 24:1, 6. The fishes of the sea, the fowls of the heavens, and all mankind will be cut off. Zeph. 1:2, 3. Jesus, who has been here once, will come the second time. All the living wicked will be destroyed by the brightness of his coming, and the saints will all go to Heaven with Jesus, to the place he has gone to prepare for them. 2 Thess. 2:8; John 14:1-3. Then, for a period of one thousand years from that time, the earth will be in the condition that it was on the first day of creation. Gen. 1:1, 2; Jer. 4:23-27. But the Lord does not make a full end, or annihilate the earth then, any more than he annihilated it by the flood. The wicked are raised at the end of the one thousand years, fire comes down from God out of Heaven and devours them. This is the lake of fire in which the wicked receive their everlasting punishment, which is the everlasting second death. Rev. 20:5-15. This same fire will melt, purge, and purify the earth. It will put an end to the second world—the world that now is. It will end, *not* with a

flood of water, as did the first world, but with a *flood of fire*. The New Jerusalem, which is the Paradise now lost to man, and is in Heaven above (Gal. 4 : 26), is now being fitted up by Jesus, not for just one family, as was Paradise when on the earth at the first, but for all the host of the redeemed (John 14 : 1-3). It will come down to earth (Rev. 21 : 4), and constitute the ark to carry all the saints safely over the fiery flood (Rev. 20 : 9) from the world that *now is* to the world which is to come.

#### THE THIRD WORLD.

The fires of that great day do not burn up nor annihilate the heavens and earth which are now, only melting and purifying them. And then there comes forth from the molten mass a *new heavens* and a *new earth*, wherein only the righteous shall dwell. 2 Pet. 3 : 10-13. The saints, as they go out on the new earth (Dan. 7 : 27), will not see *one familiar object or place*. The physical geography of the world that now is, will not apply in the least particular to that world of glory which is to come. All will be changed, and changed for the last time, and for the better. By way of comparison we might speak of the world that then was, as it came from the hands of the Creator, as *very good*; the world that now is, as *not nearly so good*; and of the world to come, as *the best*, if indeed it were possible to surpass the first one in beauty. No tongue can tell, nor can the most vivid imagination conceive, the beauty and glory of the *third world*—the *next world*—the *world to come*.

“ ‘And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.’ The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin. One reminder alone remains; our Redeemer will ever bear the marks of his crucifixion. Upon his wounded head, his hands and feet are the only traces of the cruel work that sin has wrought.

“ ‘O Tower of the flock, the stronghold of the daughter of Zion, to thee shall it come, even the first dominion.’ The kingdom forfeited by sin Christ has regained, and the redeemed are to possess it with him. ‘The righteous shall inherit the land, and dwell therein forever.’ A fear of making the saints’ inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon the new earth as our home. Christ assured his disciples that he went to prepare mansions for them. Those who accept the teachings of God’s Word will not be wholly ignorant concerning the

heavenly abode. And yet the apostle Paul declares: 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him!' Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God.

"In the Bible the inheritance of the saved is called a country. There the Great Shepherd leads his flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."

"There immortal minds will study with never failing delight the wonders of creative power, the mysteries of redeeming love. There is no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. And as the years of eternity roll, they will bring richer and more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence and happiness increase. The more men learn of God the greater will be their admiration of his character."—*Great Controversy, vol. 4, pp. 489-492.*

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

All enemies to God are destroyed. All rebellion wiped out forever, and God has a universe once more that is clean and pure.

Our illustration shows the world that then was, going down under the flood of water, and the world that now is, emerging from the watery deluge. It also shows the world that now is, going down under the flood of fire, and the new heavens and the new earth (the world to come) emerging from the fiery deluge. On the world that

now is, Jesus was crucified, and the shadow of the cross reaches to the very gates of Paradise, showing that a living, active faith in a coming Saviour was the only hope for the race after the fall. All acceptable sacrifices to God, from Adam to the cross, were offered in this shadow; and the ark abode in this shadow through the fearful deluge that destroyed the world that then was. Since the cross, an active living faith in a Saviour that *has* come is shown, not by obedience to the typical ceremonies of the former dispensation, but by a sincere obedience to the gospel of Jesus, as revealed in the New Testament. *All, of either* dispensation, who thus show their faith in the Son of God will some day safely pass over the fiery flood in the city of our God, from the world that now is, to that which is to come. Obedience is the fruit of faith.

The Edenic age was the age of innocence and glory before the fall. The Eternal age is the age of holiness and unsurpassed glory, that pertains to the earth made new. Between these two are the Patriarchal, Mosaic, Christian, and Millennial ages. The first three of these are probationary. The Millennial age is the jubilee of one thousand years in the holy city above; and the resting of the earth in a state of darkness and desolation.

We have now briefly outlined the *past, present, and future of this globe*, as it is clearly revealed in the Word of God. The same Word says that "the earth abideth forever." Eccl. 1 : 4. It is the same earth in three distinct phases, with the third and *forever phase* yet to come.

Reader, if you are Christ's, then you are an heir to that eternal inheritance to be given to the saints of the Most High, and some day you will hear the second Adam, the Lord Jesus Christ, say to you, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The first dominion will return to Christ, the second Adam, and of his kingdom there will be no end. God promised Abraham the world (Rom. 4 : 13), and all who become Christ's are heirs with faithful Abraham, to an inheritance in that world of undimmed splendor and glory yet to come. Reader, have you a title to a home over there?

#### DURATION OF THE EARTH.

"The world has now lasted nearly *six thousand* years, and a very ancient tradition has predicted its termination at the close of this period. . . . And are we indeed so near that time when the elements of all things shall be dissolved by fervent heat, when the heavens shall be shriveled up like a scroll, and the earth and all it

contains be burned up? Are all vision and prophecy about to be sealed up, and the whole earth to be illuminated by the bright beams of the Sun of Righteousness? Are the finally incorrigible and impenitent about to be swept off the face of the earth by the besom of destruction, while the righteous shall be able to lift up their heads with ineffable joy, knowing their final redemption is at hand? Are we so near the eve of that period when *they who turn many to righteousness shall shine as the stars forever and ever?* What sort of persons should we then be in all holy conversation and godliness! Where is our zeal for God? Where the sounding of our bowels over the perishing nations who have not yet come under the yoke of the gospel—multitudes of whom are not under the yoke because they have never heard of it? and they have not heard of it because those who enjoy the blessings of the gospel of Jesus have not felt (or have not obeyed the feeling) the imperious duty of dividing their *heavenly bread* with those who are perishing with *hunger*, and giving the *water of life* to those who are dying of *thirst!* How shall they appear in that great day, when the conquests of the Lion of the tribe of Judah are ended, when the mediatorial kingdom is delivered up unto the Father, and the Judge of quick and dead sits on the great white throne, and to those on his left hand says, 'I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink'? I say, How shall they appear who have made no exertions to tell the lost nations of the earth the necessity for *preparing to meet their God*, and showing them the means of doing it by affording them the blessings of the gospel of the grace of God? Let us beware, lest the *stone* that struck the motley image and dashed it to pieces *fall* on us and *grind us to powder*.

"*Bibles* are sent out by millions into the heathen countries, but *how shall they hear without a preacher*, and *how shall they understand the things which they read*, unless those who know the things of God teach them? Let us haste, then, and send *missionaries* after the *Bibles!*

"God is mightily at work in the earth; *let us be workers together with him, that we receive not the grace of God in vain!* He that giveth to the *poor* (emphatically *poor*, for they are without God in the world, and consequently without the *true riches*), lendeth unto the Lord; and let him look what he layeth out, and it shall be paid unto him again. For he that *converteth a sinner* from the error of his ways shall *save a soul from death*, and hide a multitude of sins."—*Discourse on Daniel 2, in A. Clarke's Commentary.*

“Probably no such time shall *ever* appear, in which evil shall be *wholly banished from the earth*, till after the day of judgment; when, the earth having been burnt up, *a new heaven and a new earth* shall be produced *out of the ruins of the old*, by the mighty power of God; righteousness alone shall dwell in them.”—*Clarke's notes on Rev. 20 : 2.*

“NOTE.—From this it is plain that Dr. Clarke, the most learned of the Methodists, expected the end of the world about the year 6,000 from the creation, which, according to his own reckoning, is less than 150 *years distant*. Dr. Clarke followed Usher's chronology. But in computing the times of the *Judges*, Usher reckoned only about 327 years, while Paul (Acts 13 : 20) declares that period to have been about 450 years, making the world 123 years *older* than Usher or Clarke supposed, and consequently so much nearer the close of the 6,000 years. Chronologists may disagree slightly, but the most reliable declare that the world is nearly six thousand years old. Let us be watching!”—*H. L. Hastings, in Ancient Landmarks.*

#### TESTIMONY OF EMINENT MEN.

EDWARD ROBINSON, D. D., says that the word rendered *new* in 2 Pet. 3 : 13; Isa. 65 : 17, and 66 : 22, means *renewed*, or made new, hence, better, superior, more splendid. So the corresponding word of the Old Testament means, as a verb, to make new, or renew, repair, restore, as in 1 Sam. 11 : 14; Job 10 : 17; Isa. 61 : 4; Ps. 103 : 5; 2 Chron. 15 : 8; 24 : 4; whence are derived the words rendered new, *i. e.* renewed, as in the new moon, new heart, new creature, etc.

The Dublin *Christian Herald* says: “If the earth was to be destroyed, and man never to have the sovereignty of it, Satan would have a victory to boast of forever; neither would that promise be fulfilled that Jesus should destroy the works of the devil. 1 John 3 : 8. Frightful, indeed, is the breach which Satan has made in this fair field of God's creation. . . . It is essential for Christ's glory that the earth should be delivered out of the hand of the enemy.”

THOMAS DICK, LL. D., says: “To suppose, as some have done, that the whole fabric of creation will be shattered to pieces, that the stars will literally fall from their orbs, and the material universe be blotted out of existence, is a sentiment so absurd and extravagant, and so contrary to the general tenor of the Scripture and the character of God, that it is astonishing that it should ever have been entertained by any man calling himself a divine, or a Christian preacher.”



**THOMAS CHALMERS, D. D., LL. D.**

*Born A. D. 1780. Died A. D. 1847.*

An eminent divine of the established church of Scotland.

“There will be a firm earth as we have at present, and a heaven stretched over it as we have. It is not by the absence of these, but by the absence of sin, that the abodes of immortality shall be characterized. It will be a Paradise of sense, but not of sensuality.”—*Chalmers' sermon on the new earth.*



JOHN CUMMING, D. D., of London, says: "When he (Christ) comes, this earth shall be recast, restored, reconstituted, rebeautified and set in more than its first and pristine glory. . . . Only exhaust from the earth the poison—sin—let the footfall of Him who made it be echoed from its hills and valleys once more, at dewy dawn and at eventide, and this earth of ours will be instantly transformed into an orb, the like of which is not amid all the orbs of the universe besides."

In "Cranmer's Catechism," authorized by Edward VI., A. D. 1550, we read: "The world, like as we see in the refining of gold, shall be wholly purged with fire, and shall be brought to its utmost perfection; man shall likewise be freed from corruption and change. And so, for man's sake, for whose use the great world was created, being at length renovated, it shall put on a face that shall be far more pleasant and beautiful."

JOHN CALVIN, in his notes on Isa. 11:6-8, remarks: "He asserts here the change of the nature of wild beasts, and the restitution of creation as at first;" and on Isa. 24:23, he says, "Christ shall hereafter establish his church on earth in a most glorious estate."

JOHN KNOX, the founder of the Presbyterian Church, of whom Queen Mary said she feared his prayers more than an army of twenty thousand men, said of Christ's work: "To reform the faith of the whole earth, which never was, nor yet shall be till that righteous King and Judge appear for the restoration of all things." Acts 3:21.

THOMAS GOODWIN, one of the "Patriarchs of Independency," quoting Heb. 2:5 and 2 Peter 3 as proof of his position, says: "God doth take the same world that was Adam's and make it new and glorious."

The illustrious JOSEPH MEADE, of the English Church, writing in 1720, taught the doctrine of a renovation of the earth and Christ's reign upon it.

JOHN MILTON, who has been styled "The Christian Homer," said:—

"The world shall burn, and from her ashes spring  
New heaven and earth wherein the just shall dwell,  
And after all their tribulations long,  
See golden days."

RICHARD BAXTER, of Shropshire, England, born 1615, said: "I believe there will be a new heaven and earth on which will dwell righteousness."



**EDWARD IRVING.**

*Born A. D. 1792. Died A. D. 1834.*

“And cannot God create another world many times more fair, and cast over it a mantle of light many times more lovely, and wash it with purer dew than ever dropped from the eyelids of the morning?”  
“Oh, what a thought! that the deluge of sin shall be baled out, that the long-covered hills and valleys of holiness shall again present themselves, that the slimy path of the old serpent shall be cleansed out of all nations, and the alloy of hell with fervent heat be burned out of the elements of the solid globe, that the kingdom, peopled with the redeemed, shall become meet to be presented in the presence of God, and remain forever.”—*Edward Irving's Orations.*

JOHN BUNYAN, the Baptist of Bedfordshire, England, said: "None ever saw this world as it was in its first creation but Adam and his wife, and neither will any see it until the manifestation of the children of God; that is until the redemption or resurrection of the saints."

The Baptist "Confession of Faith," approved by 20,000 of their denomination, and presented to Charles II., in 1660, says of Christ's coming: "He will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, forever."

PHILLIP DODDRIDGE, born in London, in 1702, in his "Rise and Progress of Religion in the Soul," says: "We shall go from the ruins of a dissolving world, to the new heavens and new earth, wherein righteousness forever dwells."

JOHN WESLEY, the founder of Methodism, in his sermon on the new earth, clearly sets forth the restitution. His brother Charles, commenting on Isa. 65, says: "We long to see Thy throne appear; bid the new creation rise; bring us back our Paradise, and create the universe fair beyond its first estate."

BISHOP NEWTON, born at Bristol, England, in 1703, writing of Christ's reign, says: "That the kingdom of Heaven shall be established upon earth is the plain and express doctrine of Daniel, and all the prophets, as well as of John; and we daily pray for the accomplishment of it, in praying, 'Thy kingdom come.'"—*Dissertation on Prophecy, vol. 3, p. 331.*

ISAAC WATTS, born at South Hampton, in 1674, in speaking of the coming of the burning day, says:—

"Yet, when the sound shall tear the sky,  
And lightnings burn the globe below,  
Saints, you may lift your joyful eyes,  
There's a new heaven and earth for you."

The commentators are, many of them, plainly of the same opinion.

Says MATTHEW HENRY: "Christ's second coming will be a generation (Matt. 19 : 28) when there shall be new heavens and a new earth, and a restitution of all things."

DR. A. CLARKE thus comments on 2 Peter 3: "All these things will be dissolved, separated, be decomposed; but none of them will be destroyed. And as they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the composition of a new system; and therefore the apostle

says, 'We look for a new heaven and a new earth;' the others being decomposed, a new system is to be formed out of their materials."

COTTON MATHER, a voluminous writer on prophecy, said: "They who expect the rest promised for the church of God to be found anywhere but in the new earth, and they who expect any happy times for the church in a world that hath death and sin in it—these do err, not knowing the Scriptures nor the kingdom of God."

In our own time there are scores and hundreds of devout writers teaching the same sentiments.

"There is the New Jerusalem, the metropolis of the glorified new earth, 'a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.' Isa. 62:3. 'Her light was like unto a stone most precious, even like a jasper stone, clear as crystal.' 'The nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it.' Rev. 21:24. Saith the Lord, 'I will rejoice in Jerusalem, and joy in my people.' Isa. 65:19. 'The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.' Rev. 21:3."—*Great Controversy*, p. 676.

"*The New Creation*.—He that sits upon the throne is the same being that is mentioned in verses 11, 12 of Rev. 20. He says, 'I make all things new;' (Rev. 21:5) not, I make all new things. The earth is not destroyed, annihilated, and a new one created, but all things are made over new. Let us rejoice that these words are true and faithful. And when this is accomplished, all will be ready for the utterance of that sublime sentence, 'It is done.' The dark shadow of sin has forever passed away from the universe. The wicked, root and branch (Mal. 4:1), are wiped out of the land of the living, and the universal anthem of praise and thanksgiving (Rev. 5:13) goes up from a redeemed world and a clean universe to a covenant-keeping God."

"*The Great Inheritance*.—The overcomers are Abraham's seed, and heirs according to the promise. Gal. 3:29. The promise embraces the world (Rom. 4:13); and the saints will go forth upon the new earth, not as servants or aliens, but as lawful heirs, to the heavenly estate and proprietors of the soil."—*Thoughts on the Revelation*, pp. 770, 771.



### The Three Worlds.—Seed Thoughts.

#### WORLD NO. 1.

- Gen. 1 : 1, 2. A *dark, chaotic mass* on the first day.  
 Ex. 20 : 11. In six days God completed the creation.  
 Gen. 1 : 31. God pronounced it all "*very good.*"  
 Gen. 1 : 26, 27. God gave man dominion over all.  
 Gen. 2 : 8, 9. God fitted up a beautiful home for Adam.  
 Gen. 3 : 23. He *lost Eden* because he sinned.  
 Gen. 3 : 17-19. The earth was cursed because of his sin.  
 2 Pet. 3 : 6. *That world perished* by the flood.

#### WORLD NO. 2.

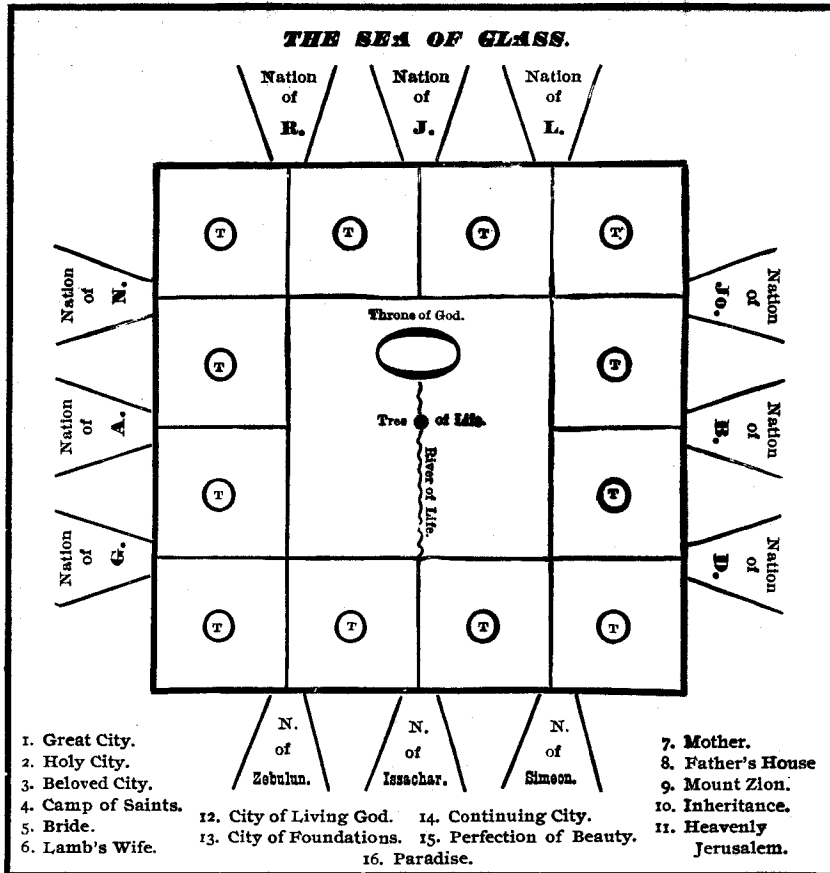
- 2 Thess. 1 : 7, 8. Jesus comes in flaming fire.  
 2 Thess. 2 : 8. Wicked all destroyed by the brightness of his coming.  
 1 Thes. 4 : 16, 17. The saints caught up, and meet Jesus in the air.  
 John 14 : 1-3. They go with Jesus to Heaven.  
 Isa. 24 : 1, 3. God will make *this world "empty."*  
 Zeph. 1 : 2, 3. *All things* will be consumed off the land.  
 Jer. 4 : 23. The earth will be *dark, void, and without form.*  
 Jer. 4 : 24-27. No birds, no fruit, no cities, no man.  
 Rev. 20 : 1-3. The earth left desolate one thousand years.  
 Rev. 20 : 5, 7. Then the wicked are raised.  
 Rev. 20 : 9. All *devoured* by fire from Heaven.  
 Rev. 20 : 14, 15. This is the lake of fire and second death.  
 2 Pet. 3 : 7, 10-12. This fire will *melt* the earth.

#### WORLD NO. 3.

- 2 Pet. 3 : 13. Then comes the *new heavens and new earth.*  
 Isa. 66 : 22. It will always "*remain.*"  
 Matt. 5 : 5. The *meek* will possess it.  
 Ps. 37 : 29. They will dwell therein *forever.*  
 Isa. 35 : 1, 2. It will blossom abundantly.  
 Rev. 22 : 3. There will be *no more curse.*  
 Isa. 23 : 24. Inhabitants will never say, "*I am sick.*"  
 Rev. 5, 13. All creatures then praise God.  
 Rev. 21 : 4. No more sorrow, pain, tears, nor death.  
 Eph. 1 : 14. Purchased possession redeemed.  
 Mich. 4 : 8. First dominion returned to Christ.  
 Acts 3 : 19-21. Restitution of all things complete.

# THE NEW JERUSALEM.

## THE SEA OF GLASS.



## WALL GREAT AND HIGH.

144 CUBITS.  
JASPER.....BRIGHT GREEN.....

12. Amethyst .....	Violet .....
11. Hyacinth .....	Deep Red .....
10. Chrysolite .....	Pale Yellow .....
9. Topaz .....	Yellow .....
8. Beryl .....	Sea Green .....
7. Chrysolite .....	Yellow or Gold .....
6. Sardius .....	Red .....
5. Sardonyx .....	Flesh Color .....
4. Emerald .....	Vivid Green .....
3. Chalcedony .....	Bluish White .....
2. Sapphire .....	Sky Blue .....
1. Jasper .....	Bright Green .....

## CHAPTER XIX

### The New Jerusalem.



THIS diagram is intended to present a few outline features of the City of God. No attempt is made to represent the beauty or glory of the place. We will consider the subject under the sixteen names that are applied to this city in the holy Scriptures.

1. **Great City.**—In Rev. 21 : 10 the New Jerusalem is called a "Great City." Hence, it must be a *large* city. Indeed we would expect a city that is to receive all the hosts of the redeemed, must needs be a large city. In Rev. 21 : 16, the city is said to be square. The measurement given is twelve thousand furlongs. The best authorities regard this as the distance *around* the city, hence, the city would be three thousand furlongs on each side, or 375 miles square. This is truly a "*great* city." No city on earth has ever equaled it in size. It has a wall great and high, and twelve gates; on the north three gates, on the south three gates, on the east three gates, and on the west three gates. On these are the names of the twelve tribes of the children of Israel. Rev. 21 : 12, 13.

We are informed that the *saved nations* will walk in its light, and *their kings* will bring their glory and honor into it. We understand therefore, that all the host of the redeemed are divided into *twelve nations*, bearing the names of the twelve tribes, *each* having for its king or judge, *one of the twelve apostles*, of the Lamb, according to the Saviour's promise, Matt. 19 : 28.

In the lower part of the diagram is a section of the wall that surrounds this "great city." It is truly a wall "*great and high*," being about two hundred and sixteen feet high, and fifteen hundred miles long. (Rev. 21 : 12-17.) The twelve foundations of this wall are made of the most precious and beautiful stones, and in the order named. The color also, is named, as nearly as can be ascertained. Upon these twelve foundations are written the names of the twelve apostles of the Lamb. The wall itself is of jasper. This beautiful

transparent jasper wall will perhaps account for the light of the city appearing like jasper, to the Seer of Patmos. The most vivid imagination of mortals cannot conceive the unsurpassed splendor and matchless beauty of this wall.

The throne of God and the Lamb is in this city, and from beneath the throne proceeds the River of Life, and on either side of the river stands the Tree of Life; and the city stands upon the sea of glass. Rev. 15:2; 22:1, 2.

**2. Holy City.**—In Rev. 2:12, the New Jerusalem is called a “*holy city*.” The reason it is holy, is because there shall in “no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie.” Rev. 21:27. Truly *such* a city would be a desirable place in which to live. It would be holy.

**3. Beloved City.**—In Rev. 20:9, it is called the *beloved city*. This is after the saints have lived in that holy, happy place for one thousand years, with Jesus as their king. And truly in that long reign—and millennium—and jubilee, they will have learned to love their happy home, and it is verily to them a “BELOVED CITY.”

**4. Camp of the Saints.**—In Rev. 20:9, the beloved city is called the “*camp of the saints*.” It is then located on the earth, while “the heavens and the earth which are now,” remain. The curse is still upon the earth, and the holy city upon the sin-cursed earth is but the camp of the saints, located where it will be besieged by Satan and his angels and all the lost; and where the great controversy between Christ and Satan will be forever terminated, and where the saints will dwell amid the everlasting burnings (Isa. 33:14), that shall purify the earth. And then the camp becomes the paradise restored to the earth made new. While the holy city is besieged by Satan and his host, it is represented as the camp of the saints. But in this last pitched battle between the two encamped armies, an easy, complete, and eternal victory, is given to the camp of the saints. And that will evidently be the time when the wicked will see Abraham, Isaac, and Jacob, and all the saints in the kingdom of God, and themselves thrust out. Luke 13:28. Also the time when the righteous will see the wicked cut off. For the Psalmist said to the righteous that “when the wicked are cut off thou shalt see it.” Ps. 37:34.

**5. Bride.**—In Rev. 21:9, the New Jerusalem is called the “*bride*.” Jesus is the *bridegroom*. Matt. 25:1. As the New Jerusalem is to be given to Christ (Dan. 7:14), as Eden was given to the first Adam. She is very appropriately represented as a bride.

**6. Lamb's Wife.**—In Rev. 21:9, the Holy City is called the



"*Lamb's wife.*" In Rev. 19 : 7, the marriage of the Lamb is said to have come. All Heaven will be glad and rejoice when Jesus receives from his Father the glorious gift of his love, the holy city above, to be his forever as the capital of his kingdom of glory, and the everlasting home for the purchase of his blood. To the marriage supper the redeemed will be called (Rev. 19 : 9). No husband ever received a more beautiful bride than does Jesus. She will be arrayed in fine linen, and decked with gold and precious stones, and such glory as mortal man has not yet conceived. And the best of all is her beauty and glory will never fade. She will sit as a queen in the earth made new, while the ages eternally roll.

**7. Mother.**—In Gal. 4 : 26, the apostle Paul calls the New Jerusalem a "*mother.*" Jesus is the *father* of his people (Isa. 9 : 6), and the New Jerusalem which is above is their mother. Glorious parentage has the church of the living God. When Jesus their father comes in his glory, with all the holy angels, his children will all be made immortal, born in a day (Isa. 66 : 8), vile bodies changed, and fashioned like unto his glorious body, and then go with Jesus and the angels to the holy city above, and there be abundantly received into the everlasting embrace of her who is the "mother of us all." Happy day when the children of God all get home to the land of pure delight.

**8. Father's House.**—In John 14 : 1-3, Jesus says that in his Father's house are many mansions, and that he has gone to prepare a place for his people there. What a glorious place will that be, which Jesus fits up for the reception and home of his dear people! And then it will be the Father's house also, at least *one* of the dwelling places of the Almighty and Everlasting God, the Creator of all.

**9. Mount Zion.**—In Ps. 48 : 2, and Heb. 12 : 22, the New Jerusalem is called "*Mount Zion*, and this is because it is "*the city of the Great King.*" Mount Zion in the old Jerusalem was the eminence upon which stood the king's palace. So the New Jerusalem above, is the location of the throne of God and of the Lamb. Rev. 22 : 1, 3.

**10. Inheritance.**—In 1 Pet. 1 : 4, the city above is called an "*inheritance.*" Only *heirs* inherit. No cottages, no palaces, no mansions, no homes in that holy city can be *purchased*. A title can only be obtained by becoming Christ's—Abraham's seed, and *thus heirs* to the heavenly inheritance. Here is the place, and now is the time for us to obtain a title clear to mansions in the skies. *Jesus* is the *heir* to the holy city (Heb. 1 : 2), and all who are Christ's are *joint heirs with him* (Rom. 8 : 17), and with him will have a perfect

right to the privileges and blessings of the holy city. Rev. 22 : 14.

**11. Heavenly Jerusalem.**—In Heb. 12 : 22 this holy city is called the "*heavenly Jerusalem.*" Its builder and maker is God. It was built in Heaven, and still remains in Heaven. Gal. 4 : 26; 1 Pet. 1 : 4. Hence, it is properly denominated the "heavenly Jerusalem." When it is located upon the earth made new, it will still be the *heavenly Jerusalem*, for that sweet word, Heaven, will then be applicable to the whole of the New Earth.

**12. City of the Living God.**—In the same text, Heb. 12 : 22, it is called the "*city of the living God.*" As the Creator, the living God, made this city and there has his throne, how appropriate to call it the "city of the living God."

**13. City of Foundations.**—In Heb. 11 : 10 this same heavenly Jerusalem is designated as "*the city which hath foundations.*" By reference to Rev. 21 : 14, 19, we learn that the wall has "*twelve foundations,*" of most beautiful and precious stones, and upon these the names of the twelve apostles of the Lamb. Probably the twelve thrones of the apostles are in the city. It is a city of "foundations."

**14. Continuing City.**—In Heb. 13 : 14, by an unavoidable inference we are informed that the Holy City above will *continue*. Not so with the cities of earth. We can live in those cities built by man but a brief space, and then we must bid its inhabitants an everlasting farewell. Nor can the *cities* of the nations *themselves* stand the ravages of time. Many *have* fallen, and all others *will* fall to rise no more. But the New Jerusalem, made of the most precious and enduring materials will *never fade away*, but like its Author, will exist throughout the ceaseless ages of Eternity. 1 Pet. 1 : 4.

**15. Perfection of Beauty.**—In Ps. 50 : 2, Zion, the city of God, is called the "*perfection of beauty.*" We sometimes hear the remark that such and such things are "*perfectly beautiful.*" But when the living God, the infinite Creator of all the beauties that still linger in this sinful world, when HE who is the *author of all beauty* and loveliness pronounces the city of God the *perfection of beauty*, then surely may we conclude that the eyes of mortals have never yet seen anything to compare with the dazzling and *unsurpassed glory and beauty* of the home of the saints on high. Reader, may that glory and beauty be ours to inherit, with Jesus and the holy angels, in the blissful life to come.

**16. Paradise.**—In Rev. 2 : 7, and 22 : 2, we learn that this same New Jerusalem is the "*Paradise of God.*" The most beautiful spot this world ever knew was Eden, or Paradise, the charming and lovely home of Adam and Eve before the fall. After they had

sinned they were driven out, and the lovely Paradise, wherein was everything good for food and beautiful to the eye, was lost to the first Adam and his posterity. But Jesus is the *second Adam* (1 Cor. 15:45), and all who will become *his* children, some day will have right to the tree of life, and will enter in through the gates into the holy city, the Paradise of God. Paradise was only *lost* to man, *not destroyed*, and through the world's Redeemer it will again be opened and restored to the saints, more beautiful than before. Those who have, through Christ, kept the commandments of God, will have an abundant entrance into the holy city, and a perfect right to the river and tree of life, which are in the midst of the Paradise of God. Rev. 22:14; 2:7.

Oh, thou *jewel of creation*,  
How my spirit pants for thee.  
Freed from sorrow and temptation,  
All *thy glory* I would see.  
But I'll gladly tell the story,  
How lost Eden we may gain,  
Till my Saviour comes in glory  
With his own, in *thee* to reign.

#### DESCRIPTION OF THE PRECIOUS STONES.

**Jasper.**—“A precious stone of various colors, as purple, cerulean, green, etc.”—*Greenfield*. “Mostly green.”—*Robinson*. “Of a beautiful bright green color, sometimes clouded with white, and spotted with red or yellow.”—*Clarke*.

**Sapphire.**—“A precious stone of a blue color, in various shades.”—*Greenfield*, *Robinson*. “A bright gem, properly of pure blue.”—*Cobbin*. “Perfectly transparent.”—*Clarke*. “Of a beautiful azure, or sky-blue color, almost as transparent and glittering as a diamond.”—*Stuart*.

**Chalcedony.**—“The name of a gem generally of a whitish, bluish, or smoky-green color, susceptible of a high and beautiful polish.”—*Greenfield*. Some Greek MSS. read carbuncle instead of chalcedony. *Carbuncle* “is a very elegant gem of a deep red color, with an admixture of scarlet. From its bright, lively color, it had the name *carbunculus*, which signifies a little coal; because when held before the sun it appears like a bright burning charcoal.”—*Clarke*.

**Emerald.**—“Is one of the most beautiful of all the gems, and is a bright green color, without any other mixture.”—*Clarke*.

**Sardonyx.**—“A precious stone, exhibiting a milk white variety of the chalcedony, intermingled with shades or stripes of sardian or carnelian” (flesh color).—*Robinson*.

**Sardius.**—"A precious stone of blood-red, and sometimes flesh color."—*Greenfield.*

**Chrysolite.**—"Is of a beautiful yellow color, and is so called by the ancients from its looking like a golden stone."—*Cobbin.*

**Beryl.**—"Is of a bluish green and very brilliant."—*Cobbin.*

**Topaz** of the present day "seems to be reckoned as yellow, but that of the ancients appears to have been green."—*Stuart.*

**Chrysoprasus**—"Its color is commonly apple-green, and often extremely beautiful."—*Cleveland.*

**Jacinth.**—"A precious stone of deep red, with a mixture of yellow. It is the same as the hyacenet, or cinnamon stone."—*Clarke.*

**Amethyst.**—"It is a pure rock-crystal, of a purplish-violet color, and of great brilliancy."—*Chambers.*

Stuart says of these precious stones: "There is classification, therefore, in the arrangement; a mixture not dissimilar to the rainbow, with the exception that it is more complex."

#### THE NEW JERUSALEM.

- Gal. 4 : 26. There is a Jerusalem *above*, in Heaven.  
 Heb. 12 : 22. It is called the "*Heavenly Jerusalem.*"  
 Heb. 11 : 10. God is the maker and builder.  
 Heb. 11 : 16. It is prepared for all the saints.  
 Rev. 21 : 10. It is a *great*, or *large*, city.  
 Rev. 21 : 16. It is 12,000 furlongs around, or 375 miles square.  
 Rev. 21 : 12. It has a wall great and high.  
 Rev. 21 : 17. The wall is 144 cubits, or 216 feet high.  
 Rev. 21 : 14. The wall has twelve foundations.  
 Heb. 11 : 10. Abraham looked for a city which had *foundations.*  
 Rev. 21 : 19, 20. The foundations are garnished with precious stones.  
 Rev. 21 : 18. The wall is of jasper, the city of pure gold.  
 Rev. 21 : 21. It has twelve gates, all of pearl.  
 Rev. 22 : 3. The throne of God and the Lamb is there.  
 Rev. 22 : 1. The beautiful river of life is there.  
 Rev. 22 : 2. The tree of life is there also.  
 Rev. 21 : 27. Nothing evil can ever enter there.  
 1 Pet. 1 : 4. It will never fade away.  
 Heb. 13 : 14. It will stand forever and ever.  
 Rev. 22 : 14. The obedient to God's law welcomed there.  
 Rev. 21 : 4. No sorrow, pain, nor death there.

This great lie—that the dead are *not* dead, but *alive*, is the *whole* and *only* foundation of heathenism, saint worship, transmigration of souls, purgatory, invocation of saints, prayers for the dead, Mariolatry, or the worship of the Virgin Mary, and last, but not least, modern Spiritualism.

Besides all these, this same great falsehood has led many to deny a general resurrection. For why have a resurrection if the dead have already entered upon their rewards or punishment? It has led to a disbelief in a day of judgment; for if the human race, as fast as they die go to their rewards or punishment, what need of a judgment? And it has also led to a denial of the second personal coming of Jesus to reward his saints, for why need Jesus come to bring the reward to the holy, if they all go to him as fast as they die, and get their reward? Perhaps there never was a falsehood more prolific of evil than the one with which Satan deceived the first human pair, namely, "Ye shall not surely die, but be as gods." Beware of this lie and of all its varied fruits. It is but a tree of death and all its fruit disappointing.

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### SEED THOUGHTS.

#### S O U L.

Gen.	2 : 7.	Man became a living soul.
Num.	31 : 28.	Beasts are called souls.
Rev.	16 : 3.	Living souls in the sea.
Prov.	25 : 25.	Souls can suffer thirst.
Prov.	19 : 15.	Souls can suffer hunger.
Luke	12 : 19.	Souls can eat and drink.
Josh.	11 : 11.	Can be smitten with swords.
Josh.	11 : 11.	Souls can breathe, or not breathe.
Eze.	18 : 4.	Souls can <i>die</i> .
Ps.	89 : 48.	Souls go to the grave.
Isa.	53 : 12.	Christ poured out his soul unto death.
Isa.	53 : 10.	He made his soul an offering for sin.
Acts	2 : 31.	His soul not left in the grave.

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#### MAN'S NATURE.

Gen.	2 : 7.	God formed man of the dust of the ground.
Gen.	2 : 17.	<i>Continued life</i> was made <i>conditional</i> .
Gen.	3 : 6.	Man sinned and came under death.
Rom.	5 : 12.	<i>So death</i> passed on <i>all his posterity</i> .

Heb.	9 : 27.	Hence it is <i>appointed</i> unto all to die.
Gen.	3 : 19.	In death, man <i>returns</i> where he <i>was</i> .
Eccl.	12 : 7.	Spirit, or breath of life <i>returns</i> also.
Eccl.	9 : 6.	The dead have <i>nothing to do</i> with earthly things.
Job	14 : 21.	They <i>know nothing</i> of earthly things.
Ps.	115 : 17.	They are <i>not praising the Lord</i> .
Ps.	146 : 4.	Their <i>thoughts perish</i> on the <i>day of death</i> .
Eccl.	9 : 5.	Indeed they <i>know nothing at all</i> .
Eccl.	3 : 19.	Man is like the beasts <i>in death</i> .
Gen.	5 : 5, 8.	Bible obituaries <i>leave</i> man in death.
Gen.	5 : 24.	God took Enoch to Heaven.
Heb.	11 : 5.	But <i>he did not die</i> .
Acts	2 : 34.	David did not go to Heaven at death.
Acts	13 : 36.	David <i>fell asleep</i> , says the Bible.
Acts	7 : 55, 60.	Stephen had a vision, then <i>fell asleep</i> .
Job	14 : 10-12.	<i>All the dead are asleep</i> .
Dan.	12 : 2.	Sleepers in the dust shall awake.
John	5 : 28, 29.	Jesus will awaken them.

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#### RESURRECTION.

Heb.	9 : 27.	There is <i>one</i> death appointed unto all.
Rom.	5 : 12.	It is the result of <i>one man's disobedience</i> .
1 Cor.	15 : 23.	<i>All men</i> will have a resurrection.
1 Cor.	15:22,23.	It is the result of <i>one man's obedience</i> .
1 Cor.	15:16-18.	The dead are perished, if there is no resurrection.
John	5 : 25.	The voice of Jesus awakens the dead.
John	5 : 28, 29.	They hear his voice in their graves.
Acts	24 : 15.	Both the just and unjust are raised.
1 Thess.	4 : 16.	The <i>righteous</i> dead will rise first.
1 Cor.	15:23,24.	They are called to life at Jesus' second coming.
Rev.	20 : 5.	This will be the first resurrection.
Rev.	22 : 12.	Christ then brings the reward to his people.
Luke	14 : 14.	The saints are rewarded when raised from the dead.
1 Cor.	15:51,52.	They are all changed in a moment.
1 Cor.	15:53,54.	All changed to immortality.
1 Cor.	15:42-44.	They will then have spiritual bodies.
Ps.	17 : 15.	They will be in the likeness of Christ.
Phil.	3 : 20,21.	Their bodies like his glorious body.
Matt.	13 : 43.	Will shine as the sun in their Father's kingdom.

## IMMORTAL AND IMMORTALITY, AS REVEALED IN THE BIBLE.

*Immortal.*—This word is found but *once* in the entire Bible, English version, as follows: “Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.” 1 Tim. 1:17. Here it is an attribute applied not to man, but to God. On the contrary, the Scriptures declare man to be *mortal*: “Shall mortal man be more just than God? shall a man be more pure than his Maker?” Job 4:17.

*Immortality.*—This word is found but *five* times in the entire Bible, English version, as follows:—

1. “Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen.” 1 Tim. 6:16. This text declares that God *only* hath immortality.

2. “But is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.” 2 Tim. 1:10. From this text we learn that immortality is brought to life through the gospel. In the gospel text preceding we found that God hath immortality. Now, can we learn from the gospel that man will ever get such an inestimable boon?

3. “To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life.” Rom. 2:7. In this beautiful passage we have the most positive assurance that man may find immortality if he will patiently seek for it by well-doing. He does not have it *while he seeks*, for what a man hath why doth he yet seek for?

4. “So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” 1 Cor. 15:54. From this language we learn that immortality will be put on *not* at death, but *when death is swallowed up in victory*.

5. “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Cor. 15:51-53. Thus the light breaks in and illuminates the entire subject. *First*, God is the great source of immortality; *second*, by well-doing man is exhorted to seek for it; *third*, the gospel reveals that when Jesus comes, and the last trump sounds, and the righteous dead are raised, their last enemy, death, will be swallowed up in victory, and they will be clothed with a glorious immortality.

death comes to all, so by one man, even Jesus, all will have a resurrection from the dead.

2. Acts 24 : 15. Here we have the positive information that this resurrection will embrace both the *just* and the *unjust*.

3. 1 Cor. 15 : 23. Here we learn that the just, or those who are Christ's, will be raised at his coming.

4. John 8 : 21. Here we learn that those who die in their sins are not Christ's, and he will not come for them; they can never go where Jesus is.

5. Eze. 18 : 26. Here we learn that the wicked must needs die twice. First, they die *in* their sins, and second, they die *for* their sins. It is appointed unto *all* men to die once. All must die because they are mortal, and all are mortal because of Adam's transgression. In the matter of dying the first death, we have no choice. There is one thing about it, however, that we can choose, it is this: It *is* a matter of choice with us as to whether we die the first death *in our sins* or *in Christ*. If we choose to die in our sins, then we virtually choose the second death, which is the penalty for personal sins unforgiven. If we die in Christ, then upon us the second death will have no power.

6. Rev. 20 : 6. Here we learn that the holy, who do not die in their sins but die in the Lord, will not have to die the second death *for* their sins. They were overcomers through Jesus, and will not be *hurt* of the *second death*. Rev. 2 : 11.

7. Rev. 20 : 5. Here we learn that the righteous dead will be raised one thousand years before the wicked.

8. Rev. 20 : 12-15. Here we learn that at the end of the thousand years, when the wicked are raised from the dead and besiege the Holy City, that fire comes down from God out of Heaven and devours the wicked. This will be the lake of fire where the wicked receive their second death.

9. 2 Thess. 1 : 9. Here we learn that the destruction of the wicked is to be everlasting, hence there will be no resurrection from the second death, and as death is to be their punishment it will be an everlasting punishment.

10. 1 Thess. 4 : 13, 14. Here we learn that the righteous in death *sleep in Jesus*.

11. Rev. 14 : 13. Here we learn that the reason why some *sleep* in Jesus when dead, is because they *die* in Jesus.

12. 2 Cor. 5 : 17. Here we learn that if we would *die* in Jesus, and *sleep* in Jesus, we must *live* in Jesus as new creatures.

13. Gal. 3 : 27, 28. Here we learn that the way to get into Jesus, to live in him, is to put on Jesus by baptism into him.



14. Acts 2 : 38. Here we learn that the way to put on Jesus by baptism, is to repent of our sins, be baptized for their remission, and obtain the gift of the Holy Ghost. This is genuine conversion.

15. Rom. 8 : 14-16. Paul tells us that all who thus put on Christ are the children of God by adoption.

16. Gal. 5 : 22, 23. Here we learn that all who are led by the Spirit of God, will show the *fruits* of the Spirit.

17. 1 Cor. 14 : 1. Here we learn that all who have the fruits of the Spirit, should also desire the gifts of the Spirit.

18. 1 Cor. 13 : 12. Here 'tis said that even when we have all the fruits and all the gifts of the Spirit, we will still see the glories of the world to come as through a darkened glass.

19. John 17 : 24. Here Jesus prayed that his children might be with him in Heaven and *behold his excellent glory*.

20. John 14 : 1-3. Here we learn that Jesus is preparing a place for his people in Heaven, and will come again and receive them unto himself.

1. Rev. 2 : 7. Here we learn that the saints will enter into the paradise of God, the paradise long lost, and eat of the Tree of Life which is in the midst thereof.

22. Rev. 22 : 14. We have seen that in the beginning man lost paradise by disobedience. Here we learn that the saints will enter the Holy City, or paradise lost, and have right to the Tree of Life, because they have *kept* the commandments of God. Through Christ they have learned obedience.

23. Rev. 22 : 3. Here we learn that the curse that has so long rested on the earth because of sin, is to be entirely and forever removed. "And there shall be no more curse."

24. 2 Pet. 3 : 13, 14. Here we learn that the earth will be melted and purified with fire, and God will bring out of it a beautiful new heavens and new earth wherein only the righteous will dwell.

25. Rev. 21 : 1, 4, 5. Here we learn that in the new earth God will dwell with his people, will wipe all tears from their eyes, and there will be no more death, neither sorrow, nor crying, nor pain.

26. Rev. 5 : 13. Here we learn that then God will have a clean universe in which there will be heard only the voice of blessing, and honor, and glory, and that too, forever and ever.

And thus the restitution of all things spoken of by the holy prophets and the apostles, and the divine Son of God, will be fulfilled, and God's purposes concerning man and the earth will be fully accomplished. May we be ready to hail that glad day, and enjoy the fellowship and the smiles of an approving God throughout the endless cycles of eternity.

# SOUL—IN THE BIBLE.

NEH-PHESH.	1. SOUL, .. .. 473	17. BEAST, .. .. 3	33. HE, .. .. 2
	2. LIFE'S, .. .. 118	18. GHOST, .. .. 2	34. THEE, .. .. 2
	3. PERSON, .. .. 29	19. ANGRY, .. .. 1	35. THEY, .. .. 1
	4. MIND, .. .. 15	20. FISH, .. .. 1	36. HER, .. .. 1
	5. HEART, .. .. 15	21. GREEDY, .. .. 1	37. HERSELF, .. .. 2
	6. BODY, D. BODY, 11	22. ONE, .. .. 1	38. HIM, .. .. 4
	7. WILL, .. .. 4	23. DEADLY, .. .. 1	39. HIMSELF, .. .. 8
	8. APPETITE, .. .. 2	24. HEARTY, .. .. 1	40. THEMSELVES, .. .. 3
	9. LUST, .. .. 2	25. TABLET, .. .. 1	41. YOURSELVES, .. .. 6
	10. THING, .. .. 2	26. BREATH, .. .. 1	42. THYSELF, .. .. 1
	11. CREATURE, .. .. 9	27. DISCONTINUED, 1	43. MYSELF, .. .. 1
	12. DEAD, .. .. 5	28. OWN, .. .. 1	<hr/>
	13. DESIRE, .. .. 5	29. SENSES, .. .. 1	TOTAL, .. .. 745
	14. MAN, .. .. 5	30. MORTALITY, .. 1	SOUL, .. .. 473
	15. PLEASURE, .. .. 3	31. ME, .. .. 3	<hr/>
	16. ANY, .. .. 3	32. WE, .. .. 1	WHY? .. .. 272

N' DEEVAH { I. SOUL, .. .. (Job 30:15) .. .. I

N' SHAMAH { I. SOUL, .. .. (Isa. 57:16) .. .. I

(N. T.) <b>PSUCHE.</b>	1. SOUL, .. .. 58	5. HEARTILY, .. .. 1
	2. LIFE, .. .. 40	6. US, .. .. 1
	3. MIND, .. .. 3	7. YOU, .. .. 1
	4. HEART, .. .. 1	<hr/>
		TOTAL, .. .. 105

O. T. { HEBREW, : 747	N. T. { GREEK, : 105	ORIGINAL, : 852
{ SOUL, : : 475	{ SOUL, : : 58	SOUL, : : 533

## NEH-PHESH.

1. Breath. 2. The vital spirit, as the Greek "*psuche*," and Latin *anima*, through which the body lives, *i. e.*, the principle of life manifested in the breath. 3. The rational soul, mind, *animus*, as the seat of feelings, affections, and emotions. 4. Concrete living thing, animal in which is the *nephesh*, life.—*Gesenius*.

## N' DEEVAH.

*Nobility; tropically, elevated and happy state, excellency.*—*Gesenius*.



## N' SHAMAH.

1. *Breath, spirit*, spoken of the breath of God, *i. e.*, (a) the *wind*, (b) the *breath, breathing*, of his anger. 2. *Breath, life*, of man and beasts. 3. The *mind*, the intellect. 4. Concrete, *living thing, animals.*—*Gesenius*.

## PSUCHE.

The breath. Usually, and in the New Testament, the vital breath, Latin, *anima*, life, through which the body lives and feels, *i. e.*, the principle of life manifested in the breath. Heb. *neh-phesh*.—*Robinson*.

With this, as the *primary* definition of this word, agree Liddell and Scott Parkhurst and Greenfield.

## CHAPTER XXII.

# Soul—In the Bible.



THIS chart or diagram with the above title, is intended to show the *four* original Hebrew and Greek words from which we have the word *soul* in the common version of the Scriptures. Also, the definition of each, together with the many other words by which the same four original words have been translated.

It must be obvious to the reader, that an examination of this important subject from this standpoint, is the most direct and sure way to arrive at the exact truth with relation to the soul. This is elementary and fundamental.

When we know the original words, and have a correct knowledge of their signification, together with the various words by which these words have been rendered into the English by scholars of the best repute, we have a rule of interpretation. This rule will enable us to solve correctly the many texts in the Holy Bible containing the word *soul*.

It is a common belief, but by no means universal, that the *soul* of man, or the human soul, so frequently mentioned in Holy Writ, is an *entity, immortal in nature*, and capable of an *intelligent, conscious existence separate from the body*.

Let us now consider each of the original words, their definitions and various renderings, and see if this *definition* and *belief* has any foundation in truth.

### THE OLD TESTAMENT.

**Neh-Phesh.**—The word *soul* is found in the common English version of the Old Testament four hundred and seventy-five times and in every instance but *two*, it is from this Hebrew word, *neh-phesh*. Now if the reader will carefully consider the definition of this word (see diagram) as given by Gesenius, a standard Hebrew lexicographer, he may very soon be persuaded that the word *soul* in four hundred and seventy-three instances of its use in the Old

Testament does not mean a conscious and immortal entity; and that if it has such a meaning at all, it must be found in the only *two* remaining instances of its use yet to be considered.

Further, let the reader note carefully the forty-three different English words that have been given us by our learned translators, from the same Hebrew word *neh-phesh*. Do not fail to notice that of all these forty-three words, they have not given us a single word that signifies *immortality* or *deathlessness*. But quite the *contrary* in most instances. As already observed, if the idea of eternal consciousness is *in* the word *soul* in the Old Testament, it is found *only* in the *two* instances which we will now consider. First:

**N' deevah** (Job 30 : 15).—The word *soul* in the Old Testament is from this Hebrew word but this once. Gesenius defines *n' deevah* to mean, "*nobility, tropically, elevated and happy state, excellency.*" Nothing about an immortal, conscious entity in this definition, nor is this text ever used to prove the existence of such entity. We now come to consider the only remaining instance of the occurrence of the word *soul* in the Old Testament from another Hebrew word.

**N' shamah** (Isa. 57 : 16).—Gesenius defines this Hebrew word quite clearly (see diagram). The most careful examination of his definition does not reveal the common idea of an immortal, conscious entity, nor even hint at it.

We are now constrained to believe, whether willingly or otherwise, that the word *soul* as used in the Old Testament Scriptures, does not contain the idea of an immortal, conscious entity.

Having found that such an idea is foreign to the word *soul* in the *Old Testament*, let us now come to

#### THE NEW TESTAMENT.

Here we find the word *soul* fifty-eight times, and in every instance it is translated from the one Greek word,

**Psuche**.—This Greek word occurs in the original Greek New Testament one hundred and five times. Fifty-eight times it is translated *soul*, forty times *life*, three times *mind*, once *heart*, once *heartily*, once *us*, and once *you*. Now the reader will readily see that none of these other words contain the idea of an eternity of conscious existence. And as to the meaning of the Greek word *psuche*, it is defined by all standard lexicographers to signify primarily: *Breath, or the principle of life manifested in the breath*; and is synonymous with the Hebrew word *neh-phesh*.

From all this we are brought to the irresistible conclusion that the doctrine of an *immortal, conscious entity* in man called *soul*, has no support in the scriptural use of that word. Whereas, we have

the word *soul* in the entire Bible, Old Testament and New, five hundred and thirty-three times, it is *never once* said to be *immortal or deathless*. On the contrary, it is emphatically declared that "the soul that sinneth, it shall die." Eze. 18 : 4.

Now the reader is invited to examine with us, two seemingly difficult texts to understand, containing the word soul. One in the Old Testament, the other in the New. First:

Gen. 35 : 18. "And it came to pass as her soul was in departing (for she died), that she called his name Ben-oni; but his father called him Benjamin." Now if our translators had given us the word *breath*, or *life*, in this case, as they did in other instances from the same Hebrew word, all would be perfectly plain to the most casual reader. For none are so ignorant as not to know that at death the *breath* or *life*, or *breath of life, departs*; but *not as an immortal conscious entity*, any more than that it was such entity when first received.

Matt. 10 : 28. "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." The Greek word *psuche*, from which we have the word *soul* in this text, in forty other instances in the New Testament is translated *life*. If it had been so translated here, the sense of the text would have been more apparent. "Killing the body" is taking the present life. But the Saviour here teaches that man has another life which the murderer cannot take. That other, or second life, is beyond the reach of the murderer, because it is not in the possession of the individual. If it were, *it* could be taken also. The individual has it by promise. Though we all lose the present life, whether righteous or wicked, we have another life by immutable promise, to be given at the resurrection, its length dependent upon the judgment. God is able to take that life. Then, by the body is meant the life in actual possession, and by the soul is meant the promised immortal life. When God destroys *both* in the lake of fire or second death, it can mean no less than that *possessed* life and *promised* life, are both cut off forever by the second death. And elsewhere in the Holy Scriptures, we learn that God will take that second, or future resurrection life, in the cases of all those who neglect the great salvation provided. "The ungodly must needs die the *second death*." Rev. 20 : 14, 15.

We may now close our explanation of the chart, with the truthful and significant words of the eminent German commentator, Olshausen, that "the *doctrine* of the immortality of the soul and the *name* are alike unknown to the entire Bible. Comment on 1 Cor. 15 : 19, 20.

## SAYINGS OF EMINENT MEN.

## IS THE SOUL IMMORTAL?

## A TRUTH ADMITTED.

The expression, "God created man in his own image" (Gen. 1:27), is usually taken to prove that man has immortality by nature. The Rev. Mr. Gleig, a well-known theological writer, thus succinctly states what seems to be the truth on this point: "*In our own image. This similitude is to be sought for in the WHOLE being of man; in his moral, intellectual and corporeal constitution.*"—*Comp. Com. on Gen. 1:26.*

## IMPORTANT FACTS.

The author of "Pauline Theology," pp. 34, 35, thus tersely sums up the teachings of the apostle Paul on the subject of immortality: "(1) The apostle Paul is the only writer in the whole Bible who makes use of the word 'immortal' or 'immortality;' (2) he never applies it to sinners; (3) he never applies it to either righteous or wicked in this world; (4) he never applies it to men's souls at all, either before or after death; (5) he speaks of it as an attribute of the King Eternal (1 Tim. 1:17); (6) he declares that he is the only possessor of it (1 Tim. 6:16); (7) he presents it as an object which men are to seek after by patient continuance in well-doing (Rom. 2:7); (8) he speaks of it as revealed or brought to light [not in heathen philosophy, but] in the gospel of the Son of God (2 Tim. 1:10); (9) he defines the period when it shall be 'put on' by the saints of God, and fixes it at the resurrection, when Christ, who is our life, shall appear (1 Cor. 15:52, 54); (10) therefore, he never taught the immortality of the soul, as it is now taught, and hence, when he declared that sinners should be destroyed, or perish, or die, or be burned, or devoured by fire, he did so without any 'mental reservations,' or 'theological definitions;' in other words, he said what he meant, and meant what he said."

## WHERE THE JEWS GOT THE DOCTRINE OF THE SOUL'S IMMORTALITY.

DR. GEO. CAMPBELL, in a criticism on the word *hades*, in the appendix to his translation of the gospel, says: "Before the captivity and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the dead, as to their happiness or misery. They spoke of it simply as a state of silence, darkness, and inactivity. But after the Hebrews mingled with the Greeks and the Romans, they insensibly slid into their use of terms, and adopted some of their ideas on such subjects as those on which their oracles were silent."



**JOHN MILTON.**

*Born A. D. 1608. Died A. D. 1674.*

There are some who have much reverence for great names. Such will be pleased with the following criticism from John Milton, author of "Paradise Lost," so well known in the poetic world. Milton did not believe in the twofold nature of man, as his "Treatise on Christian Doctrine," vol. 1, pp. 250, 251, shows: "Man is a living being, intrinsically and properly one and individual, not compound and separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul, man; that is to say, a body or substance, individual, animated, sensitive, and rational." Let those who believe in the duplex entity of human beings ponder well what the distinguished bard has said.

## AN IMPORTANT FACT.

DR. McCULLOCH, of Baltimore, an author, says: "There is no word in the Hebrew language that signifies either soul or spirit in the technical sense in which we use the terms, as implying something distinct from the body."—*Credibility of the Scriptures*, vol. 2, pp. 466-468.

## TYNDALE'S ARGUMENT.

This noted reformer and translator of the Bible, while writing to Sir Thomas More, a Catholic, says: "In putting departed souls in Heaven, hell, and purgatory, you destroy the argument wherewith Christ and Paul prove the resurrection. . . . If the souls be in Heaven, tell me why they be not in as good case as the angels be. And then what cause is there of the resurrection?"

## A GOOD WITNESS.

MR. DARBY, in his "Hopes of the Church," frankly admits what many others now begin to see. He says: "We would express our conviction that the immortality of the soul has no source in the gospel; that it comes, on the contrary, from the Platonists. . . . The [doctrine of the] immortality of the soul came in to replace that of the resurrection."—pp. 47, 48. "Indeed, it may be remarked that the Scriptures generally afford much less explicit evidence of the existence of a sentient, immaterial principle in man, capable of living and acting separate from the body, than is usually supposed."—*Prof. Bush, Notes on Gen. 2 : 7*.

## FRANK ADMISSION.

OLSHAUSEN, in his comments on 1 Cor. 15 : 19, "If in this life only we have hope in Christ," etc., says: "The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."

And in explaining Luke 16 : 24-26, he also states: "The Bible knows not either the expression, 'immortality of the soul' (God is he 'who alone hath immortality,' 1 Tim. 6 : 16), or the modern doctrine of immortality."

"The doctrine of the natural immortality of the soul is the foundation on which the harlot mother sits; and, as she is the mother of harlots, all her daughters have drunk deeply of her spiritual fornication. The whole Protestant world is tinctured with this subtle heresy; and in vain do they oppose the mass, purgatory, and invocation of saints, whose very existence depends upon the popular dogma of immortality, while they maintain, uphold, and defend this foundation."—*Anthropos*, p. 69.



## JUST REASONING.

PROFESSOR HUDSON, compiler of a valuable Greek concordance of the New Testament, says: "We regard man as created not absolutely immortal, but in a certain sense for immortality; *i. e.*, immortality was his natural and proper destination. He was designed to be immortal in the same sense in which he was designed for eternal life; or as the chief end of man is to glorify God, to enjoy him forever. In this view we maintain that the guilty failure of eternal life brings the penal forfeiture of immortality."

BISHOP TILLOTSON, A. D. 1774, says: "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."—*Sermons, vol. 2.*

The celebrated RICHARD WATSON says: "That the soul is naturally immortal . . . is contradicted by the Scripture, which makes our immortality a gift dependent on the will of the Giver."—*Theol. Inst., vol. 2, part 2, chap. 18.*

H. H. DOBNEY, Baptist minister of England, says: "If in these days of multiplied infallibilities, it may be allowed us to prefer an apostolic and inspired exposition of the original record, we shall respectfully take leave to affirm that there is *no expression* on the opening page of a progressive revelation which teaches the unutterably grand prerogative of an *uncontingent immortality* for all mankind."—*Future Punishment, p. 120.*

MARTIN LUTHER says: "But I permit the pope to make articles of faith for himself and his faithful, such as, the pope is emperor of the world, and the king of Heaven, and God upon earth; *the soul is immortal*, with all those monstrous opinions to be found in the Roman dunghill of decretals."—*Defense, prop. 27.*

CARDINAL DU PERRON says: "Luther held that the *soul died with the body*, and that God would hereafter raise both the one and the other."—*Historical View, p. 344.*

A Lutheran minister denied this statement and in endeavoring to refute it made the following admission: "The origin of this calumny is a letter he [Luther] wrote to Amsdorf in the year 1522; in which he appears much inclined to believe that the *souls* of the just *sleep* to the day of judgment *without knowing where they are*. He does not pretend to say they are dead in this interval, but only lie in a *profound rest and sleep*, in which opinion he followed many Fathers of the ancient church."—*Idem., p. 347.*

DR. PRIESTLY says: "If we search the Scriptures for passages expressive of the state of man at death, we find such declarations as

expressly exclude any trace of *sense, thought, or enjoyment.*”—See Ps. 6 : 5; Job 14 : 7; and *Reg. Ency.*, p. 784.

MOSHEIM speaks of the “General Baptists,” who flourished in England in the sixteenth century, and enumerates their articles of faith, one of which he mentions as follows: “They believed that the soul, between death and the resurrection at the last day, has *neither pleasure nor pain*, but is in a state of *insensibility.*”—*Ecl. Hist.*, vol. 3, book 4, p. 218.

#### ORIGIN OF THE IMMORTAL SOUL DOCTRINE.

“The serpent said unto the woman, *Ye shall not surely die*, . . . your eyes shall be opened, and *ye shall be as gods.*” Gen. 3 : 4, 5.

The next who taught it were the Egyptians.

HERODOTUS, a Greek, born B. C. 484, regarded as the first and one of the most reliable of profane historians, says: “The *Egyptians* were also the *first* who asserted the doctrine that the soul of man is immortal.”—*Herod. Euter.* 2, par. 123.

BUNSEN, in his work on Egypt, says: “The Egyptians were the *first* who taught the doctrine of the immortality of the soul,—a fact mentioned by all the Greek writers from Herodotus to Aristotle, and one brilliantly confirmed by the monuments.”—*Egypt in Universal Hist.*, vol. 4, p. 639.

BALFOUR testifies: “Mr. Stanley says the Egyptians were the first who asserted that the soul of man was immortal, and cites in proof *Eusebius, Diodorous, Siculus, and Halicarnassus.*”—*Inter. State*, p. 73.

BISHOP WARBURTON says: “The Egyptians, as we are assured by the *concurrent testimony of antiquity*, were among the first who taught that the soul survived the body, and was immortal.”—*Divine Lega. of Moses Dem.*, vol. 2, p. 239.



**THE HOLY BIBLE.**

John	17 : 17	The Word of God is the <i>truth</i> .
2 Tim.	3 : 16.	It is given by inspiration of God.
Rom.	10 : 17.	It is the ground of true faith.
2 Tim.	3 : 17.	It thoroughly furnishes unto all good works.
2 Tim.	3 : 15.	It will make wise unto salvation.
John	5 : 39.	It is duty to search the Scriptures.
Mark	12 : 24.	We will err if we do not.
1 Pet.	3 : 15.	We should be able to give a reason for our hope.
Acts	17 : 11.	It is noble to search the Scriptures.
Matt.	4 : 4.	We should feed on Bible truth.
Ps.	138 : 2.	God magnifies his Word above his name.
Ps.	12 : 6.	Pure as silver purified seven times.
Jer.	23 : 29.	God's Word is like a fire and a hammer.
Isa.	40 : 8.	The Word of the Lord will stand forever.
Ps.	119 : 105.	'Tis a lamp to our feet and a light to our path.
Ps.	119 : 130.	It must enter our hearts to give light.
Col.	3 : 16.	God's Word should dwell in us richly.
Eph.	6 : 14.	It is the Christian's girdle.
Eph.	6 : 17.	It is the Christian's sword.

**THE EXECUTIVE JUDGMENT.**

John	5 : 27.	To Jesus is committed the <i>execution</i> of the judgment.
Jude	14, 15.	He comes with his angels for that purpose.
1 Thes.	4:13, 17	He judges the righteous <i>first</i> .
1 Cor.	15 : 51.	Saints will be <i>changed</i> .
1 Cor.	15 : 52.	Changed in a <i>moment</i> , in the twinkling of an eye.
1 Cor.	15 : 53.	Changed to <i>immortality</i> .
Phil.	3:20, 21.	<i>Vile bodies</i> changed to <i>glorious bodies</i> .
1 Cor.	15:54-57	Sing <i>victory over death</i> through Jesus.
1 Pet.	1 : 4.	They have a home reserved in Heaven for them.
John	14 : 2.	Jesus is now fitting it up for them.
John	14 : 3.	When all is ready he comes for his people. (When they get home the judgment of the saints is complete.)
1 Cor.	6 : 2, 3.	Saints assist in judging sinners and angels.
Jude	14, 15.	Jesus <i>executes judgment</i> on the <i>wicked</i> .
Ps.	149 : 5-7.	Saints assist in execution of the judgment written.
Ps.	149 : 9.	This honor have all the saints.
Rev.	20:14, 15.	<i>Wicked</i> will die the <i>second death</i> .

# SPIRIT—IN THE BIBLE.

RUAHH. P. O.

1. SPIRIT, . . . . .	283	11. ACCEPT, . . . . .	1
2. WIND, . . . . .	97	12. BLAST, . . . . .	4
3. COOL, . . . . .	1	13. UNDERSTANDING, . . . . .	1
4. QUARTER, . . . . .	1	14. TEMPEST, . . . . .	1
5. SIDE, . . . . .	6	15. ANGER, . . . . .	1
6. VAIN, . . . . .	1	16. COURAGE, . . . . .	1
7. SMELL, . . . . .	8	17. AIR, . . . . .	1
8. TOUCH, . . . . .	1	<i>TOTAL,</i> . . . . .	<i>442</i>
9. MIND, . . . . .	6	<i>SPIRIT,</i> . . . . .	<i>283</i>
10. BREATH, . . . . .	28	<i>WHY?</i> : : : . . . . .	<i>159</i>

*N'SHAH-MAH*

1. SPIRIT, . . . . .	2	6. BLAST, . . . . .	3
2. SOUL, . . . . .	1	<i>TOTAL,</i> : : : . . . . .	<i>24</i>
3. INSPIRATION, . . . . .	1	<i>SPIRIT,</i> : : : . . . . .	<i>2</i>
4. BREATH, . . . . .	12	<i>WHY?</i> : : : . . . . .	<i>22</i>
5. BREATHE 'D' TH, . . . . .	5		

(N. T.)

*PNEUMA.*

1. SPIRIT, . . . . .	288	<i>TOTAL,</i> : : : . . . . .	<i>382</i>
2. GHOST, . . . . .	92	<i>SPIRIT,</i> : : : . . . . .	<i>288</i>
3. WIND, . . . . .	1	<i>WHY?</i> : : : . . . . .	<i>94</i>
4. LIFE, . . . . .	1		

*PHANTASMA*

1. SPIRIT, . . . . .	2	<i>TOTAL,</i> : : : . . . . .	<i>2</i>
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O. T. { HEBREW, : : : 466	N. T. { GREEK, : : : 384	ORIGINAL, : : : 850
SPIRIT, : : : 285	SPIRIT, : : : 290	SPIRIT, : : : 575

BIBLE { SOUL AND SPIRIT (English),	: : : : 1108
SOUL AND SPIRIT (Original),	: : : : 1702

## *RUAHH.*

1. Breath, a breathing, blowing, *i. e.*, (a) breath of the nostrils, (b) breath of the mouth, (c) breath of air, air in motion. 2. The vital breath, spirit, life, the principle of life as embodied and manifested in the breath of the mouth and nostrils, spoken of men and beasts. 3. The rational soul, mind, spirit, (a) as the seat of the affections, emotions, and passions of various kinds, (b) in reference to the disposition, the mode of feeling, and acting, (c) of will, counsel, purpose.—*Gesenius.*

## *N'SHAMAH.*

1. *Breath, spirit,* spoken of the breath of God, *i. e.*, (a) the *wind,* (b) the *breath, breathing,* of

his anger. 2. *Breath, life,* of man and beasts. 3. The *mind,* the intellect. 4. Concrete, *living thing, animals.*—*Gesenius.*

## *PNEUMA.*

1. A breathing, breath, breath of air, air in motion. 2. The spirit of man, *i. e.*, the vital spirit, life, soul, the principle of life residing in the breath breathed into man from God, and again returning to God.—*Robinson.*

See also Liddell and Scott, Parkhurst, and Greenfield.

## *PHANTASMA.*

Phantom, apparition, specter.

## CHAPTER XXIII.

### Spirit—In the Bible.



THIS chart, or diagram, after the same plan as the preceding, is intended to show the *four* original Hebrew and Greek words from which we have the word SPIRIT in the common version of the Scriptures. Also, it gives the definition of each, together with all the other words by which the same four original words have been translated.

Many understand or believe that the *spirit* of man is an *immortal entity*, capable of a *conscious existence separate* from the body. We have already shown that this idea has no countenance or support in the word *soul*, as to its *signification* or *use*, in the Bible. It now remains to be determined if the doctrine of the indestructibility or immortal consciousness of the *spirit* is a Bible doctrine.

Let us now consider each of these four original words, their definitions, and various renderings.

#### THE OLD TESTAMENT.

**Ruahh.**—The word *spirit* occurs in King James' Version of the Old Testament two hundred and eighty-three times, and in every instance but *two*, is from this Hebrew word *ruahh*. Gesenius defines the word to mean: 1. "Breath, a breathing, blowing, *i. e.*, (a), breath of the nostrils; (b), breath of the mouth; (c), breath of air; air in motion," etc., etc. In no sense does he define it as an immortal, conscious entity. Furthermore, our learned translators did not always translate the Hebrew *ruahh* by the word *spirit*, but by sixteen other words, as seen in the chart, none of which have the signification of immortality, or deathlessness. In ninety-seven places *ruahh* is translated *wind*, and in twenty-eight places *breath*, and in none of the other words, as the reader will readily perceive by looking at the chart, is there the faintest conception of an immortal, conscious entity. Now comes the important query: Why did our learned translators render the Hebrew *ruahh* in one hundred and forty-nine instances, by sixteen other English words than *spirit*,

each of which indicate the very opposite of immortal consciousness, if the original word, or the word spirit either, contain such an idea? This is sufficient to convince those who desire the truth, that the *common* idea of spirit is not the *scriptural* idea, at least in so far as this word is derived from *ruahh*.

**N'shah-mah.**—This Hebrew word has been translated *spirit* in *two* instances only. The references are: Job 26 : 4 and Prov. 20 : 27. The Hebrew definition of *n'shah-mah* has already been given in the SOUL chart, but is here repeated. The reader should carefully note the definitions of these words, for they are primarily essential to a correct understanding of the subject. No refuge is found in these Hebrew words nor their various renderings, for the doctrine of natural or inherent immortality. We now come to

#### THE NEW TESTAMENT.

**Pneuma.**—This is the Greek word for *spirit* in every instance of its occurrence in the New Testament but *two*. Spirit is found in the New Testament two hundred and ninety times, and is from *pneuma* two hundred and eighty-eight times. *Pneuma* is defined by the standard Greek lexicographers to mean: 1. "A breathing, breath, breath of air," etc., etc., corresponding with the Hebrew *ruahh*, with which it is synonymous. Hence, we have not in this word, nor in its different renderings any such an idea as immortality, or eternal consciousness. We come now to consider the only remaining original word for *spirit*.

**Phantasma.**—This Greek word signifies *phantom*, *apparition*, *spectre*. The references are Matt. 14 : 26; Mark 6 : 49. Perhaps, in all ages and among all nations, *imaginary* beings have been designated by these and similar terms. But it should be remembered that such beings exist *only in the imagination*.

Now, having stated the correct rule of interpretation, let us solve two problems containing the word spirit, one in the Old Testament and one in the New Testament. First:

Ecc. 12 : 7. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." The reader has only to remember that the Hebrew *ruahh*, here translated spirit, in ten other instances was translated *breath*. Now if you substitute breath for spirit in this instance all is plain. The text then, would simply teach that when a man dies, God takes away the breath of life which he gave him in the beginning. Not conscious when given, certainly, nor is it conscious when it departs.

Matt. 26 : 41. "Watch and pray that ye enter not into tempta-

tion; the spirit indeed is willing, but the flesh is weak." Here, the reader should remember that the word *mind* would be a proper translation of the Greek word *pneuma* in this instance, and it has been so translated in nine instances in the New Testament. Let it be noted that nothing is said about its immortality, deathlessness, or eternal consciousness.

As a summing up of this important subject, we call the attention of the reader to the fact that the seven original Hebrew and Greek words, from which we have the words soul and spirit, occur in the original Hebrew and Greek Scriptures one thousand seven hundred and two times, and that they are never defined by the standard lexicographers of those languages as an immortal, conscious entity in man. Last of all, the reader will observe that the words *soul* and *spirit* are found in King James' Version of the Holy Scriptures one thousand one hundred and eight times, and *nowhere—not once*—though used so many hundred times, is the *soul* or *spirit* said to be *undying* or *deathless*. *Nowhere, not once*, is the soul or spirit pointed out as an entity in man, capable of a conscious and immortal existence separate from the body. This would be a surpassingly strange and unaccountable fact, if indeed it were true that immortality is an inseparable attribute of the *soul* or *spirit*. But all is perfectly consistent and harmonious with the real truth—the entire mortality of man.

# HELL—IN THE BIBLE.

(O. T.) <i>SHEOL.</i>	1. HELL, - 31	<i>TOTAL,</i> - 65
	2. GRAVE, - 31	<i>HELL,</i> - - 31
	3. PIT, - - 3	<i>WHY?</i> - 34
(N. T.) <i>HADES.</i>	1. HELL, - 10	<i>TOTAL,</i> - 11
	2. GRAVE, - 1	<i>HELL,</i> - 10
		<i>WHY?</i> - 1
<i>GE-ENNA.</i>	1. HELL, - 12	<i>TOTAL,</i> - 12
<i>TARTARO-O.</i>	1. HELL, - 1	<i>TOTAL,</i> - 1

## *SHEOL.*

"The unseen state."—*Young's Analytical Concordance.* Synonymous with the Greek word *hades*.

## *HADES.*

"An unseen place, the grave, pit, region of the dead, etc."—*Grove's Greek and English Dictionary.*

"The word hell comes from the Anglo-Saxon *helan*, TO COVER."—*Dr. A. Clarke.*

"At first denoted what was *secret*, or *concealed*."—*Dr. Campbell.*

## *GE-ENNA.*

"Properly the valley of Hinnon (2 Kings 23:10), south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterward polluted with every species of filth, such as the carcasses of animals,

and dead bodies of malefactors, to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."—*Greenfield, Pol. Gr. Lexicon.*

"Gehenna is not a Greek word; it does not occur in any classical author; it is merely the Grecian mode of spelling the Hebrew words which are translated, 'The valley of Hinnon.'"—*Mr. Ellis, Heb. and Gr. Scholar* (Josh. 15:8; Jer. 7:32).

## *TARTARO-O.*

"An intensive reduplication of the very old word *tar*, which in the earliest dialects seemed to have signified DARK."—*Bloomfield.*

"Tartarus, in its proper physical sense, is the condensed, solid, and immovable darkness which surrounds the material universe."—*Parkhurst* (Eph. 2:2; Jude 6).



## CHAPTER XXIV.

# Hell—In the Bible.



THIS diagram is intended to show the origin and meaning of the word *hell*, as used in the Bible. It presents the original words from which we have the English word *hell*, and their definitions, as given by lexicographers. It will be seen by a careful examination of the original Hebrew and Greek words, that a meaning is generally and commonly attached to the word *hell*, that is entirely foreign to its real significance.

### THE OLD TESTAMENT.

1. **Sheol.**—*Sheol* is the original Hebrew word from which we have the word *hell* in every instance of its occurrence in the Old Testament, which is thirty-one times. But *sheol*, in the Hebrew Scriptures, is found sixty-five times. At once it becomes a question of interest to know how it has been translated in the other thirty-four instances of its occurrence.

By reference to the chart it will be seen that *sheol* has been translated *grave* thirty-one times, and *pit* three times. By these words the English reader gets a correct idea of the meaning of the word *hell* in every instance of its occurrence in the Old Testament. If *sheol* signified a lake burning with fire and brimstone, where the wicked are in conscious and eternal misery, as many suppose, then why should our translators translate *sheol* *grave* and *pit* in more than half of the instances of its occurrence in the Old Testament. The facts are, that the word *hell* in the Old Testament, has no such meaning. It is but the *secret, unseen place of the dead*—of all the dead—the *pit*, or *grave*.

### THE NEW TESTAMENT.

2. **Hades.**—*Hades* is a Greek word from which we have the word *hell* ten times in King James' version of the New Testament. Here are the references: Matt. 11 : 23; 16 : 18; Luke 10 : 15; 16 : 23; Acts 2 : 27; 2 : 31; Rev. 1 : 18; 6 : 8; 20 : 13; 20 : 14. It has been translated *grave* once. 1 Cor. 15 : 55. *Hades* is exactly synonymous with the Hebrew *sheol*, and does not signify a place of punishment,

but simply the place of the dead, the grave—the region of the dead. And *all* the dead are *there*, and are there *dead*—not alive. See Rev. 20 : 13.

**3. Ge-en-na.**—*Ge-en-na* is another word in the Greek New Testament which has been translated *hell* twelve times in the common English version. See the following references: Matt. 5 : 22, 29, 30; 10 : 28; 18 : 9; 23 : 15, 33; Mark 9 : 43, 45, 47; Luke 12 : 5; Jas. 3 : 6. Mr. Ellis (a Hebrew and Greek scholar) says it is not a Greek word; that it is merely the Grecian mode of spelling the Hebrew words which are translated, "The Valley of Hinnom." It is from this valley south of Jerusalem, that this word is derived. As indicated in Greenfield's Lexicon, it signifies a place where offensive objects were consumed by fire. The Valley of Hinnom is designated by Jeremiah as a valley of slaughter. Hence it follows that this word *hell*, from *ge-en-na*, found twelve times in the common version of the New Testament, does not signify a place of eternal conscious torment, but, on the contrary, it is used to indicate the final utter destruction of the ungodly in the lake of fire. This fire will consume all the works and subjects of sin and Satan, and Satan himself. It will melt and purify the earth; then the saints of the Most High will take and possess the kingdom under the whole heaven. Hell in *every* sense will then have ceased to be.

**4. Tartaro-o.**—This word occurs but once in the Greek Testament and is translated *hell*. 2 Pet. 2 : 4. This cannot mean the lake of fire, if so, then how is it that Satan and evil angels are all about us, plying their nefarious work of ruining souls? Surely this world is not the lake of fire now. If Satan and his angels have their home in a hell of fire and brimstone, torment and misery, and come out among men at their option, why do they ever return? Why do they not stay out? The thing is manifestly absurd in the extreme. The *ge-en-na*, or lake of fire for the devil and his angels, has not yet been prepared. Nor can the hell into which Satan and his angels were cast, be the grave, for they are *alive* still and not dead. Hence, we have no eternal lake of fire and brimstone indicated by this word *hell*, nor can it mean the grave. In this instance, the word *hell* signifies more properly *condition*, rather than location or place. It evidently signifies the intense darkness of condemnation under which Satan and his angels were shut up, or reserved, unto the judgment of the great day. In the word *tartaro-o* we have the word *tar* twice. Tar means and is *dark*. Tar twice would be emphatically or *intensely dark*. *Condemnation is darkness*, and *hopeless condemnation is emphatic or intense darkness*, the evident

condition of Satan and his angels when cast out of Heaven, their first estate. This will be their condition till they go from this hell to *ge-enna* or lake of fire hell, and from that (to them), second hell they will go to the third *hades* or death, a hell from which they will never return. In that *third* hell all rebellion against God receives its everlasting extinction, while the saints receive their everlasting reward in the *third* Heaven. Hence the word *hell* as used in the Scriptures, does not mean a lake of fire of endless duration in which the devil and his angels and all the wicked of earth shall writhe in torment throughout the endless ages of eternity. The devil is alone responsible for such a God-dishonoring doctrine. Sad that men should imbibe and teach it. The wages of sin is *death*. The broad road leads to destruction, to everlasting destruction in the lake of fire, which is the second death. The righteous—the overcomers—will not be hurt with the second death.



### Hell.—Seed Thoughts.

#### [Hades—The Grave.]

- Matt. 11 : 23. Capernaum brought down to hell.  
 Matt. 16 : 18. Grave cannot hold the church.  
 Luke 16 : 23. A parable. Able's blood spake. Personification.  
 Acts 2 : 27, 31. Jesus in hell (the grave), not left there.  
 1 Cor. 15 : 55. Saints in the resurrection sing victory over hell.  
 Rev. 1 : 18. When Jesus unlocks and lets them out.  
 Rev. 6 : 8. Grave personified follows death.  
 Rev. 20 : 13. The dead called out of hell by a resurrection.  
 Rev. 20 : 14. No more *death* after the second death.

#### [Ge-enna—Fire and Second Death.]

- Matt. 5 : 22. Hell fire. It may be avoided.  
 Matt. 5 : 29. Opposite of *life*. Avoided by self-denial.  
 Matt. 10 : 28. God will destroy the wicked in *ge-enna*.  
 Matt. 23 : 15. Wicked are the *children* of *ge-enna*.  
 Matt. 23 : 33. Should inquire how to escape it.  
 Jas. 3 : 6. Evil tongues set on fire of *ge-enna*.

#### [Tartaro-o—Hopeless Condemnation.]

- 1 Pet. 2 : 4. Satan and his angels "cast down to tartarus."  
 (Endless life in misery not a Bible doctrine).

“How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell; that for the sins of a brief, earthly life they are to suffer torture as long as God shall live. Yet this doctrine has been widely taught, and is still embodied in many of the creeds of Christendom. Said a learned doctor of divinity: ‘The sight of hell torment will exalt the happiness of the saints forever. When they see others who are of the same nature and born under the same circumstances, plunged in such misery, and they so distinguished, it will make them sensible of how happy they are.’ Another used these words: ‘While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of these miserable objects, will say, Amen, alleluia, praise ye the Lord!’

“Where, in the pages of God’s Word, is such teaching to be found? Will the redeemed in Heaven be lost to all emotions of pity and compassion and even to feelings of common humanity? Are those to be exchanged for the indifference of the stoic, or the cruelty of the savage?—No, no; such is not the teaching of the Book of God. Those who present the views expressed in the quotations given above may be learned and even honest men; but they are deluded by the sophistry of Satan. He leads them to misconstrue strong expressions of Scripture, giving to the language the coloring of bitterness and malignity which pertains to himself, but not to our Creator. ‘As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die?’

“What would be gained to God should we admit that he delights in witnessing unceasing tortures; that he is regaled with the groans and shrieks and imprecations of the suffering people whom he holds in the flames of hell? Can these horrid sounds be music in the ear of Infinite Love? It is urged that the infliction of endless misery upon the wicked would show God’s hatred of sin as an evil which is ruinous to the peace and order of the universe. Oh, dreadful blasphemy! As if God’s hatred of sin is the reason why he perpetuates sin. For, according to the teachings of these theologians, continued torture without hope of mercy maddens its wretched victims, and as they pour out their rage in curses and blasphemy, they are forever augmenting their load of guilt. God’s glory is not enhanced by thus perpetuating continually increasing sin through ceaseless ages.



**BP. THOMAS NEWTON, D. D.**

A Noted Writer on the Prophecies.

*Born A. D. 1704. Died A. D. 1782.*

“Nothing can be more contrary to the divine nature and attributes than for a God, all-wise, all-powerful, all-perfect, to bestow existence on any beings whose destiny he foresees and foreknows must terminate in wretchedness and misery, without recovery or remedy, without respite or end. God is love, and he would rather have not given life than render that life a torment and curse to all eternity. Imagine such a state of misery you may, but you can never seriously believe it, nor reconcile it to God and goodness.”—*Newton's Works, vol. 6.*

“It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded and even hated? The appalling views of God which have spread over the world from the teaching of the pulpit have made thousands, yes millions, of skeptics and infidels.

“The theory of eternal torment is one of the false doctrines that constitute the wine of the abominations of Babylon, of which she makes all nations drink. That ministers of Christ should have accepted this heresy and proclaimed it from the sacred desk, is indeed a mystery. They received it from Rome, as they received the false Sabbath. True, it has been taught by great and good men; but the light on this subject had not come to them as it has come to us. They were responsible only for the light which shone in their time; we are accountable for that which shines in our day. If we turn from the testimony of God's Word, and accept false doctrines because our fathers taught them, we fall under the condemnation pronounced upon Babylon; we are drinking of the wine of her abominations.

“A large class to whom the doctrine of eternal torment is revolting, are driven to the opposite error. They see that the Scriptures represent God as a being of love and compassion, and they cannot believe that he will consign his creatures to the fires of an eternally burning hell. But, holding that the soul is naturally immortal, they see no alternative but to conclude that all mankind will finally be saved. Many regard the threatenings of the Bible as designed merely to frighten men into obedience, and not to be literally fulfilled. Thus the sinner can live in selfish pleasure, disregarding the requirements of God, and yet expect to be finally received into his favor. Such a doctrine, presuming upon God's mercy, but ignoring his justice, pleases the carnal heart, and emboldens the wicked in their iniquity.”—*Great Controversy*, vol. 4, pp. 535, 537.

ELD. J. BLAIN, Baptist minister, of Buffalo, makes use of the following sarcastic paragraph: “It is a notorious fact that in our theological works a nondescript dictionary is made, with definitions as follows: ‘To be dead’ means to be more conscious. ‘To die’ is to live on in woe. ‘To lose life’ is to preserve a miserable existence. ‘Life’ means happiness. ‘To burn up’ is to make a liv-

ing salamander. 'To destroy' is to preserve whole. 'To devour,' 'perish,' 'consume,' etc., means to make indestructible and immortal. 'Not to be' to be without end!"

SUPERSTITIOUS.

"An old Baptist minister lately told me it would be impossible to convert sinners by preaching destruction! This is the same as saying, We must preach error for fear God will not bless the truth, and so join hands with the heathen, who go on the principle of doing evil that good may come!"—*J. Blain, Death not Life, p. 114.*

"When I consider the boundless nature of eternity, when I consider the limited duration of man, I can scarcely bring myself to believe that the sins of a few brief years are to be punished throughout a duration that has no end."—*Dr. Thomas Dick, LL. D.*

BEECHER'S VIEW OF ETERNAL MISERY.

"It involves God, his whole administration, and his eternal kingdom, in the deepest dishonor that the mind of man or angel can conceive. The human mind cannot be held back from abhorring such a theory, except by the most unnatural violence to its divinely inspired convictions of right."—*Dr. Edward Beecher, in Conflict of Ages, pp. 225, 306.*

"The apostle [Heb. 6 : 2] speaks of eternal judgment. We are not to infer from this that the judgment day is never to expire; but simply this, that whereas earthly judgments are temporal in their character and results, here shall be a judgment where everything wrong shall be made right, and the decisions of which shall not be subject to alteration or reversal; hence, it is an eternal judgment; so also a punishment where there is neither reprieve nor restoration, may be fitly called an eternal punishment."—*Pauline Theology, pp. 60, 61.*



## SEED THOUGHTS.

### PRESUMPTION.

Num. 15 : 30.	Presumption reproaches the Lord.
Deut. 18 : 20.	Presumptuous prophets should die.
Num 14:44,45.	Israel defeated for presumption.
Gen. 6 : 3.	Antediluvians were presumptuous.
Lev. 10 : 1, 2.	Nadab and Abihu died for presumption.
Gen. 11 : 4.	Building the tower of Babel, presumption.
Gen. 11 : 6.	People followed their imaginations.
Gen. 11 : 9.	The Lord confounded them.
Dan. 7 : 25.	Presuming to change God's law, awful.
2 Thess. 2:3,4.	The son of perdition did it.
Ps. 19 : 13.	Presumption a "great transgression."
Eph. 4 : 30.	Presuming to grieve the Holy Spirit.
Acts 5:1-11.	Ananias and wife died for lying to Holy Ghost.

### HYPOCRISY.

Luke 12 : 1.	Doctrines of the Pharisees led to hypocrisy.
Matt. 15:7, 8.	Theirs was lip, not heart, service.
Matt. 15:4-6.	Exalted traditions above God's law.
Matt. 6 : 5.	Prayed for outward show.
Matt. 7 : 5.	Hypocrites full of faults see motes in others.
Prov. 11 : 9.	Hypocrites, with their mouths, destroy others.
Ps. 26 : 4.	David would not go with hypocrites.
Job 8 : 13.	Hypocrite's hope shall perish.
Jas. 3 : 17.	Hypocrisy no part of true wisdom.
Matt. 24 : 51.	Hypocrites will miserably perish.

### SOBRIETY.

Eccl. 2 : 1, 10.	Solomon tested worldly pleasure.
Eccl. 2 : 11.	Found it all <i>vanity</i> .
Prov. 14 : 13.	Sorrow and heaviness the result.
Prov. 15 : 21.	Fools only, enjoy it.
Eccl. 2 : 13.	Wisdom greatly excels folly.
Eccl. 7 : 2, 3.	Heart made better by sobriety.
Eccl. 11 : 9.	All things brought into judgment.
Titus 2 : 2-6.	Sobriety and gravity enjoined.
Rom. 13 : 13.	The ungodly are contrariwise.
1 Pet. 1 : 13.	Should keep the mind girded.
1 Pet. 5 : 8.	Necessary in order to evade the tempter.
1 Pet. 4 : 7.	Necessary, for Jesus will soon come.



# MILLENNIAL KINGDOM

THE GREAT DAY OF THE LORD IS NEAR.—*Zeph. 1: 14.*

## THE DAY OF THE LORD.

First Resurrection.

THE JUBILEE.  
 Saints Reign  
 With Christ **1000 YEARS**  
 IN HEAVEN.—*Jno. 14: 1-3.*

Second Resurrection.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."  
 —*Rev. 4: 11.*

THE land shall be utterly emptied and utterly spoiled: for the Lord hath spoken this word.  
*Isa. 24: 3.*

Wicked Reserved.	<i>2 Pet. 2: 9.</i>	Wicked Punished.
Earth Desolate.	<i>Jer. 4: 23-27.</i>	New Earth.— <i>2 Pet. 3: 13.</i>
Satan Bound.	<i>Rev. 20: 1-3.</i>	Loosed and Destroyed.
Millennial Age.	<i>Eph. 2: 7.</i>	Eternal Age.
Millennial Reign.	<i>Rev. 20: 4.</i>	Eternal Reign.— <i>Rev. 22: 5.</i>
Kingdom Set Up.	<i>Dan. 7: 14.</i>	Extended Under the Whole Heaven.
Devoured by the Curse.	<i>Isa. 24: 6.</i>	No More Curse.— <i>Rev. 22: 3.</i>

## CHAPTER XXV.

### The Executive Judgment.



TO Jesus is given authority to *execute* judgment upon all. Jno. 5:27. He will begin the execution of the judgment when he comes with all his holy angels. Matt. 16:27. Jesus will execute judgment upon the righteous *first*, and this will be at his second coming. 1 Pet. 4:17. The dead in Christ will rise first. 1 Thess. 4:16. They will receive spiritual bodies, of power, glory, and immortality. 1 Cor. 15:42-44. The living righteous will receive a like change. 1 Cor. 15:51. This change will take place "in a moment in the twinkling of an eye." 1 Cor. 15:52. Certainly then the books have been opened, and the cases of the righteous all investigated before Jesus comes, even before the seven last plagues can come, as *they* are the *unmixed* wrath of God. Rev. 14:10; 15:1; 16:1-21. With the close of probation and the *beginning* of the falling of the plagues unmixed with mercy, must necessarily *begin* the "Day of the Lord," or the day for the execution of the judgment. In its beginning comes the plagues. Under the *seventh* plague Jesus comes in power and glory to gather and immortalize his people. This is the first resurrection. The living wicked are destroyed by the brightness of his coming. 2 Thess. 2:8. All the lost sleep on in death in the desolate earth for one thousand years. Jer. 4:23-27. Jesus takes his people to his Father's house, where he has now gone to prepare a place for them. Jno. 14:1-3. In that heavenly home they will reign with Christ a thousand years. Rev. 20:4. This is the millennium, or jubilee of the saints. They reign in Heaven while the land rests. During this period the investigative judgment of all the wicked and the fallen angels will be completed, and at the *end* of the one thousand years the wicked will live again. Rev. 20:5, 7, 8. And the execution of the judgment, unto which they are reserved, will be visited upon them, consisting of fire out of Heaven from God. 2 Pet. 3:7; Rev. 20:9. This is the lake of fire where they will receive their *second* death. Rev. 20:13-15.

Then the earth will be melted and the works of sin, man, and Satan, will all be burned up; and the new heavens and new earth will come forth from the molten mass all glorious and beautiful, to be the everlasting home of the saints. 2 Pet. 3:10-13; Rev. 22:5. With the ushering in of the New Earth state will end the execution of the judgment—the day of the Lord, which, as will be seen, is fully one thousand years in length. In the *investigative* judgment *decisions* are made, in the *executive* judgment such decisions are *carried out*, or *executed*.

**Satan Bound.**—During the one thousand years, between the resurrection of the righteous, and the resurrection of the wicked, Satan is bound and confined in the bottomless pit. The saints are all in Heaven, forever beyond the reach of his temptations or annoyance. The wicked are all sleeping in death, hence he is in *this sense* truly bound, being utterly unable to carry on the only business of his life for the last six thousand years, that of deceiving souls to their ruin. The earth, in a chaotic state, destitute of all animal life, and enshrouded in darkness, is the “bottomless pit,” or prison-house, into which Satan is cast and confined. Appropriate indeed, that he should be shut up amid the ruin he has caused. Rev. 20:1-3; Jer. 4:23-27.

At the end of the one thousand years Satan is loosed, but only for a little season. His loosing we understand to be the resurrection of all the wicked, in number compared to the sand of the sea. Satan deceives them—leads them to besiege the Holy City, which has then come down from God out of Heaven and located upon the earth. Fire comes down from God and devours them. This is the day that burns as an oven, when all the wicked are burned up—devoured—die the second death in the lake of fire. Mal. 4:1; Rev. 20:7-15. The devil himself, as well as all his subjects, are forever destroyed. Heb. 2:14. Death is their punishment, and it is everlasting. The “little season” ends in the utter extermination of all evil and rebellion.

**The Ages to Come.**—Paul speaks of the “*ages to come*,” during which the “*exceeding riches*” of God’s grace will be shown to the overcomers. Eph. 2:7. These *ages*—plural—we understand to be the *millennial age* of one thousand years, and the *eternal age*, which will *never* end, as the term implies. The first is a *millennial* reign, the second an *eternal* reign. Rev. 20:4; 22:5. Truly during these ages the grace or favor of God will be revealed as never before.

**Kingdom Set Up.**—Jesus comes at the end of this world as “King of Kings.” Rev. 19:16. The Father gives him the king-



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An Eminent Methodist Missionary Bishop.

*Born A. D. 1747. Died A. D. 1814.*

“Near, even at the doors, is the day of judgment. The period of time which yet remains we know is short; how short, who can tell? We ought to be in constant and hourly expectation of it. At the coming of Christ to avenge and deliver his faithful people, the faith of his coming will, in a great measure, be lost. Chronological calculation, and the general appearance of the world, all conspire to tell us that the events of the latter days are even come upon us, and that the time of God’s controversy with the earth is near at hand. It is already on the wing.”—*See Coke’s Commentary.*

dom *before* he comes. Dan. 7:14. He returns from the "far country, having received the kingdom." Luke 19:11-15. The New Jerusalem above, the glorious gift of his Father, is to be the capital of his kingdom, hence his kingdom of glory is set up in Heaven. He is there coronated, and to Heaven he gathers his subjects—the saints—to reign with him one thousand years. At the end of this period, the earth, which has been devoured with the curse and lying in darkness and chaos, will be purified with fire, and come forth a glorious new earth, free from the curse. Then the saints of the Most High, with Jesus as their beautiful and lovely king, will take and possess the kingdom to earth's remotest bounds. Dan. 7:27.

Then the "first dominion given to the first Adam" (Gen. 1:26), and lost by him (Heb. 2:7, 8), will have returned to the second Adam—the Lord Jesus Christ—and his children, never again to be lost (Micah 4:8).

### The Judgment.

- Acts 24 : 25. Paul reasoned of a judgment to come.  
 Matt. 11 : 24. Jesus said that it was still in the future.  
 Acts 17 : 31. God has appointed the time.  
 Dan. 7 : 9, 13. God the Father presides in that judgment.  
 Dan. 7 : 10. All the holy angels assist therein.  
 1 Jno. 2 : 1. Christ will stand as the Advocate for his people.  
 Eccl. 3 : 17. Both the righteous and the wicked will be judged.  
 2 Pet. 2 : 4. The fallen angels will also be judged.  
 Rev. 20 : 12. The wicked, while *dead*, are judged from books.  
 Dan. 7 : 10. This book, or investigative judgment, comes first.  
 Phil. 4 : 3. Names of the saints are all in the Book of Life.  
 Rev. 20 : 12. The Book of Life is opened in the judgment.  
 1 Pet. 4 : 17. The judgment *begins* with those in the Book of Life.  
 Rev. 5 : 5. Some names blotted out of the Book of Life.  
 Eccl. 12 : 13, 14. Our whole duty to God is to keep his law.  
 Jas. 2 : 12. It is God's standard of judgment.  
 1 Jno. 3 : 4. Sin is the transgression of the law.  
 Acts 3 : 19, 20. The converted will have sins blotted out in judgment.  
 Ps. 40 : 7, 8. Jesus had his Father's law in his heart.  
 Jno. 15 : 10. By obeying it he abode in his Father's love.  
 Heb. 8 : 10. Christians have the law written in their hearts.  
 Rev. 3 : 5. Jesus confesses and retains their names in judgment.

**Executive Judgment—Saints.**

- Jno. 5 : 27. Jesus will be sent to *execute* the judgment.  
 2 Cor. 5 : 10. None can escape that executive judgment.  
 1 Thess. 4 : 16. Judgment executed on the righteous.  
 Rev. 1 : 7. Jesus comes and every eye shall see him.  
 Dan. 12 : 1. Delivers all whose names are left in the Book of Life.  
 Matt. 25 : 34. Jesus gives them his Father's blessing.  
 1 Cor. 15:42-44. They are raised in glory, honor and immortality.  
 1 Cor. 15 : 51. Living saints receive the same blessings.  
 1 Cor. 15 : 52. All in a moment, in the twinkling of an eye.  
 Matt. 25 : 31. All the holy angels come with Jesus.  
 Matt. 24 : 31. Jesus sends them to gather the saints.  
 Jno. 14 : 1-3. Then all go to Heaven with Jesus.

(Thus ends the judgment *investigative* and *executive* upon the righteous.)

**Executive Judgment—Wicked.**

- Rev. 20 : 4. The saints will sit on thrones of judgment.  
 1 Cor. 6 : 2, 3. They assist in the judgment of men and angels.  
 Jude 15. Christ executes the judgment on the wicked.  
 Ps. 149 : 4-8. The saints assist in this execution.  
 Ps. 149 : 9. This honor have all the saints.  
 Rev. 2 : 26-28. Jesus shares this honor with his people.  
 2 Pet. 3 : 7. Wicked get their perdition in the burning earth.  
 Mal. 4 : 1. All that do wickedly will be burned up.  
 Rev. 20:13,14. This is called the "second death."  
 Heb. 2 : 14. Satan will then be destroyed also.  
 Rev. 5 : 13. Then God will have a clean universe.  
 2 Pet. 3 : 13. Saints then possess the earth made new.

(Then the judgment, both *investigative* and *executive*, will all be in the past.)



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 HE WILL GATHER THE WHEAT IN HIS GARNER.
 

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“He will gather the wheat in his garner; but the chaff he will burn with fire unquenchable.”

When Jesus shall gather the nations,  
 Before him at last to appear,  
 Then how shall *we* stand in the judgment,  
 When summoned *our* sentence to hear?

CHORUS: He will gather the wheat in his garner,  
 But the chaff will he scatter away;  
 Then how shall we stand in the judgment,  
 At the great resurrection day?

Shall we hear from the lips of the Saviour  
 The words, “Faithful servant, well done”?  
 Or, trembling with fear and with anguish,  
 Be banished away from his throne?

CHORUS:

He will smile when he looks on his children,  
 And sees on the ransomed his seal;  
 He will clothe them in heavenly beauty,  
 As low at his footstool they kneel.

CHORUS:

Then let us be watching and waiting,  
 With lamps burning steady and bright;  
 When the Bridegroom shall come from the wedding,  
 Oh, may we be ready for flight.

CHORUS:

Thus living with hearts fixed on Heaven,  
 In patience we wait for the time  
 When, the days of our pilgrimage ended,  
 We'll bask in the presence divine.

CHORUS:

— *Hymns and Tunes, No. 132*

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INFANCY  
AND  
CHILDHOOD.

The Narrow Way.

Die in the Lord.

Strait Gate

DOOR

"I AM THE WAY."

Leads to Life.

PLAGUES.

1,000 Yrs.

in the  
Holy City  
in Heaven.

Holy City.  
Not Hurt.

FOREVER  
New Earth.  
Holy City.  
Paradise.  
EVERLASTING  
LIFE  
TO COME

THE BROAD WAY.

Wide Gate.

Leads to Death.

Die in Sin.

PLAGUES.

Sleep of Death.  
1000 Years.

HURT. NOT HURT.  
MILLENNIUM.

HOW DIFFERENT.  
The Wicked in the Lake of Fire, receive indignation and wrath,  
tribulation and anguish. Also the second death.  
The Righteous are safely housed in the Holy City.  
"Enter ye in at the strait gate."

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

THE  
FINAL ENDING

OF THE

TWO WAYS.

"Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."



## CHAPTER XXVI.

### Final Ending of the Two Ways.



“ENTER ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” Matt. 7: 13, 14. Thus spake the Lord Jesus the wisest teacher that ever graced the surface of this earth. In one of these two ways all the world of accountable beings are traveling.

The diagram is intended to show *mainly*, the final *ending* of these two ways. The period of infancy and early childhood is represented by the circular figure in the upper left hand corner. From this period, when the years of accountability begin, the youth issues invariably into the broad way. Man's proneness to evil as the sparks fly upward is born in him. This inherent principle of sin, called in the Bible the “carnal mind” or the “old man,” even though in a child, continually *propels* in the direction of disobedience to God. So that all accountable beings when first brought to examine themselves in the light of God's law, find that they are condemned sinners and hence in the broad way. If this were *not* so, then there would be found persons who had gone from the innocency of childhood into the narrow way, without entering the broad way at all, or without ever becoming sinners; hence would be *natural Christians*. But such characters are not to be found. All have sinned and come short of the glory of God. All go through the wide gate into the broad way, and 'tis here they hear the gospel call, “turn ye, turn ye, for why will you die.” Perhaps the reader may say that the illustration would indicate that the returning sinner, seeking the strait gate and the narrow way, would have to go back to childhood and infancy again. And this is verily the truth according to the word of God. Said Jesus, “Except ye be converted [turned about] and become *as little children*, ye shall not enter into

the kingdom of Heaven." Matt. 18 : 3. "Except a man be *born again* he cannot see the kingdom of God." Jno. 3 : 3. By this experience of a true conversion, the sinner is completely turned about and through the strait gate of the cross he enters the narrow way that leadeth unto life; then, as "new born babes," they will desire the sincere milk of the word that they may grow thereby, even to the perfect stature of men and women in Christ Jesus. 1 Pet. 2 : 2 ; Eph. 4 : 13-15.

The first death, being in consequence of mortality and the result of Adam's transgression (Rom. 5 : 12), is in the narrow way the same as in the broad way. But there is this great difference. In the broad way the traveler dies *in his sins*; while in the narrow way he dies *in the Lord*. While neither have a choice as to *death itself*, all *do* have a choice as to whether that death shall be *in sin* or *in the Lord*. As surely as there are two widely distinct ways of *traveling* or *living*, so surely are there two widely distinct ways of *dying*. Those who enter and walk in the narrow way, *live in the Lord*. 2 Cor. 5 : 17. When they die, they *die in the Lord*. Rev. 14 : 13. While they are dead, they *sleep in the Lord*. 1 Thess. 4 : 14. When awakened from this sleep in the first resurrection, they *rise in the Lord*, and so shall they *ever be with the Lord*. 1 Thess. 4 : 13-18.

All in the broad way *live in sin, die in their sins, sleep in their sins, come up at the second resurrection in their sins*; go into the lake of fire *because of their sins*; and in that lake of fire *die the second death as the penalty for their sins*. And as from this death there is no promise of a resurrection, it is truly *everlasting punishment*.

In the final ending of the two ways, there will come upon the earth the seven last plagues as enumerated in Rev. 16 : 1-21. But only those in the broad way will have to suffer these plagues. The travelers in the narrow way will be shielded. No plagues will come nigh their dwelling-place. Ps. 91 : 1-11.

In the broad as in the narrow way, there is a special thousand years immediately following the plagues. To those in the broad way it will be a thousand years sleep in death awaiting the resurrection and final perdition at the end of that period. Rev. 20 : 5, 6. At the beginning of the thousand years, Jesus comes for all who have trod in the narrow way, and takes them to the holy city above, to reign with him during this thousand years. This is their jubilee or millennium. Rev. 20 : 4; Jno. 14 : 1-3.

The lake of fire lies in the pathway of all the travelers in both the broad and the narrow way. The resurrection of the wicked will take place and then all the wicked from the broad way will go into the lake of fire, there to experience indignation and wrath, tribulation

and anguish, and die the second death. Rom. 2 : 8, 9; Rev. 20 : 13-15. And thus the broad way ends, as the Saviour said, in *destruction*. And this is an *everlasting destruction*. 2 Thess. 1 : 9. All the redeemed of the Lord from the narrow way will also pass through this lake of fire, but they have the promise that they shall not be hurt of the second death. Rev. 2 : 11. They will be safe in the holy city, which will then have come down from God out of Heaven before the resurrection of the wicked and will constitute the ark to bear the saints of the Most High safely through the fiery flood to the new earth, where, with the blessing of an endless life, they will reign with Christ forever more. Isa. 33 : 14, 15; Rev. 20 : 9.

Reader, in which of these two ways are *you* traveling? If in the broad way, be entreated to turn to the Lord, enter the strait gate and walk in the narrow way which leads to glory, honor, and immortality. Rom. 2 : 7. Delay not, for mercy's last hours are receding, and Jesus will soon cease pleading.

#### CHARACTER BUILDING.

All morally accountable beings are building character. There are but two kinds of characters; the good and bad, the righteous and unrighteous, the holy and unholy, saints and sinners. Those who are now saints were once sinners, for *all* have sinned and come short of the glory of God. The building, or character they once had, was taken down by repentance toward God. Then, exercising faith in Christ, the only true foundation—the *rock*—they began to build a righteous character. The rock foundation for their characters was found by hearing the sayings of Christ, and doing them. Matt. 7 : 24. Hence also, all who have ever sinned, even *once*, and go on forming their characters without true repentance, without doing the sayings of Christ, are building on the *sand*. Matt. 7 : 26. There is no such thing possible for a sinner, as to build a good moral character without doing the sayings of Christ; and the first thing he says to a sinner is, "*Repent*," next, "Believe the gospel." Mark 1 : 15. Neither wealth, power, resolutions, education, courtesy, or refinement can be made a substitute for repentance and obedience to Christ. Education, polish, wealth, and refinement may make a *fine looking* building to the eyes of men, and may even receive much respect and commendation from men, nevertheless it is on the sand, and cannot stand. True belief in God, and true repentance, lies at the foundation of every *enduring* character among mankind.

#### BUILDINGS ALL TRIED BY FIRE.

The Lord tried the inhabitants of the earth once by water.

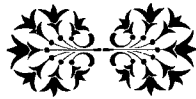
Never was there such a storm and flood before, nor since. The floods of water from above and from beneath met and wrestled with each other incessantly for forty days and forty nights. Of all the multitudes of the human race who were in the midst of that awful deluge, only eight souls were saved. When the fearful catastrophe was all overpast, at the end of five long months of storm and flood and raging waters, when peace and sunshine again returned to the earth, Noah and his family came forth from the ark safe, sound, and well. Before the flood they were accounted righteous before God. They had built their characters on the rock, and had built well. When the winds blew, and the rain descended, and the floods came, and beat upon their house, it fell not. They survived the flood. They passed over the flood unharmed, making one of the most perilous voyages on record. They departed from the world that *then was*, and landed in the world that *now is*. All others were drowned.

Another perilous voyage awaits all the inhabitants of the earth, from the world that now is, to that world which is to come. It will not be a passage by water next time, but by *fire*. It will be a *rain* of fire. Yes, it will be a veritable and literal *reign* of fire. An example is given us in the overthrow of Sodom and Gomorrah. Luke 17 : 29; 2 Peter 2 : 6. That day will come after all the wicked dead have heard the voice of the Son of God and have come forth. John 5 : 28, 29. All the good and all the bad, in number like the sands of the sea, of every age, generation and clime, are then alive, and upon the earth, booked for the fearful fiery deluge, whether ready or unready. The period is at hand for the rain and flood of fire to begin. It is a time of awful suspense to the assembled universe. We see the vast numberless hosts of the ungodly, in their houses (or characters) of wood, hay, and stubble, awaiting the fiery deluge. At last the dreadful moment comes. The fiery floods begin to pour down from above. These are met by the fountains of pent-up fires in the earth; and the terrific wrestle of the fire fiend with the earth and atmospheric heavens comes. It will burn as an oven. Mal. 4 : 1. Who can dwell with such devouring fire? Who can endure such everlasting burning? Will there be those in that day, in that vast oven, heated as never man could heat it—oh, tell me will there be those who, like the three Hebrew children of olden time (Dan. 3 : 19-27), will be able to *stand the fire*, to move about comfortably in the devouring element, because there was the Form of the Fourth in their midst?—Yes, there will be the redeemed of the Lord, those who have built good characters; built on the rock, built gold, silver, or precious stones upon the true foundation; they pass the fiery ordeal unharmed. They are all in the midst of the fiery

deluge, but safely housed in the New Jerusalem, the city of God, with the presence of the "*Fourth*," the Son of God, their adorable Redeemer in their midst.

The ungodly, in their characters or houses of wood, hay and stubble, are burned up. They *fall*, and great is their fall—they fall to rise no more. The fiery rain will cease, the fiery flood will assuage; the fiery deluge pass away, and from the molten abyss will come forth a beautiful new heavens and new earth, with all the works and marks of sin, Satan and the curse forever gone.

The saints will have made the perilous voyage in perfect safety, from the world that now is to that world of glory yet to come. Jesus was at the helm. The saints had built characters that would stand the fiery ordeal. They had builded for eternity. And when the sun shone upon the beautiful new earth, with sevenfold increased splendor, the redeemed of the Lord went forth from the holy city, safe, and forever safe, well, and forever well, happy, and forever happy; to live and reign with Jesus in a world of unsurpassing loveliness and glory, forever more. Reader, how are *you* building?



## **F**lect ☉ Angels.

1. *They will not be worshiped. Rev. 19:10.*
2. *Do not claim to be the dead. Luke 1:19.*
3. *They magnify Christ. Luke 1:30-33.*
4. *They guide into Truth. Jno. 16:13.*
5. *They work miracles. Acts 12:7-11.*
6. *In Jesus' name. Acts 3:16.*
7. *They protect the righteous. Ps. 34:7.*
8. *Bring to remembrance. Jno. 14:26.*
9. *Bring peace and comfort. Jno. 14:16.*
10. *Bring revelations. Rev. 22:8, 9.*

## **F**allen ☉ Angels.

1. *Love to be worshiped. Matt. 4:8, 9.*
2. *Claim to be the dead. Isa. 8:19.*
3. *Deny divinity of Christ. 1 Jno. 4:1-3.*
4. *Guide away from truth. 2 Tim. 3:7, 8.*
5. *They work miracles. Rev. 16:14.*
6. *Professedly in Jesus' name. Matt. 7:22, 23.*
7. *Wage war on the righteous. Rev. 12:17.*
8. *Bring to remembrance. Matt. 4:5, 6.*
9. *Bring a false security. 1 Thess. 5:3.*
10. *Make Revelations. Deut. 13:1-3.*

## CHAPTER XXVII.

# Modern Spiritualism.



### Examined Under Twelve Propositions.

*PROPOSITION I. There are such beings as angels.*

PROOF:—In the consideration of these propositions the Bible is our umpire. That there are such beings as *angels* is abundantly proved by the holy Scriptures. See Gen. 22:11; Ex. 23:20; Dan. 6:22; Luke 2:13, etc.

*PROP. II. These angels are higher than man.*

PROOF:—That these angels are *higher* than man is proved by the fact that man in his best estate, when he first came from the hands of his Creator, was *made* a little *lower* than the *angels*. Heb. 2:7. If man was lower than the angels *before* the fall, he must be *very much lower than the angels now*, after the fall, and long centuries of *degeneration*.

*PROP. III. These angels are wiser than man.*

PROOF:—The proof that angels are *wiser* than man, is found in the fact already proved, that they are a *higher order of beings*. And further, who ever heard of the *idiocy, sickness, or death* of an *angel*? Superior mental powers and opportunities, immunity from sickness, and wonderful longevity, all combine to give angels superiority over man in the matter of wisdom.

*PROP. IV. Angels are mightier than man. 2 Pet. 2:11.*

PROOF:—All that has been said about angels thus far is proof of superior *power*. Knowledge is power. Superior knowledge is superior power. But their great strength is frequently attested in the Scriptures of truth. Shut the lions' mouths. Dan. 6:22. Released Peter from prison. Acts 12:8-10. Many such instances are on record, which the reader can consult at pleasure.

*PROP. V. They are called spirits.*

PROOF:—The apostle Paul in speaking of angels, says they are "*spirits*." Hence an *intelligent spirit* is an *angel*, and an *angel* is an

*intelligent spirit.* More than this, we may now safely conclude from the foregoing, that an *angel* is a *spirit* of *greater intelligence* and *power* than man.

*PROP. VI. These spirits, or angels, have to do with the things of earth.*

*PROOF:*—This proposition is abundantly sustained by the testimony of Holy Writ, as well as the history of all mankind. The angel called to Abraham, Gen. 22 : 11. Jacob saw angels ascending and descending, Gen. 28 : 12. Two angels came to Sodom, Gen. 19 : 1. Angels encamp around the saints and deliver them, Ps. 34 : 7. All the holy angels come with Jesus when he comes the second time, Matt. 25 : 31. He will send them to gather the saints together unto him, Matt. 24 : 31. The reader will readily call to mind many other instances recorded in the holy Scriptures, where angels had to do with earthly things.

*PROP. VII. Supernatural phenomena among men is the work of spirits, or angels.*

*PROOF:*—There is much that passes for supernatural among men that is not so in fact. Many things appear to the casual, uninitiated observer, as above nature, which, upon a careful scientific investigation is found to be wholly within the range of human power. But, while this is true of many seemingly strange things, it is by no means true of all. There are many things recorded in the Bible that are lifted far above the power of man or nature, hence are *supernatural*. Suffice it for the present to mention only a few of these events. The falling of the walls of Jericho, without human contact. Josh. 6 : 20. Seventy thousand men smitten. 2 Sam. 24 : 15-17. Angel in the burning, but not burned, bush. Acts 7 : 35. The lions' mouths closed. Dan. 6 : 22. Seating Jesus on a high mountain, and the pinnacle of the temple. Matt. 4 : 5-10. All the miracles or supernatural works performed by Jesus, prophets, or apostles, were done through the ministrations of these invisible agents, called angels, or spirits. Hence, when a really supernatural phenomenon appears, we are safe in concluding that it is the work of these spirits, or angels.

*PROP. VIII. These angels, or spirits, are not the spirits of the dead.*

*PROOF:*—Up to this point, perhaps, the believer in modern Spiritualism has agreed with us quite well; as also many others who are not called Spiritualists. But right here, if not before, we begin to part company. The invisible, superhuman agencies, or spirits, that are working the supernatural phenomena, or miracles, among



Spiritualists, invariably claim to be the *spirits of the dead*, or the departed of the human race. Hence, all Spiritualists take issue with this proposition. Now for the *proof* from our source of authority, the Holy Bible. First, angels, or spirits, existed before any person died, for the record says that cherubims (angels or spirits), were set to guard the way of the Tree of Life after man's sin. Gen. 3 : 24. Angels, sons of God, or spirits, existed *before the creation*, and sang and shouted for joy at the beginning of our world. Job 38 : 4, 7.

On the other hand it is emphatically declared in the Scriptures that the dead have *no portion* forever in *anything* that is done under the sun. Eccl. 9 : 6. That they know nothing of the events of earth. Job 14 : 21. That they know nothing *at all*. Eccl. 9 : 4, 5. That their thoughts, or consciousness, is perished. Ps. 146 : 4. They all sleep in unconsciousness until the resurrection. Job 14 : 10-15. Much more testimony from the same source might be adduced to the same intent, but this will suffice to establish the proposition that angels, or spirits, are *not* the departed dead. As all supernatural phenomena or miracles among men is the work of angels, or spirits, and as many manifestations among Spiritualists are of this supernatural character, and as these invisible agents *claim* to be the spirits of our dead, *if they are not, then what are they?* This leads directly to our next proposition.

*PROP. IX. There are two distinct classes and characters of angels, or spirits.*

*PROOF*:—This proposition is susceptible of the clearest proof from the holy Scriptures. In 2 Pet. 2 : 4, we read about a class of angels that *sinned*, and were cast out into hopeless condemnation, or hell, awaiting the execution of the judgment. In Jude 6, we have the same class of angels again brought to view of whom it is said that they kept not their "first estate." One called the Devil, or Satan, is the head, or commander, over these fallen spirits. Matt. 25 : 41. Then there are the *holy* or *elect* angels. Matt. 25 : 31; 1 Tim. 5 : 21. These two great bodies of angels are ever working at cross purposes, warring against each other. One class, the sinful or fallen angels, or spirits, are ever working to lead man to ruin, while Jesus and the elect angels are ever working to lead him to everlasting life and glory. Rev. 12 : 7; 1 Pet. 5 : 8; Heb. 1 : 13, 14.

*PROP. X. The supernatural phenomena, or miracles of modern Spiritualism, is the work of the fallen angels, or evil spirits.*

*PROOF*:—The first proof of this, and a proof of great weight too, is the fact that these spirits *claim* to be the spirits of our dead. This we have shown from the Scriptures to be *untrue*. Hence, as they

come to us with a lie in their mouths, their character is at once determined. They are the *angels*, or *spirits*, of him who "abode not in the truth, but was a liar *from the beginning*." John 8 : 44. No marvel if these fallen angels, or spirits of devils, higher, wiser, mightier, than man; skilled in all the arts and sciences of man, skilled in mimicry, imitation, and deception; no marvel, we say, if they *can* tip tables, ring bells, write on slates, *imitate* the voice and music of lost loved ones, heal the sick in the line of physicians of superior skill, and perform very many other wonderful things without human agency. They have been dull scholars indeed if in hundreds of years of experience they are not familiar with the secrets in the lives of mortals, and can reveal them at pleasure. All *this*, and *much more*, comes fairly within the power of angels, or spirits. A good act in itself, or many good acts, do not determine the *character* of either a man or an angel. The most wicked of men will often do many good things to gain a wicked object. The *end*, *aim*, or *motive* determines the *character*.

Another conclusive proof that the miracle-working angels, or spirits among Spiritualists, are the spirits of devils, is found in the fact that they repudiate the doctrines of Holy Writ. Note the following:—

1. *They deny the doctrine of the unconscious sleep of the dead.*
2. *They deny the resurrection of the dead.*
3. *They deny Christ.* "What is the meaning of the word Christ? 'Tis not, as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The miraculous conception of Christ is merely a fabulous tale."—*Spiritual Telegraph*, No. 37.
4. *They deny the atonement.* "Your atonement is the very climax of a deranged imagination, and one that is of the most *unrighteous and immoral tendency*."—A. J. Davis, *Nature's Div. Rev.*, p. 576.
5. *They deny prayer.* "It is just as sensible to pray to the ocean, or to the sun, as to the Christian's God." *Banner of Light*, Aug. 8, 1868.  
 "All *prayer* addressed to a supposed Supreme Intelligence is *idolatry*."—Jamieson, in *Crucible*, April 22, 1871.
6. *They deny God.* "I do not believe in a personal God, no great First Cause, no Creator."—W. F. Jamieson, *Banner of Light*, April 12, 1871.  
 "There is not, and cannot be, a Supreme Spirit, even."—Jamieson, in *Crucible*, April 22, 1871.

7. *They justify sin.* "The divine use of the ten commandments is in their *violation*, not in their *observance*."—A. B. Child, *Better Views*.

"Crime does not displease God. God is in the darkest crime as in the highest possible holiness. He is equally pleased in either case."—J. S. Loveland (Ex. M. E. Minister), *Banner of Light*.

"Sin, indeed, in the common acceptance of that term, does not really exist."—A. J. Davis, *Nature's Div. Rev.*, p. 521.

"Whatever is, is right, in the fullest and broadest sense, covering every act in the past, present, and future."—A. P. McCombs, "*Whatever is, is Right*."

8. *They deny the Bible.* "Nature is the true and *only* Bible."—A. J. Davis.

"The Bible is a mere transcript of heathen fables."—Dr. Weisse.

"The Bible is no better than any other book."—Abraham Langworthy (Ex. Baptist).

This will suffice to show that they teach the doctrines of devils. It answers to *witchcraft*, which is intercourse with evil spirits. It answers to *sorcery*, which is the power of commanding evil spirits. It answers to *necromancy* which is *pretended communication with the dead*. It is communing with *familiar spirits*, which term is defined by Webster as "demons or evil spirits supposed to come at a call."

Proof of this character, in support of the proposition that this phenomena is the work of evil sprits, or fallen angels, might be continued at almost any length, but this will suffice. The proposition is fully sustained.

*PROP. XI. Modern Spiritualism, in all its phases and phenomena, is a prominent sign of the end of the age.*

PROOF:—Jesus said that false Christs and false prophets would arise, and would *actually show* great signs and wonders, insomuch that if it were possible they would deceive the very elect. Matt. 24:24. He also said that some of these workers of iniquity would perform their wonderful works *in his name*. Matt. 7:22, 23. The apostle Paul says that the Spirit expressly revealed to him that in the latter times, or last days, some would depart from the faith, giving heed to seducing spirits and doctrines of devils. 1 Tim. 4:1. The same apostle further says, that a class of persons would arise who would resist the truth, with miracles, as did Pharaoh's magicians, who withstood Moses. 2 Tim. 3:6-8. Further, Paul makes the startling statement that Satan will work with *all* power, signs, and *lying* wonders, just before Jesus comes. 2 Thess. 2:8-12. In the book of Revelation, we learn that the spirits of devils will work

miracles; and that many will be deceived by them. Rev. 16:14; 13:14.

*PROP. XII. The folly of the human agents of these fallen angels, or spirits, will be exposed by the seven last plagues.*

PROOF:—The inspired apostle Paul informs us that their folly shall be manifest as was the folly of Jannes and Jambres, who resisted the truth and withstood Moses. 2 Tim. 3:8, 9. The folly of Pharaoh's magicians was manifest when the plagues came, as they suffered from the same, as did the other Egyptians. They had no power to stand before Moses. Ex. 9:11. In like manner the spirits of devils will gather into companies those who would not receive the love of the truth that they might be saved, and they will suffer the wrath of God filled up in the seven last plagues. Rev. 16:1-21.

### RECAPITULATION.

We have learned that there exists an order of beings commonly called angels, who are higher, wiser, and mightier than man; that they are properly and scripturally called *spirits*; that they have much to do with the affairs of this life; and that supernatural phenomena is the manifestation of their power; that they are *not* the spirits of the dead; that there are both *good* and *evil* angels; and that the evil angels claim to be the spirits of the dead, and lead away from the truths of the Bible; and that the miracles among Spiritualists are of this evil origin; that the appearance of this work is a sign of the times, and that the seven last plagues and the second coming of Christ are events near at hand. Take heed lest you fall.

### THE BIBLE AGAINST IT.

It is positively forbidden under the head of *necromancy, familiar spirits, etc.*

“There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with *familiar spirits*, or a wizard, or a *necromancer*. For all that do these things are an abomination unto the Lord.” Deut. 18:10-12.

WEBSTER gives the definition of necromancy as “*pretended communication with the dead.*” And Spiritualists everywhere claim that their spiritual communications are from the spirits of the dead.

“Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God.” Lev. 19:31.

Spiritualists do not deny that their mesmerizing, magnetizing, calling on the dead, etc., are what is called in the Bible, "charming," "enchantment," "sorcery," "witchcraft," "necromancy," "divination," "consulting with familiar spirits," etc. And every Bible student knows that these are declared in numerous places to be "abominations," and are strictly forbidden in both the Old and the New Testament. See 2 Kings 21 : 2, 6, 9, 11; Rev. 21 : 8; Gal. 5 : 19-21; Acts 16 : 16-18. Those who embrace Spiritualism, therefore, have to give up the Bible. Both cannot be true.

BROWN says: "Necromancers were those who pretended to raise and consult with such persons as were dead."

DR. JAHN says: "Necromancers pretended that they were able by their incantations to summon back departed spirits from their abodes. They uttered the communications which they pretended to receive from the dead."

GESENIUS says: "Sorcerers are those who profess to call up the dead."

WEBSTER says: "A familiar spirit is a demon, or evil spirit, supposed to attend at a call."

If Spiritualists are startled at the scriptural idea of unconsciousness in death, we call their attention to their own teachings on the subject: "The man so killed—what was his sensation? It was for a time suspended. *To him existence was nothing.* . . . So Professor Webster was *eight days and a half unconscious.*"—*Death and the Afterlife*, by A. J. Davis, pp. 18, 19.

"It is said that some spirits require a thousand years to wake to consciousness. Is this true?"

"Yes, this is true."—*Through Mrs. Conant, Banner of Light*, June 3, 1865.

Now if one could be totally unconscious eight and a half days, and another for one thousand years, there is only a step to reach the Scriptural ground of unconsciousness between death and the resurrection.

#### THEY PEEP AND MUTTER LIKE FROGS.

"Unclean spirits like frogs." Rev. 16 : 13.

"Familiar spirits, . . . wizards that peep and that mutter." Isa. 8 : 19.

There are many specimens of the frog-like peeping and muttering of spirits through modern mediums, and some of them have been put on record by the Spiritualists themselves. As a specimen we

refer to their attempt to give a correct history of the creation. The Bible account they say is unintelligible. They seem to have a spite against the book of Genesis, which gives an account of Satan's first lie, and of the serpent being a speaking medium; so they would peep it all out of existence, or into frog-like confusion. Under the imposing head of "Disclosures from the Interior," in the *Mountain Cove Journal*, by T. L. Harris, a Spiritualist author and medium, "an exalted spirit" (?) croaks the following translation of the first verses of Genesis:—

"In the beginning God, the Life in God, the Lord in God, the Holy Procedure, inhabited the dome which, burning in magnificent primeval and revolving in prismatic and undulatory spiral, appeared, and was the pavilion of the spirit in glory inexhaustible and inconceivable, in movement spherical, unfolded in harmonious procedure disclosive.

"And God said, Let Mechanical Procedure be! and movement, rythmical, harmonical, melodial, unfolded from the firmament.

"And God said, Let there be space! and the firmament was separated from the emanation, and the firmament, unmoved, appeared, and the emanation unfolded within the procedure. And the firmament is manifest Infinitude, and the emanation separated, is encompassed space.

"And God made two great lights to rule the zodiac, and to be for creative disclosure, disclosive manifestation, manifest glory, glorious radiation, interpenetrative aggregation; and thence vortices, vortical suns, suns of vortices, solariums, vortical planetariums, planets, floral universes, universal paradises, paradisiacal heavens, heavens of spiritual universes, celestial heavens, seraphic habitations, seraphimal universes, cities of heavenly seraphima, and final consociative universal intelligence in unity of innumerable individuality, in triunity of unfolding universes, adoring and ascending in beautification unto eternal life.

"This is the Genesis of nature; not uncreated or self-originated, but created;—not the progressive upgrowing, upheaving, upmentalizing, upspiritualizing, upreaching struggle of a germ; but condescension infinite, creation voluntary, and bestowment merciful, of the Divine Creator; to whom be given adoration immeasurable and eternal, world without end!"

Is the reader instructed by the foregoing? or is he reminded of the jargon of a frog pond in springtime? Then hear another spirit croaking an account of creation as follows: "God, the Life in God, the Lord in God, the Holy Procedure organized the first orb-creation

in form of appearing as one globular ovarium, which was the germ of the terrestrial universe of universes; and within the embryo of the external of universal impersonal creation, as one curvilinear ovarium; and within the curvilinear the germ of the external, of the universal, personal, or intellectual creation in form of one vortical ovarium. . . . The universal concavity, the universal convexity were co-enclosed and encompassed in the universal zodiac, and within the concavity was the visible disclosure unto the germ of the terrestrial."

The preceding will fairly justify the strong contrast drawn by Professor Stewart in the *Biblical Repository*, of 1832, between true and false prophets and spirits: "I agree to the fact that the heathen seers were rightly named *manteis*, from *mainomai*, to rave; as Cicero has declared in his first book, '*De Divinatione*.' But what an immeasurable distance, now, between a *raving man or woman, uttering incoherent sentences*; or (which was more common) a dissimulating hypocrite, uttering cunningly and artfully and equivocally constructed sentences and poetic riddles; and a Hebrew prophet, animated by the strongest and deepest feelings of *reverence for Jehovah*, and a holy ardor in the cause of true piety! Is there *ambiguity, flattery, self-seeking enigmas*, in the message of the latter?—None. Are not *all these* stamped on more or less of the heathen oracles?—They are."

#### THE COMING OF SATAN.

That Satan has power to transform himself into "an angel of light" is shown by Paul in 2 Cor. 11:14. And the apostle also warns us to beware of any other gospel than the Word of God. In Gal. 1:8, he says: "But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

The editor of this '*avant-courier* of the new spiritual dispensation,' the *World's Advance-Thought*, April 5, 1886, comments editorially upon the question of "A Coming Messiah," as follows:—

"In a recent Harmony Hall lecture on 'The Messianic Idea,' the necessity for a new messiah, and the certainty of his early advent, were philosophically considered, as well as *prophetically proclaimed*.

"The messianic idea is involved in the theory that all the phenomena of spiritual manifestations, however diverse and widely separated, may be referred to a single mediumistic source of distribution. . . . The time has already come for logically arranging the authenticated facts which shall *demonstrate* it.

"The mere suggestion of the idea that through one medium the spiritual lights and forces may be transmitted that control the desti-

nies of a world, or worlds, as a great city may be illuminated by lights transmitted from one central point, will lead to new channels of thought on the subject; and many, and especially a certain class of mediums, will scout and ridicule it; but I will venture the opinion that the controlling intelligences of the greatest of the inspirational speakers will, when questioned in regard to it, either indorse it as true, or relegate it back to mortals for further consideration on their part—which would be to say, in effect, ‘It is true, but we do not deem it expedient to unqualifiedly tell you so now.’

“Apply the test, my friends. The unanimity of the immortals’ answers may thrill the world with *the promise of a new messiah*.

“There are regular cycles of spiritual progress, of truth unfoldments; and we are now passing from one into another. Another ‘Sun of Righteousness’ is called for on earth, and *the messenger cannot be far off* whose life mission it shall be to practically illustrate the new truths that will be vouchsafed. He will not be a mere racial messiah, to which class belonged Buddha, Zoroaster, Pythagoras, and Mahomet; nor a half-world messiah, as was the great Nazarene, but steam locomotion and lightning communication, and the harmonizing influences of commercial intercourse, have made a *whole-world messiah* possible; and such the next one shall be. Though themselves ignorant of the fact, *as a body*, the great and multiplying army of mediums are his *avant-couriers*.

“‘Why have not our inspirational mediums told us this before?’ you will ask. I answer, Because you would have received the answer from their lips, as you now do from mine, with incredulity; and then, in the general course of spiritual education, *it has not heretofore been necessary to make the fact known*.

“Do you not understand that to fail to grasp the messianic idea is to be blind to the fact disclosed all along the line of modern spiritual manifestations, that a *designing intelligence is behind all the external evidences of immortality that you have received*—that all would be anarchy and confusion without a *unity of direction* somewhere?”

Certainly, and that “designing intelligence” behind the external is Satan. He is impressing his subjects with the idea of “a unity of direction somewhere,” preparatory to a manifestation of himself, as the true Messiah, which will be his last and most overpowering deception.

JUDGE H. A. MAGUIRE, in a lecture delivered in Harmony Hall, Salem, Oregon, is reported thus:—

“I say, ‘as one having authority,’ Spiritualists, and all, may see a hope, that shall be a realization *to this very generation*, of the



higher spiritual forces getting control over and governing all the institutions of earth. Silently and invisibly to the worldly-wise, these forces have been, and are being, under the direction of a divine intelligence, extended into every department and station of human life, and the culmination is near at hand,—the ushering in of a *new messiah* and a new spiritual dispensation.

“These mystical batteries of spiritual power, to which all material forces are subordinate, have been planted in all the strongholds of injustice and ignorance on the face of the earth, and the time cometh on apace when they will pour forth their regenerative energies like rivers of consuming fire. Then hypocrisy will be unmasked in the temples of worship; injustice and corruption will be banished from the councils of State, and the children of men will enjoy such meeds of peace and happiness as they never knew before. *This is the voice of living prophecy, as true as ever fell from lips of prophets in olden times.*

“In this enlightened age, when woman’s influence is felt equally with man’s in all the relations of life, as many female spirits appear as male ones. The coming messiah will represent the liberal spirit of the age, and be a positive assurance of more important advances in the future. The central jewel of his crown royal shall be the star of progress.

“What do you think, here let me ask, of the ancient oracles which were patronized by the wisest and greatest of the olden times? That their influence was powerful over the destinies of individuals and nations, and that it was maintained through ages of time, is a well-authenticated historical fact; and it comes down to us as a mystery, which, like the Bible mysteries, can only be solved by Modern Spiritualism.”

NOTE.—We read in the Bible that in the last days there will be a working of Satan with all power, and signs, and lying wonders. 2 Thess. 2:9. So it appears that Spiritualists themselves are expecting a manifestation of their captain or messiah. But when he reveals himself it will be none other than His Satanic Majesty, the Prince of Darkness.



## SEED THOUGHTS.

### SATAN.

- 2 Pet. 2 : 4. Many angels sinned and are fallen.  
 Matt. 25 : 41. One called the Devil is their commander.  
 Rev. 12 : 9. He is also called Dragon, Serpent, and Satan.  
 Luke 10 : 18. Jesus saw him fall from Heaven.  
 Eze. 28 : 14. He was *once* an anointed cherub in Heaven.  
 Eze. 28 : 15. He was *perfect* when *created*.  
 Eze. 28 : 16, 17. He was cast out because he *sinned*.  
 2 Pet. 2 : 4. Now in chains of darkness, or condemnation.  
 Jno. 8 : 44. The devil did not *abide* in the truth.  
 Mark 1 : 12, 13. When Jesus came, Satan severely tempted him.  
 Heb. 4 : 15. Tempted him in all points like as we are.  
 Rev. 12 : 13. Christ gone, Satan's power turned on the church.  
 Rev. 12 : 17. Satan makes war on the *remnant* church.  
 Rev. 13 : 14. He deceives by *miracles* which he has power to do.  
 Rev. 16 : 14. They are the spirits of devils that work the miracles.  
 2Thes. 2 : 10-12. The *love* of the truth will be a shield.  
 1 Pet. 5 : 8, 9. Resist Satan by steadfastness in the faith.  
 Rev. 20 : 7, 8. Satan's last work, he besieges the Holy City,  
 Rev. 20 : 9. Utterly devoured by fire from God.  
 Heb. 2 : 14. Thus he is destroyed by Christ.  
 Eze. 28 : 18, 19. Reduced to ashes, with all the wicked.

### FALLEN ANGELS.

- 2 Pet. 2 : 4. There are fallen, or sinful angels.  
 Heb. 1 : 14. The Bible calls angels spirits.  
 Eccl. 9 : 6. The dead have no part in earthly things.  
 Job 14 : 21. They know nothing that transpires on the earth.  
 Ps. 146 : 4. They have no thoughts or consciousness.  
 Eccl. 9 : 5. Indeed they know nothing at all.  
 1 Jno. 4 : 1. We should bring spirits or angels to the test.  
 Isa. 8 : 20. We should test them by the Word of the Lord.  
 Rev. 16 : 14. Fallen angels or spirits can work miracles.  
 2 Cor. 11 : 14. Transformed to represent angels of light.  
 2 Cor. 11 : 15. Transformed to represent ministers of righteousness.  
 1 Tim. 4 : 1. But they are seducing angels or spirits.  
 2Thess. 2 : 9, 10. Satan will work with all power in the last days.

- Matt. 24:23, 24. They will try to personate Christ.  
 Matt. 7:22, 23. But they will be working iniquity.  
 Matt. 7:15-20. They may be known by their fruits.  
 2 Thess. 2:12. They will take pleasure in unrighteousness.  
 Jas. 4:7. Submit to God and resist them, they will flee.  
 1 Pet. 5:8, 9. Resist by steadfastness in the faith of Christ.  
 Eph. 6:11, 13. Our security is in the Christian's armor.

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**END OF THE WICKED.**

- 1 Pet. 4:17. What shall the end of the wicked be?  
 Matt. 25:46. They will go into *everlasting punishment*.  
 Rom. 6:23. That punishment will be "death."  
 2 Pet. 3:7. It will be *perdition* or *death* in "fire."  
 Rev. 20:14, 15. It is the *second death* to the wicked.  
 Rev. 2:11. *Overcomers* will not be *hurt with it*.  
 Rev. 20:6. It will have no power over them.  
 Luke 13:3. Jesus said the impenitent should "*perish*."  
 Matt. 7:13. He said the broad way led to "*destruction*."  
 2 Thess. 1:9. It is an "*everlasting destruction*."  
 Mal. 4:1. Wicked burned up "*root and branch*."  
 Obad. 16. Will be as though "*they had not been*."  
 2 Pet. 2:19. This punishment comes in the "*day of judgment*."  
 Rev. 20:9. Fire from God *devours* them.  
 Jude 7. This is the vengeance of *eternal fire*.  
 2 Pet. 2:6. Like Sodom, all are *reduced to ashes*.  
 Prov. 11:31. All this takes place on this earth.  
 Ps. 37:10. Then no longer a *place* for the wicked here.  
 Ps. 37:20. *Consumed* like the fat of *lambs*.  
 2 Pet. 3:13. Then comes the *New Heavens* and *New Earth*.  
 Rev. 5:13. *All living creatures praise God then*.



# EMBLEMATICAL TERMS,

\* \* Relating to the Righteous. \* \*

—→ IMPORTANT LESSONS IN EACH. ←—

*Like Unto:*

1. *The Palm Tree.*
2. *Tree by the Waters.*
3. *The Cedar Tree.*
4. *Builders on the Rock.*
5. *Lively Stones.*
6. *Gold, Silver, Precious Stones*
7. *Light of the World.*
8. *Salt of the Earth.*
9. *Strangers and Pilgrims.*
10. *Kings and Priests.*
11. *Sons and Daughters.*
12. *Sheep.*

*Like Unto:*

13. *Lambs.*
14. *Serpents and Doves.*
15. *Heirs and Joint Heirs.*
16. *Wheat.*
17. *Merchant Man.*
18. *Epistles of Christ.*
19. *Good Soldiers.*
20. *Living Sacrifices.*
21. *Foot Racers.*
22. *Fruitful Vine Branches.*
23. *Householders.*
24. *Embassadors.*

*"I have also spoken by the prophets, and I have multiplied visions, and used SIMILITUDES, by the ministry of the prophets. Hos. 12:10.*

*"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them."—Matt. 13:34.*

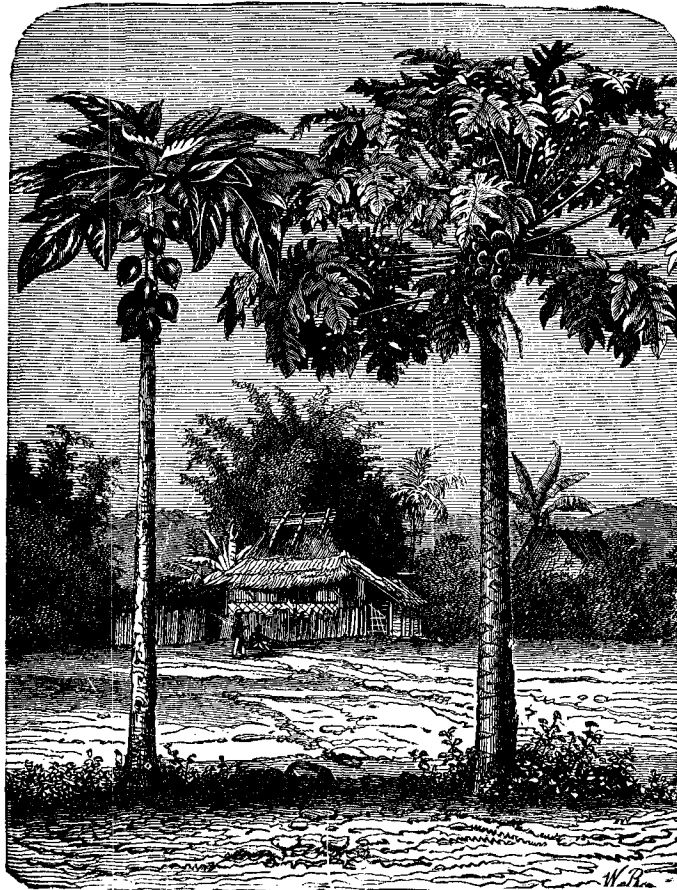
CHAPTER XXVIII.

Emblematical Terms—Saints.



FLOURISH LIKE THE PALM TREE.

“THE righteous shall flourish like the palm tree.” Ps. 92 : 12.  
The uprightness and beauty of the palm tree render it a fitting emblem of the beauty and uprightness of Christian character. It was



a natural and doubtless customary kind of ornamentation in Eastern architecture. And again, the palm tree is exceedingly *fruitful*, and in this it well represents the Christian who abides in Christ. He will bring forth much fruit. Again, the perpetual greenness of its foliage is emblematical of the perpetual freshness of Christian life, being renewed day by day with fresh supplies of heavenly grace from angelic visitors, thus keeping the mind—the heart—green and fresh with light, joy, and peace. Another point of similarity is in foliage. In the palm tree the foliage is lifted high above the earth, reaching toward heaven. The courtesies, and graces, and kindnesses that constitute the foliage of the Christian is born from *above*, and is lifted high above the selfish fruits or foliage that is earthly, sensual, devilish. We may also mention the elasticity of the fibre of the palm tree. The Christian, though beautifully upright, is yet noted, not for stiffness or harshness, but for tenderness and compassion. It is said also that the palm tree has a determined growth upward, though loaded with weights. So the Christian grows heavenward and heaven-like, though surrounded with many difficulties and hinderances. Hence the vigorous growth, longevity, utility, fragrance, and beauty of these noble trees, set forth the life, character, and destiny of the truly godly on earth. And then when the saints get home to Heaven, they will sing the song of redemption complete, and bear the palm branch as a token of everlasting victory and abundance of peace.

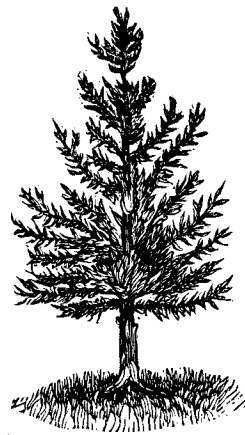
#### TREE, BY THE WATERS.

“And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season ; his leaf also shall not wither ; and whatsoever he doeth shall prosper.” Ps. 1 : 3. This is a beautiful figure of a Christian. The roots of the tree are out of sight, but from these hidden branches unseen to mortal eye, the tree gets its nourishment from the soil and hidden springs of water, which enables it to flourish and to bring forth its fruit in its season. So the true Christian has an invisible connection with the soil of divine grace, and the hidden fountain of all goodness. This invisible connection with Heaven enables the child of God to bring forth fruit of a quality and character that is a surprise to the inexperienced and unconverted beholder. These fruits are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, and such like. These fruits will not *grow* on a tree, unless it is thus truly connected with Christ and Heaven by roots and fibers out of sight. Fruit may be *tied* upon a fruitless tree, but when this is so,

it is very apparent. It is said that the Sandwich Islanders used formerly to plant a tree on the fresh burial places of their dead, and tie them full of fruit. The passer-by would readily know that this fruit was *tied* on, for he could see the strings. Furthermore he always knew that there was a *dead man at the roots*. So the hypocritical or formal professor may *profess* the fruits of the Spirit, without the Spirit, but the sham is easily detected, however great the effort to conceal the strings. Furthermore, we all know that in every such case there is a dead man at the roots. The individual is still *dead* in trespasses and sins. The Christian is like an evergreen tree, for in the illustration it is said that the *leaf* of the tree shall *not wither*. More than this the Christian is like the Tree of Life, which beareth many kinds of fruit, and yieldeth its fruit continually. Thus is seen some of the features wherein a Christian is like the tree described.

#### GROW LIKE A CEDAR.

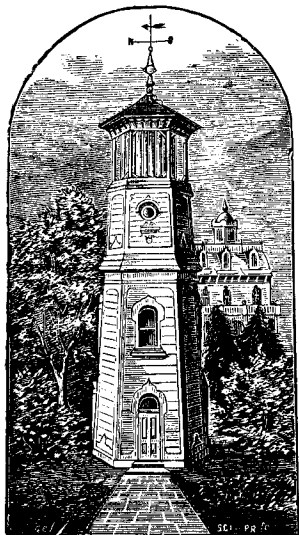
“The righteous shall flourish like the palm tree; he shall *grow* like a cedar in Lebanon.” Ps. 92 : 12. The cedar is evergreen, so are the truly righteous. The cedar is a deeply rooted and strong tree. Especially was this true of the cedars of Lebanon. Rocked with frequent tempests, their roots struck deep into mother earth. So the righteous, by unseen roots, take strong hold of the eternal One, and thus are able to stand unmoved amid the discordant confusions of earth. The cedar is of slow growth, but a steady and sure grower, of close and enduring fibre. The righteous grow *continually*, though not always apparently; and their growth is solid, healthy, and enduring. Thus the righteous are like the cedar.



#### BUILDERS ON THE ROCK.

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.” Matt. 7 : 24, 25. It is the building of a good moral character that the Christian is engaged in. None have a moral character naturally, for sin is *immorality*, and all have sinned and come

short of the glory of God.



Hence the disease called *sin* or immorality must be cured before the individual has a foundation of *moral health* upon which to build. Those who go on building their characters, rejecting Christ, the foundation, are truly building, but it is not a *moral* character; and more, their structure is on the *sand*, and must some day *fall*. Every soul that would build on the Rock, and for eternity, must first come to Christ, the great physician of the sin-sick soul, do the things required by his glorious gospel, and then, having been born again a babe in Christ, immorality or sin removed, he is now a healthy spiritual child, and may, and should grow up into Christ, in all things, or build his house upon the rock, upon which he is

now planted. Except a person has been converted, and become as a little child, he is *not on the rock*, hence cannot build on the rock. Reader, look well to the foundation upon which you are building. If it is well and rightly laid, if you have been truly converted, if you are indeed a new creature in Christ Jesus, then may you give special and exclusive attention to the erection of the building upon the true foundation, the Rock Christ Jesus. But *how* shall we build? Having been converted by obeying the gospel of Jesus, what now is to be the rule of our lives? An important inquiry truly, but susceptible of the clearest answer. The whole moral duty of man is in the commandments of God. Eccl. 12 : 13. Looking into that perfect law continually, being not forgetful hearers but *doers* of the work, we will be blessed in our deeds. God, the supreme architect and moral ruler of the universe, has given us the draft or design of the superstructure we are to erect, and hence we need have no fears but that he will accept the building at last, if built after the plan and specifications he has so graciously furnished. But beware of altering the plans according to the suggestions of mortal man. Remember we are not building for *man*, nor is man to inspect and accept or reject our work at the last. If this were so, then we might well seek to please man. But *we are building for God*. And if he accepts our characters at last, the building will be transplanted to the paradise of God, to stand forever, a monument of God's amazing grace.



## LIVELY STONES.

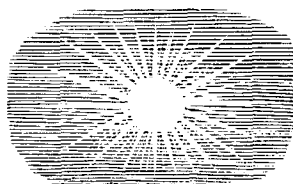
“Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” 1 Pet. 2 : 5. The church of Christ is likened to a building. The individual members thereof are “lively stones,” or *stones of life*. The whole groweth into an holy temple unto the Lord, the habitation of God through the Spirit. This comparison is intended to represent the vigorous, active spiritual life that should possess every member of God’s earthly spiritual temple—the church. The reader, if a member of the church of Christ, may well ask the question, “Am I a live active member of the temple of God, or am I a dead, inanimate body, a stumbling stone to others, and on the way to ruin myself?”

## GOLD—SILVER—PRECIOUS STONES.

“For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble.” 1 Cor. 3 : 11, 12. The context informs us that all these materials will at last be tried by fire. They are all professedly Christian in this world, but the judgment of the last day will try them. In that day only those who are genuine Christians, likened to the *gold, silver, and precious stones*, will be able to endure the test. These will be accounted worthy of eternal life. They will be the *jewels* that will adorn the crown of our Saviour when he comes to be glorified in his saints.

## LIGHT OF THE WORLD.

“Ye are the light of the world. A city that is set on a hill cannot be hid.” Matt. 5 : 14. This is a beautiful and instructive comparison. Without the light of the sun that rules the day, in a few short hours all vegetable and animal life would become extinct. The world would become cold and still. The very same result would surely and swiftly follow the extinction of the light of God’s holy truth as it shines through Jesus and his people to the world of sinners. Jesus was the light of the world personally when he was here, but since his departure he has constituted his children the light bearers. It is the entrance of God’s truth that enables an individual to give light. The Lord does not ask his people to *create* the light. This they could not do. They are only to be *channels* of light. Through them he would cause a world lying in



wickedness to see his truth and character, that thereby they might be led to glorify God. We need, therefore, to be cleansed from all sin, or darkness, and our bodies filled with light, in order to glorify God aright ourselves, and brightly reflect the same light upon the dark world around us. Let us trim our lamps, keep them well filled with oil, and brightly burning.

#### SALT OF THE EARTH.

“Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.” Matt. 5 : 13. Why is the Christian compared to salt? Well, the essential characteristic of salt is its *preserving* quality. Like salt, the true Christian has a preserving influence in the family, in the church, and in the world. The world has been preserved until the present time because God has a people in it. The wicked of earth, did they but know it, owe their very existence to the important fact that salt of genuine savor still exists—that true Christians are not yet wholly diminished from the earth.

#### STRANGERS AND PILGRIMS.

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lust, which war against the soul.” 1 Pet. 2 : 11. This world is not the Christian’s home; he is but a sojourner here for a time. 1 Pet. 1 : 17. This world is but the highway over which he is rapidly traveling to a better country, that is a heavenly country. They confess that they are strangers and pilgrims, and by so doing declare plainly that they seek a country which is out of sight to find. Heb. 11 : 13-16. That better country is not obtained or reached at death, but at the resurrection of the dead—the coming of the Lord. Upon all the *dwellers* upon the earth Jesus will come as a *snare*, but not so upon the righteous, who are not reckoned as dwellers, but strangers and pilgrims on the earth. Luke 21 : 35. Christians will not be taken by surprise. 1 Thess. 5 : 1-5.

#### KINGS AND PRIESTS.

“Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.” Rev. 1 : 5, 6. The saints are priests in this world in that they are to offer themselves unto God as living sacrifices. Rom. 12 : 1. And then they are to offer unto God continually the sacrifice of praise and thanksgiving, the fruit of their lips. And more, doing good

and communicating, are sacrifices with which God is well pleased. Heb. 13 : 15, 16. They are an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. Phil. 4 : 18. We have already seen that the saints are heirs of a kingdom. They have the promise that if they suffer with Christ they shall also reign with him. 2 Tim. 2 : 12. Jesus has promised his people that if they overcame they should sit with him in his throne in his kingdom. Rev. 3 : 21. Hence, the saints are kings in this world, prospectively. Or, as stated by the apostle Peter, they are a royal or kingly priesthood 1 Pet. 2 : 9. Heirs of a king, and heirs to a kingdom, princes, with the Prince of princes, how greatly honored are the poor of this world who are rich in faith. Truly they have abundant reason for the offering of the sacrifice of abundant thanksgiving to God who has already done so much for them, and whose promises for the future are so exceeding great and precious.

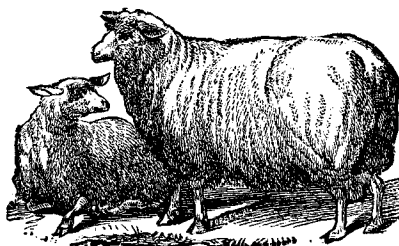
#### SONS AND DAUGHTERS.

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Cor. 6 : 17, 18. It should be observed that Christians are not said to be *like* sons and daughters, but they *are* sons and daughters. What a high, holy, and blessed relationship. Being members of the heavenly Father’s family, they may ever be assured that all things in this life, as well as in the future, shall work together for good to them that love God. By and by the family on earth and the family in Heaven will be united, to dwell together forever in the kingdom of glory.

#### LIKE SHEEP.

“I am the good Shepherd, and know my sheep, and am known of mine.” John 10 : 14. Jesus is the good Shepherd and his children are his sheep. The sheep is one of the most innocent and harmless of animals. It is everywhere noted for its kindness, gentleness, docility, patience, submission, and trust. In all these prominent and characteristic features, the sheep is an excellent symbol of the trusting, patient, submissive, and obedient child of God.

Jesus is their great and good Shepherd, they hear his voice—they



know his voice—he calleth them and they follow him. He will lead them into green pastures, and beside still waters, and restore their souls. Jesus, the good Shepherd gave his life for the sheep, so great is his interest and love for them. Though they often wander from the fold, the good Shepherd calls after them, yea, even *goes* after them, and has borne many a wayward and lost sheep on his shoulders to the sheltering fold. As sheep of his fold and of his pasture, let us ever listen to, and heed the voice of our good Shepherd, and follow him closely here; and then by and by he will call us to follow him to the shelter of the heavenly fold, and to the pastures of the ever-green mountains of life in the earth made new.

#### LAMBS.

“Go your ways; behold, I send you forth as lambs among wolves.” Luke 10:3. Wolves are the enemies of the people of God. Wolves are particularly fond of sheep, and will prowl around the pasture and the fold that they may have opportunity to devour their victims. And a lamb is a choice morsel for this ravenous and blood-thirsty brute. From these facts we may conceive something of the striking character of the comparison used by our Saviour. Christians are like lambs sent forth among wolves. Of course their utter helplessness among such powerful and desperate foes, was the lesson intended to be impressed upon the minds of his children, that they might learn to trust wholly in their divine master, the good Shepherd, for protection and guidance.



#### SERPENTS AND DOVES.

“Be ye therefore wise as serpents, and harmless as doves.” Matt. 10:16. It is not the venomous, poisonous, or deceptive characteristics of a serpent that Jesus would have his people possess, for in the same connection he says, “as harmless as doves.” The caution, watchfulness, wisdom, and seclusion manifested by the serpent, may appropriately characterize the Christian. As to seclusion, we only mean that the true Christian does not seek for notoriety, or to be lionized in this world, but in humility hides in Christ, seeking only the exaltation of Christ, knowing that he himself is nothing. In this is seen the pure and gentle character of the dove, as an established emblem of harmlessness and purity. The chosen emblem of the Holy Spirit.

#### HEIRS—JOINT HEIRS.

“The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and

joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:16, 17. Who can fully comprehend the idea of being an heir of God—the living God—the Creator of all things? And not only heirs of God, but joint heirs with Christ, the one specially beloved of the Father, the one whom he hath highly exalted above all other beings in Heaven or earth. The Father has made Jesus heir of all things. Heb. 1:2. The apostle James tells us that the saints are heirs of a kingdom, which the Lord will prepare for all his children that love him. James 2:5. The prophet Daniel says that the "saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7:18. The same prophet further says that "the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:27. Jesus says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. Thus from Scriptures like these, we get something of an idea of the inheritance of which the saints in this world are heirs: But not until they shall fully enter upon their eternal home, and look with immortal eyes upon its undimmed brightness and glory, will they have any just conception of the things that the Father hath laid up for them that love him.

#### THE WHEAT.

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner." Matt. 3:12. "Gather the wheat into my barn." Matt. 13:30. In comparison with the chaff, the righteous are likened to the wheat. When the harvest time comes, and both wheat and tares are fully ripe, the Lord will gather the wheat—the righteous—into his heavenly garner. This same wheat is called in another place, the "good seed." Matt. 13:38. Now the "good seed" are the children of the kingdom. Jesus, the Son of man, sows the good seed, and when it is ripened, in the great day of the harvest—the end of the world—the same Son of man will send forth his angels and gather the children of the kingdom unto himself, to be forever safe in the heavenly garner.



#### MERCHANT MAN—PRICELESS PEARLS.

"Again, the kingdom of Heaven is like unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great

price, went and sold all that he had, and bought it." Matt. 13:45, 46. Paul said that he counted *all* things but *loss*, that he might win Christ. Jesus requires all that would be his followers to leave *all* for his sake. He requires the whole heart. All the Christian needs he finds in Christ—the pearl of great price. But to *receive* all, he must first *give* all. A polluted and sinful offering is all the sinner has to offer, for he is wretched, and miserable, and poor, and blind, and naked; yet if he consecrates his miserable all to God, it will be sufficient to buy the wine and milk, the gold tried in the fire, the white raiment, and the eyesalve, and thus he may become rich toward God.

#### EPISTLES OF CHRIST.



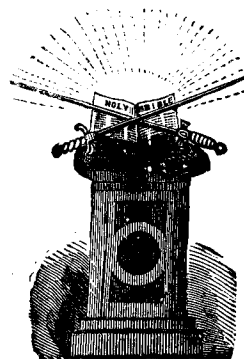
"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." 2 Cor. 3:3. Every Christian is an open letter, read and known of all men. There are many who will not study, nor even read the Word of God, but these open letters, or living epistles, in which the truths of the Bible are drawn out in living characters, *all* will read, intently, critically, and constantly. The most certain, rapid, and successful way of teaching, is by illustrations. How important that every Christian should be a correct, beautiful and luminous illustration of divine and holy truth, ever having the light of God's Spirit shining upon his heart and life.

#### GOOD SOLDIERS.

"Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3. The Christian soldier is admonished not only to endure hardness, but also to fight the good fight of faith and lay hold of eternal life. 1 Tim. 6:12. And an armor has been provided for the Christian soldier, consisting of a girdle, breastplate, gospel shoes, shield, helmet, and sword. Eph. 6:13-17. These weapons are not carnal, but spiritual, and mighty through God to the pulling down of strongholds, and enabling the Christian soldier to stand against all the wiles of the Devil. Eph. 6:11. It is an armor of righteousness. 2 Cor. 6:7. The Christian soldier may not safely lay down his armor until he lays down his mortal life. When the war is over he will rest in his heavenly home.

## LIVING SACRIFICES.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12 : 1. A Christian is a living sacrifice in the sense that he has consecrated himself to God. He has put himself into the hands of Christ, the altar, and the altar will sanctify the gift. Being a living sacrifice, it is necessary that it should be bound to the altar. Ps. 118 : 27. Christians do not belong to themselves, but to the Lord. They are not their own, but have been bought with a price, and hence should glorify God in their bodies and spirits which are his. The idea, therefore, of a living sacrifice, is that the whole being, with all its varied powers and faculties, is continually offered up in a sacrifice of unselfish service to God.

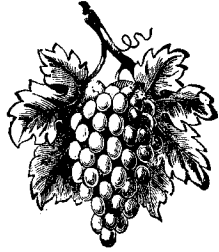


## FOOT RACERS.

"Know ye not that they which run in a race run all, but *one* receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9 : 24, 25. In races among men for an earthly prize, *many* run, but only *one* can obtain the prize. In the heavenly race *all* who run faithfully unto the end will receive a prize. Temperance in all things was necessary for earthly racers; it is equally necessary to success in running the heavenly race. In the earthly race the prize was but a fading crown of laurels. In the heavenly, the prize is a crown of immortal glory that will never fade away. It is said that the famous tight-rope walker, who, a few years ago crossed the Niagara Falls on a tight rope, had a white star painted and placed at the end of his narrow pathway on the opposite shore, and, fixing his eyes upon this, he safely trod the narrow and dangerous path, and reached the shore in triumph. So the Christian should fix his eye upon the pilgrim's *pole star*, the Lord Jesus. If he runs with patience the race set before him—the narrow, rugged, upward pathway, ever looking unto Jesus, he will surely and safely reach the goal of glory and immortality, and sing a song of everlasting triumph. Heb. 12 : 1.

## FRUITFUL VINE BRANCHES.

"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15 : 5. This is a beautiful figure. Christ is the heavenly vine. He is in Heaven, beyond the reach of foes. But over the jasper walls of paradise above, this heavenly vine trails down even to this dark world of ours, and we may be connected with it as branches, have the care of our Heavenly Father, be able to bring forth much fruit, and at last to be lifted up from a world of blight, and mildew, and the curse, to flourish forever in a country where enemies, or obstacles to growth and fruitage will never come. Our great concern should be to secure and maintain a living connection with the true Vine, and the growth and fruitage will take care of itself.



## HOUSEHOLDER.

"Therefore every scribe which is instructed unto the kingdom of Heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old." Matt. 13 : 52. To every Christian is committed an inexhaustible mine of treasures in the Holy Bible. He should constantly delight in these invaluable treasures. And as this mine of precious truth is inexhaustible he may not only delight in treasures already found, but may discover new gems of rare beauty and priceless value continually. But he must not content himself in admiring these things *alone*, but show them to his fellow-men that they may become enamored of their richness and value, as well as he.

## EMBASSADORS.

"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5 : 20. An ambassador is one sent on a mission *to a foreign government*. He is sent to *represent, not the foreign government, but the government to which he belongs*. This is his whole concern, or should be, to rightly and honorably represent his own nation. If he went to eating, and drinking, and dressing, and in every way aping the government to which he was sent, thus ignoring his own nation, he would be looked upon as a disloyal and unworthy representative, and be recalled. If he should set up business of any kind for himself, giving attention to his own personal and



selfish ends, he would be recalled, and his commission taken away. If compliments or honors are conferred upon him, he should not appropriate them to himself, as though for his personal attainments they were given, but he should pass them along from *himself* to the *government* which he represents, knowing that there they properly belong. If he is persecuted, insulted, and abused, he should not seek to retaliate, but pass *that* along to his home government also, knowing that the strength and treasures of his own nation are pledged to sustain his character and integrity. So long as he rightly represents his own government, he may pursue the upright, honorable, and even tenor of his way, without fear of failure.

In all these particulars the Christian is like an ambassador. Like Jesus, who was an ambassador here below, Christians are strangers and pilgrims in this world, ambassadors to represent the Government of Heaven. Said Jesus, "I must be about my Father's business." It should be their study to eat, drink, dress, and in whatever they do, to seek to please Heaven, *not* earth. Whatsoever work they engage in, they should seek the glory of God, and that alone. If complimented or honored, they should not thereby be elated, or puffed up, but *pass it along from themselves to Jesus*, who has bought them, and sought them, and made them what they are. If persecuted, insulted, or reproached, they should take it patiently, and meekly, remembering that vengeance belongs to God, and *he* will repay. Bear faithfully the message of reconciliation, leaving compliments, honors, persecutions, reproaches, and all consequences with the Lord and it will be well with thee.



# EMBLEMATICAL TERMS,

\* \* \* Relating to the Unrighteous. \* \*

*Like Unto:*

1. *Herpents and Vipers.*
2. *Goats.*
3. *Wolves.*
4. *Dogs.*
5. *Darkness.*
6. *Favorless Salt.*
7. *Green Bay Tree.*
8. *Dwellers on Earth.*
9. *Grapes of Earthly Vine.*
10. *Bad Fish.*
11. *Wax.*

*Like Unto:*

12. *Grass.*
13. *Tares.*
14. *Chaff.*
15. *Wood.*
16. *Hay.*
17. *Stubble.*
18. *Thistle Down.*
19. *Withered Branches.*
20. *Fat of Lambs.*
21. *Tow.*
22. *Builders on Sand.*

**T**HUS we see that the wicked are compared to the most inflammable and perishable substances. Had the wicked been likened to the "everlasting hills," the enduring rock, precious metals, gold and gems, the most incorruptible of all substances, such comparisons would have had weight in giving us an idea of eternity of existence, in the midst of glowing and devouring fire. So we may safely conclude, as these Bible emblems and illustrations are neither unnatural nor false, that the wicked will forever perish.

## CHAPTER XXIX.

### Emblematical Terms—Sinners.

#### SERPENTS AND VIPERS.

“YE serpents, ye generation of vipers, how can ye escape the damnation of hell?” Matt. 23:33. Ever since the devil used a serpent as a medium to deceive our first parents in the garden of Eden, and a curse was then and there placed upon the serpent, it has stood as an emblem of all those who refuse the gracious offers of salvation through Christ, and remain under the curse of the law for transgression. The viper is a malicious, treacherous, and dangerous reptile, full of deadly poison, which it is ever ready to inject into the life-blood of its victims. In all these things the viper is a fit emblem of that old serpent, called the devil and Satan, and also of all who are his mediums, or agents, for evil among the children of men.



#### GOATS.

“And he shall set the sheep on his right hand, but the goats on the left.” “Then shall he say also unto them on the left hand, De-

part from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25 : 33, 41. Without doubt the judgment is here brought to view, and presented as the time of final separation between the righteous and the wicked. The ungodly, likened to goats, go away into everlasting punishment, or into everlasting fire prepared for the devil and his angels. It is not everlasting *punishing*, but *punishment*. Paul says they will be punished with everlasting *destruction*. 2 Thess. 1 : 9. As their punishment is to be death (Rom. 6 : 23), the second death (Rev. 20 : 14, 15), from which there is to be no resurrection, it is verily an everlasting punishment.

#### WOLVES.

"Go your ways; behold, I send you forth as lambs among wolves." Luke 10 : 3. Wolves prey upon and devour the sheep. The wicked plot against the just. Ever since Cain killed his brother because, and only because, his own heart and works were evil, and his brother's righteous—ever since that sad day have the wicked sought to condemn and overthrow the righteous. Like wolves they have ever prowled around the fold of Christ, eager to devour the sheep. Sometimes they put on sheep's clothing in order to the better deceive and destroy. Of all the wolves we have to meet in human form, those who wear sheep's clothing are the most dangerous, because not so easily discerned.

#### DOGS.

"Beware of dogs, beware of evil workers, beware of the concision." Phil. 3 : 2. Dogs are classed with unclean animals, and the name came to be used as a term of reproach, or humility. By the Jews the Gentiles were so regarded. Jesus used the word in this sense, when he said to the Syro-Phonician woman that it was not meet to take the children's bread and cast it unto dogs. Matt. 15 : 26. Her great faith evinced by her significant reply to the words of Jesus, secured for her all her heart's desire. It is an encouraging thought that while Jesus is our intercessor, there is opportunity to change our characters, and hence to change the emblems applicable to us. All who remain like the unclean and selfish dog, will eventually be found outside the city of God, to be destroyed by the devouring flame. Rev. 22 : 14, 15.

#### DARKNESS.

"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great

is that darkness!" Matt. 6 : 23. Every ungodly person is a body of darkness. Like other opaque bodies, some reflect a certain measure of light thrown upon them by the Word of God. Some are quite polished bodies, educated, courteous, and in a degree refined, and reflect much light upon others. But they do not give entrance to the *true light*; they seek not to be cleansed from all sin, or darkness, that they may have sweet fellowship with him in whom there is no darkness at all. 1 John 1 : 5-7. They are satisfied to remain opaque bodies, reflecting the light more or less from a polished exterior, rather than to be *channels* of light, emitting light, from a soul *full of the divine illumination*.

#### SAVORLESS SALT.

"Salt is good; but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear." Luke 14 : 34, 35. Surely salt that has lost its savor is a most worthless thing. The sinner rejecting the grace of our Lord Jesus Christ, rejects the only source from which a preserving quality can be obtained, and as long as the grace of God is rejected they must necessarily be likened to salt without any savor, awaiting the final casting out as worthless in the great day of God. Have salt *with savor* in yourselves.

#### GREEN BAY TREE.

"I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found." Ps. 37 : 35, 36. Here the wicked are compared to a green bay tree, which flourishes, and greatly spreads itself for awhile, but in a short time it is gone and cannot be found. But it appears that the sense of the original Hebrew for "green bay tree," is a tree *not transplanted*, but growing in its *native soil*. (See marginal reading.) When applied to persons, it signifies the native-born, as compared with strangers and pilgrims. How suggestive is the figure! Every Christian is transplanted, and is a stranger and pilgrim here. But the wicked remain in their natural soil, and retain the natural carnal heart, having never been transformed, or transplanted. All such flourish not for eternity, but only for time, then pass away forever.

#### DWELLERS ON EARTH.

"For as a snare shall it [the day of the Lord] come on all them that dwell on the face of the whole earth." Luke 21 : 35. It is in

this world that the wicked maintain their rebellion against God to the end of life. It is here that they die; It is here they are resurrected; and it is here they receive their final doom—the second death—in the lake of fire. Hence, they are truly *dwellers here*, and will never be permitted to dwell elsewhere. If they would break off their sins by righteousness they might go with all the redeemed, to dwell in the city of God above, and eventually in the New Earth have an everlasting possession.

#### GRAPES OF EARTHLY VINE.

“Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.” Rev. 14: 18, 19. Jesus is the True Vine—the Vine of Heaven. But Satan is the vine of the earth, and the branches and bloated clusters of this vine are the ungodly. Observe that not only the branches and fruit, but the vine itself is to be gathered, with all that pertains to it, and cast into the winepress of God’s wrath. O, sinner! Be grafted into the True Vine while the opportunity is held out to you. When the day of wrath comes, it will be too late.

#### BAD FISH.

“Again, the kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.” Matt. 13: 47-50. Thus spake Jesus as he addressed the people in parables. Again we have the wicked compared to material that is consumable, and not only so but *actually cast into* the consuming, devouring element of fire.

#### WAX.

“As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked *perish* at the presence of God.” Ps. 68: 2. All know the nature of wax, and its conduct in the presence of heat. It will perish. So will the wicked melt away before the fierce anger of the Lord. This is another emblem impressively suggestive of the final doom of the ungodly.

## GRASS.

“For they shall soon be cut down like the grass, and wither as the green herb.” Ps. 37 : 2. All know quite well how quickly the green herb, or grass, withers when cut down; and how rapidly it is consumed in the fire. Hence the lesson taught by this comparison is clear and forcible.

## TARES.

“Let both [wheat and tares] grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.” Matt. 13 : 30. Now the harvest is the end of the world, and not till then will the tares—the wicked, be gathered together to be burned. How plain is the word of Jesus upon the destiny of sinners!

## CHAFF.

“Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” Matt. 3 : 12. Thus taught the forerunner of the first advent of our Lord Jesus Christ, a teacher full of the Holy Ghost, wisdom, and power. An unquenchable fire is an *intense* and sometimes an *immense* fire, consuming that upon which it preys, and then going out of its own accord. Any one can easily imagine the result of bringing chaff in contact with fire. One can hardly conceive of a stronger figure to teach the *utter destruction* of the finally impenitent.

## WOOD—HAY.

“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.” 1 Cor. 3 : 12, 13. Again we have another instance of the inspired Word of God comparing the wicked to combustible substances. Wood is a common article of fuel, and hay is more inflammable still. The word of the Lord is uniform and harmonious in the use of emblems to represent the wicked, both as to their present life, and their latter end.

## STUBBLE.

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and

the day that cometh shall *burn them up*, saith the Lord of Hosts, that it shall leave them *neither root nor branch.*" Mal. 4 : 1. The fulfillment of this inspired prediction is evidently reserved for the resurrection of the unjust, for not till then will *all* that have done wickedly, be alive on the earth. In that day they will all stand upon the earth, like a vast stubble field, to receive their perdition, when fire comes down from God out of Heaven, and devours them, or, as says the prophet, *burns them up, root and branch.*

#### THISTLE DOWN.

"The nations shall rush like the rushing of many waters ; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing [thistle down, margin] before the whirlwind." Isa. 17 : 13. Here we have in the marginal reading, a new emblem of the wicked. And can any one conceive of a more inflammable substance than thistle down? The believer in an endless burning hell, where the wicked will writhe in inexplicable torment, must certainly think that the Holy Spirit was very unfortunate in the selection of terms with which to liken the nature and destiny of the wicked. But the word of the Lord is consistent and harmonious.

#### WITHERED BRANCHES.

"If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are *burned.*" John 15 : 6. These are the words of the Lord Jesus. Who would suppose for a moment from such language, that the final retribution upon the lost, was an *endless burning* in conscious agony, and despair, and misery? Who in his senses would think that withered branches of the vine cast into the fire would be burned away *at* to all eternity, but never in the least consumed? God's Bible does not mislead. They are cast into the fire like withered branches, and *burned.*

#### FAT OF LAMBS.

"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs ; they shall consume ; into smoke shall they consume away." Ps. 37 : 20. Another clear, forcible, and unmistakable comparison. The fat of lambs is *tallow*. Reader, did you ever see a tallow candle burning? Did it burn continually without growing *less*? Did you think it would burn to all eternity? Or did the candle grow less and still less, until into smoke it had all



consumed away? You answer, "Into smoke it all consumed away." Well, the Lord has informed us that in *like manner* shall the wicked consume away, in the day yet to come, that shall burn as an oven. Sinner, flee this awful doom.

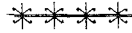
## TOW.

"And the strong shall be as tow, and his work (margin) as a spark, and they shall both *burn* together, and *none shall quench them.*" Isa. 1:31. Here is an unquenchable fire, for *none* shall quench it. The wicked man and his works, are here compared to tow and a spark, both of which will be destroyed together in the fires of the great day of God. The apostle Peter has recorded that the heavens and the earth which are now, are reserved unto fire, against the day of judgment and perdition of ungodly men; and then the works of man in the earth will be burned up. The burning ceases, however, for he sees just beyond a new heavens and a new earth—the home of the righteous. 2 Pet. 3:7, 10, 13.

## BUILDERS ON SAND.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and *it fell*; and *great* was the fall of it." Matt. 7:26, 27. All morally accountable beings are character builders. They are building all the time. If a person has repented of sin, and exercised faith in Christ by obedience to the gospel, then he is building on the *only* rock foundation. When all the rains, and floods, and winds, are over, he will *still live*, to die no more. But not so with those who neglect the great salvation provided. They do not get on the rock, hence are ever building on the sand. Build they ever so diligently, putty, paint, and polish ever so attractively, be honored, applauded, and admired by the world ever so highly, the superstructure is on the sand, and when the storms of the day of wrath come, the magnificently appearing edifice will *fall*, and *great* will be the fall of it. It will fall to rise no more. Now is the accepted time to dig deep, and lay the foundation for our present and future life upon the "*Rock of Ages.*" Every wise builder goes *down* for a solid foundation, before he goes *up* with his building. Falling upon the rock, or true repentance, is going down for an enduring basis upon which to build the beautiful structure of a good moral character.

REMARKS. Only those who by patient continuance in well doing, *seek* for immortality, will ever receive it. Rom. 2 : 7. Only those who fight the good fight of faith can lay hold of eternal life. 1 Tim. 6 : 12. The wicked have no promise of immortality, or eternal life. But if they are to be consigned to a lake of fire and brimstone, to live, and writhe in misery and torment, while the ages of eternity roll, then they must needs receive an immortality of a *tenacity and toughness* entirely beyond comprehension. But the broad way leads to destruction—the wages of sin is death. The chosen emblems of Holy Writ are not unnatural and false, but *natural and true*, and the lessons uniformly taught by these are clear and unmistakable.



### Everlasting Punishment.—Seed Thoughts.

- Matt. 25 : 46. The wicked go into everlasting punishment.  
 Matt. 25 : 41. It will be everlasting fire.  
 Jude 7. The Sodomites suffered the vengeance of such fire.  
 2 Pet. 2 : 6. It reduced them to ashes.  
 Rev. 14:10, 11. The smoke of their torment goes up forever.  
 1 Sam. 1:22, 28. Samuel lent to the Lord *forever*.  
 Ex. 21 : 6. Ear-bored servants, serve *forever*.  
 Jonah 2 : 6. Jonah in the whale's belly *forever*.  
 Matt. 3 : 12. Wicked *burned up* in unquenchable fire.  
 Rev. 21 : 8. This is their *second death*.  
 Rom. 6 : 23. The wages of sin *is death*.  
 Matt. 7 : 13. The broad way leads to destruction.  
 2 Thess. 1 : 9. It will be *everlasting* destruction.  
 Prov. 11 : 31. Wicked receive their punishment in the earth.  
 2 Pet. 3 : 7. When the heavens and earth are on fire.  
 Mal. 4 : 1. All the wicked will be *burned up* in that day.  
 Ps. 37 : 20. They will be consumed like fat of lambs.  
 Ps. 37 : 38. They will be utterly cut off.  
 Ps. 37 : 10. The wicked will have no *place*.  
 2 Pet. 3 : 13. The fire goes out, the earth made new.

**Eternal, Everlasting, and Forever.**—“Sometimes taken for a long time, and are not always to be understood strictly. Thus, ‘Thou shalt be our guide from this time forth, even forever,’ that is, during our whole life.”—*Cruden*.

**Forever.**—“It takes in the whole extent of duration of the thing to which it is applied.”—*A. Clarke*.



THE most conspicuous object in this picture is a spider's web. How very frail is this beautiful structure. Even the little child can understand the fragile character of the spider's web, for with her tiny hand she can remove it without scarcely perceiving the sense of touch. Now the Word of the Lord likens the *hope* of all that forget God to a *spider's web*. In the day of the Lord it will not stand—it will not hold fast—it will not endure. “So are the paths of all that forget God; and the hypocrite's hope shall perish; whose hope shall be cut off, and whose trust shall be a spider's web. He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure.” Job 8: 13-15.

# MOSES and CHRIST.

## A PARALLEL.

### MOSES.

1. Expected.
2. Poverty.
3. Ban of Death.
4. Hid.
5. Called Out.
6. Grew Wise.
7. Knew Mission.
8. Time—Fled.
9. Proved, 40 ys.
10. Angel—Bush.
11. Went—Power.
12. Miracles.
13. No Reputation.
14. Deliverer.
15. Choice.
16. Meekness.
17. Love People.
18. Of the People.
19. Face to Face.
20. Deut. 34 : 1-4.
21. Died—Nebo.
22. Mourning.
23. Lord Buried.
24. Guarded.
25. Resurrected.
26. Not See Cor.
27. Ascended.

GLORIFIED.



### CHRIST.

1. Expected.
2. Poverty.
3. Ban of Death.
4. Hid.
5. Called Out.
6. Grew Wise.
7. Knew Mission.
8. Time—Fled.
9. Proved, 40 ds.
10. Angel—Min.
11. Went—Power.
12. Miracles.
13. No Reputatio
14. Deliverer.
15. Choice.
16. Meekness.
17. Love People.
18. Of the People.
19. Face to Face.
20. Matt. 17 : 1-5.
21. Died—Calvary.
22. Mourning.
23. Providential.
24. Guarded.
25. Resurrected.
26. Not See Cor.
27. Ascended.

GLORIFIED.

### ISRAEL.

1. In Bondage.
2. Not Appreciate Deliverer.
3. Passover—Blood—Midnight.
4. Pilgrimage—Haste—Took All.
5. Red Sea—Baptism—Unto Moses.
6. No Enemies for a Season.
7. Song of Deliverance.
8. Law—Sanctuary.
9. Proved—Wandering—Cloud.
10. Jordan—Miracle—Wide Path.
11. Enemies—Victory—Type.
12. Jordan of Death—Heavenly Canaan.

A Prophet shall the Lord your God raise up unto you of your brethren, *like unto me*; him shall ye hear.—Acts 7 : 37.

## CHAPTER XXX.

# Moses and Christ.



THE object of this chart is to draw a parallel between Moses and Christ. That such parallel exists is obvious from the Scripture text at the bottom. Here Moses says of Christ that he would be a prophet *like unto himself*.

**1. Expected.**—It is obvious from the facts connected with the birth and life of Moses, that Israel in bondage to the Egyptians expected a deliverer. So Christ was long expected and looked for before he was born. Isa. 9 : 6; Luke 2 : 25, 38.

**2. Poverty.**—Moses was evidently born in poverty, as his parents were slaves at the time of his birth. So Jesus, also, was born in a manger, his parents were poor in this world's goods, as indicated by the offering made by his parents soon after his birth according to the law. Luke 2 : 24. While Jesus was in this world in mortal guise he was always poor. 2 Cor. 8 : 9.

**3. Ban of Death.**—When Moses was a babe, the ban of death was upon the male children of Israel. Ex. 1 : 16, 17. After Jesus was a babe in Bethlehem, Herod sent forth and slew all the children that were in Bethlehem and the coasts thereof, from two years old and under. Matt. 2 : 16. Thus the ban of death was upon Moses and Christ in their infancy.

**4. Hid.**—When Moses was born his parents seeing he was a proper child hid him three months, because of the king's commandment. Heb. 11 : 23. So the parents of Jesus, by direction of the angel of the Lord, hid the infant Saviour in Egypt because of the king's commandment. Matt. 2 : 13-15.

**5. Called Out.**—The infant Moses, by high authority, was *called out* of seclusion—taken from his little ark in the river Nile—and at once began his education for the work to which he was called. Ex. 2 : 5-10. So the infant Saviour was *called out* of seclusion, out

of Egypt, by the high authority of an angel from God, and at once commenced his education for the great work which his Heavenly Father had given him to do. Matt. 2 : 19-23; John 17 : 4.

**6. Grew Wise.**—Moses grew in favor with God and men, and became learned in all the wisdom of Egypt, and was mighty in word and in deed. Acts 7 : 22. So Jesus grew in favor with God and men, was wiser at twelve years of age than his teachers, and became mighty in word and in deed. Luke 2 : 40-52.

**7. Knew Mission.**—Moses understood that by his hand God would deliver his people from bondage. But they understood not. He understood his mission. Acts 7 : 25. So Jesus well understood the mission upon which his Heavenly Father had sent him. He said, when his work was done, that he had finished the work his Father gave him to do. John 17 : 4.

**8. Time—Fled.**—When Moses was forty years of age, he thought the time had come, and that he was prepared to enter upon his great mission. But instead, he was *driven* to the *wilderness* to obtain an additional fitness for his work. Acts 7 : 25-29. So Jesus, when baptized in Jordan, and anointed by the Holy Ghost for his mission, and said "the time is fulfilled," was *driven* of the Spirit into the wilderness, to get an additional experience, to better qualify him for his great work. Mark 1 : 12.

**9. Proved Forty Years.**—It took Moses *forty years* to gain the additional experience in the wilderness, necessary to fit him for his important mission. Acts 7 : 30. But Jesus, in the battle of the wilderness, conquered in *forty days*. Luke 4 : 2-13.

**10. Angel—Bush.**—At the close of Moses' forty years trial in the wilderness, an angel appeared to him in the burning bush, instructed, strengthened and encouraged him to engage at once in the great work of his life. Acts 7 : 30-34. So at the end of Jesus' forty days conflict and experience in the wilderness, angels came and ministered unto him, and he was thereby strengthened. Matt. 4 : 11.

**11. Went—Power.**—When Moses went forth from the wilderness to carry out his great mission, it was not in his own strength, but in the power of God. So Jesus went forth from the wilderness of temptation in the power of the Holy Spirit to do a mighty work. His power and authority were from above. Luke 4 : 14.

**12. Miracles.**—Moses was endued with power from God to work miracles, which he did, to convince the people of the divine character of his mission. Exodus, chapters 7 to 12. So Jesus es-



**MOSES IN THE BULRUSHES.**

“By faith Moses, when he was born, was hid three months of his parents.” Heb. 11 : 23.

“And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river’s brink. And his sister stood afar off, to wit what would be done to him.” Ex. 2 : 3, 4.

established the divinity of his character and mission, by his miracle-working power for the good of suffering humanity. Matt. 4 : 23, 24.

**13. No Reputation.**—Moses, who had been of high reputation in Egypt as a commander and a wise man, lost it all, and became of no reputation in Egypt before his mission began ; and indeed when he came to his own people to deliver them, they did not appreciate his efforts in their behalf. Ex. 5 : 20, 21. So Jesus, when he came to this world on his great mission, took on him the nature of man, and became of no reputation. He came to his own, and his own received him not. Phil. 2 : 7 ; John 1 : 11.

**14. Deliverer.**—Moses was called of God, and sent to deliver Israel from the bondage of slavery and to rule over them. Ex. 3 : 10 ; Acts 7 : 34-36. So Jesus was sent of God to deliver souls from the bondage of sin, and the service of Satan—a deliverance far greater than that wrought through Moses for ancient Israel. The one was typical of the other. Jesus, like Moses, was not only to *deliver*, but to *rule* the Israel of God. Acts 3 : 26 ; Rom. 11 : 26 ; Isa. 9 : 6, 7 ; Luke 1 : 32, 33 ; Matt. 2 : 6.

**15. Choice.**—Moses, with some knowledge of the sacrifice and affliction that awaited him in casting his interests with Israel, deliberately *chose* to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. Heb. 11 : 24-26. So the blessed Jesus was attracted to this earth not by its pleasures, its riches, its glory, or its honor, but by its suffering, sin, and bondage ; and for the joy set before him of saving souls, endured the cross and despised the shame, that he might deliver souls from sin and death. Heb. 12 : 2.

**16. Meekness.**—The Holy Bible informs us that “the man Moses was very meek, above all the men which were upon the face of the earth.” Num. 12 : 3. Now Jesus was the most perfect pattern of meekness that the world ever saw. Matt. 11 : 29 ; 21 : 5 ; 2 Cor. 10 : 1.

**17. Love People.**—More than once, and in more ways than one, did Moses reveal his deep, fervent, and undying love for the people. When the wrath of God was kindled against the people because of their wicked unbelief and rebellion, Moses would throw himself in the breach, and intercede for them. He was willing his name should be blotted from God’s book, if thereby Israel could be saved. He was a mighty pleader, and his plea was often heard, and the people spared. Ex. 15 : 24, 25 ; 32 : 30-32. So Jesus, the Great Shepherd of the sheep, has shown the greatest love for the sheep, by



giving his life for them. When he was in this world he was a mighty pleader, spending whole nights in prayer to his Father for a wayward and rebellious people. He wept over Jerusalem because they would not be gathered into the sheltering fold, as a hen gathers her chickens under her wings. He poured out strong cries and tears, and was heard—always heard. John 10 : 11; Luke 6 : 12; 19 : 41, 42; Matt. 23 : 37; Heb. 5 : 7.

**18. Of the People.**—Moses was raised up among his people, he was one of the people—like his brethren. Ex. 2 : 1, 2. So Jesus took hold of the seed of Abraham, became subject to death, was raised up "*of his brethren.*" and calls his people his brethren. Heb. 2 : 16, 9-14.

**19. Face to Face.**—The Lord revealed himself to Moses in a way that he did not to any other of the prophets of Israel—speaking with him face to face, and mouth to mouth even, apparently. Ex. 33 : 11; Deut. 34 : 10; Num. 12 : 6, 8. So Jesus had seen his Father, and enjoyed a closer relation to him than any teacher ever sent from God. John 1 : 18.

**20. Deut. 34 : 1-4.**—Just before his decease, or death, the Lord gave Moses, on the top of a mountain, a grand vision of all the land of Canaan, then told him he could not go over, his death was at hand. So Jesus, just before his decease, or death, went up into a high mountain apart, and was transfigured, and for a little time was surrounded with the glory that awaited him in the future. But they that were with him, spake to him of his *decease* that he should accomplish at Jerusalem, and then the glory departed. Matt. 17 : 1-5; Luke 9 : 28-31. He came down to die.

**21. Died—Nebo.**—Moses died, fell asleep like a tired warrior on Mount Nebo. Deut. 32 : 49, 50. Jesus died, when his warfare ended, on Mount Calvary. Luke 23 : 33.

**22. Mourning.**—Israel wept for Moses thirty days. Deut. 34 : 8. So the disciples wept in sadness for their Master, when he was put to death, and laid in the sepulcher. Luke 24 : 17.

**23. Lord Buried.**—Moses had a providential burial—"the Lord buried him." Deut. 34 : 5, 6. Jesus was not buried by his enemies, nor by his openly avowed followers. He had a providential burial. John 19 : 38-42.

**24. Guarded.**—The devil carefully guarded the body of Moses. Of course he did not fear that man would steal him away, for no man knew of his burial place; but he evidently feared that some of the heavenly beings that conducted his funeral service, might take

him away. Jude 9. The devil, with all the power at his command, aided by a band of Roman soldiers, sealed the stone, and carefully guarded the sepulcher of Jesus. Matt. 27 : 63-66.

**25. Resurrection.**—It is evident from Jude 9, that Michael, or Christ, raised Moses from the dead. His appearance with Elijah, on the Mount of Transfiguration, is another proof that he was raised from the dead. Matt. 17 : 1-5. So Jesus, on the morning of the first day of the week, rose from the dead to die no more. Mark 16 : 9; Rev. 1 : 18.

**26. Not See Corruption.**—When Michael came to raise Moses from the dead, the devil disputed his right to the body. Hence it appears that his *body* had not yet seen corruption. It might have been the third day. Jude 9. Our Heavenly Father did not suffer Jesus, his Holy One, to see corruption, but sent an angel to call him to life again the third day. Acts 2 : 31, 32; Matt. 28 : 2-4.

**27. Ascended.**—That Moses, after his resurrection, ascended to Heaven and now has his abode with Jesus and the holy angels, cannot reasonably be doubted. He was with Elijah on the Mount, and Elijah was taken up to Heaven. 2 Kings 2 : 11. Moses was and is glorified. So Jesus, forty days after his resurrection, and from the Mount of Olives, in the sight of his disciples, ascended up to Heaven. Acts 1 : 9-12. Jesus was glorified.

We have now briefly noticed twenty-seven points of similarity between Moses and Christ, in their earthly history. The reader may be reminded of others, but evidently these are the principal ones, and how striking the parallel. We hope the reader has been profited by the perusal.

#### ISRAEL.

In the lower central part of the chart we have noted a few points in the character and experience of the Israelites, whom Moses delivered from bondage and led into the wilderness, on their way to the earthly Canaan. To these points in the experience of that people, we readily find a counterpart in the experience of individual sinners, delivered from Satan and their sins by the Lord Jesus Christ, and led onward to the antitypical heavenly Canaan.

**1. In Bondage.**—Ancient Israel were in bondage. Every sinner saved by Christ, is brought out of the most abject bondage—the service of Satan. Isa. 61 : 1.

**2. Not Appreciate Deliverer.**—When Moses came for the deliverance of Israel, he was not appreciated, but at first, for a



**THE BABE OF BETHLEHEM.**

“And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him.” Matt. 2:11.

“For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” Luke 2:11.

time rejected. Ex. 5 : 20, 21. So when Christ came to his own, his own received him not, and the sinner long neglects the Saviour, his best friend. Some till it is too late.

**3. Passover—Blood—Midnight.**—Ancient Israel chose the paschal lamb as directed, and their faith in, and use of, the blood of said lamb, brought them deliverance at midnight from the destroying angel, and their task-masters. Ex. 12 : 21-36. In like manner, he that seeks deliverance through Christ, must accept him as the pass-over sacrificed for him. By repentance and faith he must seek pardon through his shed blood, and then from his midnight darkness, never darker than when under conviction for sin and just before pardon, he will be delivered from his enemies and made free in Christ. 1 Cor. 5 : 7 ; 1 John 1 : 7, 9.

**4. Pilgrimage—Haste—Took All.**—On the night of the deliverance of Israel, they were all dressed, shoes on, staff in hand, all ready for a *pilgrimage*. They went out in *haste*, and took children, cattle, everything with them, to serve the Lord with. Ex. 10 : 24-26 ; 12 : 32. So every sinner delivered by Christ, begins a pilgrimage. They start in haste, for they *flee* from the wrath to come, and a consecration of all is necessary in order to a successful start and pilgrimage. Heb. 11 : 13 ; 1 Peter 2 : 11 ; Matt. 3 : 7 ; Phil. 3 : 7, 8.

**5. Red Sea—Baptism—Unto Moses.**—Ancient Israel passed through the Red Sea, and in so doing were *baptized unto Moses*, in the cloud and in the sea. 1 Cor. 10 : 1-3. The sinner delivered by Christ, is commanded to be *baptized*, not unto Moses, but in the *name of Jesus*. Acts 2 : 37, 38.

**6. No Enemies for a Season.**—When the army pursuing Israel was overwhelmed, they had complete deliverance from their enemies for a season. So the new convert in Christ feels complete deliverance from all his enemies ; even his inborn evil tendencies are overwhelmed and paralyzed for a time by the flood of new light but, like ancient Israel, he will have enemies all the way.

**7. Song of Deliverance.**—When Israel had passed safely through the Red Sea, they broke forth in a song of deliverance. Ex. 15 : 1-19. So the new convert, delivered by Jesus, has a new song put in his mouth, even praise to our God. It is a song of deliverance. Ps. 40 : 1-3.

**8. Law—Sanctuary.**—Soon after the deliverance of ancient Israel, God wonderfully impressed them with his majesty and power, and the sacredness of his law. The construction of the sanctuary, its erection in their midst, with its divine services, was well calcu-

lated to impress them with the plan of salvation. Exodus, chapters 20, and 25 to 40. So the new convert is very soon brought to realize the law of God is exceeding broad, and they will set their affections on *things* above, where Jesus ministers in the heavenly sanctuary. Ps. 119 : 96 ; Heb. 8 : 1, 2.

**9. Proved—Wandering—Cloud.**—The Lord said of ancient Israel that he would prove them whether they would walk in his law or no. In this proving they were led to wander about because of their unbelief and unfaithfulness. But the cloud always went before them. Ex. 16 : 4 ; Neh. 9 : 19-21. So the Christian during his lifetime will be proved to see if he will walk in God's law. His pathway may not always be one of progress in a straight line toward the heavenly Canaan, but the Lord Jesus does not cease to be his cloud by day and night though he be wayward. He does not easily give up his child.

**10. Jordan—Miracle—Wide Path.**—Israel passed through Jordan dry shod. It was a great miracle. A *wide path* was made for them. Josh. 3 : 14-17. The conversion of a sinner, likened to the crossing of the Red Sea, is a great miracle. The baptism of the Holy Ghost—of perfect love, is a great miracle ; and by this rich experience the soul is led through a *wide path*, into a still broader field of blessing and usefulness, into a land *flowing* with spiritual milk and honey. Acts 2 : 1-8.

**11. Enemies—Victory—Type.**—When Israel reached the promised land they ever had enemies there to guard against, and battle with. That land was but a *type*, at the *best*, of the land of *perfect rest* and *delight*. So the Christian in his best estate in this world will have enemies and temptations, but may always have the victory, as did Israel in the type when they were true to God. There is no place in this world while he lives and Satan lives, where he can safely lay down the armor. Matt. 24 : 13.

**12. Jordan of Death—Heavenly Canaan.**—All the true Israel of God will reach the antitypical heavenly Canaan, by the appearing of the antitypical Joshua, the Lord Jesus, who will, by a mighty miracle, lead his people over the river of death, by a resurrection, or translation to glory and immortality. Then the armor will be laid aside for the crown. With songs and everlasting joy will the saints come to Zion. Their last enemy, death, is destroyed. Rest, unalloyed, peaceful, pure, glorious, and eternal, will be their portion. Hail, happy day, ere long to dawn ! 1 Cor. 15 : 42-44, 51-57, 26 ; Isa. 35 : 10.

"HIM SHALL YE HEAR."

By these words, Moses, like John the Baptist, points us to the Lamb of God that taketh away the sins of the world. He was a teacher sent from God in a pre-eminent sense. "Never man spake like this man." It would be well with us in this world if we could hear and accept the gracious invitation of the one like unto Moses, to come unto him, and exchange our heavy burden and galling yoke for his light burden and easy yoke, and thus find rest to our souls.

In Luke 17:5 the Father of our Lord Jesus Christ, on the mount of transfiguration, gave solemn utterance to a like injunction, and happy in this life, and eternally happy in the life to come, is that soul that heeds this inspired admonition, to *hear Christ*. Through the *living Word* Jesus is still speaking to the world. He is the *Chief Shepherd*, the *Good Shepherd*, and his sheep *do* hear his voice, and follow where he leadeth. In their turn, the followers of Jesus all along the ages have taken up the glad refrain, "*Hear ye him.*" And the gracious invitation, "*Come, follow me,*" so often uttered in tones of deepest solicitude by the Son of God when in mortal guise he trod the earth, is still reverberating through the world by mortal tongues,—happy evangels of the loving Redeemer.

Now is the time, sinner, to *hear* and *heed* the gracious call, for soon, to your ears, it may die away forever. "Hear ye him" while you may. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

THE CHARACTER OF CHRIST.

"When Christ presented himself for baptism, John recognized him at once as the superior one revealed to him. He discerned, in the person and deportment of Christ, a character above every other man he had ever seen. The very atmosphere of his presence was holy and awe-inspiring. Although he knew him not as the Messiah, yet never had such a holy influence been realized by John from any one as when in the presence of Christ. He felt the superiority of Christ at once, and shrank from performing the rite of baptism to one whom he knew to be sinless. Many had come to him to receive the baptism of repentance, confessing their sins and crimes; but John could not understand why the only sinless one upon the earth should ask for an ordinance implying guilt, virtually confessing, by the symbol of baptism, pollution to be washed away. He remonstrated with Christ, acknowledging his superiority, and refused to admin-

ister the ordinance, saying, 'I have need to be baptized of thee, and comest thou to me?' With firm and gentle authority Jesus waives the refusal of John and his plea of unworthiness, saying, 'Suffer it to be so now; for thus it becometh us to fulfill all righteousness.'

'Christ came not confessing his own sins, but guilt was imputed to him as the sinner's substitute. He came not to repent on his own account, but in behalf of the sinner. As man had transgressed the law of God, Christ was to fulfill every requirement of that law, and thus show perfect obedience. 'Lo, I come to do thy will, O God.' Christ honored the ordinance of baptism by submitting to its rite. In this act he identified himself with his people as their representative and head. As their substitute, he takes upon him their sins, numbering himself with the transgressors, taking the steps the sinner is required to take, and doing the work the sinner must do. His life of suffering and patient endurance after his baptism was an example to convince sinners of what they should endure and patiently suffer in consequence of their transgressions and sins. John finally yielded to the request of Christ, notwithstanding his feelings of unworthiness to baptize him, and performed the service. He led the Saviour of the world down into the river Jordan in the presence of a large concourse of people, and buried him in the water.

'After Christ rose up from the water and from the hand of John, he walked out to the bank of Jordan, and bowed in the attitude of prayer. The eyes of John were fastened upon Christ with the deepest interest and amazement. His heart was stirred with emotion as he looked upon him thus bowed as a suppliant. Christ's hands were raised upward, and his gaze seemed to penetrate Heaven. As the believer's example, his sinless humanity supplicated support and strength from his heavenly Father, as he was about to commence his public labors as the Messiah. Jesus poured out his soul in earnest prayer. A new and important era was opening before him. His former peaceful, quiet life is to here end. He had been happy in a life of industry and toil, while fulfilling the duties devolving on a son. He was an example to those in childhood, youth, and manhood. His deportment showed that he felt the importance and solemnity of the hour. He knew that trials, toils, conflicts, sufferings, and death were in the path his feet had entered. He felt the weight of the responsibilities he must bear. He was about to engage in new and arduous duties. A sense of the sinfulness of men, and the hardness of their hearts, which separated them from God, convinced him that

but few would discern his merciful mission, and accept the salvation he came from Heaven to bring them.

“Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to the Son. But, no; direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God, and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ. While the people stood spellbound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: ‘This is my beloved Son, in whom I am well pleased.’ The words of confirmation that Christ is the Son of God, were given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work. Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with his own voice, assures him of his son-ship with the Eternal. In this manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son.

“As John had now witnessed the heavenly dove resting upon Jesus, which was the promised token of the Messiah, he stretched forth his hand, and with assurance proclaimed before the multitude, ‘Behold the Lamb of God, which taketh away the sin of the world!’ From this time John had no doubt that Jesus was the true Messiah.

“After this, Jesus withdrew into the wilderness to be tempted of the devil forty days. His long fast ended, the victory won, he returns to the banks of the Jordan, mingling again with the disciples of John, yet giving no outward evidence of his special work, and taking no measures to bring himself to notice.

“The next day John seeth Jesus coming unto him, and saith, ‘Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon him. And I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. Again the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus



turned, and saw them following, and saith unto them, What seek ye?' The disciples confessed that they were seeking Christ, and that they desired to become acquainted with him, and to be instructed by him at his home. These two disciples were charmed with the deeply impressive, yet simple and practical, lessons of Christ. Their hearts had never been so moved before.

"In view of these blessings which Christ came to bestow, he says to Nathanael, in the presence of the other disciples, 'Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.'

"Christ virtually says, on the bank of Jordan, the heavens were opened before me, and the Spirit descended like a dove upon me. That scene at Jordan was but a token to evidence that I was the Son of God. If you believe in me as such, your faith shall be quickened, and you shall see that the heavens will be opened, and shall never be closed. I have opened them for you, and the angels of God, that are united with me in the reconciliation between earth and Heaven, uniting the believers on earth with the Father above, will be ascending, bearing the prayers of the needy and distressed from the earth to the Father above, and descending, bringing blessings of hope, courage, health, and life for the children of men.

"The angels of God are ever moving up and down from earth to Heaven, and from Heaven to earth. All the miracles of Christ performed for the afflicted and suffering, were by the power of God, through the ministration of angels. Christ condescended to take humanity, and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man. All the blessings from God to man are through the ministration of holy angels."—*Great Controversy, vol. 2, pp. 58-64, 67-68.*



## CHAPTER XXXI.

# Ecclesiastical Chart, Christian Era.



THE numbers from 1 to 19 and the spaces in or over which they are placed, represent nineteen hundred years—nineteen centuries—or the Christian Era. In the closing part of the nineteenth century is our present standpoint

**Upper Horizontal Diagram.**—This represents the straight line of truth and the straight path in which the people of God have ever walked, who adhered to the simple and unadulterated truth of God, as given to the early church by the divine Son of God and his inspired apostles.

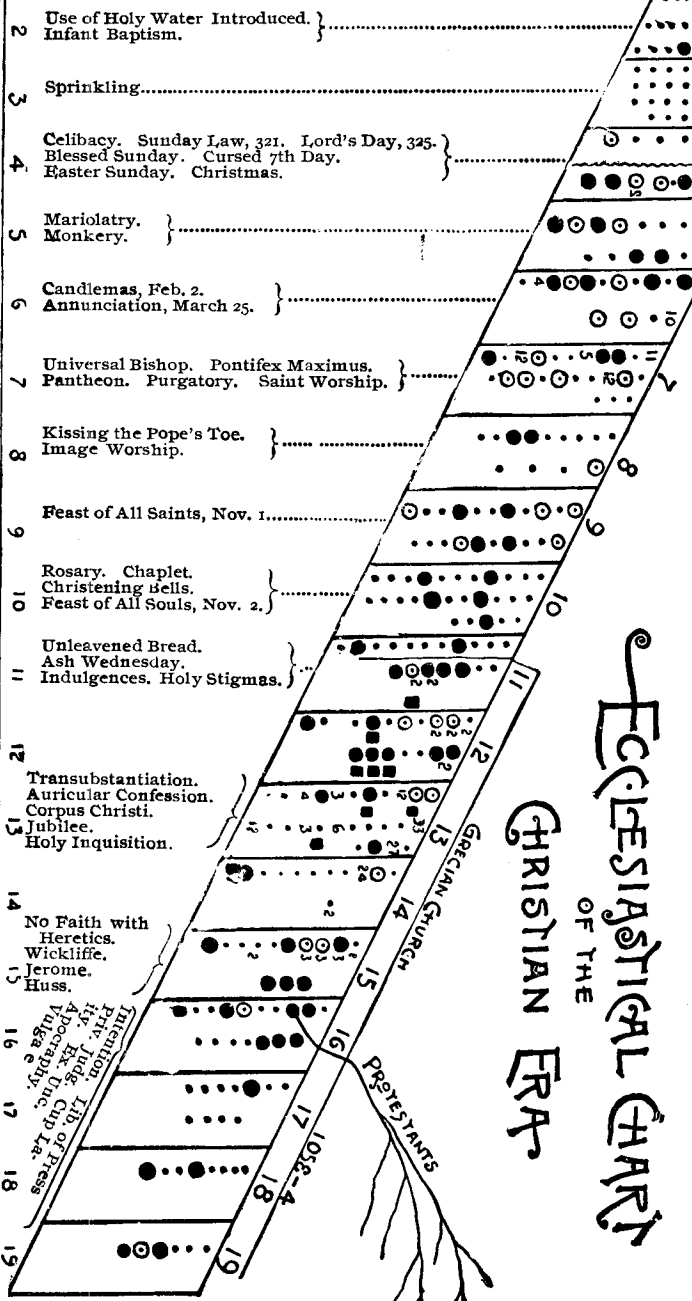
Without any doubt the Lord has had witnesses for the truth, the simple truth, and the whole truth, from the days of the apostles until now, notwithstanding the great apostasy. Though at times they were comparatively few in number, and often scattered, robbed, and persecuted, yet their light shone all the brighter for the intense moral darkness that settled upon the earth everywhere, like a mighty incubus. As would be but reasonable to conclude, their full history has not been written by man, or if written was destroyed by their enemies. But the Books of God above contain an impartial, full and truthful record, which will be the basis of the judgment of God in the great day.

**Wilderness.**—The heavy black bar containing the word “*Wilderness*,” extending from 538 to 1798 A. D., represents the 1260 years of Papal rule, during which time the Old and New Testaments—Christ’s two witnesses—prophesied clothed in sackcloth. Rev. 11 : 3–13. It also represents the long period of Papal persecution frequently mentioned in the Scriptures of truth. See Dan. 7 : 25; Rev. 12 : 6, 14–16; 13 : 5–8. From fifty to one hundred millions of the followers of Jesus were put to death by this power that “was to wear out the saints of the Most High.” It was truly a dark period for the church, and the Lord preserved his people from utter extermination by sheltering them in the “wilderness.” Rev. 12 : 6, 14.

**Lower Horizontal Diagram.**—The diagram at the bottom of the chart represents the idolatrous, heathen world. In the beginning of the Christian Era the Roman kingdom was universal, Rome was

# THE FABBING AWAY.

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WILDERNESS

OF THE  
CHRISTIAN ERA  
ECCLIASTICAL CHART

538

1761

Immaculate Conception. Infallibility.

mistress of the world, and Paganism was the religion of the empire. The heavy square dots represent the ten persecutions the same as are noticed in the upper diagram. The letters and small dots, represent the Pagan Roman emperors of those centuries. The dot stands for those of but little note, while the initial letter is given for those who were in some way conspicuous or noted.

Letter "O" in the first century, was **OCTAVIUS**, the nephew of Julius Cæsar, who reigned when Christ was born. He had seized every office of king, priest, pontiff, prætor and consul, and the senate had confirmed all by bestowing upon him the seal of imperial greatness in the title of *Augustus*. He did not abuse his power, however, for evil. He rejoiced in the establishment of peace, providentially guided during his reign, by Him who brought into the world, the "Prince of Peace."

Letter "T" stands for **TIBERIUS**, the man who perfected a stupendous tyranny, and men were happy or miserable according as he frowned or smiled. He covered an island in the Mediterranean Sea with gardens and arbors, buildings and luxury, and from this paradise of sin, like some fabled deity, afflicted the world. Under his reign Christ was crucified. He was slain A. D. 37.

Letter "C" stands for **CALIGULA** the worst of tyrants. He considered himself a god, and built a temple to his own divinity. He wished that all the Roman people had but one head that he might sever it at a blow. He carried a box of snuff for the nobles whom he would have die. If a noble refused a pinch, the executioner seized him. If he took it, he died of the fatal drug. There was no debate, no appeal, no trial. After four years this tyrant was slain.

Letter "C" again, stands for **CLAUDIUS**, the nephew of Tiberius. He was a dull, cold, stupid, gluttonous drunkard; who, too dull to think, permitted those around him to exercise the cruelty of the throne. Messalina, the empress, personified every detestable vice and inhumanity. She being put to death, Claudius married Agrippina, the widowed mother of young Nero. He then married his own daughter Olympia to Nero. Both were children, Nero sixteen and Olympia, daughter of Messalina, only eleven. To attend the nuptials of these, Agrippa—almost persuaded by Paul to be a Christian—returned to Rome, and during the festivities, Paul arrived a prisoner; and, owing to the favor of Agrippa, and to this festive occasion, was permitted to preach, and was finally set at liberty. By a dish of mushrooms, and a doctor's skill in anointing the tyrant's throat for hoarseness, the mother of Nero relieved herself of a husband, the world of a tyrant, and placed young Nero on the throne.



POPE HONORIUS I.

*Pope from A. D. 625 to A. D. 638.*

"During his pontificate the council of Toledo, A. D. 633, cruelly decreed that all the children of the Jews should be taken away from their parents and put into monasteries, or into the hands of religious persons to be instructed in Christianity."—*Jortin 2, 204.*

"POPE HONORIUS said that *he acknowledged but one will in Christ, and that none of the Fathers had ever openly taught the doctrine of two wills.* POPE AGATHO assembled a general council in A. D. 680, which established the doctrine of *two wills* in the second person of the Trinity; denounced the Monothelite doctrine of *one will* as rank heresy, anathematized *Pope Honorius as a heretic, and cast him out of the Catholic Church*—and all this after he had been dead *forty-three years.*"—*See Dowling's Hist. R., ch. 2, p. 146.*

Hence, if this pope is to be rejected because anathematized and excommunicated, as would seem but a reasonable conclusion, then there would be a break of *twelve years* in the boasted uninterrupted chain of apostolic succession.

A death blow to *Papal infallibility*, unless it can be proved that *two contraries are exactly alike.*



POPE LEO X.

*Pope from A. D. 1513 to A. D. 1521.*

POPE LEO X., in A. D. 1516, issued the following Papal bull:—

"No person shall preach without the permission of his superior. All preachers shall explain the gospel according to the Fathers. They shall not *explain* futurity or the *times of antichrist!* If any person shall act contrary to this re-script, he shall be divested of his office as preacher, and be excommunicated."—*Directorium Inquisitorium, published at Rome, Oct., 1584.*

This is the pope that excommunicated the Protestants. On the third of January, 1521, Leo X. issued his final bull of excommunication against Martin Luther. Luther was declared an incorrigible heretic, fitted only for destruction.

LEO X. wrote to Frederick, Elector of Saxony, a flattering letter, to try to induce him to withdraw his protection from Luther. The pope most dreaded the power of this prince, and hence with soft speech tried to detach his interest from Luther.

Raised millions of money by sale of indulgences, to pay on St. Peter's church in Rome.

Letter "N" stands for **NERO**, in whom combined all that was cruel and infamous. The first persecution, the death of Paul, Peter and others, mark his reign. He burned the city of Rome for sport, accused the Christians of the crime and punished them to increase the sport. He threw young girls to the tigers for sport, he compelled aged Christians to slay each other as gladiators for sport. This monster died by the hand of another.

Letter "V" stands for **VESPASIAN**, and letter "T" for **TITUS**, both of whom were conspicuous in the overthrow of Jerusalem.

Letter "D" stands for **DOMITIAN**. He was the brother of Titus, and excessively cruel. He conducted a severe persecution against Christians. He banished the beloved disciple John to the Isle of Patmos.

Letter "T" stands for **TRAJAN**, who somewhat abated the persecution against Christians.

Letter "C," in second century, stands for **COMMODUS**, who renewed the atrocities of Nero, and was even more cruel. After thirteen years he was assassinated.

Letter "A," in third century, stands for **ALEXANDER SEVERUS**, but sixteen when exalted to the throne.

Letter "M" stands for **MAXIMINUS**, a Thracian giant eight feet high. Persecuted all classes.

Letter "D" stands for **DECIUS**. Great persecution. Many eminent Christians suffered.

Letter "V" stands for **VALERIAN**. Violent persecution.

Letter "A" stands for **AURELIAN**. A would-be persecutor. His reign was cut short.

Letter "D" stands for **DIOCLETIAN**. Violent persecution continuing just ten years.

Letter "C," in the fourth century, stands for **CONSTANTIUS**, who died in A. D. 306.

Letter "C" again, stands for **CONSTANTINE** the Great, who changed the whole state of affairs. He was the open champion of Christianity. The church was now approaching the summit of earthly glory. The wealth of the empire was used by Constantine with a convert's zeal to build up the new religion. Wealth, honor, favor, political advancement, worldly renown, place or position, was sought and found mainly through the avenues of the church. Her aisles were crowded, if not with confessors, with professors. The court religion carried all before it. Pagan philosophers found that they had always been Christians, except in name. It is said that in one year twelve thousand men were baptized at Rome, besides a pro-

portionate number of women and children, and that a white garment and twenty pieces of gold had been promised by the emperor to every convert. The way of religion was made easy by the full tide of popular favor. The world was converting the church, and the meek and lowly disciple of Christ was pushed aside, trampled down, or lost sight of in the contest of rival parties for rich preferments, imperial favor, place, and power. Many supposed that the millennium had come. But instead of a thousand years of peace and felicity, and the triumph of the pure religion of Jesus, the apocalyptic "BEAST" soon turned upon the church with all the fury of the receding and subjugated "Dragon." (See Gibbon's "*Decline and Fall*," XX. Chap. 2, pp. 216, 233.)

The remainder of this diagram represents the ten divisions, or kingdoms, into which the Roman Empire was divided between the years 356 and 483 A. D. It shows, also, that three of those were plucked up, in the fifth and sixth centuries, from 493 to 538 A. D., in order to the establishment of the Papacy.

### THE GREAT APOSTASY.

1. We now come to an examination of the central portion of the diagram—the one by far the most conspicuous—running on an incline from the upper to the lower portions which have been already explained. It is to bring out more clearly this significant feature of ecclesiastical history running through the entire Christian era, that this chart is prepared. Hence we now come to an examination of Rome papal, the papacy, or the great apostasy, so clearly foretold in the Word of God. It is the claim and boast of the Papist to-day, that the Catholic church is the *mother* church, having a clearly traceable descent from the apostolic age to the present. This is not denied, but, on the contrary, the diagram, in full accord with the facts of history, shows the claim to be well founded and true. But it will be clearly discovered by the student of history that the course of this old mother church has been one of apostasy and declension indeed, in the fullest sense of the words. The Rook of God calls this ecclesiastical hierarchy a mother, and so powerful would she become that for many centuries she would rule all the great nations of the earth; causing them to do her bidding, punishing with death millions for no other reason than that they dared to differ with her in religious faith. She is indeed an old mother church, once Christ-like, but long since fallen away, and now "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17 : 5, 6. Paul

says that the "mystery of iniquity" had already begun to work in his day, but the power that hindered was not taken away and the Papal hierarchy fully set up till A. D. 538, the point where the chart shows the diagram of the Papacy first and finally separated from the straight line of truth above. Married to the world, a spiritual adulteress, this fallen church launches on her downward career of apostasy, tyranny, and oppression. Compromising and corrupting the truth, she bitterly persecuted those who would not do likewise.

2. The large and small dots in the centuries from one to nineteen stand for the bishops and popes of the Catholic church down to the present time, amounting altogether to about two hundred and forty-three. We say *about* two hundred and forty-three, as there were occasions when there were as many as two and even three popes at one time. It is not easy to state the exact number, but we have numbered but *one* for such times. Up to about the middle of the fourth century, or until the fifth number in this century, the heads of the church at Rome were simply called *bishops*, assuming no such titles or prerogatives as the popes that followed. Many of the popes were men of no particular notoriety, and such are designated by a small dot. We will but give their names with date of election. Others, represented by large dots or small dots in circles, will demand a brief notice. It may be well to observe that as to date of election, authorities differ slightly in a few instances, in the earlier centuries.

**Bishops.**—The Catholics say that Peter was the first bishop or pope of Rome, that he had his seat at Antioch for about seven years, then moved the See of St. Peter to Rome, where he lived about twenty-five years. They refer to Matt. 16:18, 19 as his commission. But the twenty-third verse is sufficient to cancel such a vague commission. Peter was a married man. Matt. 8:14. There is no proof that he ever was bishop of Rome.

FIRST CENTURY.—BISHOPS, 3.

A. D. 66, Linus. 78, Cletus. 91, Clement.

SECOND CENTURY.—BISHOPS, 11.

A. D. 101, Anacletus. 102, Avaristus. 111, **Alexander**. Platina says he was the first who introduced holy water. 119, Sixtus. 129, Telesphorus. 139, Hyginus. 143, Pius. 157, **Anicetus**. He assumed to regulate the Asiatic church in regard to the time of celebrating the supper now called Easter. He was opposed by Polycarp. (*Reeves*, p. 40.) 168, Soter. 177, Elutherius. 193, Victor.





SAINT AUGUSTINE.

A MOST ILLUSTRIOUS CATHOLIC  
CHURCH FATHER.

*Born A. D. 354. Died A. D. 430.*

“It is indeed better that men should be brought to serve God by instruction, than by fear of punishment, or by pain. But because the former means are better, *the latter must not therefore be neglected.* . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development.”  
—*Schaff's Church Hist., vol. 2, sec. 27.*

“It was by Augustine, then, that a theory was proposed and founded, which . . . contained *the germ* of that whole system of spiritual despotism of intolerance and persecution which ended in the tribunal of the *inquisition.*”  
—*Neander's Church Hist. p. 217.*



POPE PELAGIUS I.

*Pope from A. D. 555 to A. D. 560.*

In A. D. 556, Pope Pelagius called upon Narses to *compel* certain parties to obey the pope's command. Narses refused, on the ground that *it would be persecution.* The pope answered Narses' objection with the following argument:—

“Be not alarmed against the idle talk of some, crying out against persecution, and reproaching the church as if she delighted in cruelty, when she punishes evil with wholesome severities, or procures the salvation of souls. *He alone persecutes who forces to evil.* But to restrain men from doing evil, or to punish those who have done it, is not persecution, or cruelty, but love of mankind.”  
—*Bower's History of the Popes, Pelagius, A. D. 556.*

## THIRD CENTURY.—BISHOPS, 15.

A. D. 202, Zephyrinus. 219, Calixtus. 224, Urbanus. 231, Pontianus. 235, Anterus. 236, Fabianus. 251, Cornelius. 252, Lucius. 253, Stephen I. 257, Sixtus II. 259, Dyonisius. 269, Felix I. 275, Eutychianus. 283, Caius. 296, Marcellinus.

## FOURTH CENTURY.—BISHOPS, 4.—POPES, 6.

A. D. 304, Marcellus. 309, Eusebius. 311, Melchiades. 314, **Sylvester**. Great changes took place in his time. Constantine Chlorus, Emperor of the West, resided in England. His son Constantine openly professed the faith A. D. 313. He soon proceeded to re-organize the church, and at the Council of Nice, A. D. 325, dictated its first authoritative creed. Sylvester was not at the council. Constantine made the first Sunday law now extant, in A. D. 321. One principal decision rendered at the Council of Nice was that Easter (the name given to the paschal supper), should always and everywhere be celebrated on Sunday. Sylvester decreed shortly after the Council of Nice that Sunday should be called the Lord's day. Sylvester was bishop of Rome for nearly 22 years while Constantine was emperor.

**Popes.**—A. D. 336, **Marcus**. The Roman Reeves calls him "Julius, the Roman Pontiff." All henceforth called popes or pontiffs. "Numa, a Pagan Roman emperor, B. C. 714, for the regulation of the worship of the gods, and to decide all questions of religion, created four pontiffs with a superior named Pontifex Maximus. These acted as a kind of ecclesiastical council." (Liddell's *History of Rome*, p. 31.) Here we see the origin of the pope and his cardinals. 337, Julius I. 352, **Liberius**, the Arian pope. He signed the Arian creed. The Council of Laodicea was held A. D. 363 or 364. It decreed that if Christians should rest on the Sabbath, "let them be accursed from Christ." It blessed those that should rest on Sunday. (The circles here introduced represent councils. The inclosed dot a pope.) 366, **Damasus 1.**, the "fighting pope." "One faction elected *Damasus*. . . . While the opposite party chose *Ursicinus*. This double election gave rise to a dangerous schism, and even to a civil war within the city of Rome, which was carried on with the utmost barbarity and fury, and produced the most cruel massacres and desolation; 160 persons slain (Jortin 2, 299), 137 persons slain in the church itself. (Socrates, Dowling.) This contest ended in the victory of Damasus." (Moshem 1, 108.) The general Council of Constantinople held A. D. 381,

385, **Syricius**. He decided that Mary remained a virgin after the birth of Christ. 398, **Anastatius**. He had Origen condemned.

## FIFTH CENTURY.—POPES, 12.

A. D. 402, **Innocent**, son of Anastatius, the former pope. 417, Zosimus. 418, Boniface I. 422, **Celestinus**. He sent St. Patrick to Ireland. General Council of Ephesus held A. D. 431, decided that Mary is the mother of God. Its opponents were called Nestorians, and were condemned. Mariolatry, or the worship of Mary established. There was a strong semblance between the worship of Mary and the Pagan worship of the goddess Cybele, whom the Pagans called the "Queen of Heaven." (Dowling's *History of Rome*, p. 87.) 433, Sixtus III. 440, **Leo I.** the Great. The general Council of Chalcedon met A. D. 451. This council declared Christ full God and full man, creature and Creator. The opponents were called Eutychians, and were condemned. 461, **Hilarius**. He was a bitter persecutor of those Catholics who differed from him. 468, Simplicius. 483, Felix II. 492, **Gelasius**. He ordered that the Eucharist should be received in both kinds, or neither, as the same mystery cannot be divided without sacrilege. 496, Anastasius II. 498, Symmachus.

## SIXTH CENTURY.—POPES, 13.

A. D. 514, **Hormisdas**. He was a *married* man, and had a *son* who was *afterwards* pope. (*Bowers* 1, 310.) 523, John I. 526, **Felix III**. Appointed by Theodoric the king, against the will of the Catholics. 530, Boniface II. 532, **John II**. The Council of Gaul was held in A. D. 534. It condemned all who ate things strangled, torn, or killed by other beasts, or offered to idols. 535, Agapetus. 536, Sylverius. 538, **Vigilius**. He was a Eutychian heretic; he mounted the Papal throne without the shadow of a title—stole into St. Peter's chair like a thief. (Reeves, 180.) The fifth general council met at Constantinople A. D. 553. 555, **Pelagius**. In A. D. 556 Pope Pelagius called upon Narses to compel certain parties to obey the pope's command. Narses refused, on the ground that it would be persecution. The pope answered Narses' objection with this argument:—

"Be not alarmed at the idle talk of some, crying out against persecution, and reproaching the church as if she delighted in cruelty, when she punishes evil with wholesome severities, or procures the salvation of souls. *He alone persecutes who forces to evil.* But to restrain men from doing evil, or to punish those who have done it,

is not persecution or cruelty, but love of mankind." (Bowers' *History Popes*.) (*Civil Government and Religion*, p. 107.)

560, **John III.** Chosen after a vacancy of over four months. (Bowers I, 374.) 574, **Benedict I.** Chosen after a vacancy of ten months. (Bowers I, 380.) 578, **Pelagius II.** The Council of Macon held A. D. 585, made a canon that mastiffs must not be kept to worry beggars. 590, **Gregory I.** the Great. He wrote against the title of *universal bishop*, as being too high even for an apostle. Said it would be vain, proud, profane, impious, execrable, heretical and diabolical. "Whoever adopts, or effects, the title of Universal Bishop, has the pride and character of antichrist." (Epist. Greg. I, 6, Ep. 30.) Gregory canonized. (Bowers I. 426.) Council held in Spain, A. D. 592.

## SEVENTH CENTURY.—POPES, 20.

A. D. 604, **Sabinian**, after a vacancy of eleven months. 607, **Boniface III.** He got himself proclaimed "Universal Bishop," the very title so strongly condemned by Gregory. Pontifus Maximus. 608, **Boniface IV.** He obtained the Pantheon of Phocas, and changed the Cybele to Mary, and other goddesses and gods to other saints. Heathen temple. 615, **Deusdedit.** Chosen after a vacancy of five months. 619, **Boniface V.** This was the era of the rise of Mohammedanism. 625, **Honorius.** He was a "Monothelite heretic," holding to but one will in Christ. (Bowers I, 434.) The Council of Toledo was held in A. D. 633. It cruelly decreed that all the children of Jews should be taken away from their parents and put into monasteries, or into the hands of religious persons to be instructed in Christianity." (Jortin 2, 204.) 638, Severinus, chosen after a vacancy of twelve months. 640, **John IV.** He condemned the doctrine of one will in Christ. 642, Theodore. 649, **Martin.** The Council of Lateran was held A. D. 649. It condemned the Monothelites. 655, Eugenius, chosen after a vacancy of more than a year. 657, Vitaleanus. 672, **Deodatus.** Strange as it may seem this was a good man. Council of Prague. 677, Donus I. 678, **Agatho.** Sixth general Council of Constantinople, held A. D. 681. This council established two wills in the second person of the trinity; and condemned and anathematized *Honorius*, a deceased pope. 682, **Leo II.** He acknowledged the Council and the condemnation of Pope Honorius, and anathematized him. (Bowers I, 486.) Which pope was infallible? Second council of Toledo A. D. 683. 685, Benedict II. 686, John V. 687, Conon. 688, Sergius I.



**POPE GREGORY I.**

*Pope from A. D. 590 to A. D. 604.*

CANONIZED AS ST. GREGORY.

“I am bold to say, that whoever adopts, or affects, the title of UNIVERSAL BISHOP, *has the pride and character of antichrist*, and is in some manner *his forerunner* in this haughty quality of elevating himself above the rest of his order. And, indeed, both the one and the other seem to split upon the same rock; for as *pride makes antichrist strain his pretensions up to Godhead*, so *whoever is ambitious to be called the only, or universal, prelate*, arrogates to himself a distinguished superiority, and rises, as it were, upon the ruins of the rest. . . . If any shall vainly set up his bristles contrary to God Almighty, and to the canons of the Fathers, I hope in God that he will never succeed in bringing my neck under his yoke, not even by force of arms.”  
—*Gregory to Emperor Mauritius*,  
*Dowling, p. 54.*



**POPE BONIFACE III.**

*Pope from about A. D. 605 to A. D. 608.*

“Two years after Gregory’s death, Pope Boniface III. sought for and obtained the title of UNIVERSAL BISHOP. . . . Boniface . . . was so far from having any scruples about adopting this BLASPHEMOUS TITLE, that he actually applied to the Emperor Phocas, a cruel and bloodthirsty tyrant, who had made his way to the throne by assassinating his predecessor, and *earnestly solicited the title*, with the privilege of handing it down to his successors. . . . The title of UNIVERSAL BISHOP, which was then obtained by Boniface, has been *worn by all succeeding popes*, and the claim of supremacy which was then established, has ever since been maintained and defended by them, and still is, down to the present day.”—*Dowling’s Hist. Romanism, p. 55.*

Saint worship and the pagan doctrine of purgatory came in in the seventh century.

EIGHTH CENTURY.—POPES, 13.

A. D. 701, John VI. 705, John VII. 708, Sisinnius. 708, Constantine. 715, Gregory II. 732, **Gregory III.** He was made a saint for defending image worship. 741, **Zachary.** Kissing the pope's foot adopted. The Emperor Justinian is thought to have thus degraded himself. 752, Stephen II. 757, **Paul.** Council of Compiègne. 769, Stephen III. 772, Adrian I. 795, Leo III.

NINTH CENTURY.—POPES, 21.

A. D. 816, **Stephen IV.** A pretty good man for a pope. In the year A. D. 809 Council at Aix-la-Chapelle. 817, Paschal. 824, **Eugenius II.** assembled a council at Paris A. D. 825, which condemned Pope Adrian's view of image worship. (Bowers 2, 206.) 827, Valentine. 827, **Gregory IV.** The feast of All-Saints was established by him in A. D. 835. It occurs November 1, and commemorates the dedication of the Pantheon to Mary and all the saints. 844, **Sergius II.** 847, Leo IV. 853, **Joan.** Mosheim says: "Between the pontificate of Leo IV., who died in 855, and that of Benedict III., a certain woman who artfully disguised her sex for a considerable time is said, by learning, genius, and dexterity, to have made good her way to the papal chair, and to have governed the church with the title and dignity of pontiff about *two years*. This extraordinary person is yet known by the title of Pope Joan. During the five succeeding centuries the event was generally believed, and a vast number of writers bore testimony to its truth." (Mosheim 1, 214, 215.) "There was a statue of Joan amongst the popes in a church of Siena. But, under the pontificate of Clement VIII., they altered the features to those of a man, and put under it the name Zacharias, thus making a popess a pope." (Jortin 3, 245.) 855, Benedict III. 858, Nicholas I. 867, **Adrian II.** A general council of a few men (260) in the pope's interest, met in Constantinople and condemned and excommunicated Photius, bishop of Constantinople, a great, learned, and most remarkable man. (Reeves, 263.) 872, **John VIII.** 882, Council of Troyes. He restored Photius. 882, Martin II. 884, Adrian III. 885, Stephen V. 891, Formosus. 896, **Boniface VI.** A most infamous character. 896, **Stephen VII.** He "entered the fold as a thief and a robber, a perfidious and villianous man; and in the retribution of God ended his days by the infamous death of the halter." (Baronius 10, 742.)



POPE INNOCENT III.

*Pope from about A. D. 1159 to A. D. 1181.*

"His pontificate may be fairly considered to have been the period of the highest power of the Roman See."—*M. Clintock & Strong's Cyclo., vol. 4, p. 592.*

"We excommunicate and anathematize every heresy extolling itself against this holy, orthodox, Catholic faith which we before expounded, *condemning all heretics by what names soever called.* . . . And let the secular powers be warned and induced, and if need be condemned by ecclesiastical censure, what offices soever they are in, that as they desire to be reputed and taken for believers, so they publicly take an oath for the defense of the faith, that they will *study in good earnest to exterminate, to their utmost power, from the lands subject to their jurisdiction, all heretics denoted by the church.*"—*Pope Innocent III. Fourth Lateran Council, A. D. 1215, Dowling Hist. R., p. 332.*

It was Pope Innocent III., who claimed to have received a divine precept from Heaven for Sunday observance. He said it came to him from Heaven to Jerusalem in the form of a scroll that the Lord let fall upon the altar of St. Simeon, in Golgotha, where Christ was crucified. Found by a Catholic abbot, of course.—*See Andrew's Hist. Sab., pp. 385-391.*



POPE BONIFACE VIII.

*Pope from A. D. 1294 to A. D. 1303.*

"Either sword is in the power of the church, that is to say, the *spiritual* and the *material*. The former is to be used by, but the latter for, the church. The one in the hand of the *priest*, the other in the hand of *kings and soldiers, but at the will and pleasure of the priest.* it is right that the temporal sword and authority be subject to the spiritual power. *Moreover, we declare, say, define and pronounce that every human being should be subject to the Roman Pontiff, to be an article of necessary faith.*" *Unam Sanctam, promulgated 1303, Dowling, Hist. R., p. 353.*

Another bull issued by the pope at the same time, commands all persons, of whatever rank, to appear, when personally cited, before the audience or apostolic tribunal of Rome; since "such is our pleasure, who, by divine permission, rule the world."

"The reign of Boniface was fatal to the Papal power; he exaggerated its pretensions at the moment when the world had begun to discover the weakness of its claims. In the attempt to extend its influence further than any of his predecessors, he exhausted the sources of his strength, and none of his successors, however ardent, ventured to revive pretensions which had excited so many wars, shed so much blood, and dethroned so many kings."—*Dowling, Hist. Romanism, p. 368.*

Pope Stephen VII. held a council condemning Pope Formosus, his predecessor. He had his body dug up and brought before his throne in its popish robes, and an advocate to assist the corpse, he was thus brought to judgment. Then Stephen said to the carcass before the council: "Bishop of Porto, how didst thou dare usurp the See of Rome?" He then excommunicated him, and the sacred habit was stripped off the corpse, and three fingers cut from its right hand, and it was flung into the Tiber. (Jortin 3, 106.) 897, Romanus. 898, Theodore II. 898, John IX.

TENTH CENTURY.—POPES, 27.

A. D. 900, Benedict IV. 903, Leo V. End dishonorable. 903, Christopher. 904, **Sergius III.** He publicly avowed his criminal connection with Marozia; and by her had a son—afterwards Pope John XI. (Reeves, p. 291.) 911, Anastasius III. "I should not be surprised if these bad popes were at this moment expiating their crimes in the penal fires of hell." (Bishop Purcell. Debate with Campbell, p. 145.) 913, Lando. 914, John X. 928, **Leo VI.** Mosheim says the history of the popes who lived in this century is a history of many *monsters*, and not of *men*, and exhibits a horrible series of the most flagitious, tremendous and complicated crimes, as all writers, even those of the Romish communion unanimously confess. (Mosheim 1, 243.) 929, Stephen VIII. 931, John XI. The use of the rosary of the Virgin was probably invented in the tenth century. A string of one hundred and fifty beads, which make so many *Aves*, or *Hail Marys*, every ten beads being divided by one something larger, which signifies a Pater, or Lord's prayer. A prayer to the Virgin for every small bead, and to God for every large one. Ten prayers to Mary, to one prayer to the Father. 936, Leo VII. 939, Stephen IX. 942, Martin III. 946, Agapetus II. 956, **John XII.** He was a perjured debauchee, living publicly with the wife of a soldier, and had several other mistresses. He spared none, married or virgins, and was finally killed in bed with a married woman. (Bowers.) 963, Leo VIII. 964, Benedict V. 965, **John XIII.** The consecration, or baptism of bells introduced. A profane and senseless custom. 972, Benedict VI. 975, Donus II. 975, Benedict VII. 984, John XIV. 984, Boniface VII. 985, John XV. 985, **John XVI.** In the year 993, the famous annual festival of All-Souls was established. Up to this period no fixed time had been set for prayers for souls in purgatory. The occasion of the establishment of this festival was as follows: "A certain Sicilian monk, walking near Mount Etna, in Sicily, had seen the flames vomited forth through the open



door of hell in which the reprobates were suffering torment for their sins, and heard the devils wailing hideously because the souls were snatched from their grasp by the prayers of the monks." (Dowling, p. 191.) 996, Gregory V. 999, Sylvester II.

ELEVENTH CENTURY.—POPES, 18.

A. D. 1003, John XVII. 1004, John XVIII. 1009, Sergius IV. 1012, **Benedict VIII.** He went to purgatory. (Dupin 3, 206). 1024, John XIX. Bad. 1033, Benedict IX. Bad. 1045, Gregory VI. Bloody. 1046, Clement II. 1048, Damasus II. 1048, **Leo IX.** Unleavened bread adopted as the only bread to be used in the Eucharist. Michael the monk, bishop of Constantinople, assumed the title of "Universal Patriarch." The pope sent three delegates to correct him. He was immovable. They excommunicated him, and returned to Rome. Soon after their departure, Michael published an act of excommunication against the bishop of Rome, and the whole Latin church. This passed in the year 1053. From that epoch is dated the great schism between the Greeks and Latins, which continues to this day. (Reeves, pp. 304, 488.) 1055, Victor II. 1057, Stephen X. 1058, Nicholas II. 1061, **Alexander II.** He was elected by bribery, and had many children by the strumpet Vanozia. (Baronius 19, 413.) 1073, **Gregory VII.** This was the execrable Hildebrand. He was not satisfied with an absolute and universal monarchy in the church, but aimed also at the establishment of a civil monarchy equally extensive and despotic. 1086, **Victor III,** overcame Clement III., his rival pope. 1088, **Urban II.** He excommunicated Clement III., and all who adhered to him, which included all the bishops of Germany but five. (Bowers 2, 414.)

In 1096 this pope called the Council of Clermont. Europe called to the war of the crusades (*Crusade*, the French for cross). 800,000 men set out for the Holy Land. Lasted one year. "We pass in silence the murders, rapes, and robberies, of those holy soldiers of God." (Mosheim 1, 527.) Some writers compute those who perished at two millions. To induce enlistments, the full absolution of all past sins, and a plenary indulgence was granted, so that now this was deemed the surest road to Heaven. (*Dec. and Fall* 5, 500.) The crusades are represented by large square dots. A. D. 1091, at a council in Benevento, it was enacted that on the Wednesday which was the first day of the fast of Lent, that women as well as men should have their heads sprinkled with ashes. Continues to this day. The ashes used at this ceremony must be made from the

branches of the olive, or palm, that was *blessed* on the *Palm Sunday* of the preceding year. The priest *blesses* the ashes by making on them the sign of the cross, and perfuming them with incense. The ashes are first laid on the head of the officiating priest in the form of a cross by another priest. Ash Wednesday. This pope, Urban II, appears to have been the first who made any extensive use of indulgences. (Dowling p. 362.) Holy Stigmas. A rivalry existed between the Franciscan and St. Dominic monks. Franciscans claimed that St. Francis, their founder, was an exact pattern of Jesus; and to authenticate the parallel *they exhibited him with a wound in his side, and four nails in his hands and feet, fixed there, they affirmed by Christ himself, who had visibly appeared for the purpose of rendering the conformity more complete.* The day set apart by the church to celebrate this abominable imposture, is September 17. (See calendar, in Garden of the Soul, endorsed by Bishop Hughes, N. Y., or any Roman calendar.) *Stigmas*, Latin for wounds. (Dowling, p. 330.) 1099. **Paschal II.** He encouraged treason and rebellion in the son of Henry, Emperor of Germany. (Bowers 2, 450.) Some Manicheans were burnt. (Jortin 3, 218.)

TWELFTH CENTURY.—POPES, 17.

A. D. 1118, Gelasius II. He left the pope's throne to his rival. 1118, **Gregory VIII.** Gelasius fled to France. Two councils of Lateran. 1119, **Calixtus II.** Another Lateran Council. 1124, Honorius II. 1130, **Innocent II.** Anacletus II. also chosen pope. Councils of Rheims 1139, and Lateran 1139 were held. 1143, Celestine II. 1144, **Lucius II.** He died fighting for the kingly crown. Second crusade started this year; accomplished nothing worthy of note. 1144, Eugenius III. 1153, Anastasius IV. 1154, Adrian IV. He authorized Henry II., king of England, to invade Ireland and subjugate it. 1159, **Alexander III.** He held the throne in opposition to Victor III. They mutually excommunicated and cursed each other. 1181, **Lucius III.** He fought the Romans, and cursed the Christians. 1184, Urban III. 1187, Gregory VIII. 1187, **Clement III.** The popes now return to reside in Rome, after having been expelled for fifty years. In 1188 the third crusade started, numbering over 300,000 fighting men. Failure. 1191, **Celestine III.** The fourth crusade was undertaken in 1195. Gained several battles. 1198, **Innocent III.** He was a bloody tyrant. Raised crusades against the Christians, called Albigenses, and endeavored to exterminate them. He proclaimed the fifth crusade in 1198. Lateran Council held 1215. Transubstantiation

established at fourth Lateran Council, 1215. It is that after consecration of the bread and wine in the Lord's Supper, it is changed to the same body and blood that was born of the Virgin, died, and was raised from the dead. Since then multitudes of holy men and women have expired amidst the flames of martyrdom because they refused to assent to this outrage upon common sense. This was the *burning* article of Catholic faith. The twenty-first canon of the same council enjoined auricular confession of both sexes *at least* once a year.

THIRTEENTH CENTURY.—POPES, 17.

1216, **Honorius III.** He crowned Frederick II. Emperor of Germany in 1220, in the hope that he would lead a crusade against the Turks. 1227, **B. Gregory IX.** He excommunicated the Emperor of Germany for not setting out on the crusade soon enough. 1229, the Council Toulouse was held. Sixth crusade 1228. 1241, Celestine IV. Vacancy for more than a year. 1243, **Innocent IV.** He fermented war and died of grief and shame. Seventh crusade 1249. Signal failure. 1254, Alexander IV. 1261, **Urban IV.** Vacancy three months. The festival of Corpus Christi, or *Body of Christ*, was established by Pope Urban IV., in 1264. The *Host*, or wafer idol is carried through the streets in procession amid scenes of merriment, rejoicing and illumination. All must fall on their knees. Called also the festival of the Holy Sacrament. Origin—a fanatical woman saw a moon as the symbol of the church, with a small defect on it. Spirit told her the defect was the lack of a festival in honor of the Holy Sacrament. Establishment of the Jubilee by Boniface VIII., 1300. Plenary indulgences granted to all who would make pilgrimages to Rome and visit St. Paul and St. Peter. At the first a couple of priests stood at the altar of St. Paul with rakes day and night raking up gifts. First years, once a century; Clement VI. reduced it to twice a century. It was subsequently altered to once in 25 years. 1265, Clement IV., after a vacancy of four months. 1271, B. Gregory X. Vacancy of 33 months. 1276, Innocent V. 1276, Adrian V. 1276, John XX. 1277, Nicholas III. Six months vacancy. Eighth crusade, A. D. 1279. Nothing decisive. 1280, Martin IV. After a vacancy of three months. 1285, Honorius IV. 1288, Nicholas IV. After a vacancy of twelve months. 1294, **Celestine V.** After a vacancy of twenty-seven months. He was a good man, and resigned. 1294, Boniface VIII.

FOURTEENTH CENTURY.—POPES, 10.

A. D. 1303, Benedict XI. 1304, **Clement V.** The general

Council of Vienna met. 1314, John XXI. After a vacancy of twenty-four months. 1334, Benedict XII. 1342, Clement VI. 1352, Innocent VI. 1362, Urban V. 1371, Gregory XI. 1378, **Urban VI.** He was a bloody, arrogant, cursing, cruel fellow. (Bowers 3, 142.) Two popes at once now. 1389, Boniface IX. From 1378 to 1429—fifty years—there were anti-popes.

FIFTEENTH CENTURY.—POPES, 13.

A. D. 1404, Innocent VII. 1406, **Gregory XII.** At this time there were three popes. 1409, **Alexander V.** Still three popes. Council of Pisa. 1410, **John XXIII.** Still three popes. General Council of Constance. Declared no faith to be kept with heretics. This council declared that Wickliffe's bones (thirty years dead), should be dug up and thrown upon a dung-hill. They were dug up and burned. Huss burned. 1417, **Martin V.** He incited war against the Hussites. 1431, Eugenius IV. 1447, Nicholas V. Two popes again. 1455, Calixtus III. 1458, Pius II. 1464, **Paul II.** A very wicked man. 1471, **Sixtus IV.** Bad man. Founded the Vatican Library. 1484, **Innocent VIII.** Had sixteen natural children. 1492, **Alexander VI.** Seduced a widow, afterwards her daughter, by whom he had six children. While thus living was made Cardinal—afterwards pope. He made Cardinals of his sons. (Bowers 3, 259-271.)

SIXTEENTH CENTURY.—POPES, 17.

A. D. 1503, Pius III. 1503, **Julius II.** Drunkard and lewd fellow. 1513, **Leo X.** Opposed the Reformation. On January 3, 1521, Leo issued his final bull of excommunication against Luther. The great body of Protestants thus led out of the Catholic church by Luther and other reformers, have since divided into numerous sects. 1522, Adrian VI. 1523, Clement VII. 1534, **Paul III.** He called the first session of the celebrated Council of Trent, December 13, 1545. The closing session was not held till December, 1563, 18 years later. In the fourth session, 1546, the right of private judgment in reading the Bible was prohibited, enacted severe penal laws against the liberty of the press, declared the books of the Apocrypha to be a part of the Word of God; elevated the Vulgate translation above the original Hebrew and Greek. In the seventh session it was declared to be the doctrine of popery that the validity of a sacrament depends upon the *intention* of the officiating priest. Important bearing on the wafer. If the priest does not intend to create his Creator, then he does not, and they that worship the *host* commit idolatry.



**POPE CLEMENT XIV.**

*Pope from A. D. 1769 to A. D. 1775.*

*Jesuitism is utterly subversive of all true principles, alike of morality, religion and civil government. This fact is confirmed by its whole history, in every land where this crafty and mischievous order has obtained a foothold. Another so infamous a class of men perhaps never lived.*

Expelled from England in A. D. 1604.

Expelled from Portugal in A. D. 1759.

Suppressed in France in A. D. 1764.

Expelled from Spain in A. D. 1767.

Expelled from the two Sicilys in A. D. 1768.

At length by a bull of Pope Clement XIV., dated July 21st, 1773, the order of the Jesuits was *entirely abolished, its statutes annulled, and its members released from their vows.* Clement spent four years in deliberating and examining their history before deciding upon the suppression, and it is said that he believed his act of suppression *would be his death.* The initial letters of a pasquinade appeared on St. Peter's church, which he interpreted thus: "The Holy See will be vacant in September." He died on the 22d of the September following, attended with every symptom of poisoning.

Thus ended for the time being the order of Jesuits; and thus too, the man that dared to stop them in their course of iniquity.—*Dowling, Hist. R., pp. 602-604.*



**POPE PIUS VII.**

*Pope from A. D. 1800 to A. D. 1823.*

Notwithstanding the deliberate condemnation of the Jesuits by Pope Clement XIV.; forty-one years after, *the order was revived* by Pope Pius VII., soon after his return to Rome from his captivity in France, where he had been detained by Napoleon. The bull of restoration was dated Aug. 7th, 1814, and the order is now engaged, as busily as ever, in England, Switzerland, America, and other lands, in secretly undermining every Protestant government by its insidious and crafty, yet steady and persevering efforts to advance the influence of the order, to propagate the dogmas and extend the dominion of Rome. It will be a sufficient evidence of the dangerous character of the order to any government where they are suffered to pursue their nefarious designs, to append to this brief notice of the Jesuits a few statements from the solemn oath that is taken by every member upon his initiation into the society.

**PART OF JESUIT'S OATH.**—*"I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestant, or obedience to any of their inferior magistrates or officers: I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots, and other Protestants, to be damnable, and those to be damned who will not forsake the same. I do further declare that I will help, assist, and advise all or any of his Holiness' agents, in any place where I shall be; and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended power, legal or otherwise.—Dowling, Hist. R., p. 605.*

In the fourteenth session the Sacrament of *Extreme Unction* was established. It consists in the anointing by the priest, of a person supposed to be at the point of death, however he may have lived, with the sacred oil upon the eyes, the ears, the nostrils, the mouth, and the hands. Then the priest absolves the person from all sins. These are sufficient credentials of pardon and a sure passport to Heaven, without repentance, without faith, without holiness. In the twenty-first session the cup was denied the laity. Reason, the laity would lose all reverence for the holy sacraments, and the difference between the laity and the holy clergy would be so narrowed down as to be almost destroyed. The Sacrifice of the Mass decreed at the same session. It taught that in the eucharist, a true propitiatory sacrifice was offered up for sin, in the same way as when Christ offered up himself as a sacrifice on the cross. 1549, **Julius III.** Accused of sodomy, indolent, voluptuous, infamous, and debauched. 1555, Marcellus II. 1555, Paul IV. 1560, **Pius IV.** A persecuter. 1566, **Pius V.** Continued to burn heretics. He excommunicated Queen Elizabeth. 1572, **Gregory XIII.** He rejoiced at the massacre at Paris. Created his natural son Cardinal. 1585, **Sixtus V.** He was exceedingly cruel. 1590, Urban VIII. 1590, Gregory XIV. 1591, Innocent IX. 1592, Clement VIII.

## SEVENTEENTH CENTURY.—POPES, 11.

A. D. 1605, Leo XI. 1605, Paul V. 1621, **Gregory XV.** He canonized Ignatius, the founder of the Jesuits. 1623, Urban VIII. 1644, Innocent X. 1655, Alexander VII. 1667, Clement IX. 1670, Clement X. 1676, Innocent XI. 1689, Alexander VIII. 1691, Innocent XII.

## EIGHTEENTH CENTURY.—POPES, 8.

A. D. 1700, Clement XI. 1721, Innocent XIII. 1724, Benedict XIII. 1730, Clement XII. 1740, Benedict XIV. So good called a Protestant. 1758, Clement XIII. 1769, Clement XIV. 1775, **Pius VI.** Guilty of adultery, incest, and sodomy. The father of many children. Berthier declared Rome a republic, said to the pope, "This is the end of your temporal power." Took him prisoner to France. He died a prisoner at Valence in 1799.

## NINETEENTH CENTURY.—POPES, 6.

A. D. 1800, Pius VII. 1823, Leo XII. 1829, Pius VIII. 1831, **Gregory XIV.** He was a hater of the Bible, and Bible societies. 1846, **Pius IX.** The decree of the Immaculate Conception was made by this pope in 1854. A general council was called at Rome in 1870. 1878, Leo XIII.

**POPE PIUS IX.**

*El ected A. D. 1846. Died A. D. 1878.*

**ERRORS CONDEMNED.**

"It is an error to say that, in the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the State, *to the exclusion of all other modes of worship.*"

"It is an error to say that the church ought to be separated from the State and the State from the church."

"It is an error to say that the church has not the power of availing herself of *force*, or any direct or indirect temporal power."

**RIGHTS AND POWERS OF THE CATHOLIC CHURCH.**

"She has the right to require the State not to leave every man free to profess his own religion."

"She has the right to exercise her power without the permission or consent of the State."

"She has the right to prevent the foundation of any national church not subject to the authority of the Roman Pontiff."

"She has the right to deprive the civil authority of the entire government of the public schools."

"She has the right to require that the Catholic religion shall be the only religion of the State, *to the exclusion of all others.*"

"She has the right to prevent the State from granting the public exercise of their own worship to persons immigrating into it."

"She has the power of requiring the State not to permit free expression of opinion."

*—Syllabus of Pope Pius IX., issued Dec. 8, 1864.*

**Celibacy**, was established by a decree of a council held in Antioch, in Galatia, A. D. 314.

**Transubstantiation.** Made an article of faith in the fourth Council of Lateran, 1215. At the Council of Trent, 1551, a curse of eternal damnation was pronounced upon all who refused to believe this monstrous doctrine. In the days of Bloody Queen Mary, of England, a belief in this doctrine was generally made the test question. If denied they were consigned to the flames. Archbishop Tillotson very appropriately calls it "*the burning article.*" For explanation of those doctrines or practices not explained in chapter on "PAPAL THEOLOGY," see the chapter in this book entitled "PAGAN THEOLOGY."

This is the boasted "unbroken chain of popes." The apostle Peter was not a pope, nor even a bishop of Rome. In the first three centuries there were no popes, only bishops in Rome, and they of modest pretensions and limited authority as compared with the popes. When this church became fully wedded to the civil government as in the days of Constantine and others, the popes of Rome became tyrants; first religious, then temporal monarchs, with *no settled mode* of succession. By the vicissitudes of popular elections, the strength of mobs, the favor of kings, and the influence of bribery, popes were seated in the papal chair. Many of them were impostors. Portions of the time there have been *bad* popes, *bastard* popes, *rival* popes, a *few good* popes, and sometimes *no pope*. Sometimes there were two popes, and sometimes three, who after anathematizing each other for years, all were declared anti-popes, to give place to a fresh usurper. Surely only a deluded person can see in all these rusty, rotten, or missing links an unbroken chain of Infallibles.

**Infallibility.** The dogma of the infallibility of the pope was declared July 21, 1870. Total number of Catholic bishops in the world at the time of the council, 1590. Final vote affirmative, 538; final vote negative, 2; number not voting, 1050.

September 20, 1870, Rome is occupied by king Victor Emmanuel, whom the pope had most wickedly excommunicated.

October 2, 1870. 50,000 Romans vote against the pope as their king, and 50 for him, thus the great majority preferred the excommunicated Emmanuel for their king.

For explanation of those doctrines or practices, not explained in this chapter, see Chapter XXXII. in this book entitled "Pagan Theology." The reader is referred to "*History of the Christians*" by Summerbell, for many facts herein contained.



## CATHOLIC TESTIMONY.

The "mystery of iniquity" which was working in a covert way while Paul lived, came to the front rapidly in the second century. Gradually gathering Pagan elements it culminated in the establishment of the Papacy.

Representative Roman Catholic writers acknowledge, and seek to justify, the existence of Paganism in their system:—

For this MADAME DE STAEL, a profound critic and a devout Catholic, makes the following excuse: "We shame not in Pagan trophies which art has hallowed. The wonders of genius always awaken holy feelings in the soul, and we pay homage to Christianity in tribute to all the best works that other faiths have inspired"

POLYDORE VIRGIL, a celebrated Catholic historian, says: "The church has taken many customs from the religion of the Romans and other Pagans, but has rendered them better, and employed them to a better purpose."—*Pol. Virg.*, lib. 5, chap. 1.

The Catholic writer, BARONIUS, in 36 of the Annals, says: "It is permitted the church to use, for purposes of piety, the ceremonies which the Pagans used for purposes of impiety in a superstitious religion, after having first expiated them by consecration, to the end that the Devil might receive a greater affront from employing in honor of Jesus Christ that which his enemy had destined for his own service."

BARONIUS is called "the great champion of popery;" his testimony, therefore, should have due weight. He continues: "In many things there is a conformity between popery and Paganism. That many things have been laudably (!) translated from Gentile superstition into the Christian religion, hath been demonstrated by many examples and the authority of Fathers. And what wonder if the most holy bishops have granted that the ancient customs of Gentiles should be introduced into the worship of the true God, from which it seemed impossible to take off many, though converted to Christianity."

LUDOVICUS VIVES, a learned papist, says: "No difference can be found between Paganism and popish image-worship but this, that names and titles are changed."

BERVALDUS, another Catholic writer says: "When I call to mind the institutions of the holy mysteries of the *heathen*, I am forced to believe that most things appertaining to the celebration of our solemnities and ceremonies are taken thence; as, for example, from the Gentile religion the shaven heads of priests, turning round of the altar, sacrificial pomps, and many such like ceremonies which our

priests solemnly use in our mysteries. *How many things in our religion are like to the Pagan religion! How many rites common!*"

### PROTESTANT TESTIMONY.

The celebrated Protestant author, WADDINGTON, says: "After the conversion of Constantine, in the fourth century, when under the protection of the State, this sinful conformity to the practices of Paganism increased to such a degree that the beauty and simplicity of Christian worship were almost entirely obscured; and by the time these were ripe for the establishment of the popedom, Christianity of the State, to judge from the institutions of its public worship, seemed but little else than a system of *Christianized Paganism*."

Speaking of the religion of popery, DR. MIDDLETON says: "All whose ceremonies appear plainly to have been copied from the rituals of primitive Paganism, as handed down by an uninterrupted succession from the priests of old Rome, to the priests of the new Rome."

FAUCHET, in his "Antiquities of Gaul," says: "The bishops of that kingdom employed every means to gain men to Christ, availing themselves of their ceremonies, as well as of the stones of their temples to build their churches!"—Liv. 2, chap. 19.

GAVAZZI says: "When Christianity was imposed by Constantine on his Pagan subjects, Paganism introduced itself into the church of Christ. Before, the choice of religion was free; but after he had made some laws, especially one denying service in his army save to Christians, the profession of Christianity became almost an obligation. Commands, magistracies, were obtainable only through the portals of this new faith; it was embraced by multitudes, but with what fervor or what motive?—A mercenary motive and a worse than languid fervor. . . . A Pagan flood flowing into the church carried with it its customs, practices, and idols. . . . The greater part of Constantine's Pagan subjects, while in appearance Christians, remained in substance Pagans, especially worshipping in secret their idols. But the church did not prevent the sin. . . . The church was then too weak to resist the abuses brought in by the inundation of Paganism; further, it was no longer the upright and severe church of Christ; becoming vain of having many millions of adherents, it did not closely examine their faith."—*Gavazzi's Lectures*, p. 290.

The "American Text-book of Popery" has the following: "The purity of truth was beclouded with an almost endless train of absurd superstitions, many of which were added from a desire to conciliate the Pagans." "Vast numbers of Pagan ceremonies were introduced into the idolatrous worship, and those observances, with

trivial alterations, were incorporated into the service of the one true God. Who can reflect without regret that the decorum of pure and undefiled religion was enveloped in mitres, robes, processions, and pageantry?"—Pp. 54, 73, 76.

ARCHIBALD BOWER says: "Truly, this whole business of the pope is nothing but the resurrection and reconstruction of the old Pagan Pontifex Maximus, with some large additions and modifications of worldly and sensuous splendor. It is the costume and the mythic gorgeousness of genuine old heathenism, absurdly baptized and lifted, like a pageant of glorious worldliness, high in the air."—*History of the Popes*, pp. 435, 453.

GIBBON, speaking of the fourth century, says: "The ministers of the Catholic imitated the profane model, which they were impatient to destroy. The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of Paganism, if they found some resemblance, some compensation, in the bosom of Christianity."—Vol. 3, pp. 162, 163.

Thus we see, according to reliable authors and historians, both Catholic and Protestant, that the errors and rites of Paganism were introduced into the Catholic church gradually, as mere human policy, in order to conciliate the Pagans to the Christian name and Christian religion. By this means the simplicity of the simple truth and worship of God was greatly corrupted, and the church thus became wedded to the world, and has ever since been a spiritual adulteress.

## THE PAPAL POWER.

### ITS BLASPHEMOUS CHARACTER.

"A mouth that spake *very great things*." Dan. 7 : 20.

"And he shall speak *great words* against the Most High." Dan. 7 : 25.

"And there was given unto him a mouth speaking *great things* and *blasphemies*." Rev. 13 : 5.

"Who opposeth and exalteth himself *above all that is called God*, or that is worshiped; so that *he as God* sitteth in the temple of God, *shewing himself that he is God*." 2 Thess. 2 : 4.

The conclusion of DR. GIUSTIANNI'S ordination letter runs thus: "Given in Rome from our palace, the tenth of February, 1817, the XIV. Jurisdiction of the most holy pontiff and Father in Christ, and Lord our God the Pope, Leo XII., etc."—*Rome as It Is*, p. 180.

POPE MARTIN V. wrote in the dispatches with which he furnished his ambassador to Constantinople: "The most holy and most happy, who is the arbiter of Heaven and the Lord of the earth, the

successor of St. Peter, the anointed of the Lord, the Master of the universe, the Father of kings, the light of the world."—*Giustianni's Rome as It Is*, p 181.

Again DR. GIUSTIANNI says: "Go to Rome, and you will read on the gate of the city, 'Paulus III. Pontifex Opt. Maxim. in terris Deus.' Paul III., high priest, the *best*, the *greatest*, and *God on earth*."

DR. MIDDLETON informs us that at the coronation of a pope, the cardinal deacon puts the triple crown on the pope's head, and addresses to him the following: "Receive this tiara embellished with three crowns, and never forget that you are the father of princes and kings, the supreme judge of the universe, and on the earth, vicar of Jesus Christ our Lord and Saviour."—*Conformity of Popery and Paganism*.

"To make war against the pope is to make war against God, seeing the pope is God, and God is the pope."—*Moreri's History*.

A canon of POPE GREGORY VII. says: "All princes should kiss the feet of the pope. . . . To him it belongs to dethrone emperors. His sentence none may oppose, but he alone may annul the judgment of all mankind. The pope cannot be judged by any man. The Roman church *never erred* and *never can err*."—*Baronius's Annals, 1076; Hildebrand Epist. 55*.

The famous popish author, AUGUSTUS TRIUMPHUS, in his Pref. Sum. to John 22, used the following words: "The pope's power is infinite." "The very doubt whether a council be greater than the pope, is absurd, because it involves this contradiction, that the supreme pontiff is not supreme. He cannot err, he cannot be deceived. It must be conceived concerning him that he knows all things."—*Jacob. de Concil, lib. 10*.

"The pope is all in all, and above all, so that God himself and the pope, the vicar of God, are but one consistory."—*Hos-tiensis Cap., etc.*

The blasphemous power of the "man of sin" is exhibited in a work on "The Priesthood," by M. GAUME. This work was approved by nine bishops and arch bishops, and by Pope Gregory XVI. and, as a token of his appreciation of the said work, the pontiff sent him the cross of the order of St. Sylvester. He says: "Suppose that the Redeemer visibly descends in person to his church, and stations himself in the confessional to administer the sacrament of penance, while a priest occupies another. The Son of God says, I absolve you, and the priest says also, I absolve you, and the penitent finds himself absolved just as much by one as by the other."

## PAPAL MEDAL.



GREGORY XIII.



HUGUENOTS.

### POPE GREGORY XIII.

*Pope from A. D. 1572 to 1585.*

The above is a facsimile of a Triumphant Papal Medal struck by Pope Gregory XIII., in commemoration and honor of the Massacre of St. Bartholomew's. These medals represented on one side the name and title of the reigning pope, Gregory XIII., Pontifex Maximus; on the other side an angel carrying a sword in one hand and a crucifix in the other, employed in the slaughter of a group of heretics, with the words *Hugonotorum Strages* (slaughter of the Huguenots), 1572. A new issue of this celebrated medal has been struck from the Papal mint at Rome in the present nineteenth century, and sold for the profit of the Papal power, says *Dowling's Hist.*, p. 590.

Charles IX., of France, a Roman Catholic prince, in concert with his infamous mother Catherine de Medici, laid a snare for the extirpation of the French Protestants, who were called Huguenots. On the eve of St. Bartholomew's Day, Aug. 24, 1572, at the ringing of the great bell, the massacre commenced. Above five hundred men of distinction, and about ten thousand others, that night slept in Paris the sleep of death. The whole city was one great butchery, and the streets flowed with human blood. The dead and the dying were mingled together in undistinguished heaps. A general destruction was immediately ordered throughout France, and a horrid carnage was soon witnessed in many places. The number slain was about 70,000. Cardinal Santorio, afterwards a pope, designates the massacre as "the celebrated day of St. Bartholomew, most cheering to the Catholics." Pope Gregory XIII. and cardinals went in solemn procession to church two days in succession to offer mass, to proclaim a jubilee to the world, and to return solemn thanks to God (oh, horrible impiety!) for the extirpation of the heretics, and for the great blessings thus brought to the Catholic Church. By so doing, "this horrible slaughter is fixed as another dark and damning spot upon the blood-stained escutcheon of Rome."—*Dowling's Hist. Rome*, pp. 587-593.

"Drunken with the blood of the saints." Rev. 17: 6.

“Thus the priest, mighty like God, can instantly snatch the sinner from hell, render him worthy of Paradise; and a slave of the devil make a son of Abraham, and *God himself is obliged to submit to the judgment of the priest*, to grant or refuse his pardon according as the priest may grant or refuse absolution. The sentence of the priest precedes; God submits to it. Can anyone conceive of a greater power?”

“Monsignor Capel, who was private chaplain to Pope Pius IX., in a pamphlet entitled, ‘The Pope; the Vicar of Christ; the Head of the Church,’ gives a list of titles and appellations that have been given the pope in various church documents, and from this list we select the following:—

- “ ‘Most Divine Head of all Heads.’
- “ ‘Holy Father of Fathers, Pontiff Supreme over all Prelates.’
- “ ‘The Chief Pastor; Pastor of Pastors.’
- “ ‘Christ by Unction.’
- “ ‘Melchizedek in Order.’
- “ ‘High Priest, Supreme Bishop.’
- “ ‘Keybearer of the Kingdom of Heaven.’
- “ ‘Supreme Chief; Most powerful Word.’
- “ ‘Vicar of Christ.’
- “ ‘Sovereign Bishop of Bishops.’
- “ ‘Ruler of the House of the Lord.’
- “ ‘Apostolic Lord and Father of Fathers.’
- “ ‘Chief Pastor and Teacher and Physician of Souls.’
- “ ‘Rock, against which the proud Gates of Hell prevail not.’
- “ ‘Infallible Pope.’
- “ ‘Head of all the Holy Priests of God.’
- “ ‘Chief of the Universal Church.’
- “ ‘Bishop of Bishops, that is, Sovereign Pontiff.’ ”—*Prophetic*

*Lights*, p. 891.

#### ITS PERSECUTING CHARACTER.

“And he shall speak great words against the Most High, and shall *wear out the saints of the Most High*, and think to change times and laws.” Dan. 7:25.

“And I saw the woman *drunken with the blood of the saints*, and with the blood of the martyrs of Jesus.” Rev. 17:6.

“And they shall place the abomination that maketh desolate.” Dan. 11:31.

“They shall fall by the sword, and by flame, by captivity, and by spoil, many days.” Verse 33.

The “American Text-book of Popery” sums up the cruelty of the Papal canons and decretals as follows: “Heretics are denounced

as infamous. The protection of the law and the claims of equity are denied them. They are adjudged to be worthy only of lingering in the most excruciating tortures; and when nature can no more bear the suffering, or barbarity can no longer be gratified, then the fire terminates the anguish of the victim."—*Text-book*, p. 373.

POPE MARCELLUS decreed: "It is permitted neither to think nor to teach otherwise than the court of Rome directs."—*Corpus Juris Canonici*, part 2, chap. 18.

POPE INNOCENT III. decreed: "The secular powers shall swear to exterminate all heretics condemned by the church; and if they do not, they shall be anathema."—*Decretals of Gregory IX.*, book 5, title 7.

POPE ALEXANDER IV. decreed: "Inquisitors may compel the heirs of those who favored heretics to fulfill the penance enjoined by delivering up their goods. After the death of a man he may be declared a heretic, that his property may be confiscated."—*Decretals of Boniface VIII.*, Liber. Sextus, book 5, title 2.

In the "Directory for the Inquisitors," part 2, chap. 2, we find the following: "A heretic merits the pains of fire. By the gospel, the canons, civil law, and custom, heretics must be burned."—p. 148.

"All persons may attack any rebels to the church, and despoil them of their wealth, and slay them, and burn their houses and cities."—*Ib.*, pp. 176, 177.

"Heretics must be sought after, and be corrected or *exterminated*."—*Ib.*, p. 212.

POPE LEO X., in A. D. 1516, issued the following Papal bull: "No person shall preach without the permission of his superior. All persons shall explain the gospel according to the Fathers. They shall not *explain* futurity, or the *times of antichrist!* If any person shall act contrary to this rescript, he shall be divested of his office as preacher, and be excommunicated."—*Directorium Inquisitorium*, published at Rome, Oct., 1584.

The "Cottage Bible," commenting on Rev. 17 : 6, speaks of the Massacre of St. Bartholomew and other persecutions of the Christian church as follows: "Charles IX., of France, a Roman Catholic prince, laid a snare for the destruction of the Protestants, by offering his sister in marriage to a Huguenot (Protestant) prince of Navarre. All the chief men of the Huguenots were assembled in Paris at the nuptials; when, on the eve of St. Bartholomew's Day, Aug. 24, 1527, at the ringing of the great bell, the massacre commenced. An unparalleled scene of horror ensued. The Roman Catholics rushed

upon the defenseless Protestants. About five hundred men of distinction, and about ten thousand others that night slept in Paris the sleep of death. A general destruction was immediately ordered throughout France, and a horrid carnage was soon witnessed at Rouen, Lyons, Orleans, and other cities. Sixty thousand perished; and when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics! According to the calculation of some, about 200,000 suffered death in seven years under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; the Waldenses who perished amounted to 1,000,000; within thirty years, the Jesuits destroyed 900,000; under the Duke of Alva, 36,000 were executed by the common hangman; 150,000 perished in the Inquisition; and 150,000 by the Irish massacre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, banished, starved, burned, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastile, or others of their Church or State prisons. According to some, the whole number of persons massacred since the rise of the Papacy, amounts to 50,000,000!"

The following is taken from the *Shepherd of the Valley*, 1876, published at St. Louis, Mo., under the supervision of Archbishop Kendrick: "We confess that the Roman Catholic Church is intolerant; that is to say, that it uses all the means in its power for the extirpation of error and of sin; but this intolerance is the logical and necessary consequence of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics shall here be in possession of a considerable majority—which will certainly be the case by and by, although the time may be long deferred—then religious liberty will have come to an end in the Republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our church, and in what concerns this, her history is open to all. They know, then, how the Roman Church dealt with heretics in the Middle Ages, and how she deals with them to-day wherever she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the church for what they have done or approved in these matters."



## ITS PRESUMPTIVE CHARACTER.

“And think to change times and laws.” Dan. 7:25.

“Shal think himself able to change.”—*Douay (Catholic) Bible.*

The Roman “Decretalia” is an authoritative work in the Roman ecclesiastical law. Each pope, when invested with “the succession,” declares the Papal decretals to be true.

The “Decretalia” exalts the pope thus: “He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man. . . . He can free himself from the commands of the apostles, he being their superior, and from the rules of the Old Testament,” etc. “The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ.”—*Decretal De Translat. Episcop. Cap.*

“The pope has authority, and has often exercised it, to dispense with the commands of Christ, respecting war, marriage, divorce, revenge, swearing, usury, perjury, and uncleanness.”—*Pope Nicholas, Caus. 15, Q. 6.*

“The pope’s will stands for reason. He can dispense above the law; and of wrong make right, by *correcting* and *changing laws.*”—*Pope Nicholas, Dist. 96.*

“The pope can dispense against the laws of nature, and against the universal state of the church.”—*Pope Nicholas, Causc. 15, Q. 6.*

“The pope is free from all laws, so that he cannot incur any sentence of irregularity, suspension, excommunication, or penalty for any crime.”—*Dist. 40.*

In that noted Catholic work entitled, “Abridgment of Christian Doctrine,” we have the following specimen of the practical working of the “man of sin,” the great law-changing power. On the change of the fourth commandment it says:—

“Q. By whom was it changed?”

“A. By the governors of the church.

“Q. How prove you that the church hath power to command feasts and holy days?”

“A. By the very act of changing the Sabbath into Sunday,” etc.—*P. 57.*

In the “Catholic Catechism of Christian Religion,” we have the following:—

“Q. Had the church power to make this change?”

“A. Certainly.”

In the “Catholic Christian Instructed,” we find the following:—

“*Q.* What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday?

“*A.* We have for it the authority of the Catholic Church, and apostolic tradition.”

#### ROMAN IDOLATRY.

The pope of Rome is well pleased to have his fellowmen who appear in his presence prostrate themselves before him, thus rendering obeisance to him one or more times. And he very graciously allows the faithful to kiss the golden cross which is embroidered on his white slipper.

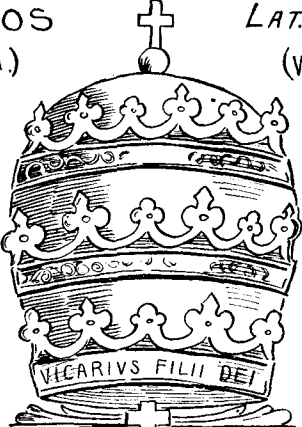
The apostle Peter, who, according to papal tradition was the first pope, refused to receive homage from Cornelius, but said unto him, “Stand up; I myself also am a man.” And when John, the seer of Patmos, would have worshiped at the feet of the *angel* who showed him the glorious things which are in store for the people of God, that *heavenly* being said: “See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God.” Rev. 19 : 20; 22 : 8, 9. How unlike the popes of Rome.

It is recorded of the apostle Peter that he said, in addressing the lame man, “Silver and gold have I none.” Acts 3 : 6. Popes, the pretended successors of St. Peter, *can* say what *he could not*. Silver and gold they have in great abundance. But St. Peter said *one* thing the *popes cannot* say, namely, “*In the name of Jesus Christ of Nazareth, rise up and walk.*” Acts 3 : 6. In this is seen the wide distinction between the primitive apostolic church and the Roman Catholic Church of to-day. They have a multiplicity of forms, but the *divine power* is gone, and the power of numbers, creed, and organization has taken its place.

“Now the application of the name LATIN to the Church of Rome is certainly appropriate. In the first place, the Romans were anciently called *Latins*, and to this day the Church of Rome is called the *Latin* or Western church, to distinguish it from the *Greek* or Eastern churches. Besides, Papists *Latinize* everything. Their mass is *Latin*, their prayers are *Latin*, their litanies are *Latin*, the canons of their councils are *Latin*, their decretals are *Latin*, their bulls are *Latin*, Papal councils speak *Latin*; they have a universally authorized version of the Scriptures in no other language but *Latin*. The council of Trent decreed that the *Latin* Vulgate should be considered the only authentic version of the Scriptures, and to this day Popish priests pay comparatively little attention to the Hebrew or Greek text, though containing the very words in which the inspired

# "THE NUMBER OF HIS NAME."

"Here is wisdom. Let him that hath understanding count the number of the beast." Rev. 13:18.

<p>GR. - LATEINOS (LATIN MAN OF CHURCH.)</p> <p>Λ . . . . . 30</p> <p>Α . . . . . 1</p> <p>Τ . . . . . 300</p> <p>Ε . . . . . 5</p> <p>Ι . . . . . 10</p> <p>Ν . . . . . 50</p> <p>Ο . . . . . 70</p> <p>Σ . . . . . 200</p> <hr/> <p>666</p>		<p>LAT. - VICARIUS FILII DEI. (VICAR OF THE SON OF GOD.)</p> <p>V . . . . . 5</p> <p>I . . . . . 1</p> <p>C . . . . . 100</p> <p>A . . . . . 0</p> <p>R . . . . . 0</p> <p>I . . . . . 1</p> <p>V . . . . . 5</p> <p>S . . . . . 0</p> <p>F . . . . . 0</p> <p>I . . . . . 1</p> <p>L . . . . . 50</p> <p>I . . . . . 1</p> <p>I . . . . . 1</p> <p>D . . . . . 500</p> <p>E . . . . . 0</p> <p>I . . . . . 1</p> <hr/> <p>666</p>
<p>HEB. - ROMITH. (ROMAN KINGDOM.)</p> <p>ק . . . . . 200</p> <p>י . . . . . 6</p> <p>ד . . . . . 40</p> <p>ו . . . . . 10</p> <p>ו . . . . . 10</p> <p>ה . . . . . 400</p> <hr/> <p>666</p>		

"His number is six hundred three score and six." Rev. 13:18.

"Now we challenge the world to find another name in these languages, Greek, Hebrew, and Latin, which shall designate the same number."—Joseph F. Berg, *Papal Rome*, p. 216.

penmen wrote the Scriptures."—*Joseph F. Berg, Papal Rome, pp. 213, 214.*

"There was a *triple* jurisdiction assumed or conceded ; a *three-fold* dominion, or a union under himself of what had been *three* sovereignties that now disappeared as independent administrations, and whose distinct governments were now merged into the *one* single sovereignty of the pope. . . . It is a remarkable fact, that the popes to this day wear a *triple* crown—a fact that exists with regard to no other monarchs, as if they had absorbed under themselves *three* separate and distinct sovereignties, or as if they represented *three* separate forms of dominion."—*Barnes' notes on Daniel, pp. 325, 327.*

DR. MIDDLETON informs us that at the coronation of a pope, the cardinal deacon puts the *triple* crown on the pope's head, and addresses to him the following: "Receive this tiara embellished with three crowns, and never forget that you are the father of princes and kings, the supreme judge of the universe and on earth, vicar of Jesus Christ our Lord and Saviour."—*Conformity of Popery and Paganism.*

"He shall subdue three kings." Dan. 7:24. The Heruli, Vandals, and Ostrogoths were successively subdued and removed from their places to make room for the complete sway of the Papacy. The pope's triple crown, or three crowns in one, is a very suggestive reminder of the preceding prophetic prediction, and the facts of history.

#### THE CHRISTIAN FATHERS UNRELIABLE.

DR. COX says: "In the early ages of the church, the writings of the Fathers were corrupted without scruple, to serve the purposes of contending sects. The truth is, that the practice of vitiating these holy writings, and even of forging whole treatises and letters, detracts materially from the value of all that has come down to us as the productions of the Fathers."—*Cox's Literature, etc., vol. 1, p. 123.*

In respect to the progress of the Roman Catholic departure from primitive Christianity, the following is to the point: "*The Chronologische Anzeiger* of Reyner gives the following *aperçu* of the 'development' of practices in the church of Rome: "The use of holy water was introduced in the year 120; penance, in 157; monks appeared in 348; the Latin mass, in 391; extreme unction, in 550; purgatory, in 593; the invocation of Mary and the saints, in 715; kissing the feet of the pope, in 809; the canonization of saints and the beatification of the blessed, in 893; blessing bells, in 1000; the celibacy of priests, in 1015; indulgences, in 1119; dispensations, in 1200; the elevation of the host, in 1200; the inquisition, in 1204; oral confes-

sion, in 1215; the immaculate conception, in 1860; infallibility, in 1870."

DU PIN, one of the most celebrated and reliable of Roman Catholic historians, testifies as follows: "Criticism is a kind of torch that lights and conducts us in the obscure tracts of antiquity by making us able to distinguish truth from falsehood, history from fable, and antiquity from *novelty*. 'Tis by this means that in our times we have disengaged ourselves from an infinite number of very common errors into which our fathers fell for want of examining things by the rules of true criticism. *For it is a surprising thing to consider how many spurious books we find in antiquity; nay, even in the first ages of the church.*"

DR. ADAM CLARKE, in his comments on Proverbs 8, thus speaks of the Fathers: "But of these we may safely say that there is not a truth in the most orthodox creed that cannot be proved by their authority, nor a heresy that has disgraced the Romish Church that may not challenge them as its abettors. In points of doctrine, *their authority is with me nothing. The Word of God alone contains my creed.* On a number of points I can go to the Greek and Latin Fathers of the church to know what they believed, and what the people of their respective communions believed; but after all this, I must return to God's Word to know what he would have me to believe. No part of a Protestant's creed stands on the decision of Fathers and councils. By appealing to the Bible alone as the only rule for the faith and practice of Christians, they confounded and defeated their papistical adversaries, who could not prove their doctrines but by Fathers and councils."

In his Autobiography, p. 134, DR. ADAM CLARKE remarks as follows: "We should be cautious how we appeal to heathens, however eminent, in behalf of morality; because much may be collected from them on the other side. In like manner we should take heed how we quote the Fathers in proof of the doctrines of the gospel; because he who knows them best, knows that on many of those subjects they blow hot and cold."

MARTIN LUTHER says: "When God's word is by the *Fathers* expounded, construed, and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal sack, which must needs spoil the milk and make it black. Even so, likewise, God's Word of itself is sufficiently pure, clean, bright, and clear; but through the doctrines, books, and writings of the Fathers, it is very surely darkened, falsified, and spoiled."—*Table Talk*, p. 228.

## ROMAN EMPERORS

Of the First Three Centuries of the Christian Era.

A. D.	A. D.	A. D.
Augustus.	180, Commodus.	260, Gallien.
12, Tiberius.	193, Pertinax.	268, Cladius.
37, Caligula.	193, Didius.	270, Aurelian.
41, Claudius.	193, Niger.	275, Tacitus.
54, Nero.	193, Severus.	276, Florain.
68, Galba.	211, Caracalla.	277, Probius.
69, Otho.	217, Macrinus.	278, Carus.
69, Vitellius.	218, Heliogabalus.	278, Carnus.
69, Vespasian.	222, Alexand r Severus.	278, Numerian.
79, Titus.	235, Maximin.	284, Diocletian.
81, Domitian.	238, Gordian.	304, Galerius.
96, Nerva.	244, Philip.	304, Constantius.
98, Trajan.	244, Decius.	305, Maximin.
117, Adrian.	244, Virius.	305, Licinius.
138, Antonnius Pius.	244, Gallus.	305, Maxentius.
161, Marcus Aurelius.	254, Valerian.	306, Constantine.

## LIST OF POPES.

Arranged in Chronological Order.

A. D.	A. D.	A. D.
66, Linus.	304, Marcellus.	538, Vigilius.
78, Cletus.	309, Eusebius.	555, Pelagius.
91, Clement.	311, Melchiades.	560, John III.
101, Anacletus.	314, Sylvester.	574, Benedict I.
102, Avaristus.	336, Marcus.	578, Pelagius II.
111, Alexander.	337, Julius I.	590, Gregory I.
119, Sixtus.	352, Liberius.	604, Sabinian.
129, Telesphorus.	366, Damasus.	607, Boniface III.
139, Hyginus.	385, Syricius.	608, Boniface IV.
143, Pius.	398, Anastatius.	615, Deusdedit.
157, Anicetus.	402, Innocent.	619, Boniface V.
168, Soter.	417, Zosimus.	625, Honorius.
177, Elutherius.	418, Boniface I.	638, Severinus.
193, Victor.	422, Celestinus.	640, John IV.
202, Zephyrius.	433, Sixtus III.	642, Theodore.
219, Calixtus.	440, Leo I.	649, Martin.
224, Urbanus.	461, Hilarius.	655, Eugenius.
231, Poutianus.	468, Simplicius.	657, Vitaleanus.
235, Anterus.	483, Felix II.	672, Deodatus.
236, Fabinus.	492, Gelasius.	677, Donus I.
251, Cornelius.	496, Anistasius II.	678, Agatho.
252, Lucius.	498, Symmachus.	682, Leo II.
253, Stephen I.	514, Hormisdas.	685, Benedict II.
257, Sixtus II.	523, John I.	686, John V.
259, Dyonisius.	526, Felix III.	687, Conon.
269, Felix I.	530, Boniface II.	688, Sergius I.
275, Eutychianus.	532, John II.	701, John VI.
283, Caius.	535, Agapetus.	705, John VII.
296, Marcellinus.	536, Sylverius.	708, Sisinnius.

*Concluded on next page.*

LIST OF POPES.—*Concluded.*

A. D.	A. D.	A. D.
708, Constantine.	1004, John XVIII.	1371, Gregory XI.
715, Gregory II.	1009, Sergius IV.	1378, Urban VI. (2)
732, Gregory III.	1012, Benedict VIII.	1389, Boniface IX. (2)
741, Zachary.	1024, John XIX.	1404, Innocent VII. (2)
752, Stephen II.	1033, Benedict IX.	1406, Gregory XII. (3)
757, Paul.	1045, Gregory VI.	1409, Alexander V. (3)
769, Stephen III.	1046, Clement II.	1410, John XXII. (3)
772, Adrian I.	1048, Damasus II.	1417, Martin V.
795, Leo III.	1048, Leo IX.	1431, Eugenius IV.
816, Stephen IV.	1055, Victor II.	1447, Nicholas V. (2)
817, Paschal.	1057, Stephen X.	1455, Calixtus III.
824, Eugenius II.	1058, Nicholas II.	1458, Pius II.
827, Valentine.	1061, Alexander II.	1464, Paul II.
827, Gregory IV.	1073, Gregory VII.	1471, Sixtus IV.
844, Sergius II.	1086, Victor III.	1484, Innocent VIII.
847, Leo IV.	1088, Urban II.	1492, Alexander VI.
853, Joan.	1099, Paschal II.	1503, Pius III.
855, Benedict III.	1118, Gelasius II.	1503, Julius II.
858, Nicholas I.	1118, Gregory VIII.	1513, Leo X.
867, Adrian II.	1119, Calixtus II.	1522, Adrian VI.
872, John VIII.	1124, Honorius II.	1523, Clement VII.
882, Martin II.	1130, Innocent II. (2)	1534, Paul III.
884, Adrian III.	1143, Celestine II.	1549, Julius III.
885, Stephen V.	1144, Lucius II.	1555, Marcellus II.
891, Formosus.	1144, Eugenius III.	1555, Paul IV.
896, Boniface VI.	1153, Anastatius IV.	1560, Pius IV.
896, Stephen VII.	1154, Adrian IV.	1566, Pius V.
897, Romanus.	1159, Alexander III. (2)	1572, Gregory XIII.
898, Theodore II.	1181, Lucius III.	1585, Sixtus V.
898, John IX.	1184, Urban III.	1590, Urban VIII.
900, Benedict IV.	1187, Gregory VIII.	1590, Gregory XIV.
903, Leo V.	1187, Clement III.	1591, Innocent IX.
903, Christopher.	1191, Celestine III.	1592, Clement VIII.
904, Sergius III.	1198, Innocent III.	1605, Leo XI.
911, Anastatius III.	1216, Honorius III.	1605, Paul V.
913, Lando.	1227, B. Gregory IX.	1621, Gregory XV.
914, John X.	1241, Celestine IV.	1623, Urban VIII.
928, Leo VI.	1243, Innocent IV.	1644, Innocent X.
929, Stephen VIII.	1254, Alexander IV.	1655, Alexander VII.
931, John XI.	1261, Urban IV.	1667, Clement IX.
936, Leo VII.	1265, Clement IV.	1670, Clement X.
939, Stephen IX.	1271, B. Gregory X.	1676, Innocent XI.
942, Martin III.	1276, Innocent V.	1689, Alexander VIII.
946, Agapetus II.	1276, Adrian V.	1691, Innocent XII.
956, John XII.	1276, John XX.	1700, Clement XI.
963, Leo VIII.	1277, Nicholas III.	1721, Innocent XIII.
964, Benedict V.	1280, Martin IV.	1724, Benedict XIII.
965, John XIII.	1285, Honorius IV.	1730, Clement XII.
972, Benedict VI.	1288, Nicholas IV.	1740, Benedict XIV.
975, Donus II.	1294, Celestine V.	1758, Clement XIII.
975, Benedict VII.	1294, Boniface VIII.	1769, Clement XIV.
984, John XIV.	1303, Benedict XI.	1775, Pius VI.
984, Boniface VII.	1304, Clement V.	1800, Pius VII.
985, John XV.	1314, John XXI.	1823, Leo XII.
985, John XVI.	1334, Benedict XII.	1829, Pius VIII.
996, Gregory V.	1342, Clement VI.	1831, Gregory XIV.
999, Sylvester II.	1352, Innocent VI.	1846, Pius IX.
1003, John XVII.	1362, Urban V.	1878, Leo XIII.



**POPE LEO XIII.**

*Elected A. D. 1878.*

"All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible in the administration of civil affairs; must constantly exert the utmost vigilance and energy to prevent the visage of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled to the principles of the true church."—*Pope Leo XIII., Encyclical, 1885.*

"The teaching given by this Apostolic See, whether contained in the *Syllabus* and other acts of our *illustrious predecessor*, or in our own *Encyclical Letters*, has give clear guidance to the faithful. . . . There they will find a *rule* for the *direction* of their *minds* and their *works*."—*Leo III., to Bishop of Perugia, July 27, 1884.*

Again, in his encyclical of 1885, he approves the *Syllabus* of Pius IX., repudiates the idea that "each man should be allowed freely to think on whatever subject he pleases," and *condemns* any government in which "everyone will be allowed to follow the religion he pleases."—*Canon Law and Syllabus of Pius IX., by Dr. L. M. Vernon, p. 3.* [See p. 355 this book.]



## HOW ERRORS ARE PERPETUATED.

When truth, long hidden, first begins to shine out, some object, and ask: "Why has not this been found out before? Is it to be supposed that so many learned and good men would fail to see it if true?"

The REV. LYMAN ABBOTT, in the *Christian Union*, gives the following very clear explanation of the difficulty: "There are many instances in which the biblical commentators appear to have derived their ideas respecting Scripture teaching from previous scholars in the same field; the same thought is often traceable from generation to generation, from ancient Father to English divine, and thence to our latest Sunday school commentary. And sometimes, just as counterfeit bills passed unquestioned because they are well worn, erroneous interpretations pass current in the Christian church without ever being subjected to a careful scrutiny, because each new student takes it for granted that the student who has preceded him, and from whom he receives the interpretation, has done this work of investigation, and he only needs to report the results."

**PROPHECY.**

- 2 Pet. 1 : 20. Prophecy is a part of Scripture.  
 2 Pet. 1 : 21. It is given by inspiration of God.  
 2 Tim. 3 : 16. Hence it is profitable.  
 2 Pet. 1 : 19. It shines as a light in a dark place.  
 2 Pet. 1 : 20. It is of no private interpretation.  
 1 Thess. 5 : 20. Prophesyings should not be despised.  
 2 Pet. 1 : 19. We do well to heed it.  
 Matt. 24 : 15. Should read and understand.  
 Amos 3 : 7. Contains God's revealed secrets.  
 Deut. 29 : 29. And these secrets belong to us.  
 Rev. 22 : 18. Wrong to add to a prophet's words.  
 Rev. 22 : 19. Wrong to take from them.  
 2 Thess. 2 : 1-5. Paul explained prophecy to the people.  
 Luke 24 : 27. Jesus explained the prophecies.  
 Rev. 1 : 3. Blessed to read and hear the prophecies.  
 Rev. 22 : 7. Blessed to keep the prophecies.

**SEED THOUGHTS.****REPENTANCE.**

Rom.	3 : 20.	God's law gives the knowledge of sin.
James	2 : 9.	The law <i>convinces</i> of sin.
Rom.	3 : 23.	All have sinned against God.
Luke	24 : 47.	Repentance and remission offered to all.
1 John	1 : 9.	Confession of sin necessary to secure pardon.
Eze.	18 : 31.	All transgression must be cast away.
Rom.	6 : 1, 2.	Must not continue in sin.
1 John	3 : 8.	He that does is of the devil.
Acts	20 : 21.	Repentance is toward God.
Acts	20 : 21.	Faith is toward the Lord Jesus Christ.
Rom.	1 : 16.	Gospel is God's power unto salvation.
Matt.	1 : 21.	Jesus is the Saviour of man.
John	3 : 16.	Must believe in him to salvation.
Heb.	7 : 25.	He is able to save unto the uttermost.
Isa.	45 : 22.	All are invited to come and be saved.
2 Cor.	5 : 20.	Saved here is to be reconciled to God.
Luke	13 : 3.	Will perish if we are not saved.
2 Cor.	5 : 17.	The saved are new creatures in Christ Jesus.
Rom.	5 : 1.	Such will have peace with God.
Rom.	8 : 1.	There is no condemnation in Christ Jesus.

**CONVERSION.**

Acts	3 : 19.	Conversion is the result of repentance.
Matt.	18 : 3.	Necessary to admission into Christ's kingdom.
Rom.	8 : 6, 7.	The moral nature of man is changed.
Acts	20 : 21.	Repentance and faith prerequisites to conversion.
Acts	2 : 38.	The converted receive the Holy Spirit.
Rom.	8 : 9.	Not Christ's without his Spirit.
Rom.	8 : 14.	Then they are the sons of God.
2 Cor.	5 : 17.	They are new creatures in Christ Jesus.
Rom.	8 : 16.	They have the witness of the Spirit.
Rom.	8 : 1.	They will have peace with God.
1 John	1 : 7.	They will walk in the light.
1 John	5 : 2, 3.	They will keep God's commandments.
Gal.	5 : 22, 23.	They will have the fruits of the Spirit.
Gal.	5 : 25.	Will <i>live</i> and walk in the Spirit.
Gal.	6 : 8.	They will sow to the Spirit.
Gal.	6 : 8.	They will reap life everlasting.
Phil.	3 : 20, 21.	They will receive glorious bodies.
John	17 : 24.	They will dwell in glory forever.

# PAGAN THEOLOGY.

24.—DIES SOLIS.

23.—Birthday of Sun—Dec. 25.

22.—Lent. (Ends at Eostre.)

21.—Eostre. (Easter.)

20.—Processions.

19.—Cybele. (March 25.)

18.—Deify the Dead.

17.—Perpetual Fire of Vesta.

16.—Pan. (Feb. 2.)

15.—Expiations for the Dead.

14.—Holy Water. (Salt and Brush.)

13.—Soul Immortal.

12.—Kiss Foot—Caligula.

10.—Road Gods.

11.—Material Fire.

8.—Candles.

9.—Votive Gifts.

6.—Vestal Virgins.

7.—Burning Incense.

4.—Pantheon.

5.—Festivals for Dead.

2.—Pontiffs.

3.—Augurs and Selli.

1.—Pontifex Maximus.

Thus saith Man.

CHURCH STATE

PAGANISM

## CHAPTER XXXII.

### Pagan Theology.



PAGAN Theology is the most *ancient* of all heathen systems of religious tenets and rites. It is a mammoth monument, with many inscriptions of high antiquity. Let us briefly consider the inscriptions on this monument, beginning at the base.

#### PAGANISM.

This was the most gigantic system of false worship of all ancient times. They had gods many, of whom the SUN was chief.

#### CHURCH AND STATE.

The Roman empire was under the domination of the Pagan religion at the time of the first advent of Christ. That was Paganism fully developed. The central idea being—civil power and religious power inseparably combined.

**1. Pontifex Maximus.**—Pontifex Maximus was the chief priest of old Pagan Rome, whose authority and dignity was the greatest in the Republic, and who was looked upon as the *arbiter*, or *judge*, of all things, *civil* as well as *sacred*; *human* as well as *divine*. This office was held by one of the chief senators from Numa to Augustus; and from Augustus Octavius onward to the end of the supremacy of Pagan Rome, it was held by the *Emperor* himself, who was also *Supreme Pontiff*.

**2. Pontiffs.**—Aside from the Supreme Pontiff, the Pagans had four inferior, or subordinate pontiffs. Ultimately increased to fifteen.

**3. Augurs and Selli.**—Pagan Rome had its colleges, or fraternities of the Augurs, Pontifices, Selli, etc., etc.

**4. Pantheon.**—The noblest heathen temple now remaining in the world, is the Pantheon, or Rotunda, in the city of Rome. Dedicated (as the inscription over the portico informs us), by Agrippa, to *Jove* and *all the gods*.

**5. Festivals to the Dead.**—These were common among the Pagans; as they believed in the conscious state of the dead. And it is through *them*, and *not* the Scriptures, that this doctrine has come down to us.

**6. Vestal Virgins.**—The Pagans had a class of vestal virgins, wholly dedicated to religious austerities. Vesta was the Greek goddess of fire. The vestal virgins were set to guard the sacred and perpetual fire of Vesta.

**7. Burning Incense.**—Heathen temples and altars are never mentioned by the ancients, without the epithet *perfumed* or *incensed*. They had a boy in sacred habit—white—always attending the priest with *incense*, etc.

**8. Candles.**—Burning wax candles in the daytime—perpetual lights burning before their deities—was a conspicuous feature of Paganism.

**9. Votive Gifts.**—No custom of the heathen is more frequently mentioned by all writers of ancient history than this, that votive gifts, or offerings, were hung all around their altars, in payment of vows made, and for cures, deliverances, blessings, and such like.

**10. Road Gods.**—The old Romans had their gods who presided peculiarly over the roads, streets and highways. Little temples were located at convenient distances, for travelers to step aside and pay their devotions for prosperity on that road—begging a prosperous journey, etc., etc.

**11. Material Fire.**—The Pagans believed in a material fire of some kind, after death, for the purification of the soul.

**12. Kiss Foot—Caligula.**—Of all the sovereign pontiffs of Pagan Rome, it is very remarkable that Caligula—one of the most wicked, was the first who ever offered his *foot to be kissed* by any that approached him. The event created a sensation.

**13. Soul Immortal.**—The immortality of the soul, in many phases, was held by the Pagans, and was the basis of many of their superstitious rites and ceremonies.

**14. Holy Water.**—The Pagan temples had vessels at the entrance, containing so-called holy water for the use of the devotees. It was a mixture of salt and common water, and was sprinkled with a brush upon the worshipers.

**15. Expiations for the Dead.**—Ceremonies were practiced by the Pagans, for the benefit of the dead. They believed that they could *benefit* the dead.

**16. Pan, February 2.**—The heathen had a feast in the month of February to their god PAN. Pan was a Greek god, worshiped chiefly in Arcadia. He had numerous sanctuaries and holy caves.

**17. Perpetual Fire of Vesta.**—The Pagans kept the fire of Vesta continually burning on the altar of Vesta.

**18. Deify the Dead.**—A common thing among the heathen, was the practice of honoring, or deifying, their most honored dead, and rendering homage and worship unto them.

**19. Cybele, March 25.**—The 25th of March was a festival day dedicated to the ancient heathen goddess Cybele. The "*queen of heaven*" was a common appellation of this goddess, and the day was called "Lady Day." Jer. 44 : 15-28.

**20. Processions.**—The old ceremonial of Pagan Rome contained religious pomps and processions. At these solemnities the chief magistrates used frequently to assist, in robes of ceremony, attended by the priests in surplices, with wax candles in their hands, carrying upon a pageant, the images of their gods dressed out in their best clothes. These were usually followed by the principal youth of the place, in white linen vestments, or surplices, singing hymns in honor of the god whose festival they were celebrating, followed by crowds with flambeaus, or wax candles in their hands.

**21. Eostre.**—"The ancient Pagans, with entire unanimity, worshiped one and the same great 'goddess of sensual love.' The Babylonians and Phoenicians called her 'Astarte;' the Egyptians, 'Isis;' the Greeks, 'Aphrodite;' the Romans, 'Venus, Flora, Ceres,' etc. Our Pagan-English ancestors called her 'Eostre,' and the Saxons by the similar name, 'Easter.' She also had many other names, among which were the 'Ashtaroth' of the Jews and Zidonians, and 'Diana' of the Ephesians." *See Chas. A. S. Temple's Pagan Counterfeits in the Christian Church, pp. 42, 43.*

Eostre or Easter, was the patroness of lewdness, obscenity, and adultery. Her worshipers literally "*rioted in licentiousness*," and every kindred abomination. *See Adam's Roman Antiquities, p. 284, "Floralia."*

Our Pagan ancestors observed a yearly festival in the month of April in honor of Eostre (Easter), and so they called that month "Eostre monath."

**22. Lent.**—The forty days' abstinence of Lent, immediately preceding and ending with Eostre (or Easter), originated with the ancient Pagans—formed a part of their worship—hence is *purely an idolatrous observance.*

Such a fast of forty days in the spring of the year is now observed by the Yezidis, or devil worshipers of Koordistan, who have inherited it from their early masters the Babylonians.—*See Layard's Nineveh and Babylon, p. 73.*

So, too, the Pagan Mexicans, "Three days before the vernal equinox . . . began a solemn fast of forty days in honor of the sun."—*Humboldt's Mexican Researches, Vol. 1, p. 404.*

Such a fast of forty days was observed in Egypt, according to Wilson, in his *Egyptian Antiquities, Vol. 1, p. 278.*

**23. Birthday of the Sun.**—(December 25) Throughout the realms of ancient Paganism, SATURN was worshiped as "the god of Mysteries," "Father of the gods," etc. He was known by the name of Bacchus, Tammuz, Baal, etc. By whatever name known, he was ever worshiped as an *incarnation* of the sun. The *birthday* of this *incarnate sun god* of many names, was for ages celebrated among the Pagan nations at the time of the winter solstice in December. In Rome, on the 25th of December. It was everywhere celebrated with gifts, mirth, feasting, dancing, "lasciviousness, lusts, excess of wine, revelings, banquets and abominable idolatries."

The day was held as the *natalis invicti solis*, the *birthday of the unconquered sun*. Thus, *from the beginning*, December 25 (or Christmas) was set apart by the heathen and celebrated as the birthday of the sun's incarnate son, called Tammuz, or Bacchus, or Baal, etc., etc.—*See Pagan Counterfeits in the Christian Church, pp. 8-16. Gibbon, Chap. 22, paragraph 8, Note. Bingham's Antiquities, Book 20, Chap. 4.*

**24. Dies Solis.**—Day of the Sun, or Sunday. "The wild solar holiday of all Pagan times"—dedicated to the worship of the sun—their chief god. As all other heathen gods were but the incarnation of the sun, and subordinate to the sun, so all other festivals and observances were inferior and subordinate to, the Sun's day, or Sunday festival. As the sun was the center of heathenism, so the Sunday festival was the *mark*, or *sign* of all vain, or false worship. Other festivals were only annual, while this was a weekly festival recurring fifty-one times oftener in a year than any other. The celebrated church historian Neander, says that the Sunday festival, like all other festivals, was always only a human ordinance.

The cut of the rising sun at the apex of this monument is very appropriate, intended to show that all Pagan idolatry, of whatever name or character, is traceable to, and had its center in, sun worship. Hence, under the head of sun worship, either directly or indirectly, is to be found all the wicked, degrading abominations of heathen idolatrous worship from the remotest antiquity down to the present time. It has ever been the rival of the true worship of the true and living God. All false, idolatrous worship is really a worship of *self*, for the worshiper gives his idol a character like his own, a character that pleases him, and then worships *that*, hence, really worships *himself* through another object.

# PAPAL THEOLOGY.

24.—DIES SOLIS.	
23.—Christmas—Dec. 25.	
22.—Lent. (Ash Wednesday to Easter.)	
21.—Easter Sunday.	
20.—Processions.	
19.—Lady Day. (March 25.)	
18.—Deify the Dead.	
17.—Perpetual Mass.	
16.—Candlemas. (Feb. 2.)	
15.—Expiations for the Dead.	
14.—Holy Water. (Salt and Brush.)	
13.—Soul Immortal.	
12.—Kissing Pope's Foot.	
10.—Road Gods.	11.—Purgatory.
8.—Candles.	9.—Votive Gifts.
6.—Nuns.	7.—Burning Incense.
4.—Pantheon.	5.—Feast of All Souls.
2.—Cardinals.	3.—Monks.
1.—Pontifex Maximus—Pope.	

Thus saith Man.

CHURCH  STATE.

**REVEREND**



## CHAPTER XXXIII.

# Papal Theology.



BY this illustration it is intended to show that the Papal religion, in many of its tenets and its outward ceremonial, is but the outgrowth of Paganism. The same features, in the main, are simply inscribed upon another monument, and, in most instances, called by other names. The change to another name has not improved nor changed their real character, except, perhaps in appearance. All these ceremonies appear plainly to have been copied from the rituals of primitive Paganism.

Let us now examine this monument, beginning at the base, and note the many points of resemblance between Pagan theology, and Papal theology, and thus we will be enabled to see how the latter is derived from the former.

**Papacy.**—The Papacy, when fully developed, was a religious-political church, or hierarchy, patterned after Paganism, which ruled the world for centuries in the most cruel and despotic manner.

**Church and State.**—Rome Papal, like Rome Pagan, was the civil power in subjection to the ecclesiastical, which resulted in bitter persecution for conscience sake, and the martyrdom of vast numbers of the best people on earth. "Drunken with the blood of saints, and with the blood of the martyrs of Jesus," is the fearful appellation given her by the Word of God. Rev. 17:6.

**Thus Saith Man.**—Corrupt and rebellious man is the only source of authority for very many Pagan and Papal doctrines and practices.

**1. Pontifex Maximus—Pope.**—Called also pontiff or supreme pontiff, claiming supreme authority in *civil* as well as *religious* matters. Exactly answering to the Pontifex Maximus of the Pagans, *whose successor he really is*, though *claiming* to be the successor of St. Peter.

**2. Cardinals.**—These are the next highest dignitaries of the

Papal church, and answer to the *subordinate* pontiffs of the Pagans. From the college of cardinals the popes are now chosen.

**3. Monks.**—The Papal monasteries, filled with different orders of monks, answers well to the colleges of Augurs, Selli, etc., among the Pagans.

**4. Pantheon.**—This noble heathen idol temple in the city of Rome which was dedicated by Agrippa to *Jove* and all the *gods*, was purchased by the Papacy, and dedicated by Pope Boniface IV. in A. D. 610, to the *Blessed Virgin and all the saints*. In this temple, when run by the Pagans, anyone coming to Rome could find the god he desired to worship, and many would be worshipping at the same time in different ways. So now the same idols, in some cases slightly remodeled with simply a change of name, often receive homage in different ways at the same time, everyone choosing his patron saint.

**5. Feast of All Souls.**—A Papal feast or festival in behalf of souls confined in purgatory. Established in A. D. 993. They say devils howl when souls are snatched from their embrace by the prayers, etc., of Papists. It answers to the festivals for the dead among the heathen.

**6. Nuns.**—Nuns and nunneries would seem to be a suggestion from the vestal virgins among the Pagans. Vestal virgins were forbidden to marry while filling the sacred office.

**7. Burning Incense.**—Papists, like their Pagan predecessors, whose imitators they are in so many things, burn incense during their ceremonies and services, with the assistance of boys in surplices.

**8. Candles.**—Burning wax candles in the day-time in their places of worship, and that, too, in great numbers, is another ceremony derived from the Pagans.

**9. Votive Gifts.**—In the matter of votive gifts, hung upon their altars, etc., for deliverances or blessings, real or imaginary, we have another point of similarity between Paganism and Catholicism.

**10. Road Gods.**—In Papal countries to this day, idols or images are set up at convenient places on the roads, highways, streets, etc., and travelers while away a portion of their time in the shady retreat, paying homage to some patron saint, and invoking the blessing of a prosperous journey. Like begets like. Another proof that the Papacy in its ceremonial is begotten of Paganism.

**11. Purgatory.**—The Pagans believed in a material purgative fire for souls after death. The Papists do likewise. Perhaps no doctrine of the Papal church has brought more treasure into the church coffers than their heathenish doctrine of purgatory.

**12. Kissing Pope's Foot.**—The Papists, following in the wake of the Pagans in kissing the foot of the wicked Emperor Caligula, have established the practice of kissing the pope's toe. Caligula began to reign in A. D. 37; reigned 4 years. He was the worst of tyrants—considered himself a god, and built a temple to his own divinity. Another striking similarity in assumption and practice. 2 Thess. 2: 1-8.

**13. Soul Immortal.**—This doctrine is the foundation of many of the ceremonies of both the Pagan and Papal religion. In fact the fabric of both systems rests largely on this false doctrine, which originated with Satan's great lie. Satan said to the first human pair in Eden, Thou shalt *not* surely die. The same lie is perpetuated in the doctrine of the immortality of the soul.

**14. Holy Water.**—The Papists, like the Pagans, have dishes of so-called holy water (common water mingled with salt) at the entrances of their places of worship. With this the worshipers cross themselves; and in other ceremonies they use this same holy (?) water, sprinkling it with a brush.

**15. Expiations for the Dead.**—Papists say mass for the repose of souls, and perform rites to deliver souls from purgatory, like the Pagans, who had a service for the expiation of the dead.

**16. Candlemas.**—This is a festival of the purification of the blessed Virgin Mary, on February 2, and corresponds with the Pagan festival PAN, held in the *same month*, and was evidently intended as a *substitute*, to gratify the many Pagan converts to the Papal religion in those days of compromise.

**17. Perpetual Mass.**—Papists have the perpetual sacrifice of the mass. Their Pagan predecessors had the perpetual fire of Vesta.

**18. Deify the Dead.**—Papists deify the Virgin Mary and others who are dead. Pagans did in like manner with their most honored dead. In the year 835 A. D. the feast of "*All Saints*" was established by Pope Gregory IV. It is a feast in honor of souls escaped from purgatory, and hence of all canonized and fully saved saints.

**19. Lady Day** (March 25).—Papists celebrate their festival of the Annunciation on March 25, calling it "*Lady Day*." They also call the Virgin Mary, "*Queen of Heaven*." The Pagans celebrated the festival of their chief goddess, *Cybele*, on the *same day*, calling it "*Lady Day*." They called this goddess, also, the "*Queen of Heaven*." Who can fail to see how that the Papacy is remodeled Paganism in this feature? The image of *Cybele* was changed to Mary by Pope Boniface IV.

**20. Procession.**—The Papists in their processions on festivals days follow so closely the practice of the Pagans that one can hardly help thinking that they are regulated by the old ceremonial of Pagan Rome. See "Dowling's History of Romanism" for many of the foregoing facts.

**21. Easter Sunday.**—This is another counterfeit, an imposture, of captivating appearance, and must take its place among the long catalogue of sorceries with which "Great Babylon deceives the nations." Rev. 18 : 23. It was an ancient Pagan festival, held in the spring of the year, in the month of April, in honor of the great goddess of sensual love, known in different nations and at different times by the names of Astarte, Isis, Aphrodite, Venus, Flora, Ceres, Ashtaroth, Diana, Eostre, and Easter. The resurrection of our Saviour at that season of the year was seized upon by the Roman Church as a convenient pretext, or opportunity, for adopting this Pagan festival. It is by birth, by name, and even by manner of celebration, a Pagan festival, and wholly outside the pale of Christian ordinances. A decree of the council of Nice in A. D. 325 rendered the time for the celebration of Easter the same in all the churches.

This was the first edict of the Catholic Church in behalf of Sunday—the first act of Papal usurpation. This bold attempt to fix the Easter or passover observance on Sunday, says Bower, "We may call the first essay of Papal usurpation." And Dowling terms it the "earliest instance of Romish usurpation." This festival was not weekly, but annual; but the removal of it from the fourteenth of the first month to the Sunday following Good Friday was the first legislation attempted in honor of Sunday as a Christian festival. In a brief period after the decree of the Council of Nice, by the laws of Theodosius, capital punishment was inflicted upon those who should celebrate the feast of the passover, or observe Easter, upon any other day than Sunday.

**22. Lent.**—This Papal fast of forty days, beginning with Ash Wednesday and ending with Easter, is also borrowed from the Pagans, and was "*purely an idolatrous observance.*" The fact that fasting was approved by Jesus, and practiced by the apostolic church, is made a convenient and plausible pretext by the Roman Church for adopting this Lenten period. The real object, however, was to conciliate the Pagans, and secure their assent to a nominal Christianity. It was the *period* of compromise and concession.

**23. Christmas** (December 25).—Christmas, or December 25, is the church festival in honor of the birth of Christ. All the evidence upon this point, circumstantial though it is, shows that the

birth of Christ did not occur in the month of December at all. The day of the month, or even the month, is absolutely unknown. December 25, as the birthday of Christ, was not even suspected by the early church until the fourth century. Chrysostom, writing from Antioch about A. D. 380, says: "It is not yet ten years since this day was made known unto us."—*Hislop, p. 150, note.*

It was the old Pagan festival of the birthday of the Pagan messiah, known as Saturn, Bacchus, Tammuz, Baal, etc., etc. The apostatizing, temporizing, compromising Church of Rome, upon the *pretense* of celebrating the *natal day* of the *true* Messiah, perpetuates the celebration of the *natal day* of the *sun incarnate*, called Baal, Tammuz, Bacchus, etc.; and it still retains the stamp of its old idolatry. It is a memorial, *not of Christ, but of Baal.* Choose you this day whom you will serve. Let not the very elect be deceived.

Is it not high time for those who would truly honor the Lord Jesus, to discard from their service and worship all the institutions and ceremonials of purely human and idolatrous origin and utterly destitute of divine authority?

**24. Dies Solis.**—*Last, but not least, nor lowest, comes the sun's day, or Sunday, which the Papists have adopted from the Pagans, and christened LORD'S DAY. Thus they make void by a heathen tradition, a plain command of God. As the sun was the chief God of the Pagans, and the Sunday their chief and only weekly festival, and a distinguishing mark of Paganism, so the Papacy took the same institution, and set it up as the distinguishing mark or sign of its power to dominate the consciences of men and command them under sin. A Catholic work says:—*

*"Q. How prove you that the church hath power to command feasts and holy days?*

*"A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly and breaking most other feasts commanded by the same church."—Abridgment of Christian Doctrine.*

*"It is a matter of wonderment to us to see Catholic clergymen use the word 'Sabbath' for Sunday. We protest earnestly against this Protestant mode of speech. It does not look well for Catholics to knuckle to such Protestant fantastic notions. . . . Sunday is founded, not on Scripture, but on tradition, and is distinctly a Catholic institution. As there is no Scripture for the transfer of the day of rest from the last to the first day of the week Protestants ought to*

keep their Sabbath on Saturday, and thus leave Catholics in full possession of Sunday."—*Catholic Record, Editorial, Sept. 17, 1891.*

As the Roman Church committed herself to the work of adopting and assimilating the whole system of ancient Paganism, it was but natural that she should seek to perpetuate the Sunday, the wild solar weekly holiday of all Pagan times, offering the plausible pretext to those who look for Scriptural reasons for faith, that Christ rose from the dead on the first day of the week, commonly called Sunday, but admitting all the while that it is a change and a practice wholly without Scriptural authority. It was but another step in a downward career of concessions and compromises by which the *Roman Catholic Church* became the living embodiment of ancient Paganism.

#### TESTIMONY OF EMINENT MEN.

##### THE RELIGION OF PAGAN ROME WAS INGRAFTED UPON PAPAL ROME.

"In tracing the origin of the corrupt doctrines and practices of the Romish Church, we have had frequent occasion, in the preceding chapters, to allude to the fact that most of its anti-scriptural rites and ceremonies were adopted from the Pagan worship of Greece, Rome, and other heathen nations."—*Dowling's Hist. of Romanism, book 2, chap. 2.*

"I have sufficiently made good what I undertook to prove,—an *exact conformity*, or *uniformity* rather, of *worship* between Popery and Paganism, for since, as I have shown above, we see the present people of Rome worshiping in the *same temples*, at the *same altars*, sometimes the *same images*, and always with the *same ceremonies*, as the old Romans, they must have more charity as well as skill in distinguishing than I pretend to have, who can absolve them from the *same superstition and idolatry*, of which we condemn their Pagan ancestors."—*Dr. Middleton, letter, p. 280.*

"The gods of the Pantheon were turned into popish saints. The noblest heathen temple now remaining in the world is the Pantheon, or Rotunda, which, as the inscription over the portico informs us, having been impiously dedicated of old by Agrippa to Jove and all the gods, was impiously re-consecrated by Pope Boniface IV., about A. D. 610, to the Blessed Virgin and all the saints."—*Dowling's Hist. of Romanism, p. 124.*

"Almost all the forms of Paganism are found in the Romish Church. The Pagans had their Pontifex Maximus; Rome has her supreme pontiff. Paganism had its purgatory with material fire; Rome has the same. Paganism had expiations for the dead; so has

Rome. Paganism had its vestal virgins; Rome has her nuns. Paganism had its processions and sacred images; Rome abounds in hers. Paganism had its penates; Rome has her peculiar saints. Paganism had its sanctuaries, *holy water*, pilgrimages, votive tablets; and Rome had all these, too. Paganism had the perpetual fire of Vesta; and Rome has the perpetual sacrifice of the mass."—*Gavazzi*.

The "American Text-book of Popery" has the following:—  
 "The nations governed by papal authority are scarcely more evangelized than to change the worship of a block of marble, sculptured, and denominated Jupiter or Venus, for an image of the Virgin Mary, or Peter, or an imaginary, disembodied saint."—*Pp. 54, 73, 76.*

"The festival of St. Anthony, convent near St. Mary's at Rome, on Jan. 17. Priests sprinkled holy water on the horses, mules and asses, in name of Father, Son and Holy Ghost, to preserve them from sickness, death, famine, and danger for a year. A fee is paid, which goes to support about 50 lazy monks."—*Dowling, pp. 117, 118.*

"'But by God himself,' replied the emperor, 'we are expressly forbidden to make any graven images, to bow down to them, or to worship them.' 'The Jews were forbidden,' answered Theodore, 'but the law given to them is not binding with respect to us Christians, else why should we not be circumcised as well as the Jews?'"—*Archibald Bower, vol. 2, p. 195.*

In the "Vatican Decrees," with a History of the Vatican Council, etc., by Gladstone and Schaff, p. 83, Dr. SCHAFF says:—

"The dogmas of the immaculate conception, which exempts the Virgin Mary from sin and guilt, perverts Christianity and Marianism; the dogma of infallibility, which exempts the bishop of Rome from error, resolves Catholicism into Papalism, or the church into the pope. The worship of a woman is virtually substituted for the worship of Christ, and a man-god in Rome for the God-man in Heaven. This is a severe judgment; but a closer examination will sustain it."

"Jerome, who answered Vigilantius, did not deny the practice, or that it was borrowed from the Pagans; but he defended it. 'That,' says he, 'was done to idols, and was then to be detested; but this is done to martyrs, and is therefore to be received.'"—*Dr. Priestly, Corruptions of Christianity, vol. 1, p. 324.*

"We also spent a couple of months in Rome, where we studied ancient and modern Rome, Pagan and Papal Rome. We visited the intensely interesting ancient ruins of the Forum, Colosseum, House of Nero, etc.; also St. Peter's and the Vatican, of which we made a

special study. Instead of the Vatican Museum we found the immense palace filled with the costly jubilee presents to Leo XIII., sent from all parts of the civilized and uncivilized world—golden chalices, ciboriums, ostensoriums, and crosses in thousands; costly vestments, embroidered with diamonds, pearls, and all descriptions of precious stones, in hundreds; priceless lace albs and surplices; a 'tiara,' or triple crown, completely covered with diamonds, from the late old Emperor William of Germany—the costliest present there and sent by a so-called Protestant sovereign; while the king and queen of Italy, Roman Catholics, though they are, sent him *nothing*. Leo's presents are estimated to have cost four million pounds sterling—all the world bowing the knee to this modern high priest of Baal—the '*man of sin,*' the '*son of perdition,*' who styles himself a prisoner, in a magnificent palace, filled with the golden treasures of this world, because, forsooth, he can no longer go through the streets of Rome in *kingly pomp*. Oh, how vividly we could see the abominations of this '*mystery of iniquity,*' this Papal Babylon sitting on the seven hills. No one can visit Rome, if they seek the truth, without seeing that, from the Pope downwards, the Papacy is far more Pagan than Christian. An apostolic succession, coming through the Papacy, is contrary to the real character of the pope and his clergy, when considered in the light of the real character of this iniquitous system at Rome, its fountain head. The College of Cardinals, with the pope at its head, is just the counterpart of the Pagan College of Pontiffs, with its '*Pontifex Maximus,*' or '*sovereign pontiffs,*' which had existed in Rome from the earliest time, and which is known to have been framed on the model of the original Council of Pontiffs, at ancient Babylon. Although the pope pretends to supremacy as the successor of St. Peter, to whom, according to Papal teaching, our Lord exclusively committed the keys of the kingdom of Heaven, whereas—here is the important fact—till the pope was invested with the title, which for a thousand years had had attached to it the power of the keys of Janus and Cybele, old Pagan divinities, no such claim to pre-eminence was ever publicly made on the pope's part, on the ground of his being the possessor of the keys bestowed on Peter.

“When, in the fourth century, Constantine threatened to eclipse Rome, some new ground for maintaining the dignity of the Bishop of Rome had to be sought. That new ground was found when, about A. D. 378, the Pope fell heir to the keys that were the symbols of the two favorite Pagan divinities of Rome. Janus bore a key, and Cybele bore a key, and these are the two keys that the pope emblazons on his arms as the ensign of his spiritual authority. Therefore, when



the pope had come, in the estimation of the Pagans, to occupy the place of the representative of Janus and Cybele, entitled to bear the keys, the pope saw that if he could only get the Christians to believe that Peter *alone* had the power of the keys, and that *he was Peter's successor*, then the sight of these keys would keep up the delusion, and thus, though the temporal dignity of Rome as a city might decay, his own dignity as the *Bishop of Rome* would be more firmly established than ever. Some time was allowed to elapse, and then, when the secret working of the mystery of iniquity had prepared the way for it, *for the first time* did the pope *publicly assert* his pre-eminence, as *founded on the keys given to Peter*. It might be thought impossible that men could give credence to such a baseless assumption, but the words of Scripture in regard to this very subject give a very solemn answer in 2 Thess. 2:10, 11: 'Because they received not the love of the truth, that they might be saved. . . . For this cause God shall send them strong delusion, that they should believe a lie.' Few lies could be more gross; but in course of time it came to be widely believed; as now the statue of Jupiter is worshiped at St. Peter's Church at Rome as the veritable St. Peter, whose bronze foot has been worn smooth from the idolatrous kissing of the 'faithful.' We saw hundreds of men and women, rich and poor, noble and serf, approaching this idol, bow down before it in adoration, and then devoutly kiss its toe. So also the keys of Janus and Cybele have for ages been devoutly believed to represent the keys of St. Peter. The Pagans at first rallied around the pope, all the more readily when they heard him found his power on the possession of Peter's keys, for the keys that the pope bore were the keys of a 'PETER' well known to the Pagans initiated in the mysteries. That Peter the apostle was ever Bishop of Rome has been proved to be an arrant fable. That he ever even set foot in Rome is at the best very doubtful. But while this is the case with St. Peter, it has been clearly shown that, long before the Christian era, and for some time after, there was a 'PETER' at Rome, *who occupied THE HIGHEST PLACE* in the Pagan priesthood. The priest who explained the mysteries to the initiated was 'Peter' the interpreter. As the revealer of that which was hidden, nothing was more natural than that, while opening up the doctrine of mysteries, he should be decorated with the keys of the two divinities whose mysteries he unfolded. It is therefore easy to see how the keys of Janus and Cybele would come to be known as the keys of 'Peter' the interpreter. Also in Egypt, Hermes was looked up to in this very character of grand interpreter, or 'Peter-Roma.' These facts shed new light on one of the darkest

and most puzzling passages in Papal history. It has always been a matter of amazement to candid historical inquirers, how it could ever have come to pass that the name of St. Peter should be associated with Rome in the way in which it is found from the fourth century downwards; and that he should be spiritual ruler in Rome, when no satisfactory evidence could be found for his ever having been in Rome at all. But the book of 'Peter-Roma' accounts for what is otherwise inexplicable. The popes sought to reconcile Paganism and Christianity, by making it appear that the Pagan 'Peter-Roma,' with his keys, meant St. Peter of Rome, the apostle to whom our Lord gave the 'keys of the kingdom of Heaven,' and from a mere jingle of words, persons, and things different were confounded, and thus was the pope the express counterpart of 'Janus the double-faced'—he was the god of doors and hinges, and was called the 'opener and the shutter.' The word *cardinal* is derived from the word *cardo*, a hinge, and therefore the pope's grand council of state comes to be termed the College of Cardinals. To Janus belonged the government of the world, and 'all power in the heaven, the earth and the sea,' according to Pagan ideas, was vested in him. In this character he was said to have the 'power of turning the hinge,' opening the doors of Heaven. In the same Pagan sense the pope claims the power of opening and shutting, but he needed someone to share with him the power of the 'hinge,' hence the world got the well-known title of cardinal—*i. e.*, the person of the 'hinge.' This title had been previously borne by the high officials of the Roman emperor, who, as 'Pontifex Maximus,' had been himself the representative of Janus.

"The sovereign pontiff of the Babylonian god was invested with the very attributes now ascribed to the pope, who, like him, was called 'God upon earth,' 'His Holiness,' 'Vice-God,' etc. All who have visited St. Peter's church, at Rome, have noticed an enormous chair, or throne, held up by four gigantic figures, representing four of the early Fathers of the church, wearing mitre and cope: Well hidden within this immense throne is a chair, which they call 'St. Peter's chair.' In Bower's 'History of the Popes,' vol. 1, p. 7, we find the real pedigree of the famous chair of St. Peter, given as follows—'The Romans had, as they thought till the year 1662, a proof, not only of Peter erecting their chair, but of him sitting on it himself, for till that year, the very chair on which, they believed, or would make others believe, he had sat, was shown and exposed to public adoration, on the 8th of January, its festival. But while it was being cleaned, in order to set it up in some conspicuous place of the Vatican, the twelve labors of Hercules unluckily appeared on it, and so it had to be laid aside.'

Of course the Papacy was disconcerted by this discovery, and they tried to put the best face on the matter they could. Giacomo Bartolini, a Romish writer, in his 'Sacred Antiquities,' said, while relating the circumstances of the discovery—'Our worship was not misplaced, since it was not to the wood we paid it, but to St. Peter that had been supposed to sit in it.' After this chair had been condemned and cast aside, as unfit to bear the light of the Reformation, which was then being shed on the darkness of the so-called 'Holy See,' the chair chosen to represent it was destined to reveal still more ludicrously the barefaced impostures of the Papacy; for while the former chair was borrowed from the Pagans, the next was purloined from the Mohammedans; for when the French soldiers, under General Bonaparte, took possession of Rome in 1795, they found on the back of the chair, in Arabic, the well-known sentence of the Koran—'There is no God but one, and Mahomet is his prophet!' Therefore the hoary fable of St. Peter's chair exploded, and the chair is now never seen. However, the pope has not only a chair to sit in, but he has one to be carried in, in pomp and state, on men's shoulders, wearing his triple crown, and clad in vestments resplendent as the sun, his head canopied by two immense fans made of peacock's feathers, which are borne by two attendants; besides being shaded by the fans, which symbols are borrowed from the 'mystic fan of Bacchus,' his chair of state is also covered with a regular canopy of gorgeous silk. When we look back through the vista of 3,000 years, and see how the sovereign pontiff of Egypt used to pay a visit to the temples of the gods, and described by Wilkinson, who says—'The most striking feature of this pompous ceremony was the brilliant *cortège* of the sovereign, who was borne in his chair of state, on the shoulders of his principal officers, under a magnificent canopy, overshadowed by rich fans of waving plumes.' Is not this proof enough that the Papacy is modern Paganism? So much for the keys and chair of St. Peter. But there is still more proof of her wicked borrowing from the heathens.

"The god Janus was also called Dagon, or the two-headed, who had lived in two worlds, and was the Babylonian divinity, as an incarnation of Noah. Dagon, the fish-god, represented that deity as a manifestation of the same patriarch, who had lived so long on the waters of the deluge. Now, as the pope bears the keys of Janus, so he wears the mitre of Dagon, the fish-god of the Philistines, for the pope's mitre resembles the head of a fish. Another symbol of the pope's power, copied from Paganism, is the crosier, because the crooked rod which the Chaldean soothsayers and priests used in the performance of their magic rites, was just the same as the pontifical

crook, and it was called a crosier. Hislop very plainly and convincingly illustrates the Paganism of the Papacy, and shows up the heathen origin of Rome's leading dogmas. Oh, what a striking contrast there is in the character of the true ministers of Christ and that of the Papal priesthood! When our Lord commissioned his ministers, it was to feed his sheep and his lambs with the Word of God, which testifies of himself and contains the words of eternal life; but the Papal priesthood withholds the Bible from the people, nor can the pope, nor his priests, exercise their own private judgment in reading it. The commission which the Papacy gives its priesthood is couched in these astounding words—'Receive the power of sacrificing for the living and the dead.' What blasphemy could be worse, and what could be more derogatory to the ONE and *all-sufficient* sacrifice of Christ? But the sacrifice which the Papal priesthood are empowered to offer as a true propitiatory sacrifice for the sins of the living and the dead, is just the unbloody sacrifice of the mass, which was offered up in Babylon long before it was ever heard of in Rome. Hislop says—'While Semiramis, the real original of Cybele the Queen of Heaven, to whom "unbloody sacrifice" of the mass was first offered, was in her own person the very paragon of impurity; she at the same time affected the greatest favor for that kind of sanctity which looks down with contempt on God's holy ordinance of marriage. The mysteries over which this goddess presided were scenes of the rankest pollution and debaucheries; and yet the higher order of her priesthood were bound to a life of celibacy, as a life of pre-eminent holiness. Strange as it may seem, yet the voice of antiquity assigns to that abandoned queen the invention of clerical celibacy, and that in the most stringent form. In some countries, as in Egypt, human nature asserted its right, and though the general system of Babylon was retained, the yoke of celibacy was abolished. But every scholar knows that when the worship of Cybele, the Babylonian goddess, was introduced into Pagan Rome, it was introduced in its primitive form, with its celibate clergy.' Therefore, when the Papacy appropriated to itself so much that was peculiar to the worship of Cybele, from the very same source, also, it introduced into the priesthood the binding obligation of celibacy. The introduction of such a principle into the Christian church had been distinctly predicted, as one *grand mark* of the *apostasy*, when men should 'depart from the faith, speaking lies in hypocrisy, having their consciences seared with a hot iron, forbidding to marry,' etc. 1 Tim. 4. The records of all nations where priestly celibacy has been introduced, have proved that instead of ministering to the purity of those condemned to it, it has only

plunged them into the deepest pollution. The history of Hindostan, China, and Thibet, where the Babylonian institute of priestly celibacy has prevailed from time immemorial, bears testimony to the abominations that have flowed from it. The excesses committed by the celibate priests of Bacchus, in Pagan Rome, in their secret mysteries, were such that the senate felt compelled to expel them from the bounds of the Roman republic. In Papal Rome the same abominations have flowed from priestly celibacy, in connection with the corrupting system of the confessional; inasmuch, that all who have examined the subject have been compelled to marvel at the amazing significance of the name divinely bestowed on it, both in a literal and significant sense:—'BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.' All these celibate priests have a certain mark put upon them at their ordination; and that is the *tonsure*; it is the first part of the ceremony of ordination, and it is a most important element in connection with the orders of the Romish clergy. What is the meaning of this tonsure, upon which Rome has set so much importance? It cannot have the slightest pretense to Christian authority, but it was the visible inauguration of the priests of Bacchus. It was the tonsure of the Chaldean 'Peter' or 'Interpreter,' centuries before the Christian era. The priests of Osiris, the Egyptian Bacchus, were always distinguished by the shaving of their heads in a circular form. Buddha, whom we have already mentioned as an Indian god, who came 450 years B. C., shaved his head, and one of the titles by which he was called was 'The Shaved Head.' But beside the secular clergy, the Papacy has innumerable armies of monks and nuns, all engaged in its service. While there is not the least particle of authority in Holy Scriptures for such an institution, yet in the Pagan system there were monks and nuns from the earliest times. In India, China, and Thibet, where the system was early introduced, monasteries are still to be found, and with the same disastrous results to morals as in Papal Europe. This enforced celibacy, which is the foundation stone of the monastic system, is the very essence of the *apostasy*, which is divinely characterized as the 'MYSTERY OF INIQUITY.' Another analogy with the popish conventual system is presented to us by the 'Virgins of the Sun,' the Vestal Virgins, or the elect, as they were called. These young maidens were dedicated to the service of the sun, and at a tender age were taken from their homes and immured in convents, where they were placed under the authority of superiors called Mother Priestess. From the moment they entered the establishment, they were cut off from all communications with the outside world,

even with their own family and friends. Woe to the unhappy maiden detected in an intrigue; by stern law she was TO BE BURIED ALIVE. This was precisely the fate of the Roman vestal, who was proved to have violated her vow, and yet their obligation to virginity was not so stringent as in the Papacy, for it was not perpetual, and therefore not so exceedingly demoralizing; for after several years the nuns might be delivered from their confinement and marry, from all hopes of which the Roman Catholic nuns are absolutely cut off. If time and space would permit, we could go on to illustrate, from authentic history and studious research, how every pernicious practice, and erroneous and blasphemous dogma of the Roman Church has been borrowed from Babylonian Paganism; for during our sojourn in Rome, we deeply searched into the workings of that *masterpiece of Satan*, that *modern Babylon*, calling itself the 'Holy Roman Catholic Church,' and we felt, more keenly than we ever felt before, how INIQUITOUS A SYSTEM that apostasy is—and we saw BLASPHEMY, MYSTERY, IDOLATRY, blazoned on the walls of St. Peter's church, and every other Romish church we visited in Rome; but, thank God, we also saw signs of HER DOWNFALL everywhere. All the Paganism of the human race is a wicked and deliberate corruption of the primeval gospels, first preached in Eden, and through Noah afterwards conveyed to all mankind. The idolatrous system, first concocted in ancient Babylon, and thence conveyed to the ends of the earth, has been modified, and diluted in different ages and countries, until *now, in Papal Rome, it is found nearly entire.*"—*Edith O'Gorman Auffray, Tract entitled "The Escaped Nun's Missions and Travels," pp. 10-15.*

#### THE PAPAL CHAIN.

BROKEN, SNARLED, DEFECTIVE, POLLUTED.

Briefly let us inspect this chain of popes through which, it is claimed by the Catholic Church, apostolic grace and authority have come down to us. The Catholic hierarchy boasts much of this succession of apostolic authority from the apostle Peter, to whom the Lord Jesus committed the keys of the kingdom of heaven. Upon but a casual examination, we shall find that this much lauded chain is very far from being a single chain; but on the contrary we discover it to be many times broken, snarled, defective, and polluted. We have not space, nor is it consonant with our present purpose, to examine separately all the links of this so-called chain. We think the reader will be satisfied fully that it is not to be trusted in the slightest degree, by an inspection of some of its sections.

It is an old and true saying that the strength of a chain depends upon its weakest link. Now if this chain of popes be examined in the light of this truth, it will be found exceedingly weak in very many places. But when a chain is actually broken, the links separated, and that too, many times, it ceases to be a chain, and its strength is *all gone*. For be it remembered that links, few or many, do not necessarily constitute a chain. These links must be welded, or fastened, together; and *then* its strength depends upon its *weakest* link.

Now this papal chain, we are told, has for its first link the apostle Peter, and for its last, the present incumbent of the Papal chair. Now let us consider the first link. Jesus, in conversation with his disciples one day (see Matt. 16:15-19), asked them this question, "Whom say ye that I am?" Peter at once answered, "Thou art the Christ, the Son of the living God." Jesus made reply, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The rock upon which the true church is built is *not* Peter, but the rock *revealed* to Peter, not by flesh and blood, but by the living Father, and revealed to the other disciples and to us by that beautiful confession of Christ by Peter, namely, "Thou art the Christ, the Son of the living God." That Peter himself so understood the Master, is conclusively proved by his own words in his epistle. See 1 Pet. 2:3-8. Here Peter sets forth Jesus as the stone, the true and only foundation of his church. Thus believed and taught many of the early Fathers, such as Augustine, the celebrated bishop of Hippo; and Hilary and the venerable Bede of the eighth century. But most important, *thus teach the entire Scriptures*. The church is Christ's. He says, I will build *my* church. Would he be likely to build his church on the foundation of another? Reader, would you build *your* house on another man's foundation? Peter, just like every other true Christian, is a part of the church of Christ, but Christ himself is the foundation, which is laid by the living God, and no power in the universe can prevail against it.

But it is answered that to Peter were committed the keys of the kingdom of heaven. Very true, but the Saviour did not authorize him to transmit them to his heirs or successors. May not the honor conferred upon Peter by whatever is meant by this gift, be his still? Certainly it will not be claimed that literal keys of steel or brass were given to Peter by the Saviour, but rather, as a key is a symbol of

power, that to him was committed the great honor of *first* unlocking and unfolding the mysteries of the kingdom of Heaven, to both the Jews and the Gentiles, when the apostles would be all anointed with the Holy Ghost, and the kingdom of God should come with power. And our heavenly Father fulfilled his promise to Peter. On the day of Pentecost, when the disciples were all filled with the Holy Ghost, it was Peter who first opened up the glorious mysteries of the gospel of the kingdom of Heaven, to a vast concourse of Jews, devout men, from every nation under heaven, and three thousand souls went into the fold that day. And later on, when the time came for the kingdom of Heaven to be unlocked to the Gentiles, an angel appeared to the Gentile Cornelius. But the angel did not have the key to unlock the gospel of salvation to this inquiring Gentile, but informed him to whom he might send, who could and would tell him words whereby he and his house might be saved. Then he directed him, not to James or John, but to Peter, who immediately went and opened the kingdom of Heaven to the Gentiles. So Peter, in the Jerusalem Council, said that the Lord, a good while ago, had made choice of him that by his mouth the gospel should *first* be preached to the Gentiles.

Thus *first* to the Jews and *first* to the Gentiles Peter unlocked the gospel of the kingdom of heaven, and a pentecostal season, with a large ingathering of souls, was the result in each instance. The keys—the blessing—the honor—belongs to Peter still. The kingdom of Heaven has ever since remained open, in spite of pope, priest, or Pagan.

The Catholic claim of superiority of grace and authority conferred upon Peter, is not sustained by the Scriptures. James was evidently the elder, or bishop, of the first or infant New Testament church in Jerusalem. James presided at the first church council, while Peter made his speech on the floor. Not so do the popes. Peter was a married man, not so are popes. Matt. 8:14. Paul withstood Peter to the face, and rebuked him because he was to be blamed. Gal. 2:11. Not so do bishops rebuke the pope, however much he may be to blame. Paul daily had the care of all the churches. 2 Cor. 11:28. It is not thus affirmed of Peter. Paul did not come behind the chiefest apostles. All, of every rank in the Catholic Church, come behind the pope. When help was needed at Samaria, the apostles which were at Jerusalem sent Peter. Acts 8:14. Bishops do not send the popes on missions. God hath set *apostles* in the church first (1 Cor. 12:28), not *one* apostle *first* and all the rest *second*. Again, as the beloved apostle John survived



Peter about twenty-five years, how does it look for about three popes, according to Catholic authority—Linus, Cletus and Clement—to succeed Peter while a beloved apostle whom God set *first* in the church was still alive? Was an apostle, whom God set in the church as among the *first*, subject to *popes* whom God never set in the church at all?

As to the power to remit or retain sins, that was conferred equally on all the disciples, and the entire church, with no special favorites; and, as it appears to us, is but another way of saying that to the church is committed the gospel of condemnation or reconciliation to all the world. Further, there is no positive proof that Peter was ever bishop of Rome, or ever saw Rome.

From all the above, and much more that might be presented, it is evident that the Catholic chain of popes is not fastened onto even Peter, to say nothing of the true anchorage, Jesus Christ. It is loose, entirely loose, at the farther end.

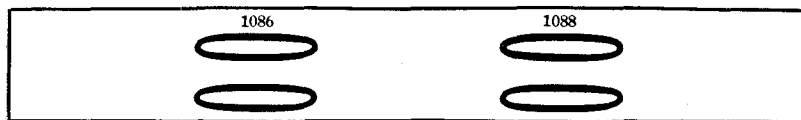
In the sixth century occurred the following breaks in this chain: First, four months; second, ten months; third, eleven months.

We will now present a few sections of this broken, snarled, defective, and corrupted chain.

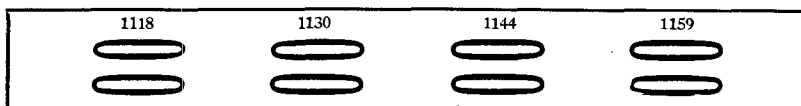
*Seventh Century.*—Three vacancies of five, twelve, and twelve months each respectively.



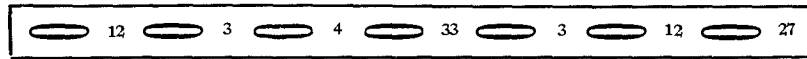
*Eleventh Century.*—Rival popes, two at a time. Chain badly snarled.



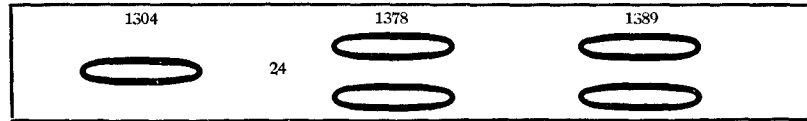
*Twelfth Century.*—Snarls continue for long years. Contending popes, rival popes, two popes at once.



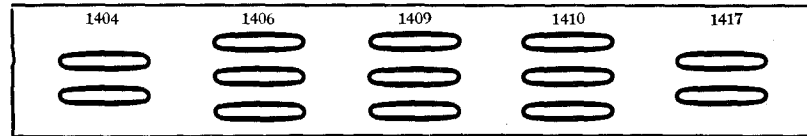
*Thirteenth Century.*—Seven breaks, or vacancies, of twelve, three, four, thirty-three, three, twelve, and twenty-seven months, respectively.



*Fourteenth Century.*—The first break in this century was twenty-four months. Then the chain is knotted again, rival popes.



*Fifteenth Century.*—This is the last section of this so-called chain, or succession of popes, that we shall examine. The snarls in the first half of this century are fearful to contemplate. Beginning with *two* popes, very soon there are *three popes at a time*, each claiming to be the right link, the proper successor of St. Peter. From A. D. 1378 for nearly fifty years there were antipopes.



The fearful results of these tangles were bitterness, anathemas, and bloodshed.

Besides all this there were some popes who were pronounced heretical by their successors, and by councils, were anathematized for their heresy, and cast out of the Catholic Church after they were dead. Pope Honorius was a noted instance, as cited elsewhere. Pope Sixtus V. issued a bull, with an anathema against any man that would change his authorized Vulgate, even in the least particular. Pope Clement VIII. had the audacity, in spite of said bull, to order a new translation, and did accomplish it, making more than two thousand changes, some quite serious changes in clauses and whole verses.

Mosheim says the history of the popes who lived in the tenth century is a history of many *monsters*, and not *men*, and exhibits a *horrible series* of the most *flagitious*, *tremendous* and *complicated crimes*, as all writers, even those of the Romish communion, unanimously confess. Nor were the corrupt popes all confined to the tenth century. The links of this chain in many places are stained with pollution. A Catholic bishop once said he would not be surprised if these bad popes were suffering the penal fires of hell for their sins.

Pope John XI., who was an *infallible* guide to the church of Rome, and one of the pretended successors of St. Peter for the space of five years, was the *bastard* son of his Holiness Pope Sergius III.

Pope John XII., a monster of wickedness, was a nephew of John XI. His tyranny and debaucheries were so abominable that the Emperor Otho caused him to be solemnly tried and deposed. He was charged with *murder, perjury, sacrilege and incest with his own two sisters*. The emperor said his crimes were so many that it would take a whole day to enumerate them. Still be it remembered that this monster, John XII., is reckoned in the regular line of popes. He is an essential necessary link in the boasted chain of *holy* apostolic succession!!

Cardinal Baronius, one of the most powerful champions of popery, and the celebrated annalist of the Romish Church, says: "It is evident that one can scarcely believe, without ocular evidence, what *unworthy, base, execrable and abominable things the holy, apostolic See*, which is *the pivot upon which the whole Catholic Church revolves*, was forced to endure, when the princes of this age, although Christian, yet arrogated to themselves the election of the Roman pontiffs. Alas, the shame! Alas, the grief! What *monsters horrible to behold*, were then, by them, intruded on the Holy See, which angels revere! What evils ensued! what tragedies did they perpetrate! with what pollutions was this See, though itself without spot or wrinkle, *then stained!* with what corruptions infected! with what filthiness defiled! and by these things *blackened with perpetual infamy.*"—*Dowling, Hist. Romanism, p. 220.*

In the eleventh century Pope Victor III. describes Pope Benedict as "abandoned to all manner of vice. A *successor of Simon the sorcerer, and not of Simon the apostle.*" No doubt this opinion is correct, but then, we ask again, what becomes of the boasted *uninterrupted apostolic succession?* Truly this vaunted Holy See of the pretended successors of St. Peter is stained, polluted and poisoned through and through.

PERCY T. MAGAN in *Signs of Times*, vol. 20, No. 21, 1894, says: "Liberius, bishop of Rome, died in September, A. D. 366. The clergy and people of the city could not agree upon his successor. Two different parties elected two different aspirants to the holy office. The name of the one was Damasus; the other was called Ursinus. This double election gave rise to a dangerous schism, a kind of civil war within the walls of the city, which did not end without a great deal of bloodshed. I quote from Bower:—

"By this double election the citizens of Rome saw themselves, before they were aware, involved in a civil war. The whole people were divided, some siding with Damasus, and some with Ursinus; and neither of the competitors showed the least inclination to yield to

the other. No day passed without skirmishes and bloodshed. . . . The two authors I have often quoted write that both Juventius and Julian were bribed by Damasus, who, taking advantage of the absence of his competitor, armed his followers with clubs and swords, hoping thus to intimidate the friends of the exiled bishop, and bring them in the end to acknowledge him. Seven presbyters of the parties of Ursinus were seized, at the request of Damasus, in order to be sent into exile, but rescued by the people of the same party, and carried in triumph to the Basilic of Liberius, which Damasus no sooner heard than, arming all his followers, both clergy and laymen, with clubs, swords, axes, etc., he marched at the head of the seditious and enraged multitude to the Basilic, which he and his partisans immediately invested, and attacked with the utmost fury. It was set on fire in several places; the doors were forced, the roof uncovered, and thence showers of tiles discharged on the people assembled there; great was the massacre; one hundred and sixty persons, men and women, were inhumanly murdered on the side of Ursinus, and a great many more wounded, some of whom died of their wounds. On the side of Damasus, not one single person was killed. This riot began on the 25th of October, 366, at eight in the morning.

“ ‘Thus the above mentioned writer, Puffinus, writes in general terms that the illegal election of Ursinus, in opposition to Damasus, occasioned such a tumult, or rather civil war, among the people, some siding with the one and some with the other, *that the places destined for prayer streamed with human blood.*’—*Bower, Hist. Popes, art. Damasus, par. 3.*

“ ‘And all of this headed by Catholic bishops fighting for holy office! How different was this to the fights in the Forum when Cæsar, Cicero, Piso, Bibulus & Co. contended for the first places in the Roman nation? They were precisely the same, and the streets of Rome ran blood in the days of Christian bishops, at their elections, as in the day of consuls, tribunes, and Cæsars.

“ ‘The bloodthirstiness of these prelates was only exceeded by their luxury and extravagance. I will quote from Bower, who, himself once a Papist of high station, was well qualified to speak:

“ ‘The heathen Marculinus, after telling us that Damasus and Ursinus aspired with equal ambition to the episcopal chair, adds this famous remark, which I shall set down in his own words: “I must own,” says he, “that when I reflect on the pomp attending that dignity, I do not at all wonder that those who are fond of show and parade should scold, quarrel, fight, and strain every nerve to attain it, since they are sure, if they succeed, to be enriched by the offerings

of the ladies ; to appear no more abroad on foot, but in stately chariots, and gorgeously attired ; to keep costly and sumptuous tables, nay, and to surpass the emperors themselves in the splendor and magnificence of their entertainments." . . . And that Damasus was fond of all that pomp, grandeur, and parade, that he had such a voluptuous life, as Ammianus here so justly censures and condemns in the bishops of Rome, is not to be doubted, since Prætextatus, a man of the first quality, honored with the greatest employments of the empire, and zealously attached to Paganism, in conversing familiarly with him, used pleasantly to say, "Make me bishop of Rome and I'll immediately turn Christian."

"But when ambition began to take the place of charity, the poor were forgotten, and nothing thought of but splendid equipages, numerous retinues, princely apparel, sumptuous tables, and whatever else could feed the vanity of these upstart princes [the bishops] and put them upon the level with the greatest monarchs. To such purposes were the oblations of the faithful perverted. Baronius [a Catholic historian] takes it very much amiss of Ammianus [a Pagan] that he should find fault with the costly tables and entertainments of the popes, since it is manifest from St. Austin that the Christians of Rome, and no doubt the *popes with the rest, kept a rigorous fast three days in the week ; so that in his opinion they ought not to be blamed for rioting four days in the week, provided they fasted three.*'—*Id. par. 6.*

"Paul I. was made pope A. D. 757. When he died, some of the bishops elected his brother Constantine in his room. Other more legitimate electors, A. D. 768, elected Stephen III. His party put Constantine's eyes out, amputated the tongue of Bishop Theodorus, threw him into a dungeon, where they left him to die of thirst. In 795 A. D. the relatives of Pope Adrian seized his successor, Pope Leo III., and attempted to put out his eyes and tear out his tongue. Boniface VI. followed Formosus in 896 A. D. He was succeeded by Stephen VIII. This man disinterred the body of Formosus, clothed the corpse in the 'papal habiliments,' propped it up in a chair, tried it before a council of bishops, and, to complete the disgraceful fiasco, cut off three of the fingers, and threw the body into the Tiber. The revolting crimes of Sergius III., in connection with the far-famed courtesan Theodora, cannot be commented upon in decent print. Marozia, the daughter of Theodora, overthrew Pope John X. 'She surprised him in the Lateran Palace, killed his brother Peter before his face, threw him into prison, where he soon died, smothered with a pillow.' For a while this amorous woman controlled the Papal See.

“She made her own son pope, under the name of John XI. Finally his son became pope; he was John XII. Nineteen years of age when he took the chair of St. Peter, he shocked the world to such an extent by his enormities that the emperor of Germany, Otho I., was obliged to take steps to make him behave himself. ‘A synod was summoned for his trial in the church of St. Peter, before which it appeared that John had received bribes for the consecration of bishops; that he had ordained one who was but ten years old, and performed that ceremony over another in a stable.’—*Draper Intellectual Dev. of Europe, vol. 1, chap. 12, par. 4.* ‘All present’ at the synod, ‘laymen as well as priests, cried out that he had drunk to the devil’s health; that . . . he had invoked the help of Jupiter, Venus, and other demons.’—*Bryce Holy Roman Empire, chap. 9, par. 2.* The Bishops sent word to him to present himself before the council. Those who bore the message returned, saying they could not find him; that he had ‘gone out hunting.’ Next he sent a ultimatum to the bishops. Here it is:—

“ ‘John the bishop, the servant of the servants of God, to all the bishops. We have heard tell that you wish to set up another pope; if you do this, by Almighty God I excommunicate you, so that you may not have power to perform mass or to ordain no one.’ ”—*Bryce Holy Roman Empire, chap. 9, par. 4.*

“Some venerable ecclesiastics ventured to remonstrate with him. To them he ‘threateningly remarked’ ‘that Judas, as well as the other disciples, received from his Master the power of binding and loosing, but that as soon as he proved a traitor to the common cause, the only power that he retained was that of binding his own neck.’ At last they dismissed him from his office, Leo VIII. being elected in his stead, A. D. 963. But, the fortunes of John XII. reviving once more, he captured his rivals, chopped off the hand of one, the nose, finger, tongue of others. He finally met a violent end. Antipope John XVI. was so mean that the emperor Otho came down from Germany with an army, captured him, put out his eyes, cut off his nose and tongue, ‘and sent him through the streets mounted on an ass, with his face to the tail, and a wine bladder on his head.’

“But the worst of all was Benedict IX., made pontiff at the age of twelve, in 1033. A later pope, Victor III., said of him, ‘that his life was so shameful, so foul, so execrable, that he shuddered to describe it. He ruled like a captain bandit, rather than a prelate. The people at last, unable to bear his adulteries, homicides, and abominations any longer, rose against him. In despair of maintaining his position any longer, HE PUT UP THE PAPACY TO AUCTION.’ ”—

*Draper Intellectual Development of Europe, vol. 1, chap. 12, par. 54, 55.*

And what a stretch of credulity it must require to believe that *special* apostolic *grace, honor, and authority*, which Peter himself never claimed, has flowed down through such a broken, snarled, defective and corrupted chain to the present incumbent of the Papal chair. Strange infatuation that can thus believe. Yet there are very many who do thus most devoutly believe, and how may we hope to ever open the eyes of any of these to the truth, and thus break the fearful chain by which they are bound, but by a revelation of some of the startling facts of history that expose the terrible delusion.

We will now ask the reader to compare the apostle Peter's modest introduction to his brethren as given in his encyclical letter to the church, with what it probably would have been if he had the assumption and pride of some of his pretended successors.

#### APOSTLE PETER'S INTRODUCTION.

"Simon Peter a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." 2 Peter 1:1.

#### POPE PETER'S INTRODUCTION.

"We, Simon Peter, Sovereign Pontiff of Rome, Apostolic Vicar of Christ, Universal Bishop, the Chief Pastor, Keybearer of the Kingdom of Heaven, Supreme Head of the Church on Earth, Most Holy Father, Pope Peter, First of the Name, Prince of the Apostles, Arbiter of Heaven, and Lord of the Earth, the Master of the Universe, the Father of Kings, the Light of the World, Rock against which the proud Gates of Hell Prevail not: This, our Encyclical Letter is addressed to all Cardinals, Patriarchs, Primate, Archbishops, Bishops, Priests, Monks, Nuns, Prelates, Legates, Sisters Superior, Abbots, Abalgates, and all Catholics. Given at our Palace in Rome, in which we are guarded by soldiers from all danger and insult, in this year A. D. 66, the thirty-third year of our Pontificate."

Reader, how would the above sound as an introduction to the epistles of the Apostle Peter? Which do you prefer, the *genuine*, or the *spurious*?

It might be interesting and profitable to the reader to note that in the election of popes not less than seven different methods have prevailed, as follows:—

1. Irenæus says that tradition said that Peter *appointed* his successor.
  2. Priests and people often elected the first popes.
  3. Emperors nominated, bishops elected.
  4. Leo VIII. transferred the whole power of choosing the popes to the emperor.
  5. "They [popes] were introduced by powerful men and women. It was *frequently the price of prostitution.*"—*Baronius' Annals*, 112, 8, sec. 141, 1.
  6. General Councils made popes. Councils of Constance, Pisa, and Basil, for example.
  7. By decree of Pope Nicholas II., in his Lateran Synod, the whole business was given over to the *Cardinals*, an order of men not heard of for a thousand years after Christ. Now the pope makes the cardinals, and the cardinals in turn make the popes. A close corporation, you see.
- This diversity of methods in electing popes indicates a purely human project and policy. . . . It is undoubtedly true, as stated by another, that "the Papal chair has been one of the most corrupt and corrupting institutions that ever stood on earth."

#### THE APOCRYPHA.

The Apocryphal books placed on a level with the inspired Scriptures, by the Catholic Church, in the Council of *Trent*, *fourth* session, A. D. 1546.

The motives of the Papists in giving these Apocryphal books a place in the canon of Scripture, are abundantly evident from the use they make of them in establishing some of their unscriptural doctrines and practices.

1. The Apocrypha teaches, as do the Papists, that a man can justify himself, and make atonement for his sins by his own works. "The just, which have many good works laid up with thee, shall, *out of their own* deeds receive reward." Tobit 12 : 8, 9. "Alms doth deliver from death, and shall purge away all sins." Ecclus. 3 : 3. "Whoso honoreth his father maketh atonement for his sins." 30. "*Alms maketh atonement for sins.*" 35 : 3. "To forsake unrighteousness is a propitiation." Rom. 3 : 24, 25; Gal. 2 : 16.
2. The Apocryphal book of the Maccabees teaches the popish practice of praying for the dead. 2 Maccabees 12 : 43, 44.
3. It teaches immorality. Note the following points:—
  - (a.) *Suicide.*—Compare Ex. 20 : 13 with 2 Mac. 14 : 41-46.



(b.) *Assassination*.—Compare Gen. 49 : 7 with Judith 9 : 2.

(c.) *Incantations*.—Compare Lev. 19 : 26; Deut. 18 : 10, 11, 14, with Tobit 6 : 1-8.

Compare Tobit 5 : 12, with 12 : 17. Angel lied.

4. Not mentioned in any of the earliest catalogues of sacred writings for the *first four* centuries.

5. They were never quoted or mentioned, as most of the inspired books were, by Christ and his apostles.

6. The authors of these books lay no claim to inspiration. The writer of the two Maccabees profess to have reduced a work of Jason of Cyrene, consisting of 5 volumes, to 1 volume, by *much abridgment*. The original has long been lost.

7. Teach that "*it is hurtful to drink water alone.*" 2 Mac. 15 : 39.

"Whosoever shall not receive as sacred and canonical all those books, and every part of therein, . . . LET HIM BE ACCURSED."—*Council of Trent, 4th session, A. D. 1546.*



#### LAST MESSAGE.

- Rev. 14:14-16. Jesus comes to reap the harvest of the earth.  
 Matt. 13 : 39. The harvest is the end of the world.  
 Rev. 14:9-12. The Third Angel's Message is the last.  
 Rev. 14 : 9. It warns against receiving a *mark*.  
 Rev. 13 : 16. The two-horned beast enforces this mark.  
 Ex. 20 : 10. The *seventh day* is the true Sabbath.  
 Isa. 58 : 13. God calls it his "holy day."  
 Mark 2 : 28. Jesus is "Lord of the Sabbath day."  
 Rev. 1 : 10. John was in the spirit on the "Lord's day."  
 Ex. 31:16, 17. The Sabbath is *God's sign, seal, or mark*.  
 Rev. 15 : 2. Some get the victory over the mark of the beast.  
 Rev. 14 : 12. Such will keep all God's commandments.  
 Rev. 13 : 8. The rest of the world will all worship the beast.  
 Rev. 14 : 9, 10. Such will all drink the unmixed wrath of God.  
 Rev. 15 : 1. This wrath is the "seven last plagues."  
 Rev. 15 : 3. The victors will sing the song of the Lamb.  
 Rev. 14 : 3. They will be redeemed *from* the earth.  
 Rev. 14 : 4. Translated or redeemed from *among* men.

**THE SABBATH.**

- Mark 2 : 27. Jesus said the Sabbath was made for man.  
 Gen. 2 : 2. *God* made the Sabbath at creation.  
 Gen. 2 : 2, 3. It was the *seventh day*.  
 Gen. 2 : 2, 3. Made by *resting* upon it, *blessing* and *hallowing* it.  
 Eph. 3 : 9. All things created by Jesus Christ.  
 Jno. 1 : 3, 10. Nothing made without Christ.  
 Mark 2 : 28. Hence he is truly Lord of the Sabbath day.  
 Luke 4 : 16. Jesus kept the Sabbath day.  
 Mark 12 : 12. He said it was lawful to do well on the Sabbath day.  
 Matt. 24 : 20. Jesus taught that the Sabbath would *continue*.  
 Luke 23 : 56. The followers of Jesus kept the Sabbath.  
 Luke 24 : 1. They did not keep the first day of the week.  
 Acts 17 : 2. The apostle Paul preached on the Sabbath day  
 Acts 13:14, 42. This was his custom or manner.  
 Rev. 1 : 10. John was in the Spirit on the Lord's day.  
 Mark 2 : 28. Jesus is Lord of the true Sabbath day.  
 Ex. 20 : 8-11. God commands its observance.  
 Deut. 5 : 22. Spoken with the other nine commandments.  
 Ps. 89 : 34. God will not alter that gone out of his lips.

**MEMORIALS.**

- Josh. 4 : 7. Stones were a memorial of the crossing of Jordan.  
 Ex. 12 : 14. 14th day of 1st month memorial of their deliverance.  
 Ps. 111 : 2-4. God's creative works are to be remembered.  
 Ex. 20 : 8-11. The Sabbath is their memorial.  
 Ps. 135 : 13. It will last throughout all generations.  
 Eze. 20 : 12. It is a sign between God and Israel.  
 Ex. 31 : 17. It will be a sign forever.  
 Gal. 3 : 29. Christians are Abraham's seed.  
 Jas. 1 : 1. They constitute the twelve tribes.  
 Rev. 21 : 12. Names of these tribes on the gates of the holy city.  
 Rev. 21 : 24. They comprise the "nations of the saved."  
 Rev. 4 : 11. Creation will ALWAYS be remembered.  
 Isa. 66 : 22, 23. The Sabbath will be in the new earth.  
 Isa. 66 : 22. It will there continue forever.

**PSEUDO-PROTESTANT THEOLOGY.**

13.—DIES SOLIS.

12.—Christmas—Dec. 25.

11.—Lent.

10.—Easter Sunday.

9.—Earth Finally Destroyed.

8.—Infant Sprinkling.

7.—Sprinkling.

6.—Dead Communicate with the Living

5.—Spirits of Dead Return.

4.—Wicked Dead in Misery.

3.—Saints Rewarded at Death.

2.—Conscious State of the Dead.

1.—Immortality of the Soul.

Thus saith Man.

CHURCH STATE.

**PSEUDO-PROTESTANTISM**

## CHAPTER XXXIV.

### Pseudo-Protestant Theology.



PSEUDO-PROTESTANTISM is the *theology* and *practice* of a very large and increasing class of so-called Protestants who are making rapid strides in some important particulars, toward the Roman Catholic church, out of which their forefathers emerged during the great Reformation of the fifteenth century. The illustration is intended to show some of the characteristic features of this form of Protestantism. It is progression, but in the wrong direction.

**Church and State.**—There is a growing sentiment in almost all Protestant countries in the world, especially in the United States in favor of religious legislation. It manifests itself in a strong disposition to blend the civil and religious elements of power in earthly governments. In so far as human or earthly governments are concerned, this blending of the two things, or joining together what God has put asunder, results only in evil. Incorporating religious tenets into the constitutions and laws of civil governments, and enforcing them by civil authority, is just what made Paganism and the Papacy what they were, huge systems of oppression, tyranny, wickedness, persecution, and martyrdom.

The United States of America has presented to the world for more than a century, the sublime spectacle of a constitution and a government whose principles upon this subject are in harmony with the teachings of Jesus Christ, guaranteeing to its subjects the fullest and freest religious liberty, and standing as the leading exponent and defender of true Protestantism. But strange and sad to relate, after a century of prosperity and growth unparalleled in the history of nations, a strong, and rapidly increasing body of its most respectable and educated citizens, calling themselves Protestants, are organizing their forces, and loudly clamoring for religion in the Constitution, and voluminously petitioning the law-making department of our government for religious legislation. Should they secure all they desire,

then this leading Protestant nation will have made a living image to the Papacy, at the sacrifice of the true principles of Protestantism and Christianity. As already observed, other Protestant countries are slowly but surely moving in the same direction. Hence, genuine Protestantism is diminishing, while pseudo-Protestantism is attaining giant proportions.

**1. Immortality of the Soul.**—Many Protestants, in common with Pagans and Papists, hold to the immortality of the soul as a fundamental doctrine of theology. It is the foundation of the doctrine of rewards and punishments at death, of purgatory, of modern Spiritualism, of the eternal misery of the majority of the human race, together with many other delusive and dangerous errors. The *doctrine* of the immortality of the soul, and the *name*, are alike unknown to the entire Bible. It has ever been a fruitful source of error, revenue, and persecution in the creeds of worldly religionists.

**2. Conscious State of the Dead.**—That the dead are conscious, even more conscious and intelligent than the living, is a common belief among Protestants, and it is the natural or legitimate conclusion drawn from the doctrine of the immortality of the soul. It stands in direct antagonism to the Bible, which says that the dead “know not anything,” that they have no “portion forever in any thing that is done under the sun.” Eccl. 9: 5, 6. That in the very day that a man dieth, “his thoughts perish.” Ps. 146: 4.

**3. Saints Rewarded at Death.**—This is another common theory among Protestants who still hold to the traditions of men. Jesus taught that rewards would be given at the time of his coming again. Matt. 16: 27; Rev. 22: 12. The righteous would be recompensed at the resurrection of the just. Luke 14: 14.

**4. Wicked Dead in Misery.**—Not only do many Protestants hold the unscriptural doctrine that the wicked dead are in conscious misery, but they further maintain that this inexpressible woe will continue throughout the eternal ages. This abominable doctrine evidently originated with the devil, the great enemy of God, a murderer and a liar from the beginning; and is well calculated to bring reproach and dishonor upon the true and Living God, who is infinite in love, justice, and mercy, who says in his Word that the wicked are reserved to the day of judgment to be punished (2 Pet. 2: 9); and that the wages of sin is *death*, not eternal life in misery.

**5. Spirits of Dead Return.**—True Protestantism is the acceptance of the Bible alone as the only rule of faith and practice. It is not a Bible doctrine, hence, not purely Protestant, that ever round us, on viewless wings, are hovering the conscious, immortal spirits of



**DR. ADAM CLARKE, LL. D.**

Methodist Writer and Commentator.

*Born A. D. 1762. Died A. D. 1832.*

DR. ADAM CLARKE says:—

“Render unto Cæsar the things which are Cæsar’s is a maxim of Jesus Christ; but when Cæsar arrogates to himself the things that are the Lord’s, then, and in such cases, his authority is to be resisted.”—*Comment on Dan. 3:17.*

“When political matters are brought into the church of Christ, both are ruined. The church has more than once ruined the State; the State has often corrupted the church.” “No secular arm, no human prudence, no earthly policy, no suits at law, shall ever be used for the founding, extension, and preservation of my church.” “‘Woe to the inhabitants of earth’ when the church takes the civil government of the world into its hands.”—*Christian Theology, pp. 251, 252.*

the dead. Many a time on funeral occasions, has the minister consoled the mourners with the words, that "their loved one was now possessed of fullness of joy, and, perhaps at that very moment the happy spirit was consciously and sympathetically hovering over the mourning circle left behind." How unlike the comfort of the Holy Scriptures for such occasions. They sleep; they will be awakened to immortality and endless bliss at the last trump—at the coming of the Lord. 1 Cor. 15:51-57; 1 Thess. 4:13-18.

**6. Dead Communicate with the Living.**—*Why not?* If the soul is *immortal* and *conscious*, and *intelligent* and *returns* and *hovers over us?* No plausible reason can be given why they should not communicate with us; and so the unscriptural and delusive doctrine of such communication is becoming very prevalent throughout all Christendom. It is permeating the professed church of Christ everywhere. It is Satan's last masterpiece of deception. They are the *spirits of devils* that profess to be the spirits of the dead. It is a strong delusion clearly foretold in the word of God, to appear in the last days. Its *wonders and miracles* will be such as to deceive all who will not receive the love of the truth, and become the elect of God. Matt. 24:24; 2 Thess. 2:9-12; 1 Tim. 4:1, 2; Rev. 16:14.

**7. Sprinkling.**—Many Protestants still adhere to the doctrine and practice of sprinkling, calling it baptism. In this they follow the traditions of men, rather than the plain and simple teachings and examples of Holy Writ.

**8. Infant Sprinkling.**—In the Word of God, baptism is set forth as an act of obedience, enjoined upon the penitent believer. As innocent babes can neither *obey*, *believe*, nor *repent*, it follows inevitably that they are not proper subjects for gospel baptism. Hence, infant baptism, if practiced, would rest on human authority alone. And as to *infant sprinkling*, it is unknown to the Bible in both theory and name.

**9. Earth Finally Destroyed.**—We hear about "the crash of worlds;" and how this world in the great day will be "burned up." But such a theory of the future of this world is not taught in the Word of God. On the contrary the Bible explicitly teaches that while the works in the earth are burned up, the earth itself, will only be *melted* in the burning day, then made new and all over glorious, to become the everlasting abode of the saints, with Jesus as their glorious king. 2 Pet. 3:10-13.

**10. Easter Sunday.**—This annual festival of Pagan origin, is regarded with considerable attention by many Protestants. The profuse use of flowers in its observance is characteristic of the heathen idea of its celebration.

**11. Lent.**—In one way and another the Lenten period is coming to be regarded more and more by many Protestants.

**12. Christmas** (December 25).—How general has Christmas come to be respected throughout all Christendom. And yet it is nothing more nor less than the annual heathen festival of the birthday of the sun, or the sun incarnate, known as Baal, Bacchus, Tammuz, etc., etc. *Evergreens* and *gifts* were prominent features in its heathen celebration.

**13. Dies Solis.**—Last, but by no means the least, we call attention to the weekly festival of DIES SOLIS—*day of the sun*—“the wild solar holiday of all Pagan times.” The Sun-day, commonly called SUNDAY, is adhered to, not only by the millions of the Catholic church, but by vast numbers of Protestants, with a tenacity worthy of a better cause. Through the influence of the Papacy, as they themselves teach, this heathen Sunday festival has been substituted for the seventh day Sabbath of divine appointment, which God blessed and sanctified in the beginning and in the most solemn manner commanded to be remembered and kept holy. Ex. 20:8-11.

The Word of God nowhere informs us that God ever blessed, or sanctified the first day of the week—or Sunday—or told anybody to remember it, or to keep it holy. Nor has God ever removed his blessing or sanctity from the seventh day. Hence, it is unscriptural, yea, more, it is *opposed* to the holy Scriptures to observe the Sunday in place of the ancient Sabbath of the Lord. The Creator of the heavens and the earth, the sea, and all that in them is, will not share the honor of his glorious work with any or all the idol gods who have never created anything.

Upon this ground will be fought the last battle between the worshipers of the true God, and the worshipers of the beast. Those who receive the love of all the truth, renounce all the traditions of men and become lovingly loyal to God, will achieve a final victory in the end, and with the Lord Jesus Christ their glorious head, they will receive crowns, palms, harps, and robes of whiteness, and have right to the Tree of Life, and enter in through the gates into the Holy City on high.

#### PROGRESS TOWARD ROME.

The *Christian at Work* gives the following: “‘There are,’ says the *St. James Chronicle*, London, ‘in the Church of England more than one thousand clergymen who are members of the notorious confraternity of the Blessed Sacrament. The chief objects of the confraternity are the propagation of the doctrine of the mass and the real presence, together with fasting, communion, prayers for the dead,



the reserved sacrament, and the re-union of the Church of England with the Church of Rome. Fifty-four members of this confraternity have been appointed by the bishops of the Church of England to incumbencies in their dioceses. These incumbents are receiving \$79,500 per annum from their livings, and 162,583 souls are placed under their care.' Is it any wonder, in the face of such a statement, that the Romanizing of the Church of England makes such progress? How long will the people of England suffer such treachery to prevail?"

MR. HOPKINS, in a treatise on the millennium, says: "There is no reason to consider the antichristian spirit and practices confined to that which is now called the Church of Rome. The Protestant churches have much of antichrist in them, and are far from being wholly reformed from corruption and wickedness."

MR. SIMPSON, in his "Plea for Religion," says: "For though the pope and Church of Rome are at the head of the grand 1260 years' delusion, yet all other churches, of whatever denomination, whether established or tolerated, which partakes of the same spirit, or have instituted doctrines or ceremonies inimical to the pure and unadulterated gospel of Christ, shall sooner or later share in the fate of that immense fabric of human ordinances; and that Protestant churches should imitate the Church of Rome in this worst part of its conduct can never be sufficiently bewailed."

For several years it seemed as though every vestige of the power of the Papacy was irrecoverably gone; but "the Scripture cannot be broken," and now, although it has no territorial dominion, there is no kingdom on earth that approaches it in power. The pope rules not only the vast host of Catholics in every land under the sun, nearly all of whom hold their allegiance to him above that which they owe to their civil rulers, but he rules nations. Not alone is his influence supreme in Catholic countries, but governments professedly Protestant look to him for help in difficult places. Germany, which so long opposed him, is now virtually subject to his dictation; England has invited him to settle her troubles with Ireland; the Czar of Russia has made overtures to him, as he needs his help in dealing with Nihilism. When the Papal delegates came to America to bring to Cardinal Gibbons the insignia of his office, a government vessel was sent out to meet them, and, on its return with them on board, the Papal flag floated from the masthead, in the place of the stars and stripes. On the occasion of the jubilee of Pope Leo XIII., Sweden and Italy were the only nations that did not send him presents and congratulations.

The *Christian Union* (January 26, 1888) said that the presentation to Pope Leo XIII. of a copy of the Constitution of the United States, by the president, was "a sensible way of discharging what was, under the circumstances, almost a matter of national obligation." And it gave as a reason for this extraordinary statement, the still more extraordinary statement that "the pope is a temporal prince, and the amenities which are paid to temporal princes are due him." It further said: "It is not impossible that the time may come when the old antagonism of the Catholic and the Protestant may appear insignificant in view of the deeper antagonisms which shall make them essentially one. . . . Stranger things have happened in history than such a change of attitude as would be involved in the fellowship of the Roman Catholic and the Protestant."

"In the *Christian at Work* (April 12 and 19, 1888) Prof. Charles A. Briggs, of Union Theological Seminary, New York, had an article entitled, 'Is Rome an Ally or an Enemy, or Both?' in which he noted a few points of difference in matters which he considered non-essentials, but said: 'In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible to maintain the sanctity of the Sabbath as a day of worship.'

"It is true that there is a great deal of immorality in the Roman Catholic Church in some countries, and we think it may be shown that as a rule Protestantism is more productive of better morals than Romanism; but this, after all, is a question of more or less, and, to say the least, Protestantism has little to boast of. On all these questions it is of the highest importance that the Roman Catholic Church and the Protestant churches should make an alliance.

"As showing the progress toward this alliance, it is necessary only to state that during 'Holy Week' of 1888, union services of the Catholic and all the Protestant churches were held in various cities in the United States. Various Protestant journals speak of the pope as 'Holy Father,' wish him 'a long reign and Godspeed in his liberalizing policy,' and in many ways show their willingness to allow him whatever he may claim.

"One more item, and it is a most significant one, must suffice on this point. In 'Protestant' Germany, in the city of Cassel, where the majority of churches are Lutheran, a Rev. Thummel was indicted sometime in the year 1888 for attacking the Papacy and calling the pope antichrist. In moving for nine months' imprisonment for Mr. Thummel, the prosecuting attorney said:—

“The defendant refers (or appeals) to Dr. M. Luther. First, it must be considered that Luther lived three hundred years ago, and that meanwhile the customs, the tone, and tastes, etc., have changed. If Luther lived to-day, and should say and write the same things that he did then, he would undoubtedly, by reason of section 166 of the penal code, be condemned.”—*Prophetic Lights*, pp. 103-104.

“Romanism is now regarded by Protestants with far greater favor than in former years. In those countries where Catholicism is not in the ascendancy, and the Papists are taking a conciliatory course in order to gain influence, there is an increasing indifference concerning the doctrines that separate the reformed churches from the Papal hierarchy; the opinion is gaining ground, that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed.

“The defenders of popery declare that the church has been maligned; and the Protestant world are inclined to accept the statement. Many urge that it is unjust to judge the church of to-day by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that the influence of modern civilization has changed her sentiments.

“Have these persons forgotten the claim of infallibility put forth for eight hundred years by this haughty power? So far from being relinquished, this claim has been affirmed in the nineteenth century with greater positiveness than ever before. As Rome asserts that she ‘*never erred, and never can err*,’ how can she renounce the principles which governed her course in past ages?

“A recent writer speaks thus of the attitude of the Papal hierarchy as regards freedom of conscience, and of the perils which especially threaten the United States from the success of her policy.

“There are many who are disposed to attribute any fear of Roman Catholicism in the United States to bigotry or childishness. Such see nothing in the character and attitude of Romanism that is hostile to our free institutions, or find nothing portentous in its growth. Let us, then, first compare some of the fundamental principles of our government with those of the Catholic Church.

“The Constitution of the United States guarantees *liberty of conscience*. Nothing is dearer or more fundamental. Pope Pius IX., in his Encyclical Letter of August 15, 1854, said: ‘The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a most pestilential error—a pest, of all others most to be dreaded in a state.’ The same pope, in his Encyclical Letter of December 8, 1864, anathematized ‘those who assert the liberty of conscience and of religious worship,’ also ‘all such as maintain that the church may not employ force.’

“The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O’Connor: ‘Religious Liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.’ The archbishop of St. Louis once said: ‘Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.’

“Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the pope, in which occur the following words: ‘Heretics, schismatics, and rebels to our said lord the pope, or his aforesaid successors, I will to my utmost persecute and oppose.’”  
—*Josiah Strong, D. D., in Our Country, pp. 46-48.*

“Protestants have tampered with and patronized popery; they have made compromises and concessions which Papists themselves are surprised to see, and fail to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people need to be *aroused* to resist the advances of this most dangerous foe to civil and religious liberty.

“It is not without reason that the claim has been put forth in Protestant countries that Catholicism differs less widely from Protestantism than in former times. There has been a change; but the change is not in the Papacy. Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the Reformers.

“As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry.

“A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppressions, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion, forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. . . . It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's Holy Word, light from Heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert or reject it.

“A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable to its success. In past ages, when men were without God's Word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, ‘science falsely so-called;’ they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should be held as a gift from his Maker, and should be employed in the service of truth and righteousness; but when pride and ambition are cherished, and when men exalt their own theories above the Word of God, then intelligence can accomplish greater harm than ignorance. Thus the false science of the nineteenth century, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the Papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages.

“In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the State, Protestants are following in the steps of Papists. Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the Papacy,—the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God,—that is permeating the Protestant

churches, and leading them on to do the same work of Sunday exaltation which the Papacy has done before them.

“Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let history testify of her artful and persistent efforts to insinuate herself into the affairs of nations; and having gained a foothold, to further her own aims, even at the ruin of princes and people. Romanism openly puts forth the claim that the pope ‘can pronounce sentences and judgments in contradiction to the *right of nations, to the law of God and man.*’

“And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII. and Innocent III. are still the principles of the Romish Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Let the principle once be established in the United States that the church may employ or control the power of the State, that religious observance may be enforced by secular laws; in short, that the authority of Church and State is to dominate the conscience, and the triumph of Rome in this country is assured.”—*Great Controversy, vol. 4, chap. 35.*

#### PROGRESS TOWARD SPIRITUALISM.

The *Phrenological Journal*, October, 1872, speaks as follows: “We have recently read a work by Rev. Samuel Watson, entitled, ‘The Clock Struck One,’ in which are presented the Bible proofs that the dead of earth have communicated and can communicate with men on earth, and we are surprised with the number and significance of the proofs cited. Mr. Watson, who has been a devoted Methodist minister for many years, and has been honored with the title D. D., and *still holds his relations with that church*, thinks that many eminent Christians, several of them ministers and one of them a bishop, have talked with him from the other side of the river called Death. He claims to be a Bible Spiritualist, and to accept only that which finds its basis in the Bible. If the deceased prophet Samuel could be made visible to those living on the earth in ancient times, why could not the ‘One-eyed Conductor’ be able to do the same for a beneficent purpose?”

WARREN CHASE, in his “Gist of Spiritualism,” says: “But let no person mistake me, and suppose that I claim that each medium is a Spiritualist. By no means; many of our best test mediums know

little or nothing of Spiritualism, and some are members of churches, and read or say prayers in their places.”

The *Evangel*, periodical of the Baptist denomination in California, in its issue of January 9, 1873, gives the obituary of Elder D. S. Watson in the following Spiritualistic style: “After all, our brother is not dead. He has simply ‘gone before.’ The house he lived in may and will decay; but the earnest soul will still serve the Lord. The loved and loving wife, who ministered so faithfully to the suffering body, may find her aching heart soothed by some gentle, silent influence from the heavenly land; and if permitted to do so, that angel spirit will thus minister to her, and to his dear church, and to other loved friends toiling for Jesus.”

BISHOP D. W. CLARK, of the Methodists, speaks as follows: “Is it not possible that our departed kindred—our parents, our companions, our dear children, that have passed from us in the bloom of life, a loved brother or sister—*may revisit earth*, and come to minister to us in that which is holy and good, to breathe around us influences that will draw us heavenward?”—*Man All Immortal*, p. 206.

On the next page the bishop quotes the great Methodist commentator as follows: “Dr. Adam Clarke expresses it as his opinion that spirits from the invisible world, including also human spirits which have gone there, *may have intercourse with this world*, and even become visible to mortals.”

DR. T. DE WITT TALMAGE inclines to the above opinion, as is shown in the following extract taken from one of his sermons published by the *New York Christian Herald* of June 8, 1882:—

“What are our departed Christian friends, who in this world had their joy in the healing art, doing now?—Busy at their old business. No sickness in Heaven, but plenty of sickness on earth; plenty of wounds in the different parts of God’s domain to be healed and to be medicated. You cannot understand why that patient got well after all the skillful doctors of New York and Brooklyn had said he must die. Perhaps Abercrombie touched him—Abercrombie, who, after many years’ doctoring the bodies and souls of people in Scotland, went up to God in 1844—perhaps Abercrombie touched him.

“I should not wonder if my old friend, Dr. John Brown, who died last month in Edinburgh,—John Brown, the author of ‘*Raband his Friends*,’—John Brown, who was as humble a Christian as he was skillful a physician and world-renowned author,—I should not wonder if he had been back again to see some of his old patients.



**BISHOP D. W. CLARK, D. D.**

Methodist. Justly celebrated for his anti-slavery sentiments and sermons

*Born A. D. 1812. Died A. D. 1871.*

"Is it not possible that our departed kindred—our parents, our companions, our dear children that have passed from us in the bloom of life, a loved brother or sister—*may revisit earth*, and come to minister to us in that which is holy and good—to breathe around us influences that will draw us heavenward?"—*D. W. Clark, "Man all Immortal," p. 206.*

"I'll praise my Maker while I've breath,  
And when my voice is lost in death,  
*Praise shall employ my nobler powers.*"—*Hymn Book.*

"The dead praise not the Lord, neither any that go down into silence."  
Ps. 115:17. Which shall we believe, the hymn book or the Bible? The Bible furnishes no foundation for modern Spiritualism.



“What are our departed Christian friends doing in Heaven, those who on earth found their chief joy in the gospel ministry?—They are visiting their old congregations. Most of those old ministers have their people around them already. When I go to Heaven,—as by the grace of God I am destined to go to that place,—I will come and see you all. Yea, I will come to all the people to whom I have ministered in the gospel, and to the millions of souls to whom, through the kingdom of the printing press, I am permitted to preach every week in this land and in other lands,—I will visit them all; I give them fair notice.

“But what are our departed Christian friends who in all departments of usefulness were busy, finding their chief joy in doing good,—what are they doing now?—Going right on with the work. John Howard visiting dungeons; the dead women of Northern and Southern battle fields still abroad looking for the wounded; George Peabody still watching the poor; Thomas Clarkson still looking after the enslaved,—all of those who did good on earth are busier than before.”

The New York *Evangelist*, “On the Ministration of Departed Spirits in this world,” quotes the following sentiments of MRS. H. B. STOWE, expressed in verse:—

“It is a beautiful belief,  
That ever round our head  
Are hovering, on viewless wings,  
The spirits of the dead.”

As to whether this is a beautiful belief or not depends very much, we should judge, upon circumstances and conditions. If it was the conscious and intelligent spirit of a departed husband or wife it might not be a very beautiful nor agreeable thing to be hovering around the head of the former partner left behind. The behavior of the party in the flesh, in many instances, might not be very pleasing or beautiful to the one in spirit guise. And further, would it be likely to enhance the bliss of conscious and intelligent spirits to be hovering around the heads of suffering children, afflicted and destitute parents, or kindred and loved ones groaning beneath the burdens of life, with no power to help them. Upon the whole, how much better and more beautiful the belief based upon the Word of the Lord, with relation to the dead. That word says of the dead that “His sons come to honor, and *he knoweth it not*; and they are brought low, but he perceiveth it not of them.” Job 14:21.

## SEED THOUGHTS.

## SUNDAY.

- Matt. 28 : 1. Sunday is the next day after the Sabbath.  
 Mark 16 : 1, 2. The Sabbath is past when Sunday morning comes.  
 Mark 16 : 9. Jesus rose early Sunday morning.  
 Luke 23 : 52-54. Was crucified on preparation day,—Friday.  
 Luke 23 : 56. Disciples kept Sabbath according to commandment.  
 Luke 24 : 1. They went about their work on Sunday morning.  
 John 20 : 1, 19. Mary Magdalene went to the sepulcher.  
 Mark 16 : 12. Two disciples went into the country that day.  
 Acts 1 : 13. The twelve all abode together.  
 Mark 16 : 14. Sunday evening they did not believe Jesus was risen.  
 Acts 20 : 7. Paul had a meeting at Troas on Sunday.  
 Acts 20 : 8. This meeting at night—and all night.  
 Acts 20 : 11. Paul journeyed on Sunday morning.  
 1 Cor. 16 : 2. Paul enjoined the church to lay by for poor on Sunday.
1. Sunday, or "first day of the week," is mentioned but eight times in the New Testament.
  2. Called simply "*First day of the week.*"
  3. The Sabbath is the day just before.

## NEW TESTAMENT SABBATH.

- Luke 25 : 56. Disciples kept Sabbath according to commandment.  
 Matt. 28 : 1. The Sabbath is *next before* the first day of the week.  
 Ex. 20 : 10. Seventh day is the Sabbath of the commandment.  
 Luke 24 : 1. The disciples did not keep the first day of the week.  
 Luke 4 : 16. Jesus regarded the Sabbath day.  
 Matt. 24 : 20. He taught that it would *continue*.  
 Acts 13 : 27. Synagogue service *every* Sabbath day.  
 Acts 9 : 15. Paul was an apostle to the Gentiles.  
 Acts 13 : 14. Apostles at meeting on the Sabbath day.  
 Acts 13 : 42. Preached to Jews and Gentiles that Sabbath.  
 Acts 13 : 44. They preached to multitudes the next Sabbath.  
 Acts 16 : 13. Prayer meeting at Philippi on the Sabbath.  
 Acts 17 : 1, 2. It was Paul's manner to preach on the Sabbath.  
 Acts 18 : 1-3. Paul's manner to work the other days.  
 Acts 18 : 4. And reason from the Scriptures on the Sabbath.  
 Acts 18 : 11. Did thus one year and six months in one place.  
 Rev. 1 : 10. John was in the Spirit on the *Lord's day*.  
 Mark 2 : 28. The *Sabbath day* is the Lord's day.  
 Isa. 58 : 13. God calls it his holy day.  
 Ex. 20 : 11. Because he rested upon it, blessed and sanctified it.  
 Heb. 1 : 1, 2. All this he did through Christ.

# The Two Temples.

A COMPARISON.

✻ *A Christian is likened to the Temple of God.* ✻  
(1 Cor. 3:16,17.)

Note the Points of Similarity, and be Instructed, Admonished, and Edified.

## Literal Temple.

1. *Guilt by God.* *Heb. 9:11.*
2. *Guilt for God's glory.* *2 Chron. 5:14.*
3. *Gleansed.* *Heb. 9:23.*
4. *Dedicated by Holy Ghost.* *2 Chron. 7:1-3.*
5. *Father and Son abides.* *Heb. 8:1,2.*
6. *Two apartments.* *Ex. 26:33.*

### Holy Place.

7. *Entered first.* *Ex. 40:28.*
8. *Candlestick.* *Ex. 40:24,25.*
9. *Table of show bread.* *Ex. 40:22,23.*
10. *Incense altar.* *Ex. 40:26,27.*

### Most Holy Place.

11. *Law written by God on two tables of stone.* *Ex. 24:12; Deut. 4:13.*
12. *The Shekinah.* *Ex. 25:22.*

## Living Temple.

1. *God made man.* *Gen. 2:7.*
2. *Created for God's glory.* *1 Cor. 6:20.*
3. *Gleansed.* *1 Jno. 1:9.*
4. *Dedicated by Holy Ghost.* *1 Cor. 6:11.*
5. *Father and Son abides.* *Jno. 14:23.*
6. *Intellect, affections.* *Titus 1:15.*

### Holy Place.

7. *Entered first.* *Rom. 6:17.*
8. *Reason.* *Isa. 1:18.*
9. *Divine Truth.* *Ps. 119:130.*
10. *Prayer and praise.* *Phil. 4:6.*

### Most Holy Place.

11. *Law written by Spirit on tables of the heart.* *Heb. 8:10; 2 Cor. 3:3.*
12. *The Holy Ghost.* *1 Cor. 6:19,20.*

## CHAPTER XXXV.

# The Two Temples.



THE little chart on the preceding page entitled, THE TWO TEMPLES, is a comparison which may be studied with profit by every lover of truth and holiness. It is of scriptural authority, for the Word of the Lord likens a Christian to the temple of God. The literal earthly temple was first built by Solomon, king of all Israel. It was constructed to contain specially the sanctuary or holy places, as built by Israel in the wilderness. This literal temple was but the type of a building in Heaven.

**1. Built by God.**—God was the architect and indirectly the builder of the so-called Solomon's Temple. But that temple was only a type of a glorious temple in Heaven in the construction of which, man had no part. It makes but little difference which temple, whether the earthly or the heavenly the reader has in mind, the points of comparison will be found equally true, instructive, and forcible. First be it remembered that God is the *architect* and *builder* of the temple.

**God Made Man.**—God is the architect and builder of man. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. Jesus called *his* body a temple, and said if they should destroy it, he would raise it up again the third day. Jno. 2:19-21.

**2. Built for God's Glory.**—The earthly temple was built as a dwelling place for the Most High. It was to be the glory of the whole earth, the center of interest, attraction, and of worship. Likewise the temple of God in Heaven exists for the glory of God.

**Created for God's Glory.**—In like manner the Word of God informs us that man was created for God's pleasure, that he might glorify God in his body and spirit which are God's. He that does not do this, does not answer the object for which he was created.

Every sin committed is missing the mark, or coming short of the glory of God. It is a desecration of his temple.

**3. Cleansed.**—Once every year on the tenth day of the seventh month, the earthly sanctuary and temple had a service performed called the cleansing. And from Heb. 9:23, we learn that the heavenly temple will have a like service, being purified or cleansed by the blood of Christ.

**Cleansed.**—All men have sinned and come short of the glory of God. The scriptures conclude all under sin. Sin is impurity, hence all need cleansing. A fountain has been opened for this purpose—it is the precious blood of Christ. “If we confess our sins, he is faithful and just to forgive us our sins, and to *cleanse us* from all unrighteousness.” 1 Jno. 1:9. As Jesus on two different occasions when on the earth, entered the temple and drove out wickedness and the world, and introduced praise and thanksgiving, so Jesus should be invited to enter the soul temple, cleanse it, and put new thoughts in our minds and new songs in our hearts and in our mouths.

**4. Dedicated by the Holy Ghost.**—The earthly sanctuary and temple at the beginning of their real service, were dedicated in the most distinct and impressive manner by the glory of God. Ex. 40:34, 35; 2 Chron. 7:1-3.

**Dedicated by the Holy Ghost.**—When Jesus was ready to commence the work for which he came to the world, he was anointed with the Holy Ghost on the banks of Jordan and went forth in power. In like manner the disciples were anointed or dedicated by the Holy Ghost on the day of Pentecost. All Christians have promise of the same heavenly anointing. Every Christian temple should thus be dedicated and accepted of God that he may use them to his glory.

**5. Father and Son Abide.**—Jesus is beside his Father in Heaven, and Jesus is a minister in the heavenly sanctuary or temple. A glorious high throne from the beginning is the place of God’s sanctuary. Jer. 17:12. So we see that both Jesus and his Father are in the heavenly temple.

**Father and Son Abide.**—Jesus taught that if a man would love him and keep his word, his Father would love him and that they *both* would make their abode with him. Jno. 14:23. In this again the Christian is like the temple, in fact is a temple of the living God.

**6. Two Apartments.** In the sanctuary there were two rooms or apartments, known as the *Holy Place* and *Most Holy Place*.

**Intellect and Affections.**—So in man there is the mind or intellect, and deeper is the sacred precinct of the heart or seat of the affections. It is not denied that these terms are often used interchangeably, nevertheless the distinction exists, and is generally recognized by all mankind.

#### HOLY PLACE.

**7. Entered First.**—The only outside door to the sanctuary was to the Holy Place, hence the only way to enter the Most Holy Place was through, or by way of, the Holy Place.

**Entered First.**—So the heart or affections of man can only be reached through his intellect—his understanding. The mind hears, believes, then the heart senses—feels. Intellectual service to God, however exact in form, is not complete without the fervent affection, the loving heart—as the main spring.

**8. Candlestick.**—In the Holy Place of the literal temple or sanctuary was the golden candlestick with its seven branches always kept burning.

**Reason.**—This candlestick is a good representation of the lamp of reason, the versatile intellectual faculties which God has planted in man, and which he designed should ever be kept trimmed and brightly burning. The light of God's Spirit coming into a human temple never eclipses or puts out the golden lamp of reason. We may well look with suspicion upon persons claiming to be the temple of God, who have allowed some spirit to take possession of them that has paralyzed or put out the lamp of reason or common sense. There is no antagonism between God's Spirit and *common sense* or a *sound mind*. God does not promise man another light that is to quench the light he has already given. God by his holy spiritual light enters the most holy precinct of the soul temple by the light of *reason*. "Come let us reason together," saith the Lord. Isa. 1 : 18.

**9. Table of Shew-Bread.**—In the Holy Place of the sanctuary or temple was a table upon which there was kept constantly twelve loaves of bread. A new and fresh supply was provided every Sabbath day. Lev. 24 : 5-9.

**Divine Truth.**—The Christian, God's living spiritual temple, is not to live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. 4 : 4. God's holy truth drawn from the inexhaustible store-house of the Holy Bible, is the heavenly bread that should be constantly stored in the mind.

The Sabbath day should ever be improved as affording the best of opportunities for laying up a large and fresh supply of this heavenly manna, that there may be spiritual strength and vigor to the soul in the week to follow. Never leave the temple of God to go without this heavenly bread; nor never depend on the first or old supply, but bring in the new fresh loaves continually.

**10. Incense Altar.**—In the first apartment or Holy Place of the literal temple, was placed an altar upon which was a censer, used to offer sweet perfumed incense unto the Lord.

**Prayer and Praise.**—With the intellect or mind, the Christian recognizes his dependence upon God, he discerns his many blessings, and hence is constrained to offer praise and thanksgiving *understandingly*, and to intelligently ask for needful blessings. "Whoso offereth praise glorifieth God," says the psalmist. "With prayer and thanksgiving should we make our requests known unto the Lord," says an apostle. Praise is comely for the upright, it is sweet perfumed incense to the Lord.

#### MOST HOLY PLACE.

**11. Law Written by God on Two Tables of Stone.**—In the second apartment or Most Holy Place of the sanctuary or temple, there was but one piece of furniture. It was an ark or chest of wood overlaid within and without with the purest of gold. In this were kept the two tables of stone upon which God had written his holy law of ten commandments. This is the only document that God ever gave to man in his own writing. The events attending the speaking of this law from Sinai by the Lord himself, then writing it with his own finger upon the two tables of stone, and then requiring it to be kept in the Most Holy Place of the most sacred building on earth, attests in the most emphatic manner the inestimable value of the document itself. In like manner the same law is sacredly kept in the temple of God in Heaven. See Rev. 11: 19.

**Law Written by the Holy Spirit on Tables of the Heart.**—The genuine Christian is a temple of the living God, and like God's literal temple, he will have the holy law of God written by the Spirit of God upon the fleshly tables of the heart. In the most sacred precinct of his being, enshrined in his purest and holiest affections, will be inscribed in living characters those lively oracles which constitute the foundation of God's government. Such will ever feel to exclaim with the psalmist, "O how love I thy law! it is my meditation all the day." Ps. 119: 97. Also with the apostle

Paul, "For I delight in the law of God after the inward man." Rom. 7 : 22.

**12. Shekinah.**—In the same Most Holy Place of the temple, between the cherubim, above the mercy-seat, above but near to the law of God, abode the visible representation of God. It was a bright light called by the Hebrews the *shekinah*. It was from this point that God would commune with his people through their chosen ministers. Ex. 25 : 22.

**The Holy Ghost.**—The body of the true Christian is the temple of the Holy Ghost. The love of God is shed abroad in his heart by the presence of the Holy Ghost. Rom. 5 : 5. Beware of that Christianity, so-called, that does not believe in, or cherish the Spirit of God in the heart. Such may be like the temple—but it was the temple defiled by sin and deserted by the Lord. On the other hand, *beware of that Christianity, so-called, that professes great illumination and fullness of the spirit and does not sacredly regard and lovingly obey the law of God.* They may be temples, but they are temples filled with *another* spirit unlike the Spirit of God. They are temples from whom the glory of God is departed, if indeed his glory ever dwelt in them.

As in the literal temple of God, the Holy Spirit and holy law of God dwelt together in close union and sweet harmony, so in the Most Holy Place of the heart of the spiritual temple—the true Christian—God's law and Spirit will dwell together in close union and sweet harmony. They are absolutely inseparable. Only such are temples of the living God. Only such glorify God in their bodies and their spirits which are his. *Only such are like Jesus, who had the law in his heart, delighted to do his Father's will, and abode in his Father's love.* Ps. 40 : 8 ; Jno. 15 : 10.





A COMPARISON BETWEEN THE  
**Son of God** and the **Sons of God.**

IN THIS WORLD,  
 AS HE IS, (1 Jno. 4:17.) SO ARE WE.

SON OF GOD.

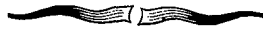
1. *Horn of the Spirit.*  
Luke 1 : 35.
2. *Circumcised the 8th day.*  
Luke 2 : 21.
3. *Water baptism.*  
Matt. 3 : 13-15.
4. *Anointed of Holy Ghost.*  
Acts 10 : 38.
5. *Thou art my Beloved Son.*  
Matt. 3 : 17.
6. *Tempted in all points.*  
Heb. 4 : 15.
7. *He was victorious.*  
1 Pet. 2 : 22.
8. *He was crucified.*  
Luke 23 : 33.
9. *Jesus was buried.*  
Luke 23 : 53.
10. *Jesus arose from the dead.*  
Luke 24 : 6.
11. *Jesus suffered.*  
Heb. 2 : 18.
12. *Jesus the heir of God.*  
Heb. 1 : 2.
13. *Jesus a judge.*  
John 5 : 27.
14. *Jesus ascended.*  
Acts 1 : 9-11.
15. *Jesus glorified.*  
John 17 : 5.
16. *Jesus on his Father's throne.*  
Rev. 3 : 21.

SONS OF GOD.

1. *Horn of the Spirit.*  
Jno. 3 : 5.
2. *Circumcision of the heart.*  
Rom. 2 : 29.
3. *Water baptism.*  
Acts 2 : 38.
4. *Anointed of Holy Ghost.*  
1 Jno. 2 : 20, 27.
5. *"My sons and daughters."*  
2 Cor. 6 : 18.
6. *"Like as we are."*  
Heb. 4 : 15.
7. *We may be.*  
1 Jno. 5 : 4.
8. *Crucified with him.*  
Gal. 2 : 20.
9. *"Buried with him."*  
Rom. 6 : 4.
10. *"Risen with him."*  
Col. 2 : 12.
11. *"We suffer with him."*  
Rom. 8 : 17.
12. *"Joint heirs with him."*  
Rom. 8 : 17.
13. *Saints judge the world.*  
1 Cor. 6 : 2, 3.
14. *Saints will ascend.*  
1 Thess. 4 : 16, 17.
15. *Saints glorified with him.*  
Rom. 8 : 17.
16. *Saints on Jesus' throne.*  
Rev. 3 : 21.

## CHAPTER XXXVI.

# The Son, and Sons of God.



JESUS is emphatically *the Son* of God. He is the only begotten Son of the Father, full of grace and truth. Nevertheless, *all* who truly accept of Jesus as their Saviour, thereby become the children of God also—the *sons* and *daughters* of the Almighty. And in the experience of Christ, from Bethlehem to his Father's throne in glory, there are many points similar to the experience of the many sons he is engaged in leading to glory.

**1. Born of the Spirit.**—The *Son* was conceived and born of the Spirit, when he came into this world as a babe in Bethlehem. **So** everyone who is a son of God, has become such by being born of the Spirit. Marvel not at this, for the great teacher himself said, "Ye must be born again." By this birth the person enters the family of God.

**2. Circumcised the Eighth Day.**—The rite of circumcision was performed upon the infant *Son* of God. **So** upon all the *sons* of God, born into the family of God, he performs a circumcision—not of the flesh, but in the heart. Thus God sets apart him that is godly to himself.

**3. Water Baptism.**—The *Son* of God came to John, his forerunner, who was preaching and baptizing in Jordan, and asked baptism at his hand, saying that it became him to fulfill all righteousness. John baptized him, somewhat reluctantly, however, for he felt unworthy to baptize so divine a personage. **So** the *sons* of God follow the example and command of their file-leader, the Son of God, when they submit to the gospel ordinance of baptism.

**4. Anointed of the Holy Ghost.**—Jesus, the *Son* of God, before beginning the great work of his earthly life, was anointed on the bank of the Jordan, by the Holy Spirit. In the form of a dove it descended upon him, and ever after abode with him. **So**, to all the *sons* of God, is extended the gracious promise of Spirit fullness, baptism of the Holy Ghost, the *anointing* with an unction from the Holy One.

**5. "Thou art My Beloved Son."**—Thus in a most emphatic manner did the Eternal Father acknowledge Jesus as his beloved *Son*. These words were spoken from Heaven on the occasion of his baptism, and the occasion of his transfiguration on the mountain. **So** God emphatically says of those who come out from the world and touch not the unclean thing, that he *will receive them*, and they shall be his *sons and daughters*. He further says he will send his Spirit into their hearts, whereby they may sincerely and truly say, "*Abba, Father.*" Rom. 8:15.

**6. Tempted in All Points.**—The *Son* of God, during his earthly mission was tempted in all points, **so**, or *like* as we are. Again we discover a likeness in the experience of the *Son* of God, and the *sons* of God.

**7. He was Victorious.**—The temptations of the divine *Son* of God were many and severe, but he was ever victorious—he never sinned. In our stead he overcame the world, the flesh, and the devil. **So**, the *sons* of God, *by faith*, link themselves to this mighty conqueror, the Captain of their salvation, and they, too, with his divine aid, overcome the world, the flesh, and the devil.

**8. He was Crucified.**—Jesus, the *Son* of God was crucified on Mount Calvary; and it was there he bore our sins in his own body on the tree. **So** all the *sons* of God in this world are crucified with Christ. They *crucify* the old man. Rom. 6:6. They are Christ's, having *crucified* the flesh with the affections and lusts. Gal. 5:24. The world is *crucified* unto them, and they unto the world. Gal. 6:14.

**9. Jesus was Buried.**—The *Son* of God was taken down from the cross and laid away out of sight for a short time, in the sepulcher of Joseph, the rich man of Arimathea. **So** the *sons* of God are commanded, *every one*, to be *buried* with Christ in baptism and thus show their faith in *his* burial. The *sons* of God when *immersed* in water are for the time, buried out of sight in the likeness of Christ's death. And this clearly indicates the true *mode* of baptism.

**10. Jesus Arose from the Dead.**—Early on the morning of the third day after the crucifixion, the *Son* of God rose from the dead a triumphant Conqueror, to die no more. A new life of intercession and glory opened up before him. **So** the *sons* of God, rising from the watery grave, go forth to walk in *newness of life*. And being *risen* with Christ, they seek those things which are above, where Christ sitteth on the right hand of God. Col. 3:1.

**11. Jesus Suffered.**—The *Son* of God *suffered*, being tempted. The intensity of his suffering from the temptations of Satan, was in

proportion, no doubt, to the holiness of his character. He was a *man of sorrows*, and acquainted with grief. **So** the *sons* of God *suffer* from all the temptations and ills of this mortal life, in this world of sin. Thus they are partakers of Christ's sufferings. 1 Pet. 4:13. And as the *sufferings* of the *Son abound* in the *sons*, their *consolation* will *abound* in him also.

**12. Jesus the Heir of God.**—The *Son* of God, because he is *the Son emphatically* and *preëminently*, is for that reason, *the heir* of God—the heir of *all things*. God has highly exalted him, and given him a name more excellent than the angels, which name the Son of God has secured by *inheritance*. **So** all the *sons* of God are *heirs* of God, and *joint heirs* with the Son of God. They will eventually share the inheritance with Christ, when the first dominion returns to him as the second Adam. The government will then be upon the shoulders of Christ, the *Son* of God, but the *sons* of God will *reign* with him. In the matter, then, of *heirship*, as *Christ is*, so are the *sons of God* in this world.

**13. Jesus a Judge.**—To the *Son* of God, the Father has committed the *execution* of the judgment. All must "appear before the judgment seat of Christ, that everyone may *receive* the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. **So** the *sons* of God, the saints, shall judge the world. Yea, they shall judge angels. 1 Cor. 6:2, 3. They will be associated with Christ in that work.

**14. Jesus Ascended.**—The *Son* of God *ascended* to Heaven from Mount Olivet, from the midst of his disciples, and while they beheld, a great cloud of angels met him as he was taken up, and escorted him to the heavenly courts. That cloud of brightness hid him from the gaze of the beholders. In his resurrected, immortal, and glorified body he was literally and personally taken up to Heaven. **So** the *sons* of God—in the last great day when the trump shall sound—with immortal and glorified bodies will ascend to Heaven. They will be taken up to meet Jesus, and *so* shall they ever be with the Lord. 1 Thess. 4:14-17.

**15. Jesus Glorified.**—When the *Son* of God reached Heaven, he was *glorified* with the glory which he had with his Father before the world was. His Father *crowned* him with *glory* and *honor*. Heb. 2:9. **So** the *sons* of God have the exceeding great and precious promise of being *glorified with him*. Jesus is only their *fore-runner* to that *glorified state*. Heb. 6:20. Jesus prayed his Father that his children might be with him. The Captain of our salvation, the *Son of God*, is the *file-leader*, and stands at the head of a *long*

*line of sons of God, whom he will eventually bring unto glory.* Heb. 2:10.

**16. Jesus Is on His Father's Throne.**—When the *Son* of God reached Heaven, he took his place at the right hand of the Majesty on high. Heb. 1:3. He says of himself that he overcame and is *set down with his Father in his throne.* Rev. 3:21. **So** the *sons of God* have from Jesus the wonderful promise that they shall be granted the glorious and exalted privilege of *sitting down with Jesus on his throne,* when they shall reign with him in his kingdom.

**Conclusion.**—As members of the royal family, as sons and daughters of the Almighty, as heirs of God and joint heirs with Christ, how soul inspiring is the thought and truth, that where *he is* there *we shall be* also. And more—that we shall be *like him* when we shall see him as he is. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the *sons of God;* therefore the world knoweth us not, because it knew him not. Beloved, *now* are we the *sons of God,* and it *doth not yet appear* what we *shall be;* but we know that, when he shall appear, we shall be *like him;* for we shall see him as he is.” 1 John 3:1, 2.

#### JESUS—SEED THOUGHTS.

John	7:42.	Jesus was born in Bethlehem.
Micah	5:2.	It was thus foretold in prophecy.
Matt.	2:1.	Wise men came from the East to see him.
Matt.	2:2.	Said, “Where is he that is born king of the Jews?”
Matt.	2:9.	The star went before them to Bethlehem.
Matt.	2:10.	The sight made them happy.
Matt.	2:11.	They found the babe, and worshiped him.
Matt.	2:12.	They went home another way.
Matt.	2:13.	An angel told Joseph to take his family to Egypt.
Matt.	2:14.	Joseph obeyed the angel.
Matt.	2:16.	Wicked Herod slew Bethlehem's little children.
Matt.	2:20.	After a long time Jesus was called out of Egypt.
Matt.	2:23.	Jesus dwelt in Nazareth.
Matt.	3:1.	In those days came John the Baptist.
Matt.	3:1, 2.	Preaching repentance and baptism.
Matt.	3:5, 6.	Many believed and were baptized.
Matt.	3:13.	Jesus came to John for baptism.
Matt.	3:15, 16.	John baptized him in the Jordan.
Matt.	3:16, 17.	A dove seen and voice heard.
Matt.	4:1-25.	Jesus entered upon his great mission.

## CHAPTER XXXVII.

# Scripture Exegesis.



### INTRODUCTION.

THE Holy Bible, like other books, bears the stamp in many instances of the periods and places where its several books were respectively written. In order to read it with understanding it is important that the reader have some acquaintance with the *natural* and *moral* circumstances of the *time* and *country* in which it was written. Without this knowledge he will be unable to correctly or clearly comprehend many terms, comparisons, usages and illustrations used to set forth divine truth. Not only are we left altogether in the dark as to the meaning of some really beautiful passages of Holy Writ, but in other instances we are liable to affix a meaning that is wholly unfounded and erroneous. In this chapter we present a few examples of such texts with brief explanatory remarks.

**Prov. 25 : 11.**—“A word fitly spoken is like apples of gold in pictures of silver.”

We all know that kind words, gentle words, loving words, sound speech, “conversation in Heaven, holy conversation,” and comforting words are always excellent. In this comparison we may think of a picture of a golden apple in a silver frame with a silver background as the beautiful thing intended. But such a picture would be vastly inferior to the one in the view of the inspired writer. It is generally agreed that the apple tree of the scripture is the same as the *Citron* tree. This is a large tree of noble appearance with beautiful evergreen silvery leaves. The fruit is of the color of gold, sweet and pleasant and extremely fragrant. Those who have seen the beautiful, symmetrical, and evergreen orange tree, with the silver sunlight flitting among its branches when laden with golden fruit, have perhaps seen as pretty a sight in the fruit tree line as this world affords. In these beautiful trees, with their load of golden citrous fruits, *we have the picture* evidently intended to represent *words fitly spoken*.

**Jer. 49: 19.**—"Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong."

The Jordan River has two banks on each side. Between its inner banks its waters flow ordinarily, except in the time of a flood, when it rises above these and extends to the outer banks. In many places the space between the inner and outer banks is grown over with thick bushes and reeds, where wild beasts find a safe hiding place until the "swelling of Jordan" in its yearly rise compels them to flee. In like manner the judgments of God in the day of wrath, like the swelling of Jordan, will drive the wicked from the earth, their only dwelling-place. Destruction will overtake them, when the rains descend, and the winds blow, and the floods come, and thou shalt diligently consider *his place*, and *it* shall not be. Matt. 7: 26, 27; Ps. 37: 10. Despair will seize them when their earthly honors and refuge fails them, and like the mad lion escaping the swellings of Jordan, they will break forth in exclamations of blasphemy. Rev. 6: 15-17.

**Jer. 4: 11, 12.**—"At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, even a full wind from those places shall come unto me; now also will I give sentence against them."

Here the judgments of God are compared to a *full dry wind*. By this is meant what the Arabs called the *Simoon*, and the Turks called the *Samyel*. It is a wind of the most terrible character. Nevins, in *Biblical Antiquities*, p. 29, says, "It comes in a stream from over the burning sands of the desert, bearing poison and death with its course. Its approach is signified by the appearance of distant clouds slightly tinged with red; the sky loses its serenity, and becomes gloomy and alarming. As the current draws nearer it presents to the eye a hazy aspect, resembling a sheet of smoke, colored with purple, such as is seen in the rainbow. . . . It always keeps about two feet above the surface of the ground. Persons, therefore, who see it coming, may save their lives by instantly throwing themselves flat upon the earth, with their faces downward, and breathing as little as possible till it is past. This is the way commonly practiced to avoid its deadly touch. . . . Thousands, it is said, have, in more than one instance, perished in a single night from its desolating breath."

Now this may serve as a very appropriate illustration of the closing up of this dispensation, as described in the word of God. There is a time of trouble coming upon the nations of the earth, of

the last generation, such as never was since there was a nation. Dan. 12: 1, 2. The judgments of God in the seven last plagues are the unmixed wrath of God, soon to be poured out upon a guilty world. Those who will not discern the unmistakable signs of the fearful storm-cloud of wrath rapidly gathering, and *humble themselves* will then *be humbled* by the awful judgments of God, never again to arise to the privilege of choosing life or death. But those who are truly wise will *humble themselves beforehand*, and when the storm is *overpast* they will arise to a most wonderful exaltation of a life and glory that will never fade away.

**Rom. 10: 4.**—“For Christ is the end of the law for righteousness to every one that believeth.”

To some this text presents a serious difficulty. They ask, with deep concern, “If Christ has ended, terminated, or abolished God’s law of righteousness, or the ten commandments, to *believers*, why not to *unbelievers* also? And further, if Christ has abolished the law how can sin be known? *for by the law is the knowledge of sin.* Rom. 3: 20. And indeed how can sin exist? *for sin is the transgression of the law.* 1 Jno. 3: 4. And *sin is not imputed* when there is *no transgression.* Rom. 5: 13. And more, as the gospel of Christ is the *remedy for sin*, what would be the *need* or *use* of the gospel, if there was no law—hence no sin? These all would be pertinent and puzzling queries truly, if the word *end* had no other meaning than that of cessation, or termination. But in the text, as also often in common parlance, it signifies *purpose, design, or object*, as in Jas. 5: 11. The object or end in view of any government in making a law is to secure obedience to such law on the part of the subjects of that government. God’s object in making a law for his creatures was to secure obedience. But all mankind have *sinned* and thus *come short* of God’s glory or *object* in giving his holy law. Christ took upon himself man’s nature and became *obedient*, even unto death. As Christ never sinned *once*, the *end* or *object* of the law was exactly met in him, and in him alone. But by his example, death, resurrection, and ministration, he has made it possible for the end or object of the law to be answered in those who *believe in him*. He will forgive their sins and write the law in their hearts. Then having the spiritual mind they will delight in the law of God after the inward man, and in the end receive eternal life. Rom. 7: 22; 1 Tim. 6: 12. Thus the design of the law to secure righteousness (not unrighteousness), is accomplished in behalf of believers, through the Lord Jesus Christ.

**Gen. 2: 17.**—“But of the tree of the knowledge of good and



evil, thou shalt not eat of it; for in *the day* that thou eatest thereof thou shalt surely die."

Adam and Eve ate of the forbidden fruit, but did not die for many long years after, according to the sacred record, hence, the query arises, how can the words of the Lord be true, that he should die "*in the day*" of transgression? The solution of the difficulty is found in the literal rendering of the original Hebrew, as seen in Bibles having a marginal reading. It is "in the day that thou eatest thereof, *dying, thou shalt die.*" Girdle a tree and you kill it *in the very day* that you girdle it. Nevertheless it may show all the signs of life for many days succeeding. So in the very day of man's transgression the sentence of death passed upon him—he became a dying creature—tending to a state of death. Being deprived of the Spirit of God, and shut away from the tree of life, he was entirely cut off from the source of all life, and after a time his own stock of vitality ran out, and he returned to the dust and to the condition from whence he originally came, and that return constitutes death. Gen. 3:19.

**Gen. 2:2.**—"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."

How could God *finish his work* on the *seventh day*, and at the same time *rest* on that day? And again, how could he have *finished* the work of creation in the *six days*, as affirmed by Gen. 2:1 and Ex. 20:11, if he had done any part of that work on the seventh day? These are questions that arise in many minds. The true solution seems to be simply this. The work of creation was wholly completed in the six days, and the seventh day was wholly occupied in rest. The Septuagint, Syriac, and Samaritan, translate Gen. 2:2, first part, as follows:—"And on the *sixth day* God ended his work which he had made;" and Dr. Adam Clarke endorses this rendering. The seventh-day Sabbath commemorates the *birth of a world*, and can no more be changed than the birthday of an individual can be changed.

**Matt. 6:30.**—"Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

In Palestine, a common fashion of oven was a round hole dug in the ground and paved at the bottom with smooth stones; after it was heated and the fire removed the cakes were placed upon the stone bottom and the mouth shut up. Because other fuel was scarce, as it still is in that country, brushwood, stubble, and *dried grass*

were used for heating such ovens. Hence, the striking significance of the words of our Saviour in the likeness above drawn. We are all transient dwellers on earth, like the grass which to-day is, and to-morrow is not.

**Luke 1 : 69.**—“And hath raised up a *horn* of salvation for us in the house of his servant David.”

Horns are frequently used in the Bible as a symbol of strength and power. To have *the horn exalted*, denotes prosperity and triumph, Ps. 89 : 17, 24, and to have the horn cut off, signifies the loss of power. “All the horns of the wicked also will I cut off ; but the horns of the righteous shall be exalted.” Ps. 75 : 10. In the text, Christ is called the *horn of salvation*, because he is *highly exalted*, and *mighty* to save unto the uttermost all that come unto God by him. Heb. 7 : 25. Both *exaltation* and *might* are thus ascribed to the world's Redeemer.

**Matt. 19 : 24.** “And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.”

To put a camel through the eye of a needle was a proverb, to denote anything that was extremely difficult or impossible. Indeed to pass a real living camel through a needle's eye, with man, would be impossible. For this reason, perhaps, some have told us about a low small gate in the wall of Jerusalem through which a camel might pass by getting down on its knees and being stripped of every burden. “Thus,” they say, “the rich man may enter the kingdom of God.” And thus, we may add, must every person do who would enter the kingdom of God. They must humble themselves and give up all for Christ, and follow him. Laying aside every weight and the sin that doth so easily beset, and running with patience the race set before us, will secure to one and all an abundant entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ. But we know of no positive proof that there was such a gate or passage in the wall of Jerusalem, known as the needle's eye. And more, our Saviour's words would indicate that even if such a gate existed, he had no reference to it, for he said that with man this was *impossible*, which would not be true if the camel could squeeze through at all. Besides, the disciples understood him to refer to an impossibility, for in amazement they exclaimed, “Who then can be saved?” Jesus' answer was to the effect that God could pass a camel through a needle's eye, and he could save a soul in the kingdom of God, and that it was absolutely *impossible* for a man to do either. And the special great danger of the rich is to

trust in their riches, and never learn the lesson of trust in the living God, without which no one can ever be saved in the kingdom of glory. God can save the rich in the same way that he saves others, but salvation is a miracle of divine grace, and only possible with God.

**Matt. 16:18.**—"And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the *gates* of hell shall not prevail against it."

At one time Jesus said, "Destroy this temple, and in three days I will raise it up again." Jno. 2:19. He referred to the temple of his body, but many persisted in understanding him to refer to the temple in Jerusalem. So in the text above, two personages are introduced, Christ and Peter, and many persist in maintaining that Peter, and not Christ, is the rock upon which the Christian church is built. But the holy Scriptures uniformly affirm that Christ is *the* rock, the "stone of stumbling;" the "chiefcorner stone;" the only true foundation, "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. But we have referred to this passage mainly for the purpose of considering the expression, "*the gates of hell.*" Hell, in this text, is from the Greek, "*hades,*" which signifies the *grave*. The last enemy of the Christian is death, 1 Cor. 15:26. This last enemy—death or the grave—has ever *seemed to prevail* against the church. The saints of God have ever been pouring through the gates of death to the land of darkness, as darkness itself. Job 10:22. But this is only a temporary conquest of death over the church, for this last enemy shall be conquered also. The Son of God, *the rock* upon which the church is built, has broken the bands of death, has ascended upon high bearing the keys of death and hell, or the grave. Rev. 1:18. His having the keys of hell, *hades*, or death, implies that he has power to unlock hell, or the grave. And this is verily true, for when Jesus comes again, with the voice of the Archangel and the trump of God, the Christian church who are sleeping in death, hell, "*hades,*" or the grave, will hear the voice of the Son of God and will come forth, with the song of victory, everlasting victory over death—to *die no more*. Hence it is, that *the "gates of hell"* shall not *prevail* against the church of Christ. 1 Thess. 4:16; 1 Cor. 15:51-57; Jno. 5:25-28.

**Prov. 20:20.**—"Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness."

In the time of the inspired writer it seems to have been a custom among the Jews to keep a lamp burning constantly through the night in the room where the family slept. This lamp was fed with olive oil, and supported on a large candlestick. It is said to still be the

custom in Egypt, even among the poorest families. To put out a man's light indicated trouble and calamity, and hence was an expression full of meaning to the mind of a Jew. It signified that whoso curseth father or mother would bring a curse upon his own head. This sin is no less grievous in the sight of God to-day.

**Luke 9:62.**—"No man, having put his hand to the plow, and looking back, is fit for the kingdom of Heaven."

In our day a man might do a fairly good job of plowing and look back considerable, because of the excellent character of our plows. It was very different, however, with the rude plows of the ancient Jews. Their plows were so light and unsteady that the plow-man needed to exercise the greatest caution and care to keep it in the ground, or to make a straight furrow. Besides he must needs be continually bending over and pressing upon it, so as to give it steadiness and weight. By this comparison the Saviour would teach us that constant application and dilligence, looking forward and not backward, were absolutely necessary to success in gaining access to the kingdom of Heaven through holding fast the faith of the gospel of Christ.

**Mark 1:32.**—"And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils."

Why did they wait until sundown on the Sabbath before bringing their sick to Jesus? Obviously for two reasons. First, they did not think it right to heal chronic sickness on the Sabbath-day, and second, they regarded *sundown* as the time when one day gave place to another. The Jews ever reckoned their *days* from evening to evening, according to the order which is mentioned in the first chapter of Genesis in the account of the work of creation, "the evening and the morning were *the first day*." The Sabbath, therefore, or seventh day, began at sunset on the day we call Friday, and lasted till the same time on the day following. This manner of giving the night the first place in the reckoning of days, has been found among several other nations. The custom in such cases was, no doubt, handed down from the practice of the most early times, founded upon the original order, in which the *evening* existed *before* any morning had been; and thus the account of the Bible is confirmed in this case, as in many others, by the voice of heathen traditions."—*Nevin's Biblical Antiquities*, p. 171.

**Gen. 8:12.**—"And he stayed yet other *seven days*, and sent forth the dove, which returned not again unto him any more."

This is the third mention of the *week*, or *period of seven days*, in

the account of the flood. With relation to the week, Nevins, in "Biblical Antiquities," pp. 173, 174, says:—

"The *week* had its origin with the commencement of time; when, after six days employed in the work of creation, God rested on the seventh, and blessed it, and set it apart to be continually observed as a day of holy rest, and a sacred memorial of that great event. We find, in the account of the flood, that it had continued in use down to that age, and so was a measure of time familiar to Noah. (Gen. 7 :4-10 ; 8 : 10 , 12.) After the flood, it was handed down by the sons of Noah to their descendants. In this way it has happened, that some traces of the ancient *week* are to be found in every quarter of the world. Nations the most distant from each other, and of every character, have united in giving testimony to the truth of the Bible account; either by retaining, in their common reckoning of time, the regular division of seven days, or at least, by showing such regard to that definite period, as can in no way be accounted for, if it was not received by tradition from the earliest ages. Not only has this been the case in all the countries of the East, such as Egypt, Arabia, Assyria, India, China, and others, but among the most ancient people of Europe also, the Greeks, the Romans, the Gauls, the Germans, the Britons, and the several nations of the North,—and this, long before they had any knowledge of Christianity, as is evident from the *names* of the days found in use among them, which were all of idolatrous origin. Even among the uncultivated tribes of Africa, travelers have met with the same division of time. It is not only, however, by retaining the number of days which compose a week, that the tradition of the world so evidently confirms the account of Moses; the testimony is rendered still more striking by the very general idea of some peculiar *sacredness* belonging to the seventh day, which has existed in every age. The week, it must be remembered, is not a *natural* period of time, like a *day*, a *month*, or a *year*, which are all suggested by the revolutions of the heavenly bodies, and so naturally come into use among every people; there is no reason in the nature of things, why days should be counted by *sevens*, rather than by *eights*, *tens*, or any other number. The division, therefore, wherever found, must have had its origin in arbitrary appointment. To imagine that all the nations of the world united in forming the *same* arbitrary appointment, by mere chance, would be ridiculous. Nothing but the authority of the original appointment made by God himself, can be admitted as a sufficient cause for such a fact.

"The Jews had not particular names for the first six days of the

week, but distinguished them merely by their order; thus, what we now call *Sunday* was termed the *first day* of the week, *Monday* was the *second*, *Tuesday* the *third*, and so of the rest. The seventh day, which we name *Saturday*, was styled among them the *Sabbath*, that is, the day of *rest*. And because this was the most important day of all the week, the whole week came to be called, from its name, a *Sabbath*; whence the other days were called also the first day of the Sabbath, the second day of the Sabbath, and so on in their order. The day before the Sabbath, (our Friday,) because part of it was employed in making ready for the sacred *rest* of the Sabbath, was called, in later times, the *preparation*. (Mark 15:42.)'

**Matt. 18:10.**—“Take heed that ye despise not one of these little ones; for I say unto you, That in Heaven their angels do always behold *the face* of my Father which is in Heaven.”

It is customary with Eastern kings to shut themselves away from public view, and it was a matter of great difficulty to get access to them in any way. This seclusion was common in ancient times. Death was the penalty for intruding into the presence of the monarchs of Persia without being invited. Esther 4:11. Among the Jews, however, but little of this exclusive dignity had place. Their kings allowed themselves to be seen in public, and approach to them was not forbidden. The highest officers of the government and all others appeared before the king with respectful reverence and obedience, ever waiting to do his bidding. Hence, to *stand before the king* signified to be employed in his service. So the priests and Levites ever *stood before the Lord* to minister unto him. Deut. 10:8. In like manner the angel Gabriel said he stood *in the presence of the Lord*, thus signifying his readiness to perform God's commands, and also the high dignity of his position. Luke 1:19. To behold the *king's face* was considered a great honor and happiness, much more to see it *habitually*, that is, to be employed in his immediate service. The pure in heart have the wonderful promise that *they shall see God*. Matt. 5:8. And even in this world Christ says to his humblest followers, that in Heaven *their angels do always behold the face* of his Heavenly Father. By this he signified that these “little ones” had a powerful interest in Heaven, and were especially dear to God himself; so that it behoved men to be careful how they treated them. What a wonderful truth is this, that every child of God in this world has an angel who ever beholdeth the face of the Infinite and Almighty God. The Christian's attending angel from the highest court in the universe is intrusted with divine authority from our loving Heavenly Father, to deliver, to guide, to keep, to teach, to

comfort, and to make happy, until that day when the *same angels* will bear the saints to meet Jesus in the air, and "so shall *they ever be with the Lord.*" Matt. 24:31; 1 Thess. 4:16, 17.

**Rev. 16:15.**—"Behold, I come as a thief. Blessed is he that watcheth, and *keepeth his garments*, lest he walk naked, and they see his shame."

We are credibly informed that anciently watchmen were set upon the literal walls of Zion to keep watch by night. Over these was a person called the *captain of the temple*, whose business we are told it was to walk around every night and see that these watchmen at every station were not neglecting their duty. If he found one asleep he immediately struck him, and might *set fire to his garments*, as at times he did not hesitate to do. So, in like manner, every professed Christian is a watchman on the walls of Zion. All are enjoined to *watch and pray*. When the great Captain of our salvation, the Captain of the heavenly temple, shall come in flaming fire (2 Thess. 1:7, 8), when a fire shall devour before him (Ps. 50:3), those watchmen who are then found sleeping, will be "destroyed by the brightness of his coming." 2 Thess. 2:8.

**Matt. 5:17, 18.**—"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. 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."

As recorded by St. Luke (chap. 16:17), "It is easier for Heaven and earth to pass, than one *tittle* of the law to fail." A "*jot*" is the smallest letter of the Hebrew alphabet, corresponding perhaps, with our letter "*i*," and a tittle is the small *tip* of a letter, by means of which some letters were distinguished from each other. Thus we have our Saviour's most unqualified endorsement of *all the law* of his Father; every *command*, every *sentence*, every *word*, every *letter*, and *part of a letter*. It is easier for Heaven and earth to pass away than for *any part* of the law to fail. Jesus came to fulfill both the law and the prophets. Many prophets of the olden time had spoken of Christ. Some of the predictions were fulfilled at the time of his first advent into the world; others have been fulfilled since, and in process of time they will all be fulfilled, and pass away by *passing into history*. Christ fulfilled the law of God by rendering the most perfect obedience thereto. *This is the only way in which a LAW can be fulfilled.* "And shall not uncircumcision which is by nature, if it *fulfill the law*, judge thee, who by the letter and circumcision dost *transgress the law?*" Rom. 2:27. From this text we learn that to *fulfill the law*, is just the *opposite* of *transgress the law*.

No human being has ever yet, in his own strength, perfectly fulfilled the law of God. *All have sinned*, and thus come short of God's glory. Christ, alone, *never sinned once, he fulfilled* the law, and has left us an example that we should follow his steps. He is the only perfect example. Receiving pardon and strength from Christ, man may fulfill the law of God, also, and thus answer the object for which he was created, namely, to glorify God. Thus we see that Christ's fulfilling the law did not change, or in any way affect, the law itself. But by his *obedience, death, and resurrection*, he has given us a *perfect pattern of righteousness*, and has placed within our reach the *means* by which we may go and *do likewise*. And when Christians through Christ thus fulfill the law for one day, that does not release them for the next day, nor does it release anyone else from doing the same. The law is of *perpetual obligation*, and hence, by all who are truly righteous, is being *perpetually fulfilled*.

**Matt. 15 : 13.**—“But he answered and said, Every plant, which my Heavenly Father hath not planted, shall be rooted up.”

Thus spake Jesus, not with reference to tomato plants, or cabbage plants, or any other plant of the vegetable kingdom. He was talking about the religious doctrines and institutions of men. Jesus had just before told the scribes and Pharisees that teaching for doctrines the commandments of men was vain worship. Yea, our Saviour was more explicit on that occasion. These scribes and Pharisees had been accusing the disciples of Jesus of transgressing a *tradition* of the elders. Jesus quoted one of God's commandments, namely, “Honor thy father and thy mother,” and then he showed that these hypocritical professors were *making void* this command of God *by a tradition*. This Jesus denounces as *vain* worship, and he calls such worshipers hypocrites. The tradition by which they made void one of God's commandments might have been very *old*, but error does not become sanctified by age. It might have originated in the bosom of the church itself, nevertheless it was a *tradition* which supplanted one of the commands of God and there was no justification for its existence. The Saviour's words were just as applicable to all other *traditions*, and all other *worship*, which makes void the commandments of God, and teaches for doctrines the commandments of men. The devil, the implacable enemy of all righteousness, is never better pleased than when he succeeds in switching off the professed people of God from the *paths* of the Lord. Satan delights to have men set out *plants* of their own and give their exclusive attention to their cultivation, to the utter neglect of



the plants which our Heavenly Father has planted. It is a fearful thing to make void the commands of God by traditions of men. It is just as great a wrong *now* as when Christ uttered these memorable words. We are informed by the Roman Catholic Church, that *they*, or the *governors of their church*, substituted the observance of the first day of the week, or Sunday, *in place of* the seventh-day Sabbath of divine appointment in God's law.—*Abridgement of Christian Doctrine*. They say man did this. That *somebody* has done it will not be questioned or denied by any candid thinking person. And that it is the substitution of a *tradition* for the command of God is also clearly proved from the fact that there is *no intimation* in the Holy Bible of any such *change* or *substitution*. It is the boasted Protestant *rule* of religious faith and practice—the Bible, and the Bible *alone*. And this is the correct rule too, for an inspired writer says, that “all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. 3:16, 17. Thus we are told that the Word of God *thoroughly furnishes unto all good works*. That Holy Word does truly thoroughly furnish unto the good work of sacredly keeping holy the *seventh day*, for God has plainly commanded it, and it is the only weekly Sabbath that God ever did bless, hallow, and make for man; and it is easily traceable from creation, all through the Bible. Reader, are you making void this command by a tradition? Be entreated to turn to the path of the Lord before it is too late.

**Ps. 119:105.**—“Thy word is a lamp unto my feet, and a light unto my path.”

The application and sense of this text is easy. We use it because it contains such a beautiful representation of the Bible. All know the value of a lamp or light in passing over a dark and dangerous road. Such a road is the journey of life, in this dark, dangerous, and sinful world. In the pilgrimage in this earth there are but *two ways*, and in one or the other of these two ways all are traveling. By far the greater portion of the human family chose to travel the broad way, for it is down grade, and comparatively easy traveling. But this broad and easy way has many dangers for the foolish traveler. And besides, the travelers are not furnished with a light, and the way is *dark*, and grows *darker* all the time, and finally ends in the *blackness of darkness forever*. The *narrow way*, with here and there a traveler, is an *up* grade, rough, thorny, and narrow, with fearful dangers on either side. But each traveler is furnished with an infal-

lible guide, the Holy Spirit, and a clear and steady light, the Holy Bible. By never parting company with the guide, and ever using the Holy Word as a light to the path and as a lamp to see how to take each step, the pilgrim traveler may make his upward journey with perfect safety. His pathway, though rugged and narrow, is well lighted, and as dangers increase the light increases also, ever shining more and more. And at last when the journey is ended, the way-worn pilgrims, shining like the sun in the kingdom of their Heavenly Father, forever rest and bask in the bliss of the glory world, in the inheritance of the saints *in light*. "But the path of the just is as the shining light, that shineth *more and more* unto the perfect day." Prov. 4 : 18. "Then shall the righteous shine forth *as the sun* in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13 : 43.

**Ps. 102 : 25, 26.**—"Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed."

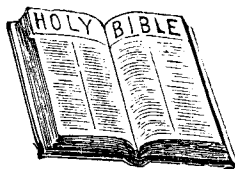
This world when it first came from the hands of its plastic Creator was indeed a thing of beauty, and if it had so remained it would have been a joy forever. But sin marred all. Earth's beautiful garments were soiled, and deeply stained by the curse of sin, and then it no longer looked like the beautiful world that first came from the hand of God. Something over sixteen hundred and fifty years after creation the Lord put the earth through a fearful wash, called the *flood*, which lasted five months. Our old mother earth never witnessed such a wash day, before nor since. She was greatly, and indeed completely, changed thereby, although her *appearance* was not improved but rather made worse. The water used, though *abundant*, was foul and muddy, and after the earth was dry the ironing was poorly done, if done at all, for fearful wrinkles and roughness were everywhere apparent. Indeed, the Lord did not intend the appearance of the earth to be made better by that awful deluge, he only intended to destroy a vast number of corrupt and sinful creatures, called men, who were nestling in earth's garments, which vesture up to that time, still retained much of its original beauty. So old mother earth after the flood, with but a handful of inhabitants and with a forlorn appearance because of her awful drenching for sin, launches out for another long probation, and in the end another deluge, not of water, but of fire. And the Word of God informs us that the result of that burning day will be a *new heavens* and a *new*

*earth* wherein there will be no curse, the deepest stains of sin all *burned out* and all corrupt and rebellious occupants *burned up*. The *new earth* will come forth from that fiery deluge clothed in gorgeous apparel—arrayed in robes of matchless splendor—dressed in garments surpassing in beauty and loveliness those of her pristine glory. The *new earth* will be decked with that jewel of all creation, the paradise of God—the New Jerusalem—that holy city of gold, jewels, and precious stones, and become the beautiful and eternal home of Jesus and all the redeemed of the Lord.



"Whoso readeth, let  
him understand."

*Jesus.*



"No prophecy of the  
Scripture is of any pri-  
vate interpretation."

*Peter.*

### THE HOLY BIBLE.

Study it carefully,  
Think of it prayerfully,  
Deep in thy heart let its pure precepts dwell.  
Slight not its history,  
Ponder its mystery,  
None can e'er prize it too fondly or well.

Study it's prophecy,  
Think it not sophistry,  
'Tis a light shining thy path to illumine.  
'Tis thus to the creature  
God speaks of the future,  
And here man may look beyond the dark tomb.

Accept the glad tidings,  
The warnings, and chidings,  
Found in this volume of heavenly lore;  
With faith that's unailing,  
And love all prevailing,  
Trust in it's promise of life evermore.

With fervent devotion,  
And thankful emotion,  
Hear the blest welcome, respond to it's call.  
Life's purest oblation,  
The heart's adoration,  
Give to the Saviour, who died for us all.

Time's last sands are falling,  
And Jesus is calling,  
His last flying herald is now on the wing.  
Oh, slight not the warning!  
Put on *his* adorning,  
With love's last message make earth's welkin ring.

From all sin he frees us,  
We sup *now* with Jesus,  
His *Word* and his *love* are a feast to our souls.  
But *after* his wedding,  
The golden streets treading,  
We'll banquet with Jesus while eternity rolls.

# NAMES AND TITLES OF JESUS.

1. Shepherd.
2. Lord.
3. Jesus.
4. Christ.
5. God.
6. Advocate.
7. Branch.
8. Governor.
9. Wonderful.
10. Counselor.
11. Way, Door.
12. Truth, Life.
13. Apostle.
14. Ladder.
15. Physician.



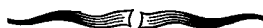
30. Forerunner.
31. Mediator.
32. Messiah.
33. Emmanuel.
34. Deliverer.
35. Potentate.
36. Prophet.
37. Nazarene.
38. Dayspring.
39. Word of God.
40. Michael.
41. Arch-angel.
42. Just One.
43. Amen.
44. Redeemer.

16. Alpha and Omega.
17. Everlasting Father.
18. Our Saviour.
19. Great High Priest.
20. Image of God.
21. King of Israel.
22. King of Kings.
23. Lord of Lords.
24. Lion of Judah.
25. Light of the World.
26. Second Adam.
27. Captain of Salvation.
28. True Vine.
29. Chief Corner Stone.

45. Living Stone.
46. Our Righteousness.
47. Our Passover.
48. Horn of Salvation.
49. Son of David.
50. Root of David.
51. Son of Man.
52. Son of the Highest.
53. Prince of Princes.
54. Prince of Peace.
55. Prince of Life.
56. Lily of the Valley.
57. Morning Star.
58. Bridegroom.

## CHAPTER XXXVIII.

### Names and Titles of Jesus.



**Shepherd.**—"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters."

Ps. 23 : 1, 2. Jesus calls himself the Good Shepherd who gave his life for the sheep. His sheep hear and know his voice, and follow him. He careth for them, as no earthly shepherd ever



cared for a flock. He knoweth and calleth them all by name. John 10 : 3, 11. By the apostle Peter, Jesus is called the Chief Shepherd. And when he shall appear the second time he will give to each of his sheep a crown of everlasting glory, and they will then follow him to the rich pastures of the evergreen hills of life. 1 Pet. 5 : 4.

**2. Lord.**—A name equally applicable to either the Father or Son.

**3. Jesus.**—"Help of Jehovah," or "Saviour." "Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1 : 21.

**4. Christ.**—"Anointed." Among the Jews, both priests and kings were anointed to their office. God anointed Jesus of Nazareth with the Holy Ghost and with power. Acts 10 : 38.

**5. God.**—Same as Lord, and applied to both Father and Son.

**6. Advocate.**—Jesus is our Advocate with the Father. Legal defender. 1 John 2 : 1.

**7. Branch.**—In his relation to the living Father, Jesus is as the branch to the vine. Zech. 6 : 12.

**8. Governor.**—Ruler. Jesus now rules his people, the church, even as the head rules the body. But a day is coming when he will sit upon his own throne and govern the true Israel of God forever. Luke 1 : 32, 33.

**9. Wonderful.**—Isa. 9 : 6. Jesus is at the same time God, Lord, Mighty God, Everlasting Father, and Son of God, and hence in very truth *Wonderful*. 1 Tim. 3 : 16. Great is the mystery of the incarnation !

**10. Counselor.**—The Father and Christ are one consistency. Jesus counsels with his Father, and the counsel of peace is between them both. Zech. 6 : 13. Jesus also is the counselor of his people. Rev. 3 : 18.

**11. Way, Door.**—Jesus is the door into the sheep-fold, and the way to those who enter the fold. He lived our example, and died our sacrifice. John 10 : 7 ; 14 : 6.

**12. Truth, Life.**—In direct opposition to Satan, who brought death into the world, and abode not in the truth, but was a liar from the beginning, Jesus is called the Truth and the Life. John 14 : 6.

**13. Apostle.**—An apostle is "one sent forth." The Father sent his Son to this world to fulfill his good pleasure toward sinful man. John 6 : 38 ; Heb. 3 : 1.

**14. Ladder.**—In vision, Jacob saw a ladder reaching from earth to Heaven, and the angels of God ascending and descending upon it. Gen. 28 : 10-15. Jesus said the angels ascended and descended upon the Son of man. Hence, Jesus is the mystic ladder of Jacob's dream—the only channel of communication between Heaven and earth. John 1 : 51.

**15. Physician.**—All have sinned (Rom. 3 : 23). Sin—immortality—is a fearful disease. Isa. 1 : 5, 6. Jesus is the only physician that can cure the sin-sick soul. Indeed we need no other, for he is accessible to all, and never loses a case of those who apply to him, take his remedy according to directions, and trust him constantly. His remedy is fully and clearly revealed in the gospel. Jer. 8 : 22.

**16. Alpha and Omega.**—The first and last letters of the Greek alphabet. The Alpha and Omega, the A and Z, the beginning and the ending, the first and the last. Jesus has begun, and will carry out to the end the glorious plan of Salvation. Rev. 22 : 13.

**17. Everlasting Father.**—Jesus is called the Bridegroom. Matt. 25 : 5, 6, 13. The New Jerusalem the bride. Rev. 21 : 9, 10. This New Jerusalem is also called the Mother of the people of God. Gal. 4 : 26. Hence, Jesus is the Father of his people, and the Everlasting Father because they will be his forever.

**18. Our Saviour.**—Jesus can save from sin now—in this world—and in the end he will save his people with an everlasting salvation from the consequences of sin. Matt. 1 : 21.

**19. Great High Priest.**—Jesus is the antitype of the high priesthood of the earthly sanctuary. Jesus as our great High Priest, ministers in the sanctuary of God above. Heb. 8 : 1, 2.

**20. Image of God.**—God was in Christ reconciling the world unto himself. Hence, Christ, in spirit and character, was the image of God. 2 Cor. 5 : 19. But Christ is the image of God in another sense also. Says Paul, he was the express image of his Father's *person*. From all this we may understand that the Father is a personal being, and that they that had seen Christ, had seen his Father also, as fully revealed in his Son. Heb. 1 : 3 ; John 14 : 9.

**21. King of Israel.**—Jesus was born into this world, took upon himself man's nature, and became the second Adam, that he might raise up a true Israel of God, and eventually reign as king over them forever. Matt. 2 : 6 ; Luke 1 : 32, 33.

**22. King of Kings.**—Jesus is to be not only a king, but a "King of kings." Rev. 19 : 16. Hence, when he reigns in his kingdom he will have subordinate kings under him. He promised the apostles that if they forsook all and followed him, that they should sit upon twelve thrones, judging the twelve tribes of Israel. Matt. 19 : 27, 28. Evidently they will be the subordinate kings of the New Earth, that will bring their glory and honor into the Holy City. Rev. 21 : 24.

**23. Lord of Lords.**—Another form of expression for King of kings, used for emphasis perhaps.

**24. Lion of the Tribe of Judah.**—Judah was the largest of all the tribes of Israel. From David onward, the kings of Israel were from this tribe. After the flesh Jesus sprang from this tribe. Being called the Lion of this tribe indicates that in power and greatness he would excel all others, all of which is undoubtedly true. Rev. 5 : 5.

**25. Light of the World.**—Like the sun in the natural world, is Jesus in the moral and spiritual world. Jesus is the Father's moral and spiritual light-bearer to the world. Through him all heavenly blessings come. John 8 : 12.

**26. Second Adam.**—Jesus is the second Adam, in that he has undertaken the restitution of all things lost by the first Adam. 1 Cor. 15 : 45, 47 ; Acts 3 : 19-21.

**27. Captain of Salvation.**—In the great army of the saved here, and also hereafter, Jesus is the file-leader, or Captain. Heb. 2 : 10.



**28. True Vine.**—A beautiful and suggestive title. Christians are branches of this true Vine, draw sap and nourishment therefrom, and are thus enabled to bring forth much fruit to the glory of God. John 15: 1-8.

**29. Chief Corner Stone.**—Jesus is the rock upon which his church is built. 1 Cor. 3: 11. He is set forth in the Scriptures as a stumbling stone, or rock of offense. Isa. 8: 14. Lively stone. 1 Pet. 2: 4. Chief corner-stone. Eph. 2: 20. He who builds on this rock, builds for eternity. He who stumbles over this rock, stumbles to perdition.

**30. Forerunner.**—A forerunner is one who goes before another to prepare the way and announce his coming. Jesus has gone to Heaven as our forerunner. Heb. 6: 19, 20. He has gone to prepare a place for his people, and when all is ready he will return and take them to the place prepared for them. John 14: 1-3.

**31. Mediator.**—A mediator is one who stands between. So the Scriptures say that there is one God, and one Mediator between God and man, the man Christ Jesus. 1 Tim. 2: 5.

**32. Messiah.**—This word signifies "Anointed." It came to be used as especially applicable to Christ, who is designated as the Anointed, or the Anointed One. Acts 10: 38.

**33. Emmanuel.**—Which being interpreted is, "God with us."

**34. Deliverer.**—Jesus' mission to the world from the beginning is that of a deliverer. He first delivers the penitent believer from the bondage of sin and the powers of darkness (Col. 1: 13), and at the last, from the power of mortality and the darkness of the grave. Dan. 12: 1, 2; Job 17: 13.

**35. Potentate.**—Potent means having power. Potentate is one ruling with power. 1 Tim. 6: 15. Jesus has all power in Heaven and earth committed to him. Matt. 28: 18.

**36. Prophet.**—When on earth Jesus was a prophet in the most exalted sense. He expounded prophecies already written, and made many more relating to the future.

**37. Nazarene.**—After Jesus was called out of Egypt, Joseph and Mary dwelt in Nazareth, where they lived until Jesus' public ministry began. Hence Jesus was called a Nazarene. Matt. 2: 23.

**38. Dayspring.**—The advent of Jesus into the world was like sunrising, or the springing of day, or the *dayspring*. Without that coming no eternal day would ever have arisen to any of the fallen race. Luke 1: 78.

**39. Word of God.**—Ever since the fall of man, the Eternal Father has spoken only through his Son. The words of Jesus are

ever the words of the Father to us. He is emphatically the Word of God, to the children of men. His words were God's words. He said when here, that his Father gave him the words he spake. John 7:16; 8:28; Rev. 19:13.

**40. Michael.**—"One," or "the first of the chief princes," or "prince of princes." Michael, as the great prince, standeth for the people of God in the time of trouble. Dan. 12:1.

**41. Archangel.**—Head over all the angels. The captain and commander of the angelic host. Such is our adorable Redeemer. The armies of Heaven will follow their great commander when he comes to make up his jewels. The Archangel's voice will raise the dead. 1 Thess. 4:16; Matt. 25:31.

**42. Just One.**—Just, upright, holy. Jesus possessed man's nature—dwelt among men—was tempted in all points like as men yet without sin. Truly he was the "Just One," in a pre-eminent sense. Acts 7:52.

**43. Amen.**—"True," or "that which is true." Like fixing the stamp or seal upon an assertion, or thing, Jesus fixes the stamp or seal of verity upon everything the Father does in man's behalf. He is the *Amen*. Rev. 3:14.

**44. Redeemer.**—One who restores or brings back that which is lost. The bringing back lost man and the lost earth, is a work of redemption. Jesus is the restorer, or Redeemer. Job 19:25.

**45. Living Stone.**—Every Christian in God's building is likened unto a living stone. They get their life by coming to Jesus, who is both a *living* and *life-giving* stone. 1 Pet. 2:4, 5.

**46. Our Righteousness.**—Through the prophet Jeremiah, Jesus is styled "our Righteousness." None of all the sinful race could ever be accounted as righteous if it were not for Christ. Hence, the saints may ever and eternally ascribe their righteousness to Christ, who is indeed, their righteousness. Jer. 23:6.

**47. Our Passover.**—Jesus is our Passover, sacrificed for us. 1 Cor 5:7. The blood of the paschal lambs slain in Egypt on the night of the deliverance, saved the first-born of Israel from death by the destroying angel that passed over them and smote the first-born in all the land of Egypt. In like manner the blood of Jesus, the anti-typical paschal lamb, will save us from the angels of wrath, if we rightly appropriate that blood in our behalf. If we do not accept of the passover lamb provided, then in the day of wrath the destroying angels will *not* pass over us, but we will fall with the wicked.

**48. Horn of Salvation.**—Horn is a symbol of power. Jesus

is the embodiment of the gospel, and the gospel is the power of God unto salvation to every one that believeth. Luke 1:69; Rom. 1:16.

**49. Son of David.**—David was king over all Israel. After the flesh Jesus descended from David, and hence is his son. Matt. 21:9. But more. Jesus will eventually sit upon the throne of his father David, and rule over all Israel forever. Luke 1:31-33.

**50. Root of David.**—Jesus as the divine Son of God, existed before David, and hence may be denominated the root as well as the offspring of David. Rev. 5:5; 22:16.

**51. Son of Man.**—Jesus was born of a woman—born of a virgin—took our nature, made under the law. From this standpoint he may be recognized as the Son of man. Matt. 8:20.

**52. Son of the Highest.**—Jehovah, the Omnipotent, Almighty Father of all, is the Highest. Jesus, in an emphatic sense, a sense far beyond our comprehension, is the Son of the Highest. Luke 1:32.

**53. Prince of Princes.**—There is no prince so high, so holy, as Jesus. No prince is heir to such a kingdom as the living Father will give to his highly honored Son by and by. He is the Prince of princes. Dan. 8:25.

**54. Prince of Peace.**—“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Rom. 5:1. Thus through Christ his subjects obtain a peace which the world can neither give nor take away. In Christ they have peace, although in the world they may and will have tribulation. And in the Saviour’s kingdom yet to come there will be naught but peace—internal and external peace—abundant peace. Truly Jesus is the Prince of peace. Isa. 9:6.

**55. Prince of Life.**—Jesus imparts a new moral and spiritual life to his subjects now. But in his kingdom to come all will have immortal life—will die no more. Acts 3:15. Jesus Prince of life.

**56. Lily of the Valley.**—The lily of the valley is noted for its beauty, humility, purity and sweetness. In all these characteristics Jesus is indeed like the lily of the valley; and in beauty and fragrance like the rose of Sharon also. S. Song 2:1.

**57. Morning Star.**—Jesus first reveals himself to darkened souls as the harbinger of a brighter day. He is the morning star that rises first in our hearts, scattering sunshine in all the avenues of the soul. And then by and by, to such as are his he will appear as the morning star, or harbinger, of that eternal day soon to dawn. May this “Morning Star” rise in our hearts *now*, that when he shall rise on our *vision* we may hail his coming with joy. Rev. 22:16.

**58. Bridegroom.**—"He that hath the bride is the bridegroom." John 3:29. The New Jerusalem above is the bride. Rev. 21:9, 10. When the bridegroom comes again, he will come from the wedding. Luke 12:36. The marriage of the Lamb will then be past, and the children will then all be born at once, to immortality, and taken to their mother, the New Jerusalem above (Gal. 4:26), and there partake of the marriage feast, the marriage supper of the Lamb. Blessed, indeed, are they who are called to the marriage supper of the Lamb. Rev. 19:9. Only such as have on the wedding garment—holiness—will be called. Matt. 22:11. And now is the time to let Jesus clothe us with the garments of salvation.



### Seed Thoughts.—Divinity of Christ.

1 Tim. 3:16.	Christ was God, manifest in the flesh.
Jno. 10:30.	Jesus said that he and his Father were one.
Jno. 17:11, 12.	One, as Christians should be.
Jno. 17:5.	Christ was with the Father before the world was.
Luke 2:10, 11.	He was <i>born</i> into the world.
Luke 1:35.	Conceived of the Holy Ghost.
Jno. 1:14.	He was made flesh.
Heb. 2:17.	Came to make reconciliation for sins of the people.
Matt. 3:17.	The Father recognized Christ as his Son.
Phil. 2:6.	Christ is in <i>form</i> , and <i>equal</i> with God.
Col. 1:13-16.	Christ could create.
Jno. 11:43, 44.	He could perform miracles.
Jno. 10:17.	Could lay down his life and take it again.
Heb. 1:7, 8.	He was recognized as God.
Isa. 53:10-12.	His divinity revealed in his endurance.
Heb. 4:15:16.	We are invited to come to him boldly, and get grace and help for every time of need.
2 Pet. 1:4.	We may partake of the divine nature.



## THE NAME OF JESUS.

“Thou shalt call his name Jesus; for he shall save his people from *their sins*.” Matt. 1 : 21.

“There is no name so sweet on earth,  
 No name so sweet in Heaven;  
 The name before his wondrous birth,  
 To Christ the Saviour given.  
 O Jesus! by that matchless name  
 Thy grace shall fail us never,  
 To-day, as yesterday the same,  
 Thou art the same forever.”

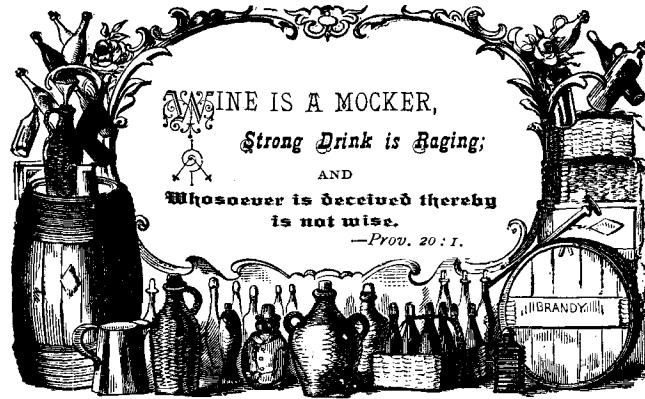
Through faith in Jesus' name the lame man was made whole. Acts 3 : 16. Through his name the sinner may have spiritual and eternal life. John 20 : 31. Through his name remission of sins is preached to all nations. Acts 10 : 43. There is salvation in no other name. Acts 4 : 12. On the last week of Christ's earthly life, and when within a short step of the bloody cross, with the anticipation of his glorification in full view, Jesus placed this instrument of power, this long end of the lever that moves the very throne of the universe, in the hands of his disciples, saying, “Hitherto ye have asked nothing in MY NAME; ask and receive, that your joy may be full. Ask what ye will in MY NAME, and it shall be done.” Hence the name of Jesus is the ground of your rights with God in the economy of his grace, and the only limit of those rights.

“Take the name of Jesus with you,  
 Child of sorrow and of woe—  
 It will joy and comfort give you,  
 Take it then, where'er you go.  
 Precious name, oh, how sweet!  
 Hope of earth and joy of Heaven.”



## CHAPTER XXXIX.

### Christian Temperance—Alcohol.



**A**LTHOUGH temperance is not religion, that religion that has no temperance is not the Christian religion. Drunkenness is the helpmate of vice. Temperance is the handmaid of virtue. When a man is under the influence of spirituous liquors or strong drink, he will not be subject to the influence of the spirit of piety. Rum and religion will not dwell in the same temple. Not until you abandon the use of fermented and distilled liquors, will your mind and heart be prepared to receive and obey the truth.

#### FACTS ABOUT ALCOHOL.

1. Alcohol is a poison. When pure, it will produce death as certainly and almost as quickly as prussic acid.
2. It is the product of fermentation or decay. The Creator never made it. No plant produces it. No bubbling spring affords it.
3. It is an *irritant*, producing inflammation of the stomach.
4. It is a narcotic. It paralyzes the nerves, sensibilities, and brain. The drunken are temporarily paralyzed, the degree corresponding with the measure of intoxication.

5. It tends to destroy the blood, and causes heart disease, apoplexy, and consumption.
6. It lessens bodily heat. Travelers in Arctic regions are obliged to be teetotalers.
7. It hardens the liver and brain; and in a moral sense it *hardens the heart*.
8. It produces all kinds of nervous diseases.
9. It occasions cancers, ulcers, dyspepsia, and two-thirds of all the diseases found in large city hospitals.
10. It is one of the greatest causes of pauperism.
11. It is one of the greatest causes of insanity.
12. It shortens human life.
13. Three-fourths of all crime is attributable to alcohol.
14. It costs more than bread, antagonizes longevity.
15. It is a thief and robber. It robs mankind of money, physical force, character, and eternal life.

#### IT IS A SIN.

1. *It is a sin* to disfigure your body, injure your health, corrupt your mind, and shorten your life, by taking intoxicating liquor.
2. *It is a sin* to neglect your family, or to punish your wife, or husband, or children, or parents at home, by drinking intoxicating liquor.
3. *It is a sin* to keep company with those persons who frequent grog-shops, where disputing, swearing, quarreling and carousing are carried on through drinking the drunkard's drink.
4. *It is a sin* to set a bad example to your children in getting drunk, or partly drunk, and thus influencing them in the downward path of degradation and ruin.
5. *It is a sin* to favor in any way the cause of intemperance and thus antagonize the good cause of sobriety, virtue, goodness and religion.
6. *It is a sin* to convert as much good grain into poisonous drinks as would feed all the poor of the land; and this you encourage by drinking the vile stuff.
7. *It is a sin* for you to wage a warfare against your God-given conscience, which you certainly do in drinking alcoholic drinks.
8. *It is a sin* to drink those liquors that fill our work-houses with paupers, our city hospitals with the diseased, our jails with prisoners, and our mad-houses with insane people.
9. *It is a sin* to squander your money for alcohol. That money with which you should pay honest debts, support yourself and those dependent upon you, and provide for infirmity and old age.

10. *It is a sin* to take a thief into your mouth which will steal away your brains, degrade your soul and body, and drag you down to everlasting ruin.

11. *It is a sin* to manufacture, by distillation or otherwise, alcoholic drinks for others to use to their present injury and eternal ruin.

12. *It is a sin* of no small magnitude to deal out alcoholic drinks to our fellow-men, taking their hard-earned money, and giving in exchange only that which brings to them misery, degradation, and ruin, both present and eternal; and to their loved ones misery and anguish of soul indescribable.

*Total abstinence* is your only safety.

### TEMPERANCE BIBLE READING.

1. What are they doing who are in the path of the wicked?

“For they eat the bread of wickedness, and drink the wine of violence.” Prov. 4 : 17.

2. Why should we avoid strong drink?

Because “wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.” Prov. 20 : 1.

3. What effect has drunkenness on prosperity?

“He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich.” Prov. 21 : 17.

4. Why may we not mingle with wine-bibbers?

“Be not among wine-bibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.” Prov. 23 : 20, 21.

5. “Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?” Prov. 23 : 27.

“They that tarry long at the wine; they that go to seek mixed wine.” Prov. 23 : 30.

6. How can we avoid these?

“Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.” Prov. 23 : 31.

7. What will be the result if we do not avoid it?

“At the last it biteth like a serpent, and stingeth like an adder.” Prov. 23 : 32.



**8.** What special injunction is given to ministers, to abstain from strong drink?

“Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations.” Lev. 10:9.

**9.** Why was this command given?

“And that ye may put difference between holy and unholy, and between unclean and clean. And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.” Lev. 10:10, 11.

**10.** What instruction was given to kings and magistrates on this subject?

“It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink.” Prov. 31:4.

**11.** Why was this injunction given them?

“Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.” Prov. 31:5.

**12.** What is said of those who hanker after strong drink?

“Woe unto them that rise up early in the morning, that they may follow strong drink; that continue till night, until wine inflame them! And the harp and the viol, the tabret and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.” Isa. 5:11, 12.

**13.** May men of great bodily strength drink intoxicating drinks with impunity?

“Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.” Isa. 5:22.

**14.** To what does intemperance lead?

“But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.” Isa. 28:7.

**15.** From what did Daniel and his three companions wish to be excused?

“But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself.” Dan. 1:8.

**16. Was Daniel's request granted?**

"So he consented to them in this matter, and proved them ten days." Dan. 1 : 14.

**17. What was the result?**

"And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse." Dan. 1 : 15, 16.

**18. Is it wrong to induce others to use strong drink?**

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness." Hab. 2 : 15.

**19. What did the angel say of John the Baptist?**

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb." Luke 1 : 15.

**20. In our habits should we have in view the good of others?**

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14 : 21.

**21. How does Paul exhort against intemperance?**

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Rom. 13 : 13.

**22. In what list of sins does Paul place intemperance?**

"Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, *drunkenness*, revelings, and such like." Gal. 5 : 19-21.

**23. In what galaxy of graces does Paul place temperance?**

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, *temperance*; against such there is no law." Gal. 5 : 22, 23.

**24. May drunkards have hope of Heaven?**

"Nor thieves, nor covetous, nor *drunkards*, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6 : 10.

**25. Is it right to keep company with drunkards?**

“ But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a *drunkard*, or an extortioner; with such an one not to eat.” 1 Cor. 5: 11.

**26.** Why may we not associate with drunkards?

“ Be not deceived; evil communications corrupt good manners.”  
1 Cor. 15: 33.

**27.** What should our rule be concerning intoxicating drinks?

“ Abstain from all appearance of evil.” 1 Thess. 5: 22.

“ Touch not; taste not; handle not.” Col. 2: 21.

**28.** What will be the final reward?

“ And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.” 1 Cor. 9: 25.

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Moral suasion for the man who drinks,  
Mental suasion for the man who thinks,  
Legal suasion for the drunkard maker,  
Prison suasion for the statute breaker.



## CHAPTER XL.

### Christian Temperance—Tobacco.



1. Who were the first users of tobacco?

The savages of America, and adjacent islands.

2. When was tobacco smoking first witnessed by civilized men?

In the month of November, A. D. 1492.

3. Where were the smokers seen?

On the island of Cuba.

4. Who were the first witnesses?

Two sailors sent onto the island by Columbus to explore it.

5. How did they report it?

They declared that they "saw the naked savages twist large leaves together and smoke like *devils*." These were the original cigars.

6. What is the first historical instance of tobacco-chewing?

The first instance history gives of tobacco chewing is in the account of the Spanish invasion of Paraguay, in 1503.

7. What then took place?

The natives came out in force to resist the invasion of their country, throwing water, beating drums, and "chewing herbs and spurning the juice toward their enemies."

8. What is said of this last mode of defense?

It was really somewhat formidable, since it would render an enemy as helpless to be blinded by tobacco-juice in his eyes, as to have his arm or a limb broken by an arrow or a cudgel.

9. Who gives the first account of snuff-takers?

A Catholic monk who accompanied Columbus on his second voyage gives the first account of snuff-taking of which history makes note.

**10. How does he describe it?**

He states that the Indians reduced the dried tobacco leaves to a fine powder, which they took through a hollow cane half a cubit (eight or ten inches) long. One end of this they placed in the nose, and the other upon the powder, and so drew it up, which purged (or sneezed) them much.

**11. How extensive was tobacco-using among the savages when America was discovered?**

The habit of tobacco-using is said to have been practiced by every native tribe when America was discovered.

**12. In using tobacco whose example do civilized men follow?**

They simply follow the example of those naked savages whom the discoverers of America saw chewing, snuffing, and smoking, "like devils," about four hundred years ago.

**13. What is evident?**

It is evident that tobacco-using is a barbarous custom in the fullest sense.

**14. How did the king of England once regard tobacco?**

King James wrote a "Counterblaste to Tobacco," and made import duties so high that none but the most wealthy could procure it.

**15. What about Persia and tobacco?**

In Persia the laws against tobacco using were so stringent that the devotees of the weed were obliged to flee to the mountains.

**16. What about Turkey and tobacco?**

The Sultan of Turkey gave it no countenance. A traveler gives an account of having seen, in 1610, a Turk, who had been caught smoking, conducted through the streets of Constantinople, mounted backward on a donkey, with the stem of a tobacco pipe stuck through the cartilage of his nose in punishment for his crime.

**17. What about Switzerland and tobacco?**

In Switzerland, all users of the weed were punished as criminals.

**18. What about Russia and tobacco?**

In Russia, the use of tobacco was prohibited under the penalty of the bastinado (a severe whipping) for the first offense, cutting off the nose for the second, and loss of life for the third.

**19. What about the American colonies and tobacco?**

The governors of the American colonies followed the example

of King James I. of England, in many instances, issuing edicts against its use, and placing every obstacle in the way of its introduction.

**20.** What about the Catholic Church and tobacco?

Pope Innocent XII. issued a bull of excommunication against all who used tobacco in any form in church.

**21.** How did this matter come out?

Many years afterward the bull was revoked by Pope Benedict, who was himself an immoderate user of tobacco. Thus, *one* so-called "Infallible" revokes the decision of a preceding "Infallible," and all this in a church that say they never have erred, and never can err.

**22.** What does the history of tobacco-using furnish?

"The history of tobacco-using furnishes a most striking illustration of the readiness of human nature to seize upon anything which promises gratification of the senses, no matter how disgusting, how pernicious, or how fatal in its ultimate consequences."

**23.** What are some of the physical results of using tobacco?

"Torpidity of the liver, inactivity of the skin, deficient activity of the kidneys, and constipation of the bowels," are certain physical results of the use of tobacco.—*Dr. J. H. Kellogg, Home Hand Book, p. 517.*

**24.** What is the nature of tobacco?

Chemists, botanists, and physicians unite in pronouncing tobacco one of the most deadly poisons known.

**25.** How does it compare with other poisons?

No other poison except prussic acid will produce death so quickly, only three or four minutes being required for a fatal dose to cause death.

**26.** With what other vegetable poisons is tobacco classed?

It is classed with Foxglove, *Henbane*, *Belladonna*, etc.

**27.** To what are the poisonous properties of tobacco due?

They are due to *nicotine*, a heavy, oily substance, produced by distillation.

**28.** How much nicotine does a pound of tobacco contain?

A pound of tobacco contains, on an average, *three hundred and eighty grains* of this deadly poison.

**29.** How much will kill a dog?

*One-tenth of a grain* will kill a dog in three minutes.

**30.** How many men would the poison in one pound of tobacco kill, if taken in a way to secure its full effect?

Three hundred and eighty grains of nicotine is sufficient to kill *three hundred men.*

**31.** How much poison in a single cigar?

There is enough poison in a single cigar to extinguish two human lives, if taken at once.

**32.** How do the Hottentots use the oil of tobacco?

They use it to kill snakes. A single minute drop killing a snake as quickly as a lightning's stroke.

**33.** Which carries the most deadly poison in the mouth, a rattle snake, or a tobacco chewer?

The tobacco chewer. A rattle snake with a quid of tobacco injected into his mouth will not crawl three times its length until life is extinct; while the man bitten by a rattle snake will live many hours. Thus it is seen that tobacco-chewers, who style themselves the lords of creation, carry a more deadly poison in their mouths than the most poisonous reptile.

**34.** How have little children been killed instantly with tobacco?

By applying a little of the oil from the stem or bowl of an old pipe to a sore on the head or face.

**35.** How may nausea be produced?

By unrolling a cigar and applying it to the stomach.

**36.** What have cowardly soldiers done just before a battle?

They have put tobacco under their arms to produce sickness.

**37.** What is the most speedy way of getting a volatile poison into the system?

By inhalation.

**38.** Is tobacco smoke poisonous?

It is. It contains many poisons among which are nicotine and prussic acid.

**39.** How does tobacco smoke effect birds, frogs, and other small animals?

They will soon die if exposed to the fumes of tobacco in a confined place.

**40.** How may the poisonous character of tobacco be experienced?

“If any doubt its effect, let anyone who has never used it chew a small piece, and the genuine effect of the article will manifest it-

self. Habitual use stupefies the nervous susceptibilities."—*Dr. Gunn*, p. 592.

41. Why do not tobacco-users die of tobacco poisoning?

Many do, sooner or later. But the human system possesses the wonderful faculty of accommodating itself to circumstances. "Through this means the worst poisons may by degrees be tolerated, until enormous doses can be taken without immediately fatal effects."—*Dr. Kellogg*, *Home Hand Book*, p. 511.

42. What is the whole tendency of tobacco upon the habitual user?

"The whole tendency of its action is toward disease."—*Dr. Edward Smith*.

43. Name some of the diseases to which tobacco-users are pre-disposed.

They are smoker's sore throat, consumption, heart disease, cancer, paralysis, nervousness, and many others.

44. What are the hereditary effects of tobacco-using?

"There is no vice or habit to which men are addicted the results of which are more certainly transmitted to posterity than are those of tobacco-using. The sons of an inveterate tobacco-user are never as robust as their father; and the grandchildren, in case the children are tobacco-users, are certain to be nervous, weakly, sickly creatures."—*Dr. J. H. Kellogg*, *Home Hand Book*, p. 516.

45. What are the moral effects of tobacco-using?

It blunts the moral sensibility, deadens the conscience, and tends to destroy that delicacy of thought and feeling which is characteristic of the true Christian gentleman. "This effect is far more clearly seen, as would be expected, in youth who begin the use of tobacco while the character is receiving its mold, than in those who have adopted the habit later in life, though too often plainly visible in the latter class of cases. There can be no question but that the use of tobacco is a stepping-stone to vices of the worst character. It is a vice which seldom goes alone. It is far too often accompanied with profanity and laxity of morals, and leads directly to the use of alcoholic drinks."—*Dr. Kellogg*, *Home Hand Book*, p. 517.

46. What Scripture is opposed to tobacco-using?

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

47. But this text says nothing about tobacco.



Very true, but tobacco-using is a filthy habit, a filthiness of the flesh and the text forbids *all* filthiness of the flesh in those who would become holy. And without holiness no man shall see the Lord.

48. Is there any other Scripture against it?

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

49. How is this text against the use of tobacco?

It enjoins that whatsoever we do, we do all to the glory of God. Now *no one can use tobacco to the glory of God.*

50. And are these the only texts of Scripture that can be arrayed against tobacco-using?

No indeed. All of the many scriptures that instruct us to make good use of our money, and that exhort to cleanliness and purity, or that admonish us to glorify God in our bodies and spirits which are his; are violated in purchasing and using the vile weed—tobacco.

#### IT IS A SIN.

1. *It is a sin* to squander our money for tobacco, which does us no good, but only injury.

2. *It is a sin* to poison the whole system, and benumb and becloud the mental faculties, by using tobacco.

3. *It is a sin* to provoke to impatience ladies and gentlemen who are obliged to cleanse the foul spittle of tobacco-chewers from the floors and furniture of the home dwelling.

4. *It is a sin* to poison God's pure air with tobacco smoke, thus obliging ladies and gentlemen who abhor it, to inhale the fumes of the vile weed.

5. *It is a sin* for young people to use tobacco, for it stunts their growth, depraves their nature, and dwarfs their intellect.

6. *It is a sin* to follow the example of the wild and naked savages of four hundred years ago, in the snuffing and chewing and smoking of tobacco like devils, and thus degrading the whole being.

7. *It is a sin* to render the breath impure, the mouth filthy, and the whole body an offensive tobacco pickle, by using the poisonous narcotic.

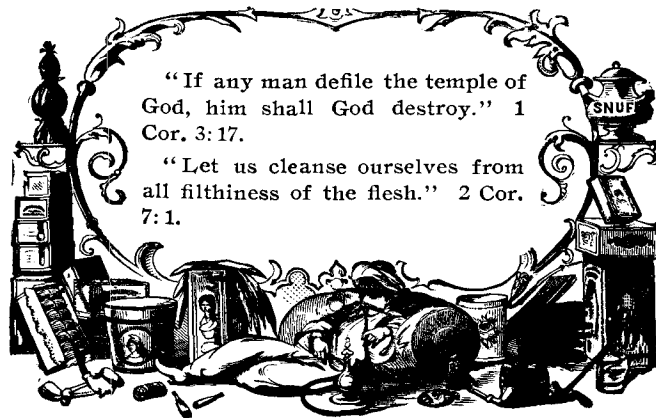
8. *It is a sin* to endanger the health and happiness of our offspring by saturating our bodies with the poisonous narcotine of tobacco.

9. *It is a sin* to use tobacco, which has a tendency to blunt moral sensibility, deaden the conscience, and destroy that delicacy of thought and feeling which is characteristic of the true Christian gentleman.

10. *It is a sin* to indulge in that filthy habit of tobacco-using and thus constantly violate that injunction of Holy Writ which says, "cleanse yourselves from all filthiness of the flesh."

11. *It is a sin* to indulge in the tobacco-using habit, which is wholly for the gratification of a depraved appetite, and never for the glory of God.

12. *It is a sin* to cherish the useless, expensive, injurious, and filthy habit of tobacco-using right in the face of all the many injunctions to economy, cleanliness, and purity found in the Holy Bible, which commend themselves to the best and highest judgment of an intelligent and enlightened humanity.

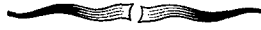


Comparative annual expenditures of the people of the United States of America, for Clergymen's Salaries and all Missions, Public Schools, Meat, Bread, Tobacco, and Alcohol. The relative expenses in other nations are greater almost invariably.

Clergymen's Salaries } \$17,500,000. All Missions }	
Public Schools, \$96,000,000.	
Meat, \$303,000,000.	
Bread, \$505,000,000.	
Tobacco, \$600,000,000.	
Sinful, Because {	<ol style="list-style-type: none"> <li>1. Useless.</li> <li>2. Expensive.</li> <li>3. Filthy.</li> <li>4. Injurious.</li> <li>5. Heathenish.</li> <li>6. Selfish.</li> </ol> <p>"Cleanse yourselves from all filthiness of the flesh." 2 Cor. 7:1. "If any man defile the temple of God, him shall God destroy." 1 Cor. 3:17.</p>
Alcohol, \$9,000,000,000.	
Sinful, Because {	<ol style="list-style-type: none"> <li>1. Useless.</li> <li>2. Expensive.</li> <li>3. Degrading.</li> <li>4. Injurious.</li> <li>5. Brutish.</li> <li>6. Selfish.</li> </ol> <p>"No drunkard shall inherit the kingdom of God." 1 Cor. 6:10. "Woe to him that giveth his neighbor drink, . . . and maketh him drunken." Hab. 2:15.</p> <p><i>Highway Robber.</i>—"Your money or your life." <i>Bad.</i> <i>Liquor Drinker.</i>—"My money and my life." <i>Worse.</i> <i>Liquor Dealer.</i>—"Your money and your life." <i>Worst.</i></p>

## CHAPTER XL1.

# Our Mortal Bodies.



“KNOW thyself,” is an old maxim of fundamental importance to every human being. To “*know ourselves*” is to understand our mental, moral and physical natures; and to understand these is to understand the divine laws that govern their normal action. And they that have this knowledge, and then rightly relate themselves to moral and physical law, will be truly wise and truly happy, both in this world, and the world to come. “Health is wealth,” is a trite maxim the truth of which is realized best by those who have lost health and are suffering from disease. Health is a treasure of priceless value. As man would give everything he possesses for his *life*, so when sick he would give everything for health. It is a painful truth of very general application, that it is only when suffering the result of transgression of nature’s laws, that mankind begin to appreciate the value of health, and the importance of regarding carefully the conditions upon which it depends. The laws that regulate our physical well-being should be faithfully exemplified by parents and guardians, and inculcated upon children in early life.

In this chapter we have endeavored to present some of the principles that govern our physical well-being in this mortal state. If we would live *well*, we must pay intelligent and respectful attention to our bodies—to the house we live in—keeping it in good repair. Important questions on this important subject are here asked and answered in plain language, and we trust that this catechetical lesson may prove both instructive and profitable to the reader.

### HEALTH CATECHISM.

1. *What is the origin of man?*

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Gen. 2:7.

2. *What is said of this wonderful mechanism?*

“I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well.”

Ps. 139 : 14.

3. *For what purpose was man created?*

“Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created.” Rev. 4 : 11.

4. *How can man please the Lord?*

“For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” 1 Cor. 6 : 20.

5. *What is the prime necessity of life?*

From the first quick gasp of infancy, to the last feeble sigh of old age, the prime necessity of life is *air*.

6. *Is air more needful than food?*

Air is food for the lungs, as bread is food for the stomach. And persons may fast, and live for a number of days without solid food for the stomach, but who ever heard of a person fasting for days, or even hours, without air for the lungs.

7. *Is there ample provision of this lung food?*

The Creator has provided this necessary article in generous abundance, fresh, pure, and free to all. If we do not get enough it is our own fault.

8. *How abundant is air?*

We live in a shoreless ocean of it, for it surrounds this earth about forty-five or fifty miles deep.

9. *How do some people treat cold fresh air?*

They retreat to their houses, close doors, windows, cracks, crevices, and every aperture where this vitalizing, invigorating element might find ingress is carefully guarded, and barricaded, and then they let it whiz and howl around outside, seeking an entrance.

10. *To whom may such persons be compared?*

People that take so much pains to shut the pure fresh air of heaven out of their houses, and breathe impure air over and over again, are like the man that would carefully barricade himself against fresh bread, sound potatoes, fine fruits, and good victuals in general, and insist on eating only food of the most impoverished character. Such a person would be deemed insane.

11. *How do some people treat night air?*

With perfect contempt. They call the dear ones all inside if

possible, then tightly close doors and windows, vainly imagining that by so doing they will shut day air in and night air out, and thus use the *day air all night*. Deluded souls they do not know that there is no other kind of air at night but night air; and the only choice is between fresh and pure night air, and that which is impure because of continued use.

12. *What, beside inhalation, renders the air impure?*

Dust, poisonous germs, and gases. These, taken into the lungs with the air which is breathed, thus find entrance into the system, and under certain circumstances produce dangerous and fatal diseases. We should avoid dust as much as possible. And that atmosphere which is impregnated with poisonous gases or germs should be avoided also, to the extent of our ability.

13. *How are poisonous gases often produced?*

By drains, sewers, cess-pools, kitchen sinks, water-closets, cellars, moldy walls, barn-yards, hog-pens and the like, and indeed the entire premises, all of which should be carefully looked after.

14. *What should be allowed full sway and free play everywhere?*

Fresh, pure air, and sunshine. Even in sleeping-rooms, sitting-rooms, sick-rooms, and parlors.

15. *How should we breathe?*

Naturally, of course—that is full and deep. It would be highly beneficial to many persons to give special attention to breathing for a few minutes, about three times a day. Inhale slowly till the lungs are filled to their fullest capacity, then exhale in like manner. Thus take three good square meals of air every day.

16. *What is choking?*

The practical definition of choking is keeping the air out of the lungs.

17. *Does anybody practice choking?*

Yes. There are some people who put a *rope* around their neck, swing upon the rope, thus shut off the air from the lungs, and soon die. They are called *suicides*.

18. *Do you know of any others that practice choking?*

Yes. There are many people who put a *corset* around their bodies, squeeze into it tightly, thus compressing the lungs, and shutting off a goodly portion of vitalizing air, and die gradually. They are called *fashionable ladies*.

19. *Which kind of choking is the worst?*

*Corset choking* is the worst, for two reasons. 1. It is long drawn

out, thus prolonging the suffering or discomfort of the choker. 2. Many of the corset-chokers become mothers, and thus entail upon their posterity the evil consequences of their suicidal practice.

20. *Then why don't they quit it?*

Because they think that the god of fashion knows more about the proper shape of the human form divine, than the God of nature.

21. *How so?*

Because the god of fashion is the originator of the corset, and they obey his mandates and wear his goods.

22. *What about bathing?*

Why, bathe at least once a week, and never forget it. Bathe to be clean, bathe to be decent, bathe to be sweet, bathe to be healthy.

23. *How shall we bathe?*

Use the best water you can get. None better, none so good, as pure soft water. An hour or two before a meal or about three hours after. Two hours before dinner is perhaps the best time, all things considered. Have the room comfortable, the water comfortable, take time, make it a pleasure, a luxury, taking care to use quite cool water at the last. Rub dry, cover up warm in bed for a while, or take exercise, do not allow a chill; and you are better for your ablution.

24. *Can man glorify God by eating and drinking?*

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

25. *What was Adam's bill of fare?*

Adam and Eve were the first human pair:  
Their Creator prescribed their bill of fare.  
The *herbs, fruits and grains*, were to be their meat,  
They need never to kill that they might eat.

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."  
Gen. 1 : 29.

26. *When did God give man permission to kill that he might eat?*

About sixteen hundred and fifty years after creation. After the flood.

27. *When did he designate the kind of animal food that his people might use?*

About eight hundred and fifty years later, after they were called out of Egyptian bondage.

**28.** *What can be said of flesh as food?*

It is not first-class food—not the best kind of food. Observation shows that its effects are stimulating in character. The pulse of a person who uses flesh food constantly and largely is well known to be *more rapid* than one whose diet is vegetable in character. Hence the excessive use of flesh food tends to *shorten life*.

**29.** *If flesh-eating has a tendency to shorten human life, then why did God allow or permit it?*

May it not have been permitted as one factor to shorten a wicked life? The average of human life, after flesh eating began, was fearfully and rapidly shortened, according to the inspired record. A long lifetime, to those whose imaginations and thoughts were evil and only evil continually—was no benefit to themselves, and certainly such a life was not an honor to God.

**30.** *What kinds of food are unfavorable to longevity?*

Stimulating foods, and stimulants of all kinds tend to shorten human life. Unstimulating food tends to long life, provided it is properly prepared and taken in proper quantities.

**31.** *What is an old German proverb?*

“As a man eateth so is he.” And this is literally true. Man is made of what he eats, as are all animals. The disposition and character are greatly affected by the food used for the substance of the body. Those animals that live on grains, grasses, and vegetables, like the sheep and ox, are mild, patient, and comparatively harmless; while those that live on the flesh and blood of other animals are ferocious and dangerous. The same general principle holds good throughout the entire animal kingdom, of which man is the highest type.

**32.** *What is the object of cookery?*

The real object of cookery is to render the elements of food more digestible. Indeed if it is properly done it is a sort of partial preliminary digestion of the food. In this age of increasing degeneracy and multiplied sickness, altogether too little attention is paid to the subject of cookery. Much of the cooking of to-day renders the food partially or wholly indigestible. The taste, and not the stomach, is consulted by most cooks. Unhealthful cooking is an injury—a curse. Cooking is a science of immense importance to the race, and deserves far more attention than it receives.

**33.** *What can you say of fried food?*

Of all the dietetic abominations for which bad cookery is responsible, fried dishes are the most pernicious. Meats fried, fricasseed, or



otherwise cooked in fat, fried bread, fried vegetables, doughnuts, griddle cakes, and all similar combinations of melted fat with other elements of food, are most difficult articles of digestion. None but the most stalwart stomachs can master such indigestibles. The gastric juice has little more action upon fats than water. Hence, a portion of meat or other food saturated with fat is as completely protected from the action of the gastric juice as is a foot within a well-oiled boot from the snow and water outside.

**34.** *May I eat pickles?*

Of course you may, for you can eat anything you please; but we must tell you that pickles are exceedingly unwholesome as articles of food, and often cause acute dyspepsia in those who eat them. The reason is that the pickling process preserves the vegetable or fruit from fermentation or decay, and anything which will do that, makes its digestion correspondingly difficult. Ordinary vinegar is the very objectionable thing. It is the product of fermentation carried beyond the point necessary to produce alcohol, and it is more irritating to the digestive organs than alcohol. The natural juice of lemons, limes, citrons, and other citrous fruits, is far preferable.

**35.** *Is drinking with meals objectionable?*

“Liquid of any kind, either hot or cold, in large quantities, taken with the food, is objectionable. It delays the action of the gastric juice, weakens its digestive qualities, and overtaxes the absorbents. In case the fluid is hot, if in considerable quantity, it relaxes and weakens the stomach. If it is cold it checks digestion by cooling the contents of the stomach down to a degree at which digestion cannot proceed. Too hasty eating induces drinking largely, to wash the food into the stomach.”—*Anatomy, Physiology and Hygiene*, Kellogg, p. 268.

**36.** *Then is hasty eating injurious to health?*

Too hasty eating is very detrimental to health. Some bolt their meals something after the manner of the boa-constrictor. They load their stomachs as the drayman does his cart, as full as it will hold and as fast as they can pitch it in. This tumbling into the stomach indiscriminately food both digestible and indigestible is fraught with fearful consequences. The stomach is not provided with teeth, and if there is deficient mastication of the food in the mouth, stomach digestion must necessarily be imperfect.

**37.** *How often should meals be taken?*

Twice, or, at the most, three times a day. The healthy digestion of an ordinary meal requires about five hours. Then the stom-

ach should have about one hour rest, hence, about six hours at least should intervene between meals. If a meal is taken before the preceding meal is digested and passed from the stomach, fermentation is liable to occur, to the injury of the stomach, and the discomfort of the person.

**38.** *What about eating between meals?*

It is an evil practice, usually begun in childhood. The requirements of good digestion are in this way grossly violated. The integrity of the digestive organs is thus weakened. No stomach can endure such usage without injury.

**39.** *Is regularity of meals important?*

It is important, and the habit should be established early in life. Children should be taught to be regular at their meals and eat nothing between meals. Even infants, although requiring food *frequently*, should be fed, not every time they cry, but at regular intervals. If meals are taken regularly the stomach forms a habit of expecting them at certain times, hence is in a measure better prepared for them at that particular time.

**40.** *How about eating when tired?*

When the whole body is tired the stomach is tired, and a tired stomach is a weak stomach. At such times what the stomach needs is rest, not food. As we would not think of resting a tired body by giving it more exercise, neither should we think of resting a tired stomach by giving it more work. Violent exercise just before or just after eating is not good for digestion.

**41.** *Is it good to sleep immediately after meals?*

It is admitted that sleepiness is often induced by quiet immediately after eating; nevertheless, rarely is a person refreshed by sleep taken at such times. Gentle exercise of some kind, as walking, carriage or horseback riding, is far better for good digestion. Hence, *late suppers* are objectionable.

**42.** *How many varieties of food should be taken at one meal?*

If not more than three or four varieties of well cooked and wholesome food were taken into the stomach at one time, there would be less scanning the news papers for some patent nostrum to "aid digestion." We once heard of a good deacon who became violently ill immediately after eating a portion of many kinds of cake, at a church festival. His sickness was so sore that the skill of the family physician could not save him—he died. The minister said, in the funeral sermon, that it was a sad dispensation of Providence that took

the good deacon away; the doctor said it was a dispensation of pound cake that killed him. There is a vast difference between a dispensation of Providence, and a dispensation of pound cake, but mourning friends and ignorant sympathizing ministers often mistake the latter for the former. We should be careful how we charge Providence with the results of our own ignorance and transgression.

**43.** *What about bathing immediately after a meal?*

Either a cold or warm full bath taken within two hours after a meal is quite liable to interfere with good digestion. Nor is it well to bathe immediately before a meal.

**44.** *How much should we eat?*

Not even a general rule can be safely given, as to the necessary quantity. Ever remember that the *danger* is in *overeating*, and that too many varieties, or too hasty eating tend to excess. The best quality of food taken in excess, is about as pernicious as an objectionable quality, taken in moderation. The quantity must ever depend to some extent, upon occupation and other things. Ascertain as nearly as may be the quantity that can be well digested and stop there.

**45.** *Are condiments in food healthful, or deleterious?*

They are deleterious. Mustard, pepper, pepper-sauce, cinnamon, cloves, and similar substances, are of an irritating and stimulating character, and thus work a two-fold injury upon the stomach.

**46.** *Are there any condiments that will aid digestion?*

Yes; cheerful conversation and a hearty laugh are excellent condiments and antidotes for indigestion.

**47.** *Are drugs good for the stomach?*

The continued use of drugs of different sorts, especially patent medicines, "bitters," and "purgatives," have a very damaging effect upon the stomach and bowels. Generally, the less drugs taken the better, not for the druggist, or doctor, or patent medicine vender, perhaps, but for the health of the body.

**48.** *Have the teeth anything to do with the health of the body?*

Much every way. Brilliant eyes, brilliant teeth, and a brilliant complexion, are the three brilliants said to be essential to beauty and health. The brilliant eye, and the brilliant complexion depend very much upon the proper use of good teeth.

**49.** *What is the proper use of the teeth?*

Thorough mastication is essential to good digestion; and the teeth are nature's implements of mastication. To not use them, or

to use them improperly, would be to lose them. Cattle fed on slops for a considerable length of time, lose their teeth. Too much soft food—soups or puddings—is not good for the teeth, or the health.

50. *How care for the teeth?*

Keep them clean. Some persons who could not stomach victuals from an unclean or filthy pantry, do stomach them from a filthy mouth.

51. *Is the appetite a correct criterion of the quality or quantity of food best for the system?*

It is not, unless it be a perfectly normal appetite and taste, but in the present state of things among civilized human beings, perhaps not one person in a hundred has a taste or an appetite that can be relied upon. The appetite must not be entirely ignored, nor must it be blindly followed, unless assured that it is normal.

52. *Should sick persons with poor appetites be tempted with dainties?*

It is a very common thing to do, but very injudicious. All sorts of unwholesome and indigestible viands are provided for the sick, by sympathizing friends, and the patient becomes the victim of their kindness. "*Killed by kindness,*" might be truthfully inscribed on many a tombstone.

53. *Is rich food strengthening?*

Yes, provided it is really *rich food*. Much that is commonly called "rich food" is not such in reality. Rich food is that which contains a large proportion of the essential elements of food in a condition in which they may be easily assimilated

54. *Name some rich foods.*

Graham bread, oatmeal mush, pea soup, baked beans, and kindred foods, are really rich, and in the highest degree strengthening.

55. *What is true of all things taken into the stomach?*

All things taken into the stomach are either beneficial, injurious, or neutral.

56. *What about tea?*

Tea is not *neutral*. It is not *beneficial*, for it does not make blood, bone, brain, or muscle. It is *injurious*, for it wastes vital force by stimulation.

57. *What is the difference between nutrition and stimulation?*

The difference is easily comprehended. The jaded horse may be nourished with oats or corn; and stimulated with whip or spur. If you were faint and travel-worn, scarcely able to drag one foot

after another, you would be nourished by a lunch of wholesome food by the wayside; but if, when you sat down on the shady grass plot, you should chance to light on a bumble bee's nest, those lively insects would no doubt stimulate you to some very rapid and dexterous movements, of which you would have judged yourself utterly incapable a few moments before. You have been intensely stimulated by the fiery fighting insects; but you would not argue that you had been nourished thereby and now had no need of your lunch.

**58.** *But these are external stimulants?*

Very true, but like them in effect are many things taken into the stomach as food and drink. Stimulants do not nourish, they only arouse the system to use strength already possessed, and to a degree detrimental to health and happiness.

**59.** *Is there good proof that tea is an injurious stimulant?*

Dr. Beddoes, of England, proved by a thorough course of experiments that tea is as destructive to life as laural water, opium, or digitalis.

Dr. Cullen, whose writings are among the standard books of our best medical schools, observes that "scientific experiments prove that an infusion of green tea has the effect to destroy the sensibility of the nerves, and the irritability of the muscles." He further adds, not even excluding black tea, that "from the experiments above mentioned, and from the observations which I have made in the course of fifty years upon all sorts of persons, I am convinced that the properties of tea are both narcotic and sedative." But what is a narcotic? Hear Dr. Cullen's definition: "As their power and operation (that of narcotics generally) may be extended so far as to extinguish the principle of life altogether, they form that set of substances which properly and strictly may be called poisonous."

Dr. Combe, in his work on Digestion and Dietetics, observes that when made very strong, or taken in large quantities, especially late in the evening, they (tea and coffee) not only ruin the stomach, but very seriously derange the health of the brain and nervous system. The *Encyclopædia Americana* says, "The effects of tea on the human system are those of a very mild narcotic taken in small quantities."

The *Catechism of Health* says that "tea when drank strong, and in large quantities, impairs the powers of the stomach, produces nervous symptoms," etc.

Dr. Hooper, in his *Medical Dictionary*, says of tea, "When taken too copiously, it is apt to occasion weakness, tremor, palsies, and various other symptoms arising from narcotic plants."

Dr. Burdell, of New York, says of tea and coffee, "Not a case of sick headache has ever occurred within my knowledge, except with drinkers of narcotic drinks, and not a case has failed of cure on the entire renunciation of these drinks."

Dr. Beaumont, a surgeon in the United States army, whose experiments have attracted the attention of the whole medical world, says, "Even coffee and tea, the common beverage of all classes of people, have a tendency to debilitate the digestive organs."

Dr. Wm. A. Alcott says, "One evidence that tea is poisonous is found in the fact that, like alcohol, stramonium, belladonna, and many other medicines, it produces its specific disease—the tea disease." This will be more fully appreciated, coming as it does from one who is so generally known in this country, and one who has written so much on the subject of life and health.

John Cole, member of the Royal College of Surgeons in London, has written much on the tea disease, and has paid much attention to the effects of tea on the human system. He shows that all tea-drinkers are liable to the tea disease just as much as every dram-drinker is liable to the delirium tremens. He gives a list of ten patients who were suffering from this disease, and says that they were almost all cured by the disuse of tea.

Dr. Smith, of Edinburg, by a series of careful experiments, proved that the infusion of tea has the same effect as henbane, tobacco, cicuta, etc., on the living tissues of the animal body.

Dr. Lettsom, of Ireland, made a series of similar experiments with similar results.

These writers show by irrefutable experiments that tea and coffee are hostile to life and health, as they are generally used. Besides this, many of the worst kinds of coarse black tea are converted into green tea by a certain process of drying and mixing with a composition of tumeric indigo and white lead, by which it is made more unhealthy than it would be otherwise.

A writer in *The London Quarterly Review*, says he saw 50,000 chests of this spurious article ready for shipping, and was told it was for the United States.

"Tea may be used so weak that the reaction is not noticed, but no doubt it is still felt in some degree by the organic system, if not by the nerves of animal life. This continued alternation of excitement and reaction must certainly result in injury to the nervous system, increasing the liability to nervous diseases of a functional character, such as neuralgia, hysteria, etc."—*Dr. J. H. Kellogg, Home Hand Book*, Vol. 1, p. 524.

60. *What about coffee?*

Coffee taken into the stomach is not neutral. It is not beneficial for it does not make blood, bone, brain, or muscle. It is injurious for it wastes vital force by deadening or paralyzing.

61. *Is there good proof that coffee is detrimental to health?*

Coffee is a medicine, a narcotic. To prove this we will cite some of the best medical men of Europe and America.

Hooper, in his medical dictionary, says, "It possesses nervine and astringent qualities. It is said to be a good antidote against an overdose of opium, and to relieve obstinate spasmodic asthmas."

Dr. Paris says, "It is suspected of producing palsies, and not without foundation."

Do we need any stronger evidence of its narcotic tendency?

Dr. Willich represents coffee as possessing anti-spasmodic virtues, and speaks of its powerful effect on the nervous system.

Prof. Hitchcock, in his "Dyspepsia Forestalled," speaks of coffee as a narcotic. He says, "The bewitching influence lies in its narcotic qualities—the same principle that gives opium and tobacco their attractions. The exciting principle is the same as ardent spirits."

Dr. Trotter, in speaking of the cause of nervous maladies, says that "the only means of cure lie in a total abstinence from every species of fermented liquor, and from everything that bears any analogy to them, such as tea, coffee, opium, and all other narcotics."

Dr. Dunglison admits its narcotic tendency. The same admission is made in the *Journal of Health*, the "Catechism of Health;" and in Bell's "Catechism of Health" it is admitted that coffee in all circumstances has a "pernicious effect on the stomach, bowels, and nervous system generally."

All this is good authority, and cannot be set aside unless we can discard all physiological facts, and consent to be led by feeling altogether.

Dr. Combe, in his work on Diet and regimen, says, "It acts as a strong stimulant, and certainly increases our comfort for the time. Like all other stimulants, however, its use is attended with the disadvantage of exhausting the sensibility of the part on which it acts and induces weakness."

Dr. S. A. Shurtleff, of Boston, says: "Of all common beverages drank in society, coffee is decidedly the worst."

Londe, a French writer on health, classes coffee among the drinks which stimulate, but do not nourish. "Coffee," he adds, "should be used only in those circumstances in which it is proper to use fermented or spirituous liquors."

## CHAPTER XLII.

# Seed Thoughts.

TOPICALLY, CONNECTEDLY, AND PROGRESSIVELY ARRANGED,  
WITH BIBLE PROOF.



“IN the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.” Eccl. 11 : 6.

“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” Ps. 126 : 6.

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.” Dan. 12 : 3.

“He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” 2 Cor. 9 : 6.

### SOUND DOCTRINE.

- |                  |   |
|------------------|---|
| 1 Thess. 5 : 21. | We should <i>prove</i> all things and <i>hold fast the good</i> . |
| 2 Thess. 2 : 13. | Sanctification is through God's truth and Spirit.                 |
| Eph. 2 : 20.     | The true foundation is <i>the Word of God</i> .                   |
| 2 Tim. 3 : 16.   | It is <i>all</i> profitable for <i>doctrine</i> .                 |
| 1 Tim. 4 : 13.   | We should <i>give attendance to doctrine</i> .                    |
| 1 Tim. 4 : 16.   | We should <i>take heed to the doctrine</i> .                      |
| 2 Tim. 4 : 1, 2. | Should preach, exhort and reprove with doctrine.                  |
| Titus 2 : 1.     | Should speak the things that become sound doctrine.               |
| Titus 2 : 7.     | In doctrine showing uncorruptness.                                |
| Titus 1 : 9.     | Convince gainsayers with sound doctrine.                          |
| John 8 : 31.     | Disciples of Jesus will continue in the Word.                     |
| John 8 : 32.     | They will know the truth, truth makes them free.                  |
| Matt. 15 : 9.    | <i>Vain</i> worship to teach <i>doctrines of men</i> .            |
| John 7 : 17.     | Would you <i>know</i> the doctrine? Do God's will.                |
| Prov. 28 : 9.    | Turn from the truth, then prayer is abomination.                  |
| 2 Tim. 4 : 4.    | Time has come when <i>sound doctrine is not endured</i> .         |
| 2 Tim. 4 : 4.    | The people with itching ears turn to fables.                      |
| John 17 : 17.    | Jesus highly regarded the truth.                                  |
| John 8 : 44.     | The devil abode not in the truth.                                 |
| Isa. 26 : 2.     | If we keep the truth, we can enter the Heavenly City.             |



**LAW OF GOD.**

- Jas. 4 : 12. There is *one* Divine Lawgiver.  
 Rom. 7 : 14. God's law is moral and *spiritual*.  
 Rom. 7 : 12. It is also holy, just, and good.  
 Ps. 19 : 7. The law of the Lord is perfect.  
 Ps. 111 : 7, 8. God's law will stand fast forever.  
 Rom. 3 : 20. God's *law* (not the gospel) makes known sin.  
 1 John 4 : 3. Sin is the transgression of the *law*, not of the gospel.  
 Rom. 3 : 23. We all have sinned, and thus come short  
 Jas. 2 : 12. God's law is the standard of the judgment.  
 Rom. 8 : 7. The carnal mind cannot be subject to God's law.  
 Eccl. 12:13,14. The law of God embraces man's whole duty.  
 Rom. 8 : 9. We may become spiritually minded.  
 Rom. 2 : 18. God's law is a revelation of his *will*.  
 Ps. 40 : 7, 8. God's law was in the heart of Jesus.  
 Heb. 8 : 10. We may have it written in our hearts also.  
 Ps. 40 : 7, 8. Jesus delighted to obey his Father's law.  
 John 15 : 10. It was thus he abode in his Father's love.  
 Rom. 7 : 22. Thus we may delight to do God's will.  
 1 John 5 : 2, 3. And we too, abide in our Father's love.  
 1 John 2 : 28. Then, we will not be ashamed at Jesus' coming.

**CONSCIENCE.**

Conscience is "the moral faculty." "The moral sense."—Webster.  
 "It means *self knowledge*."—Whewell.

- Heb. 10 : 22. There are *evil* consciences.  
 Titus 1 : 15. There are *defiled* consciences.  
 1 Cor. 8:10,12. There are *weak* consciences.  
 1 Tim. 4 : 2. There are *seared* consciences.  
 Eph. 4 : 19. Such have *no moral sense*, are past feeling.  
 1 Tim. 3 : 9. There are *pure* consciences.  
 1 Tim. 1:5, 19. There are *good* consciences.  
 Acts 23 : 1. Paul had a *good* conscience.  
 Acts 24 : 16. A good conscience is *void of offense* to God or man.  
 Heb. 9 : 14. Blood of Jesus can purge the conscience.  
 Heb. 10 : 2. Then no conscience of sins.  
 1 Pet. 3 : 21. Baptism is the answer of a good conscience.  
 1 Pet. 2 : 19. Good conscience endures grief, suffers wrongfully.  
 2 Cor. 1 : 12. The testimony of a good conscience is rejoicing.  
 1 Tim. 1 : 5. A good conscience is associated with charity, a pure heart, and faith unfeigned.

**SUFFERINGS OF CHRIST.**

- 1 Tim. 1 : 15. Jesus came into the world to save sinners.  
 John 3 : 16. God's love prompted him to give his son.  
 Isa. 53 : 7, 8. It was predicted that he would endure much.  
 Luke 18:31-33. Jesus knew what he must pass through  
 Matt. 26:37,38. Jesus exceeding sorrowful unto death.  
 Matt. 26 : 39. He submissively prayed the cup to pass.  
 Luke 22 : 44. Such agony, he sweat great drops of blood.  
 Luke 22:47,48. Then he was wickedly betrayed.  
 Luke 22 : 54. Taken first to the high priest.  
 Luke 22:59-61. Peter here denied him.  
 Luke 22:63,64. Blindfolded, mocked, smitten.  
 Luke 22 : 66. Next, Jesus led into the council.  
 Luke 22:70,71. To secure testimony against him.  
 Luke 23 : 1. Then they led him to Pilate.  
 Luke 23 : 5. They were fierce against him.  
 Luke 23 : 7. Pilate sent him to Herod.  
 Luke 23 : 10. There the Jews vehemently accused him.  
 Luke 23 : 11. Herod mocked him, and returned him to Pilate.  
 Luke 23 : 22. Pilate proposed only to chastise him.  
 Luke 23 : 23. The Jews demanded his crucifixion.  
 John 19 : 1. Pilate took Jesus and *scourged* him.  
 Matt. 27 : 29. Soldiers put a crown of thorns on his head.  
 Matt. 27 : 30. Spit upon him and smote him.  
 Matt. 27 : 34. On Calvary they gave him vinegar and gall.  
 Luke 23 : 34. Jesus prayed for their pardon.  
 Matt. 27:41,42. They taunted him on the cross.  
 Matt. 27 : 48. Crying in agony, he was offered vinegar and gall.  
 John 19 : 30. He bowed his head and died.  
 Luke 23 : 44. Sun darkened for three hours.  
 Luke 23 : 45. Vail of the temple rent in twain.  
 Heb. 2 : 10. Jesus made perfect through suffering.  
 Rom. 8 : 32. If God "spared not his own Son, but delivered him  
 up for us all, how shall he not *with him* also freely  
 give us all things."

**PRAYER.**

- Luke 18 : 1. Men ought *always* to pray.  
 1 John 3 : 21. No answer if the heart condemns.  
 1 John 3 : 22. God hears if we are *obedient*.  
 Mark 11 : 24. We must *believe* when we pray.  
 Jas. 1 : 6, 7. Will not receive anything of the Lord without faith.  
 Mark 11:25,26. To *be* forgiven we must *forgive others*.  
 1 Pet. 3 : 7. Family discord or contention hinders prayer.  
 Prov. 28 : 9. Prayer is abomination if God's law is ignored.

**Objects of Prayer.**

- 2 Chron. 7 : 14. Should pray for the forgiveness of sin.  
 Luke 11 : 13. Should pray for the Holy Spirit.  
 Matt. 6 : 13. For deliverance from temptation and danger.  
 Jas. 1 : 5. Pray for wisdom and understanding.  
 Jas. 5 : 14, 15. Pray for the healing of the sick.  
 Eph. 6 : 18, 19. Pray for the prosperity of God's ministers.  
 Acts 12 : 5. Pray for those who suffer for Christ's sake.  
 1 Tim. 2 : 1-3. Should pray for our rulers.  
 Jas. 5 : 17, 18. For temporal prosperity that God's cause prosper.  
 1 Kin. 18:30-39. For the Lord to vindicate his cause.  
 Rev. 22 : 10. For the coming of Christ.

**CONFESSION.**

- 1 John 1 : 9. If we confess sin God forgives.  
 James 5 : 16. Should confess one to another also.  
 Prov. 28 : 13. He that covereth his sins shall not prosper.  
 Heb. 4 : 13. Cannot hide our sins from God.  
 Ps. 32 : 3, 4. If we try to, God's hand will be heavy upon us.  
 1 John 2 : 1. Jesus is the sinner's Advocate.  
 Rom. 14:11,12. Many will confess when too late.  
 Dan. 9 : 4, 20. Daniel confessed his sins in prayer.  
 Ezra 10 : 1. Ezra confessed, weeping, casting himself down.  
 Neh. 9 : 1, 2. Israel confessed with sackcloth and fasting.  
 Matt. 3 : 6. John baptized such as confessed their sins.  
 Rom. 10 : 9. Confession is made with the mouth.

**HOPE.***Means—Expectation and Desire.*

- Heb. 6: 18, 19. Hope is an *anchor to the soul*.  
 Heb. 6: 11. We should *hope* unto the *end*.  
 1 Pet. 1: 13. The *end* is the *revelation* of Christ.  
 1 Pet. 1: 3. It is a *lively hope*, or *hope of life*.  
 Ps. 31: 24. We should hope in the Lord.  
 Joel 3: 16. God is the hope of his people in trouble.  
 Rom. 5: 5. Hope preserves from shame.  
 Rom. 5: 2. We may *rejoice* in hope.  
 Rom. 15: 13. We may also *abound* in hope.  
 Ps. 146: 5. Such are truly accounted *happy*.  
 Jer. 17: 7. Such are truly accounted *blessed*.  
 1 John 3: 3. Such will *purify* themselves.  
 Job 8: 13, 14. Hope of the wicked like a *spider's web*.  
 Titus 2: 13. The Christian's hope *centers* in the coming of Jesus.  
 2 Tim. 4: 8. Paul's hope was in the *coming of Jesus*.  
 Job 14: 14, 15. Job's hope was in a *resurrection*.  
 Job 17: 13-16. He would wait in the grave for his hope.  
 Ps. 17: 15. David's hope was in being awakened from sleep.  
 Isa. 26: 19-21. Isaiah hoped for a resurrection.  
 Luke 14: 14. Jesus said recompense was *at resurrection of the just*.  
 Rev. 22: 11. Jesus said he would *bring the reward with him*.  
 [The Christian's hope then centers in the coming of  
 Christ, and the resurrection.]

**PAUL'S HOPE.**

- Phil. 1: 23. Paul was in a strait betwixt two.  
 Phil. 1: 21, 22. The *two* were *life* and *death*.  
 Phil. 1: 23. He desired to be with Christ which was far better.  
 1 Thes. 4: 16, 17. Jesus will come for his people.  
 1 Cor. 15: 51-54. Change them at the last trump  
 2 Tim. 4: 7, 8. Paul expected his crown then.  
 1 Pet. 5: 4. Peter had the same hope.  
 2 Cor. 5: 1. Paul expected a heavenly house.  
 2 Cor. 5: 2. Groan here, desiring the house in Heaven.  
 2 Cor. 5: 4. Then mortality will be swallowed up of life.  
 Rom. 8: 22. All creation is groaning here.  
 Rom. 8: 23. Saints groaning for the redemption of their body.  
 Phil. 3: 20, 21. Body redeemed when Jesus comes.

**CONSECRATION.**

- Ex. 30 : 30. Aaron's sons *consecrated* to the priesthood.  
 1 Pet. 2 : 9. God's people are a *royal priesthood*.  
 1 Pet. 2 : 9. They are called out of darkness.  
 Ps. 4 : 3. God *sets apart* the godly to himself.  
 Luke 14 : 26. Must give up all things for Christ.  
 Luke 14 : 33. Must forsake all to be his disciple.  
 Phil. 3 : 8. Must *count all loss* for Christ.  
 John 15 : 5. Then become branches of the Living Vine.  
 John 15 : 8. And will bear much fruit.  
 Phil. 2 : 5. We will have the mind of Christ.  
 Phil. 2 : 7, 8. Christ humbled himself and was obedient unto death.  
 Rom. 8 : 9. We will have the Spirit of Christ.  
 1 John 2 : 6. We will walk even as Christ walked.  
 2 Pet. 1 : 4. We will be partakers of the divine nature.  
 1 Cor. 6 : 19. Our bodies the temple of the Holy Ghost.  
 1 Cor. 6:19,20. Should glorify God in our bodies and spirits.  
 Matt. 26 : 42. We can then say, "Thy will not mine be done."  
 Isa. 6 : 8. Can say, "Lord, here am I, send me."

**BAPTISM.**

- Matt. 28 : 19. Jesus said teach and baptize believers.  
 Acts 2 : 38. Repentance should *precede* baptism.  
 Acts 8 : 36, 37. Should first believe with all the *heart*.  
 Acts 20 : 21. All should repent toward God.  
 Rom. 3 : 23. Because *all* have *sinned*.  
 1 John 3 : 4. Sin is the transgression of God's law.  
 Acts 20 : 21. All should exercise faith toward Christ.  
 1 John 2 : 2. Because he is the propitiation for our sins.  
 Rom. 6 : 2. The sinner first dies to sin.  
 Rom. 6 : 4. Then he is *buried* in baptism.  
 Rom. 6 : 5. In the *likeness* of Christ's death.  
 Acts 8 : 38. Both candidate and administrator go into the water.  
 Acts 2 : 38. Baptism in order to the remission of sins.  
 Gal. 3 : 27. By so doing we put on Christ.  
 Acts 22 : 16. Baptism should not be delayed.  
 Acts 16 : 33. May be administered in the night.  
 Rom. 6 : 4. The baptized should "*walk in newness of life*."  
 Col. 3 : 1. They should seek those things which are above.

**CHRISTIANS' ARMOR.**

- 2 Tim. 2 : 3. Christians are all called to be soldiers.  
 1 Tim. 6 : 12. They are called to fight the good fight of faith.  
 1 Cor. 16 : 13. They should quit themselves like men.  
 Heb. 2 : 10. Jesus is the Captain of their salvation.  
 Josh. 5 : 13, 14. He was Captain of ancient Israel.  
 2 Cor. 10 : 4. Weapons of our warfare are not carnal.  
 2 Cor. 10 : 5. Weapons able to give us sure victory.  
 Eph. 6 : 11. We should put on the whole armor.  
 Eph. 6 : 12. Fight against the wiles of the Devil.  
 Eph. 6 : 14. Girdle of truth for the loins.  
 1 Pet. 1 : 13. Loins of the mind to be girded.  
 Eph. 6 : 14. Breastplate is righteousness.  
 Eph. 6 : 15. Feet shod with the gospel.  
 Eph. 6 : 16. Faith is the shield.  
 Eph. 6 : 17. Salvation is the helmet.  
 Eph. 6 : 17. Sword is the Word of God.  
 Rev. 7 : 9-17. Some will be overcomers.  
 Rev. 12 : 17. Devil makes war on the remnant church.  
 Rev. 15 : 2. But they gain the victory.  
 1 Tim. 6 : 12. And lay hold on eternal life.  
 [Their Captain never lost a battle.]

**UNBELIEF.**

- Rom. 5 : 1. Justification comes by faith.  
 Heb. 10 : 38. The justified live by faith.  
 Rom. 9 : 32. Righteousness comes by faith.  
 Mark 9 : 19. "O faithless generation," said Jesus.  
 John 20 : 27. Thomas reproved for lack of faith.  
 Heb. 12 : 1. Unbelief a besetting sin.  
 Heb. 3 : 18, 19. It kept many Israelites out of Caanan.  
 Heb. 3 : 17. Unbelief a grievous sin against God.  
 Heb. 4 : 1. We should learn wisdom from the Israelites.  
 Heb. 12 : 5-8. Faith should hold, under rebuke and affliction.  
 Rom. 8 : 28. All things work together for good.  
 Rom. 4 : 20. Abraham was strong in faith.  
 Gal. 3 : 7. By faith we may be the children of Abraham.  
 Gal. 3 : 9. By faith we are blessed with faithful Abraham.  
 Rom. 4 : 3. Abraham's faith was counted for righteousness.  
 Mark 9 : 24. We should pray for faith.  
 Heb. 10 : 35. Faith has great recompense of reward.

**SPIRITUAL GIFTS.**

- 1 Cor. 12 : 1. Spiritual gifts is a Bible subject.  
 Eph. 4 : 8. They all come from Christ.  
 1 Cor. 12 : 11. The gifts come *through* the Holy Spirit.  
 1 Cor. 12 : 7. They are profitable unto men.  
 1 Cor. 12 : 28. They belong to the church exclusively.  
 1 Cor. 14 : 1. The *gift of prophecy* one of the *most profitable*.  
 1 Thess. 5 : 20. We should not *despise* this gift.  
 Rev. 12 : 17. *Remnant church* will "have the *testimony of Jesus*."  
 Rev. 19 : 10. The testimony of Jesus *is the spirit of prophecy*.  
 Num. 12 : 6. True prophets have *visions* and *dreams* from God.  
 Matt. 24 : 24. False Christs and false *prophets* will arise.  
 Deut. 18 : 22. False, if their predictions fail.  
 Deut. 13 : 1-3. False, if they lead away from God.  
 1 John 4 : 3. False, if they *deny* the *incarnation of Jesus*.  
 Matt. 7 : 15, 16. False, if their *fruits* are *not good*.  
 Isa. 8 : 20. False, if they speak not according to God's law.  
 Eph. 4 : 12. Spiritual gifts are to *build up the church*.  
 Eph. 4 : 13. They will *continue* till the church is *perfect*.  
 1 Cor. 13 : 9, 10. *Not cease* till the *perfect day comes*.  
 1 Cor. 1 : 6-8. The remnant church will have *all the gifts*.

**PARENTS AND CHILDREN.**

- Deut. 6 : 6, 7. Parents should teach their children *diligently*.  
 Prov. 22 : 6. Should train them in the right way.  
 Prov. 29 : 17. Such children bring *delight* to parents.  
 Prov. 29 : 15. *Neglected* children bring parents to *shame*.  
 Prov. 23 : 13, 14. Right training often *delivers* children.  
 Prov. 19 : 18. Correct and teach them *while there is hope*.  
 Prov. 13 : 24. Chasten and teach in *love*.  
 Col. 3 : 21. *Angry* dealing discourages children.  
 Gen. 18 : 19. God *especially knows* parents who do their duty.  
 Ex. 20 : 12. Children should honor their parents.  
 Col. 3 : 20. The Lord is well pleased with *such* children.  
 Prov. 23 : 22. Children never outgrow this duty.  
 Lev. 19 : 32. All should honor the aged.  
 2 Tim. 3 : 2. Disobedience to parents a sign of the last days.  
 Mal. 4 : 6. Hearts of parents and children should run together.  
 Heb. 2 : 13. Such can present their children to Jesus at his coming.

**PAUL'S THORN.**

- 2 Cor. 12 : 7. God gave Paul a thorn in the flesh.  
 2 Cor. 12 : 7. It was given to buffet him.  
 2 Cor. 12 : 7. To prevent exaltation above measure.  
 2 Cor. 12 : 9. It was a bodily weakness.  
 2 Cor. 12 : 9. It was a bodily infirmity.  
 2 Cor. 12 : 7. It was a messenger of Satan.  
 (Satan assailed him in the line of this infirmity.)  
 Gal. 4 : 13. Paul preached through infirmity of flesh.  
 Gal. 4 : 14. That infirmity a *source of temptation*.  
 2 Cor. 10 : 10. It made his *bodily presence weak*.  
 Jude 16. There is *value* in the *personal appearance*.  
 Gal. 4 : 15. Paul's thorn was an affection of the eyes.  
 Rom. 16 : 22. *Tertius wrote* for Paul, to the Romans.  
 1 Cor. 16 : 21. *Salutation only*, by Paul's *own hand*.  
 Gal. 6 : 11. Epistle to Galatians, a *large* letter for Paul's hand.  
 Acts 23 : 5. Paul did not recognize the high priest.  
 (High priest wore a *distinctive dress*.)  
 Phil. 1 : 1. Paul was a *servant* of Jesus Christ.  
 Gal. 6 : 17. Paul bore in his *body* the marks of his Master.  
 Acts 9 : 8, 18. Jesus marked, or branded him, when *first chosen*.  
 2 Cor. 12 : 8, 9. Grace given him to bear it.  
 [Affliction of the eyes would constantly remind Paul of his rebellion, and experience on the Damascus road.]

**SPIRITS IN PRISON.**

- 1 Pet. 3 : 18. Jesus suffered death for the unjust.  
 Rom. 8 : 11. The *Spirit of God* raised Jesus from the dead.  
 1 Pet. 3 : 19. By this spirit Jesus preached to spirits in prison.  
 Isa. 61 : 1. All sinners under condemnation are in prison.  
 2 Pet. 2 : 19. In bondage, because overcome.  
 Rom. 7 : 14. All such are *sold under sin*.  
 1 Pet. 3 : 20. Preaching done in the days of Noah.  
 1 Pet. 3 : 20. Preaching done while the ark was preparing.  
 (Spirit of Christ was in Noah.)  
 Gen. 6 : 3. God's Spirit strove with the antediluvians.  
 2 Pet. 2 : 5. Noah was a preacher of righteousness.  
 Ex. 23 : 20-23. Christ, as the angel, led ancient Israel.  
 1 Cor. 10 : 1-4. Christ was their spiritual meat and drink.  
 1 Cor. 11 : 23-26. He is our spiritual meat and drink also.



**COMFORT IN AFFLICTION.**

- Ps. 34 : 19. The righteous have many afflictions.  
 Job 6 : 14. We should ever pity the afflicted.  
 James 1 : 27. This is pure and undefiled religion.  
 Ps. 119 : 71. It is oftentimes good for us to be afflicted.  
 Ps. 119 : 67. It often brings back to God the straying.  
 Luke 15:11-32. It stopped the prodigal's career.  
 Job 34 : 28. God hears the cry of the afflicted.  
 Ps. 103 : 13. He pities them like a loving father.  
 Ps. 9 : 9. God promises a refuge in times of trouble.  
 Matt. 5 : 4. Mourners are promised comfort.  
 John 16 : 7. The Holy Ghost is the Comforter.  
 2 Cor. 1 : 4. Having this Comforter we should comfort others.  
 2 Cor. 7 : 6. Our Christian friends may comfort us.  
 1 Thes. 4:14-18. In bereavement, the resurrection a comfort.  
 Jer. 31 : 15-17. Children will come again from the dead.  
 Rom. 8 : 28. Love God, and all things work for our good.  
 Phil. 1 : 12, 13. Our afflictions may further the gospel.  
 John 16 : 33. We should be of good cheer in tribulation.  
 Rom. 8 : 18. Our sufferings not compared with the glory to come.  
 2 Cor. 4 : 18. In affliction, should look by faith on eternal things.  
 2 Cor. 4 : 17. Then afflictions will *work for us great glory*.

**BACKSLIDING.**

- Jer. 2 : 19. An evil and bitter thing to forsake the Lord.  
 Hosea 11 : 7. Israel *bent* on backsliding.  
 Jer. 8 : 5, 6. Did not retain a penitent spirit.  
 Jer. 3 : 20. Backsliders like a treacherous wife.  
 Jer. 3 : 13. The backslider's first duty is confession.  
 Isa. 55 : 7. Then forsake evil ways and thoughts.  
 Mark 14 : 38. Watchfulness and prayer a preventative.  
 2 Cor. 13 : 5. Self examination also a preventative.  
 Ps. 37 : 31. God's law in the heart a preventative.  
 Mal. 3 : 7, 10. Keeping God's ordinances a preventative.  
 Hosea 14:2-4. The Lord will heal the returning backslider.  
 Luke 15:11-32. The returning prodigal lovingly received.  
 Matt. 24 : 12. Many wax cold in the last days.  
 1 Tim. 4 : 1. They will give heed to seducing spirits.  
 Luke 21 : 36. Our safety is in watchfulness and prayer.

**GOD'S WILLINGNESS TO FORGIVE.**

- Ps. 103 : 10. God deals with sinners in mercy.  
 Ps. 103 : 13,14. He pities, he knows their frailty.  
 Ps. 86 : 5. He is ever ready to forgive.  
 Gen. 18 : 32. Ten righteous would have saved Sodom.  
 Num. 14 : 19. Moses sought pardon for Israel.  
 Num. 14 : 20. The Lord immediately forgave.  
 Ps. 32 : 5. God forgave David's great sin.  
 1 John 1 : 9. God is faithful and just to forgive the penitent.  
 Isa. 55 : 7. God *abundantly* pardons.  
 Rom. 5 : 8. God's love shown in the death of Christ.  
 Rom. 8 : 32. Through Christ all good comes.  
 2 Pet. 3 : 9. The Lord don't want any to perish.  
 Luke 15:20-24. The prodigal was received graciously.  
 Luke 11 : 13. God is more merciful than an earthly father.  
 Matt. 7 : 8. Every one that asketh receiveth.  
 Isa. 49 : 15. God will not forget our cries.

**CHEERFULNESS.**

- Prov. 12 : 25. *Heaviness* makes the heart *stoop*.  
 Prov. 17 : 22. *Cheerfulness* does good like a *medicine*.  
 Job 16 : 2. Miserable comforters that bring reproach.  
 2 Cor. 1 : 3, 4. We should comfort others, as God comforts us.  
 Ps. 97 : 11. Gladness is sown for the upright in heart.  
 Ps. 30 : 11. Gladness a girdle.  
 Ps. 100 : 2. We should serve God with gladness and singing.  
 Matt. 9 : 2. Rejoice that our sins are forgiven.  
 Isa. 61 : 10. Greatly rejoice for the garments of salvation.  
 Luke 6 : 22, 23. Should rejoice in reproach for Christ's sake  
 John 16 : 33. May always have good cheer in Christ.  
 Phil. 4 : 4. May rejoice in the Lord *always*.  
 John 15 : 11. The joy of Jesus may be in us.  
 John 16 : 22. No man can take it from us.  
 Gal. 5 : 22. Joy one of the fruits of the Spirit.  
 1 Pet. 1 : 8. 'Tis a joy unspeakable and full of glory.  
 Matt. 25 : 21. A higher joy to be entered farther on.  
 Isa. 35 : 10. The saints will enter their Heavenly home with  
*everlasting joy* upon their heads.

**COVETOUSNESS.**

- Ex. 20 : 17. Covetousness is forbidden in God's law.  
 Col. 3 : 5. Covetousness is idolatry.  
 Ps. 10 : 3. The Lord abhors covetousness.  
 Ex. 18 : 21. Men hating covetousness are honored.  
 Luke 12 : 15. We should beware of covetousness.  
 Luke 12:18, 19. Example of a very covetous man.  
 Luke 12 : 20. His fatal folly exposed.  
 Luke 12 : 21. All who lay up earthly treasure are like this man  
 John 12 : 4-6. Judas Iscariot was a very covetous man.  
 M'rk 14:10, 11. Covetous Judas sold his Lord.  
 1 Tim. 6 : 9. Covetousness will drown souls in perdition.  
 Col. 3 : 5, 6. The wrath of God will come on all such.  
 1 Tim. 6:17-19. Eradicate covetousness by good works, liberality.  
 2 Tim. 3 : 1, 2. Covetousness a prevailing sin in the last days.  
 James 5 : 1-5. Heaping up treasures on earth in the last days.  
 Luke 16:1-12. We are only stewards of God's treasures.  
 Haggai 2 : 8. Money all belongs to the Lord of Hosts.  
 Acts 20 : 35. 'Tis more blessed to *give* than to *receive*.  
 2 Cor. 9 : 7. God loves a cheerful giver.  
 1 Pet. 1:18, 19. Heaven gave its choicest treasure to redeem us.  
 Rom. 8 : 32. God will, through Christ, give us all things.  
 Ps. 50 : 3-5. Angels gather to Jesus those who sacrifice.  
 [Heaven gives—Man gives—Eternal union.]

**PRIDE.**

- Prov. 29 23. Pride will bring low.  
 1 Tim. 6 : 4. The proud are not wise.  
 Prov. 21 : 4. Pride is sin.  
 Ps. 40 : 4. The Lord will not bless the proud.  
 Ps. 138 : 6. He knows them afar off.  
 Ps. 101 : 5. He will not suffer them to come near.  
 James 4 : 6. He will resist them.  
 2 Tim. 3 : 2. Pride will prevail in the last days.  
 Mal. 3 : 15. They will be called happy.  
 Mal. 4 : 1. Burned up as stubble at last.

**THREE MESSAGES.**

- Acts 17 : 31. The day of judgment is appointed.  
 Amos 3 : 7. It is made known to the prophets.  
 Rev. 14 : 7. Was to be announced to the world.  
 Rev. 14 : 6. That announcement will be the everlasting gospel.  
 Rev. 14 : 8-10. Two other angels follow.  
 Rev. 14 : 8. The second announces the fall of Babylon.  
 Jas. 4 : 4. The church in alliance with worldly powers.  
 2 Tim. 3 : 1-5. Here is a prophetic description of Babylon.  
 Rev. 18 : 2. Churches filled with the *unconverted*.  
 Rev. 18 : 4. God's people will all be called out.  
 Rev. 14 : 9-12. The Third Message is the last call.  
 Rev. 14 : 9. It warns against worshiping a beast and his image.  
 Rev. 13 : 1-8. This beast is a symbol of the Papacy.  
 Rev. 13 : 11-14. Another beast *makes* the image.  
 Rev. 13 : 14-17. Endeavors to make all worship the beast.  
 Rev. 14 : 12. Those who refuse will keep God's commandments.  
 Rev. 12 : 17. They will be persecuted for loyalty to God.  
 Rev. 14 : 15. These messages ripen the harvest of the earth.  
 Matt. 13 : 39. The harvest is the end of the world.  
 Rev. 14 : 14, 15. Jesus comes to reap the harvest.

**THIEF ON THE CROSS.**

- Luke 23 : 42. The thief asked Jesus to remember him *when he came in his kingdom*.  
 Luke 23 : 43. Jesus told him he should be with him in Paradise.  
 Rev. 2 : 7. The Tree of Life is in Paradise.  
 Rev. 22 : 1, 2. The River of Life and throne of God are there also. (Hence Paradise is the dwelling-place of God.)  
 1 Cor. 15 : 3, 4. Jesus rose from the dead on *the third day*.  
 John 20 : 17. He had not yet been to Paradise.  
 2 Tim. 4 : 1. He *has not yet* come into his kingdom.  
 Zech. 9 : 12. "To-day" is used for emphasis.  
 John 14 : 3. Jesus comes again to receive his people unto himself.  
 1 Thes. 4 : 16, 17. So shall they be with the Lord.  
 Luke 14 : 14. Recompensed at the resurrection of the just.  
 Matt. 16 : 27. Not rewarded till Jesus comes.  
 Rev. 22 : 12. Jesus brings the reward.

[The thief has Jesus' promissory note that he shall be with him in Paradise. The *date* of the note is, "*Verily I say unto you to-day*"—crucifixion day. Due when Jesus comes into his kingdom.]

**THE EARTH.**

- Isa. 45 : 18. God made the earth to be inhabited.  
 Gen. 1 : 26. God made man to have dominion.  
 Gen. 1 : 27, 28. God gave him the dominion.  
 Heb. 2 : 8. Dominion *not under man now*.  
 Gen. 3 : 17-19. Adam by sin, brought the dominion under the curse.  
 2 Pet. 2 : 19. He was brought into bondage to Satan.  
 Luke 4 : 5, 6. Satan *claims* the dominion.  
 Luke 4 : 1, 2. This was a *temptation* to Christ.  
 Matt. 12 : 26. Satan *has* dominion in this world.  
 (No temptation if he has not.)  
 Eph. 1 : 14. Christ has purchased the earth.  
 Micah 4 : 8. The *first dominion* will return to Christ.  
 Acts 3 : 21. There will be a glorious restitution.  
 Matt. 5 : 5. The meek only will then inherit the earth.  
 Ps. 73 : 3-7. The wicked have the most and best of the earth *now*.  
 Ps. 37 : 34. But the wicked will *all* be *cut off*.  
 Obadiah 16. They will be *as though they had not been*.  
 Isa. 65 : 17, 18. The heavens and earth will be new again.  
 Isa. 66 : 22. And it will ever remain before the Lord.  
 Ps. 37 : 11. The meek will delight in the abundance of peace.

**RECONCILED TO GOD.**

- Rom. 8 : 7. The carnal mind is enmity against God.  
 Rom. 8 : 7. Because not subject to God's law.  
 Rom. 8 : 8. Such *cannot* please God.  
 Rom. 8 : 6. Death is the result if that state continues.  
 2 Cor. 5 : 20. All invited to be reconciled to God.  
 Jonah 3 : 8, 10. Must *turn* from the evil way.  
 Acts 3 : 19. Repentance and conversion necessary.  
 Rom. 5 : 10. Reconciliation affected through Christ.  
 John 3 : 16. But we must *believe* on him.  
 Rom. 6 : 6. Carnal mind is *crucified*.  
 2 Cor. 5 : 17. The sinner becomes a new creature.  
 Matt. 7 : 20. They will be known by their fruits.  
 Gal. 5 : 22, 23. They will bear the fruits of the Spirit.  
 Rom. 5 : 1. They will have peace with God.  
 1 John 1 : 7. They will be cleansed from all sin.  
 Rom. 8 : 1. They will stand free from all condemnation.

**PROMISE TO ABRAHAM.**

- Gen. 13:14-17. God promised Abraham the *land*.  
 Gen. 26 : 1-5. The promise renewed to Isaac.  
 Gen. 28 : 13. Again renewed to Jacob.  
 Gen. 17 : 8. It was to be an *everlasting possession*.  
 Rom. 4 : 13. It comprehended the whole earth.  
 Acts 7 : 5. Promise not yet fulfilled to Abraham.  
 Heb. 11 : 13. Nor to his posterity, or children.  
 Heb. 11 : 8-10. Abraham did not expect it in this life.  
 Gal. 3 : 16. Christ the seed through whom the promise will be fulfilled.  
 Gal. 3 : 29. Christ's children are Abraham's heirs.  
 Heb. 11:39,40. The promise fulfilled to all *at one time*.  
 2 Pet. 3 : 12. The old earth will be melted.  
 2 Pet. 3 : 10. The works of man, Satan, and sin, burned up.  
 Rev. 21 : 1. The old earth give place to the new.  
 2 Pet. 3 : 13. Only the righteous will possess it.  
 Dan. 7 : 14. Jesus will *then* have everlasting dominion.  
 Dan. 7 : 18. Saints (Abraham's seed), possess it with him.  
 Dan. 7 : 27. It will embrace the whole earth.  
 Rev. 22 : 3. Then there will be no more curse.  
 Rev. 21 : 4. Neither tears, pain, sorrow, nor death.  
 [Then the promise to Abraham fulfilled.]

**VOWS.**

- Deut. 23 : 21. Vows should be faithfully kept.  
 Num. 30 : 2. Perform *all*, not simply a part.  
 Eccl. 5 : 4. God takes no pleasure in fools that don't pay.  
 Eccl. 5 : 5, 6. Better not vow, than to vow and not pay.  
 Ps. 50 : 14, 15. Deliverance from trouble promised to those who pay their vows.  
 Ps. 76 : 11. It is right to vow.  
 Gen. 28:20-22. Jacob vowed a vow.  
 Gen. 31:11-13. God did not forget it.  
 Gen. 35 : 2, 3. Jacob performed his vow.  
 Mal. 1 : 14. Should not vow a corrupt thing.  
 Mal. 1 : 8. It shows contempt for God.  
 Hosea 2 : 8. God gives us all, return the best.  
 1 Cor. 6:19, 20. We have been purchased.  
 Mal. 3 : 10, 11. Great blessings promised to the faithful.  
 Hab. 3:17, 18. May have joy if nothing else.

**WHAT IS MAN?**

- Heb. 2 : 6, 7. Man made lower than the angels.  
 Gen. 2 : 7. Man made of the dust of the ground.  
 Gen. 2 : 7. Breath of life made him a *living soul*.  
 Rev. 16 : 3. There are living souls in the sea.  
 Gen. 7 : 21, 22. All the animal creation have the breath of life.  
 Eccl. 3 : 19. All have one or the *same* breath.  
 Job 27 : 3. It is the spirit of God in the nostrils.  
 Eccl. 12 : 7. It returns to God at death.  
 Heb. 4 : 12. Soul and spirit can be separated.  
 Gen. 3 : 22-24. Source of continued life cut off.  
 Job 4 : 17. Now man is wholly *mortal*.  
 1 Tim. 6 : 15, 16. God only hath natural immortality.  
 John 5 : 26. He has given immortality to his Son.  
 Rev. 1 : 18. Jesus will die no more.  
 2 Tim. 1 : 10. The gospel reveals how we may get immortality.  
 Rom. 2 : 7. It is by patient continuance in well doing.  
 1 Cor. 15 : 51, 52. Received at the resurrection of the just.  
 1 Cor. 15 : 54. A victory over death, the last enemy.  
 1 Cor. 15 : 57. This victory is through our Lord Jesus Christ.  
 Luke 20 : 36. Then the saints *cannot* die any more.  
 Rev. 20 : 14, 15. The wicked die the second death.  
 Obadiah 16. They will *be as though they had not been*.

**HUMILITY.**

- Rom. 8 : 7. It is not *natural* to obey God.  
 Rom. 12 : 1, 2. Yet it is man's *reasonable service*.  
 Micah 6 : 8. God requires a humble walk.  
 Zeph. 2 : 3. Meekness and righteousness a covering in the great day of wrath.  
 Jer. 29 : 12, 13. If we seek with all the heart God will be found of us.  
 Ps. 66 : 18. God will not hear those who regard iniquity in their hearts.  
 Prov. 28 : 13. Those who confess and forsake sin shall find mercy.  
 1 Jno. 1 : 9. If we confess, God is faithful to forgive.  
 1 Pet. 5 : 6. God will exalt the humble.  
 1 Pet. 5 : 7. God will care for the humble.  
 Isa. 66 : 2. God looks to the contrite in spirit.  
 Isa. 57 : 15. God dwells with the contrite and humble.  
 2 Chron. 15 : 2. God will not leave them unless they first leave him.  
 Matt. 5 : 8. The pure in heart shall see God.  
 Ps. 16 : 11. And dwell where there is fullness of joy.

**MEEKNESS.**

- Matt. 11 : 29. Jesus possessed the grace of meekness.  
 Matt. 11 : 28. We may become like him.  
 Num. 12 : 3. Moses was distinguished for meekness.  
 Acts 3 : 22-26. He was a type of Christ.  
 Ps. 25 : 9. God will guide the meek in judgment.  
 Jas. 1 : 21. We should receive the truth in meekness.  
 1 Pet. 3 : 15. Give a reason of our hope, in meekness.  
 Gal. 5 : 22, 23. Meekness is a fruit of the Holy Spirit.  
 Jas. 4 : 5. Envy is an opposite fruit.  
 Rom. 8 : 9. We are not Christ's if we have not his Spirit.  
 Rom. 8 : 5. If his, we will look after the things of the Spirit.  
 Gal. 6 : 1. Restore the erring in meekness.  
 1 Pet. 3 : 3, 4. Meekness is a valuable ornament.  
 Ps. 149 : 4. The meek will be beautified with salvation.  
 Matt. 5 : 5. They will eventually inherit the earth.  
 Ps. 37 : 29. And dwell in it forever.  
 Ps. 37 : 11. And delight in the abundance of peace.  
 2 Pet. 3 : 13. It will be the new earth.

**GOSSIPING.**

- Ex. 20 : 16. God's law forbids false witness.  
 Ps. 50 : 23. Right conversation insures salvation.  
 Jas. 3 : 2. Such are said to be perfect.  
 Jas. 3 : 10. Tongue ought not to be used for double purpose.  
 Jas. 3 : 7, 8. Tongue always needs watching.  
 Rom. 6 : 13. Members should be instruments of righteousness.  
 Rom. 7 : 23-25. Christ will aid us.  
 Matt. 12 : 34. Words an index to the heart.  
 Matt. 12 : 37. Justified or condemned by our words.  
 Lev. 19 : 16. Tale-bearers are condemned.  
 Prov. 26 : 22. Their words are wounds.  
 Prov. 17 : 9. They separate very friends.  
 Prov. 26 : 20. Strife ceases with the tale-bearers.  
 Prov. 25 : 11. Our words should be like apples of gold in pictures of silver.  
 Ps. 139 : 4. God knows all our words.  
 Matt. 12 : 36. Must account for idle words.  
 2 Pet. 3 : 11, 12. Our conversation should be holy.  
 Rev. 14 : 5. Should have no guile in our mouth.



**WISDOM.**

- 1 Cor. 2 : 4-7. There are *two kinds* of wisdom.  
 1 Cor. 3 : 19. *Worldly* wisdom is *foolishness* with God.  
 Prov. 4 : 7. Heavenly wisdom is the principal thing to gain.  
 Prov. 4 : 8, 9. It will promote the receiver to honor and glory.  
 Prov. 3 : 15. Wisdom is so precious that nothing on earth can be compared to it.  
 Prov. 2 : 6-8. This wisdom comes from God.  
 Jas. 1 : 5. It is obtained by asking for it.  
 Jas. 1 : 6, 7. But asking must be accompanied by implicit faith.  
 Ps. 111 : 10. They that fear God and keep his commandments have the beginning of wisdom.  
 Jno. 14 : 23. Jesus and his Father will abide with such.  
 1 Cor. 2 : 10. The Spirit will reveal the deep things of God.  
 Ps. 92 : 5. God's *thoughts* are very deep.  
 Rom. 12 : 2. We may *know* the perfect will of God.  
 Eccl. 8 : 1. Heavenly wisdom makes the face to shine.  
 Jas. 3 : 17. It is pure, peaceable, gentle, full of good fruits, without either partiality or hypocrisy.

**MISSIONARY WORK.**

- Matt. 25 : 15. All receive talents of ability.  
 Mark 13 : 34. Every one has a work to do.  
 Matt. 25 : 14. All are called God's *servants*.  
 Matt. 25 : 16-18. Some bury their talents.  
 Matt. 25 : 25. They are *afraid* to use them.  
 Matt. 25 : 26. Such are both *wicked* and *slothful*.  
 Prov. 22 : 13. Slothful, see lions, obstacles in the way.  
 Matt. 25 : 27. Ought to put our talents to the exchangers.  
 Matt. 25 : 30. Slothful cast into outer darkness.  
 Luke 13 : 27. All workers of iniquity share the same fate.  
 Matt. 25 : 21. The faithful enter into the joys of their Lord.  
 Heb. 12 : 2. Jesus endured the cross and despised the shame for the joy set before him.  
 Isa. 53 : 11. Jesus' joy complete when saints all with him.  
 Zeph. 3 : 17. Jesus will then *rest* in *love* and *joy*.  
 Heb. 2 : 12. Jesus will *sing* for *joy*.  
 1 Thes. 2 : 19. Sinners saved through us, a source of joy.  
 2 Cor. 5 : 14. Love should constrain us in our labors.  
 2 Tim. 2 : 11, 12. Suffer with Christ, reign with him.  
 2 Cor. 5 : 20. All ambassadors for Christ.  
 Jno. 15 : 2. *In Christ* we can *bear much fruit*.  
 Luke 11 : 23. Thus we are gathering with Christ.

**JESUS AND THE SCRIPTURES.**

Matt.	12 : 3.	"Have ye not read what David did?"
Matt.	19 : 4.	"Have ye not read" about marriage?
Matt.	21 : 16.	"Have ye never read" about children?
Matt.	4 : 4.	"It is written," live by the Word.
Matt.	4 : 7.	"It is written," not tempt God.
Matt.	4 : 10.	"It is written," worship God only.
Matt.	24 : 15.	"Whoso readeth, let him understand."
Mark	11 : 17.	"Is it not written," my house a house of prayer.
Luke	4 : 17.	"Found the place where it was written."
Luke	4 : 21.	"This scripture fulfilled in your ears."
Luke	18 : 31.	"All things that are written," accomplished.
Luke	21 : 22.	"Things written may be fulfilled."
Luke	24 : 27.	"He expounded in all the Scriptures."
Jno.	10 : 35.	"The Scripture cannot be broken."
Jno.	5 : 39.	"Search the Scriptures."
Jno.	17 : 17.	The Word of God is truth.
Luke	24 : 45.	Jesus opened the Scriptures to them.
Mark	14 : 49.	"The Scriptures must be fulfilled."
Matt.	21 : 42.	"Did ye never read in the Scriptures?"

**APOSTLES AND THE SCRIPTURES.**

Acts	1 : 20.	"It is written in the book of Psalms."
Acts	2 : 16.	This was spoken by the prophet Joel.
Acts	2 : 25.	"For David speaketh concerning him."
Acts	3 : 21-24.	"Yea, and all the prophets from Samuel."
Acts	13 : 15.	Law and prophets <i>read</i> on the <i>Sabbath</i> .
Acts	13 : 27.	Scriptures read <i>every</i> Sabbath day.
Acts	13 : 43.	Many came to hear God's Word.
Acts	17 : 11.	Noble to search the Scriptures daily.
2 Tim.	4 : 2.	"Preach the Word."
1 Pet.	4 : 11.	"Speak as the oracles of God."
Rom.	4 : 24.	Written for us also.
Rom.	15 : 4.	Written for our learning.
Acts	8 : 35.	Preached Jesus from that scripture.
Acts	17 : 2.	Paul reasoned out of the Scriptures.
Acts	18 : 24.	Apollos was mighty in the Scriptures.
2 Pet.	1 : 19.	More sure word of prophecy.
Rom.	15 : 4.	Hope of the Scriptures comforting.
1 Cor.	15 : 3, 4.	Christ died and rose according to the Scriptures.
2 Tim.	3 : 15.	Should know the Scriptures from childhood.
2 Pet.	3 : 16.	Some pervert the Scriptures.
2 Tim.	2 : 15.	We should study the Scriptures.

**THE TWO LAWS.**

Deut. 4:12, 13.	God spoke the ten commandments.
Deut. 5:22.	He added no more.
Ex. 24:12.	God wrote them on tables of stone.
Deut. 33:4.	Moses commanded a law.
Deut. 31:24.	He wrote it in a book.
Deut. 10:5.	God's law kept <i>in</i> the ark.
Deut. 31:26.	Moses' law in the <i>side</i> of the ark.
Eph. 2:15.	It consisted of ordinances.
Heb. 10:1;9:9.	These were shadowy or typical.
Col. 2:14.	They were all nailed to the cross.
Heb. 9:9.	They never could make perfect.
Jer. 6:19, 20.	Always of secondary importance.
1 Cor. 11:26.	Christian church has a ceremonial law.
Matt. 7:21.	But it is of secondary importance.
Rom. 7:12.	The moral law is <i>holy</i> .
Rom. 7:14.	The moral law is spiritual.
Rom. 3:20.	By it is the knowledge of sin.
1 Jno. 3:4.	Sin is its transgression.
Matt. 5:18.	It will stand forever.
Matt. 19:17.	Conditions of eternal life.

**FREE-WILL OFFERINGS.**

Ps. 10:3.	The Lord abhors the covetous.
Ex. 18:21.	Rulers should hate covetousness.
Luke 12:15.	We should beware of covetousness.
Luke 12:20,21.	The covetous are fools in God's sight.
1 Tim. 6:7.	We can carry nothing out of the world.
Deut. 8:18.	God gives the power to get wealth.
Prov. 11:28.	They that trust in riches shall fall.
1 Tim. 6:17.	Should trust in the living God.
1 Tim. 6:18.	Should be rich in good works with our means.
1 Tim. 6:19.	Thus be enabled to lay hold on eternal life.
Prov. 3:9.	We should honor the Lord with our substance.
Heb. 13:16.	God is pleased with such sacrifices.
Heb. 6:10.	God will never forget such services.
Deut. 16:17.	All may give something.
2 Cor. 8:12.	And God will accept it.
Luke 12:33.	Thus we lay up treasure in Heaven.
Luke 12:34.	Then our hearts will be there also.
Matt. 25:34.	And sometime we will go there ourselves.

**END OF THE LAW.**

- Rom. 10 : 4. Christ is the end of the law to believers.  
(End—Object, intention, or design.)
- Jas. 5 : 11. We have *thus* seen the end of the Lord.
- Rom. 7 : 10. One object of the law was to *give life*.
- 1 Tim. 1 : 5. Another object is charity out of a pure heart.
- Rom. 13 : 10. Love is the fulfilling of the law.
- 1 Jno. 5 : 3. Fulfilling the law is keeping it.
- Rom. 8 : 3. Christ will assist the law to answer its object.
- Rom. 8 : 4. Thus the law may be fulfilled in us.
- Rom. 3 : 20. Justification cannot come by the law.
- Rom. 7 : 7. It only condemns the transgressor.
- Rom. 3 : 19. The law proves all transgressors.
- Rom. 7 : 12. But the law itself is holy.
- Rom. 3 : 24. Justified by *grace* through Christ.
- Rom. 6 : 15, 16. This justification gives no license to sin.
- Rom. 8 : 1. Such will walk after the Spirit.
- Rom. 8 : 8. Such, only, can please God.
- Rom. 8 : 7. They can keep his holy law.
- Rom. 5 : 5. God's love is shed abroad in their hearts.
- 1 Jno. 5 : 2, 3. One object of the law answered in them.
- 1 Cor. 15 : 51-57. Second object will be answered also.  
[Saints will receive eternal life.]

**UNITY OF BELIEVERS.**

- Jno. 10 : 30. Jesus and his Father are *one*.
- Jno. 5 : 30. They are one in *will* or *purpose*.
- Jno. 17 : 11. Jesus prayed that his people might be *one*.
- Jno. 17 : 21. Thus the world be led to believe in Jesus.
- 1 Cor. 1 : 10. Christians should be *perfectly joined together*.
- Acts 20 : 29, 30. Speaking perverse things brings division.
- 2 Thess. 2 : 7. "Mystery of iniquity" thus developed.
- 2 Thess. 2 : 8. From this came that "*Wicked*."
- 2 Thess. 2 : 3, 4. Called also "*that Man of Sin*."
- 1 Cor. 12 : 27. Church compared to a human body.
- Rom. 12 : 5. All members *one* of *another*.
- 1 Cor. 12 : 25. Should have the same care one for another.
- Eph. 4 : 1-3. Should keep the unity of the Spirit.
- Isa. 52 : 8. Watchmen will see eye to eye.
- Rev. 14 : 9-12. Last message brings unity.
- Isa. 25 : 9. Will all say the same thing when Jesus comes.

**LAW AND GOSPEL.**

- Rom. 1 : 16. Gospel is the power of God unto salvation.  
 Luke 2: 10, 11. It is *good tidings* of a Saviour.  
 Luke 2 : 34. He is for the *fall* and *rising again* of many.  
 Luke 2 : 38. Through him alone is redemption.  
 Matt. 1 : 21. Jesus will save *from* sin.  
 Jno. 3 : 16. On condition of belief in him.  
 Heb. 9 : 15. Even from the beginning.  
 Rev. 13 : 8. Jesus as a lamb slain from the beginning.  
 Heb. 11 : 4. Abel showed faith in Christ.  
 Heb. 10 : 1. Ritual law was a shadow of *good things* to come.  
 Heb. 9 : 11. Those good things were Christ as high priest.  
 Gal. 3 : 8. Gospel was preached to Abraham.  
 Heb. 4 : 2. Gospel was preached to the Israelites.  
 Matt. 5 : 17. Christ did not come to put away the law.  
 Matt. 5 : 18. He left every jot and tittle standing.  
 Heb. 9 : 26. Christ came to put away *sin, not the law*.  
 1 Jno. 3 : 5. For this purpose he was manifested.  
 Rom. 3 : 21. Faith in Christ establishes the law.  
 Jas. 4 : 12. There is *one* lawgiver.  
 1 Tim. 2 : 5. There is *one* mediator.  
 1 Jno. 2 : 1. Christ is our advocate.  
 (God—law maker. Man—law breaker. Christ—mediator.)  
 Rev. 14 : 12. Law and gospel belong together.

**PROMISES FOR THE CHILDREN.**

- Eph. 6 : 2. "Honor thy father and mother," is the first commandment with promise.  
 Ex. 20 : 12. Promise, thy days shall be long.  
 Ps. 34 : 11. They should learn the fear of the Lord.  
 Ps. 111 : 10. This is the beginning of wisdom.  
 Eccl. 4 : 13. A poor but wise child approved of God.  
 Matt. 19 : 14. Jesus said, Suffer little children to come unto me; for of such is the kingdom of Heaven.  
 Mark 10 : 16. He took them in his arms and blessed them.  
 Eccl. 12 : 1. Should remember God in youth.  
 Matt. 21 : 22. May receive answers to prayer.  
 Rev. 22 : 14. And go to the holy city at last.

**RICHES.**

- Deut. 8 : 18. God gives the power to get wealth.  
 Prov. 3 : 9. We may honor God with that wealth.  
 Ps. 62 : 10. Should not set the heart upon wealth.  
 Eccl. 5 : 13. Wealth may be retained to our hurt.  
 Mark<sup>10</sup>:21,22. This rich young man an example.  
 Mark 10 : 23. Such cannot enter the kingdom.  
 1 Tim. 6 : 17. Dangerous to trust in uncertain riches.  
 1 Tim. 6:18,19. Should be rich in good works.  
 1 Tim. 6 : 9. Dangerous to seek earthly riches.  
 Prov. 10 : 22. Blessing of God the best riches.  
 Prov. 22 : 4. True riches found by humility and fear of God.  
 Luke 12 : 15. Happiness does not depend on riches.  
 Zeph. 1 : 18. Silver and gold of no value in the day of *God*.  
 Heb. 11 : 26. The reproach of Christ great riches.  
 Prov. 13 : 7. There are two classes of rich.  
 Luke<sup>12</sup>:16-20. This an example of the objectionable class.  
 Luke 12 : 21. So are we if we lay not up treasure above.  
 Jas. 5:1-3. Such will meet a fearful retribution.  
 Jas. 2 : 5. The poor may be rich in faith, and heirs of God.  
 Isa. 64 : 4. Heirs to inconceivable and eternal riches.

**THE POOR.**

- Matt. 26 : 11. Will always have the poor with us.  
 Mark 14 : 7. We may do them good at any time.  
 Prov. 19 : 17. By pitying the poor, we lend to the Lord.  
 Heb. 6 : 10. The Lord will not forget.  
 Ps. 41 : 1, 2. He will deliver in time of trouble.  
 Ps. 41 : 3. He will strengthen in sickness.  
 Prov. 21 : 13. Otherwise the Lord will not hear.  
 Isa. 1 : 17. Give heed to the oppressed, fatherless and widows.  
 Jas. 1 : 27. This is pure and undefiled religion.  
 Isa. 58 : 6, 7. It is an acceptable fast to the Lord.  
 Isa. 58 : 9. The Lord will hear and answer such.  
 Isa. 58 : 10. They will walk in noonday brightness.  
 Isa. 58 : 11. The Lord will satisfy and guide them.  
 Job 29 : 16. We should search for the needy.  
 Matt. 19 : 21. Jesus encouraged giving.  
 Acts 20 : 35. Said it was *more* blessed to give than to receive.  
 Matt. 25:34-36. Such are approved in the judgment.  
 Matt. 25 : 40. Reckoned as if done *to* Christ himself.  
 Matt. 25 : 34. Such will enter the kingdom

**IMPORTANCE OF OBEDIENCE.**

- 1 Sam. 15 : 22. Obedience is *better* than sacrifice.  
 1 Sam. 15 : 23. Rebellion is as witchcraft, iniquity, idolatry.  
 1 Sam. 15 : 24. Fear of man no excuse for disobedience.  
 Deut. 4 : 2. God is very particular.  
 Lev. 16 : 12. Must use fire from off the altar for incense.  
 Lev. 10 : 1. Nadab and Abihu *disobeyed*.  
 Lev. 10 : 2. Fire from God *devoured them*.  
 2 Kin. 5 : 10. Naaman must dip *seven* times in *Jordan*.  
 2 Kin. 5 : 14. Exact obedience brought health.  
 1 Cor. 10, 11. These things are written for our admonition.  
 Jno. 9 : 7. Go, wash in Siloam, not elsewhere.  
 Jno. 9 : 7. He *went, washed, and came seeing*.  
 Acts 2 : 37. Convicted sinners inquire, "*What shall we do?*"  
 Acts 2 : 38. *Repent* and be *baptized*, everyone.  
 Acts 2 : 41-47. *Obedience* brought them *gladness of heart*.  
 Jas. 1 : 22. Should be *doers* of the Word, not *hearers only*.  
 Jas. 1 : 25. The *doers* will be blessed in their *doing*.  
 Matt. 7 : 21. Sayers and not doers left out of the kingdom.  
 Matt. 7:24, 25. Doers will stand forever.  
 Matt. 7:26, 27. Disobedient will fall to rise no more.  
 Matt. 7 : 23. "Depart from me, ye that work iniquity."  
 Rev. 22 : 14. *Doers* of God's law enter the holy city.  
 Isa. 1 : 19. Obedient eat the good of the land.

**FALSE SHEPHERDS.**

- Matt. 15 : 14. They are "blind leaders of the blind."  
 Mal. 2 : 7, 8. Will cause *stumbling at the law*.  
 Isa. 56 : 10. They are like dumb dogs.  
 Isa. 56 : 11. Looking for gain, greedy.  
 2 Pet. 2 : 2. Many will follow their pernicious ways.  
 1 Thess. 5 : 3. They will say peace, peace.  
 Isa. 29 : 11. Prophecies a sealed book to them.  
 Isa. 29 : 18. Some people will understand.  
 2 Tim. 4 : 3, 4. Some will not endure sound doctrine.  
 Isa. 30 : 10. They will want *smooth things*.  
 Matt. 15 : 3. God's law made void by a tradition.  
 Matt. 15 : 9. Such worship in vain.  
 Prov. 28 : 9. Their prayers an abomination.  
 Eze. 34 : 1-10. A woe is pronounced upon them.  
 Matt 24:48-51. They will be cast off with the wicked.

**SUPPORT OF THE MINISTRY.**

- 1 Tim. 6 : 9. Desire to be rich a temptation and a snare.  
 1 Tim. 6 : 17. Rich should not *trust* in riches.  
 Hag. 2 : 8. God claims the gold and silver.  
 Ps. 50 : 10, 11. God claims *all* earthly treasures.  
 Matt. 25 : 14-30. Man is only a servant or steward.  
 Deut. 8 : 18. God gives the power to accumulate wealth.  
 Prov. 3 : 9. We should honor God with our substance.  
 Lev. 27 : 30. God claims a tenth of man's income.  
 Heb. 7 : 1, 2. Tithe-paying traced to Abraham's day.  
 Heb. 6 : 20. Melchisedec order of priesthood now.  
 Jno. 8 : 39. We should do the works of Abraham.  
 Gal. 3 : 29. Because we are his children, if Christ's.  
 Matt. 23 : 23. Jesus approved of paying tithes.  
 1 Cor. 9 : 13. Anciently, ministers partakers of the altar.  
 1 Cor. 9 : 14. So ministers now should live of the gospel.  
 Num. 16 : 40. Tribe of Levi ministered at the altar.  
 Num. 18 : 21. They were supported by the tithes.  
 Matt. 22 : 21. Render to God his own. Tithes.  
 Rom. 15 : 27. We should feel a duty thus to do.  
 1 Cor. 9 : 11. It is but a reasonable service.  
 Mal. 3 : 10. If all the tithes are brought in, great blessings will follow.

**ENVY AND JEALOUSY.**

- Prov. 27 : 4. Envy has great strength of purpose.  
 S. Song 8 : 6. It is cruel as the grave.  
 1 Jno. 3 : 12. Envy led to the murder of Abel.  
 1 Jno. 3 : 15. Hate is murder, in spirit.  
 Acts 13 : 45. Joseph sold through cruel envy.  
 Jas. 3 : 16. Where envy is, there is every evil work.  
 Acts 13 : 45. Jews were full of envy.  
 Job. 5 : 2. Envy will slay its possessor.  
 Prov. 14 : 30. Envy is "rottenness of the bones."  
 Rom. 1 : 29-32. Envy leads to presumption.  
 Prov. 24 : 17. Rejoice not at the fall of an enemy.  
 Matt. 5 : 44. Love and pray for enemies.  
 Gal. 5 : 21. Envy cannot enter Heaven.  
 Rom. 2 : 2. God's judgment is just.  
 Prov. 4 : 23. Out of the heart are the issues of life.  
 Luke 6 : 45. Cleanse the fountain, then streams pure.



**JUSTIFICATION.**

Rom. 3 : 19.	All guilty before God.
Rom. 3 : 10.	All need justification.
1 Cor. 6 : 9.	Cannot be saved in unrighteousness.
Isa. 53 : 11.	Jesus is the justifier.
Rom. 3 : 23, 24.	He justifies by <i>grace</i> .
Rom. 3 : 20.	The law cannot justify any.
Rom. 3 : 9.	Because all have sinned.
Rom. 3 : 24, 25.	Christ is righteous.
2 Cor. 5 : 21.	He was made sin that we might be made righteous.
Jer. 23 : 6.	Hence Jesus is <i>our</i> righteousness.
Rom. 3 : 26.	But we must believe in Jesus.
Rom. 3 : 22.	His righteousness free for all.
Gal. 2 : 17.	Necessary to be free from sin.
1 Jno. 1 : 9.	Provision is made for full pardon.
Luke 16 : 14, 15.	<i>Beware</i> of <i>self</i> justification.
Rom. 3 : 31.	Faith establishes the law.
Heb. 11 : 1.	Faith is the evidence of justification.
Rom. 5 : 1.	Justification <i>obtained</i> by faith.
Heb. 10 : 37, 38.	Justification <i>retained</i> by faith.
Phil. 4 : 7.	Such will have the peace of God.
1 Jno. 1 : 7.	They will walk in the light.
Rev. 14 : 12.	They will keep God's commandments.
Rev. 22 : 14.	And enter the holy city.

**DEBTS.**

Deut. 24 : 14, 15.	God says pay the poor.
Jas. 5 : 4.	Wages kept back cries to God.
Mal. 3 : 5.	Oppressors of the hireling are wicked.
Rev. 22 : 15.	Such never enter the New Jerusalem.
1 Tim. 5 : 18.	Laborer is worthy of his hire.
Lev. 19 : 13.	Robbery to keep it back.
Ex. 22 : 6.	Responsible for our negligence.
Ex. 22 : 5.	He shall make restitution.
Ex. 22 : 14, 15.	Make good what we borrow.
Deut. 23 : 19.	Exact not usury (exhorbitant interest).
Ex. 23 : 4, 5.	Look upon the things of others.
Rom. 1 : 14, 15.	We owe the <i>gospel</i> to all.
Rom. 13 : 7.	Should render to all their dues.
Rom. 13 : 8.	We owe <i>love</i> to all men.

**SANCTIFICATION.**

- 1 Thess. 4 : 3. God wills our sanctification.  
 Jno. 15 : 5. Without Christ we can do nothing.  
 Jno. 17 : 19. Sanctified *through* the *truth*.  
 2 Thess. 2 : 13. Must *believe* the truth.  
 1 Pet. 1 : 2. Must *obey* the truth.  
 Prov. 15 : 33. Must possess true humility.  
 Eph. 4 : 1, 2. Must possess meekness.  
 Phil. 2 : 5. Must have the mind of Christ.  
 Luke 22 : 42. Must feel that the Lord's will is above all.  
 Col. 3 : 1, 2. Must set affections on things above.  
 Col. 3 : 17. Must do all to the glory of God.  
 1 Cor. 10 : 31. Extends even to eating and drinking.  
 Rom. 12 : 1. The body is presented as a living sacrifice.  
 Luke 14 : 33. All is forsaken for Christ.  
 Matt. 11 : 29. Christ's easy yoke is worn.  
 Matt. 10 : 37. The tie that binds to Jesus the strongest.  
 Rom. 12 : 2. Not conformed to this world.  
 1 Thess. 5 : 23. Extends to body, soul and spirit.  
 1 Thess. 5 : 24. God will do it by our leave.  
 Jno. 15 : 20. Persecution will follow.  
 Gal. 4 : 29. It was always so.  
 Rom. 8 : 38, 39. But it cannot separate from God.

**OUR WORDS.**

- Eph. 4 : 29. Corrupt communication forbidden.  
 1 Pet. 1 : 15. Conversation should be holy.  
 Ps. 50 : 23. God will show his salvation to such.  
 Prov. 21 : 23. They will keep their souls from trouble.  
 Prov. 17 : 28. Discreet silence is wisdom.  
 Prov. 15 : 1. Words may *cause* or *avert* anger.  
 Prov. 15 : 4. Wholesome speech a tree of life.  
 Prov. 12 : 18. Evil words pierce like a sword.  
 Ps. 52 : 4, 5. The deceitful tongue doomed.  
 Prov. 12 : 19. The true, eternal; the false, perish.  
 Matt. 12 : 34. Words an index to the heart.  
 Jas. 3 : 2. The perfect man offends not in word.  
 Jas. 1 : 26. Religion is vain if tongue unbridled.  
 Matt. 12 : 37. Our words considered in the judgment.  
 Prov. 18 : 21. *Life* and *death* are in the power of the tongue.  
 Ps. 19 : 14. Pray that God would make our *meditations* and *words* acceptable to him.

**REGENERATION.**

- Luke 19 : 10. Jesus came to seek and save the lost.  
 Gal. 3 : 13. He redeems from the curse of the law.  
 Matt. 5 : 8. Only the pure in heart shall see God.  
 1 Jno. 3 : 2. Such are *now* the sons of God.  
 Gal. 3 : 26. They become such by faith in Christ Jesus.  
 1 Jno. 5 : 1. They are said to be *born of God*.  
 Jas. 2 : 26. *Living* faith includes works.  
 1 Jno. 3 : 22. Obedience to God makes faith effectual.  
 Rom. 3 : 20. The law cannot justify the sinner.  
 Rom. 5 : 1. Faith in Christ brings justification.  
 Rom. 7 : 9. The sinner is alive without the law, when under conviction he dies to sin.  
 Eph. 2 : 5. Then he is quickened or made alive.  
 Titus 3 : 5. Thus he is *regenerated*, or *reborn*.  
 Gen. 3 : 17. The earth was cursed because of sin.  
 2 Pet. 2 : 19. Adam and the earth fell into the hands of Satan.  
 Eph. 1 : 13, 14. Jesus has purchased and will redeem the earth.  
 2 Pet. 3 : 12, 13. The earth will be made new, or *reborn*.  
 Matt. 19 : 28. Earth regenerated when Jesus sits on his throne.  
 Hab. 2 : 14. Then filled with knowledge and glory of God.  
 Rev. 22 : 3. Then there will be no more curse.  
 Rev. 22 : 14. Saints will have right to Paradise and the Tree of Life.

**EXALTATION.**

- Ps. 97 : 9. God is exalted high above all false gods.  
 Ps. 57 : 5. The Lord is exalted above the heavens.  
 Acts 5 : 30, 31. He has exalted Christ to his right hand.  
 Rev. 3 : 21. Even to a place on his throne.  
 Matt. 23 : 12. God will exalt the humble, finally.  
 Prov. 15 : 33. Humility preceeds exaltation.  
 1 Cor. 13 : 4. Charity is the basis of humility.  
 Matt. 18 : 4. We must become as little children.  
 Ps. 89 : 17. We should seek exaltation in God's *favor*.  
 2 Cor. 12 : 7. Thorns given to prevent self-exaltation.  
 2 Cor. 10 : 4, 5. Weapons are given to conquer self-exaltation.  
 Eph. 6 : 13-17. They are the Christian's armor.  
 Isa. 14 : 12-14. Satan fell through self-exaltation.  
 2 Thes. 2 : 3, 4. Self-exaltation caused the "*falling away*."  
 Isa. 2 : 12. The self-exalted will be brought low.  
 Matt. 23 : 12. All such will be abased.  
 Ps. 37 : 34. At that time the humble will be exalted.

**PRESENT TRUTH.**

- 1 Tim. 2 : 4. God would have us come to the *knowledge of the truth.*
- 2 Thess. 2 : 13. We should not only *know* but *believe* the truth.
- 1 Pet. 1 : 2. Yea more, we should *obey* the truth.
- 1 Pet. 1 : 22. By so doing we may *purify our souls.*
- Jno. 17 : 17. And thus be *sanctified through the truth.*
- Jno. 4 : 24. Then we can worship God *in truth.*
- Prov. 23 : 23. The truth should ever be cherished.
- 2 Pet. 1 : 12. There is often a "present truth."
- Gen. 6:13, 14. Noah's message was present truth.
- Heb. 11 : 7. Noah and his family obeyed it.
- 1 Pet. 3 : 20. Only those who obeyed were saved.
- Jonah 3 : 3, 4. Jonah's message to the Ninevites was present truth.
- Jonah 3 : 5, 10. The Ninevites heeded it and were saved.
- Jno. 1 : 6, 7. John the Baptist had a present truth.
- Jno. 1 : 23. He so understood it.
- Luke 7 : 29. Those who accepted it honored God.
- Luke 7 : 30. Those who rejected it, dishonored God.
- Jno. 9 : 29. They would not accept new truths.
- Luke 19:41,42. At last they were hid from their eyes.
- Matt. 24:44,45. There will be a present truth for the last generation.
- Matt. 24 : 46. The faithful believers will be blessed.
- Rev. 14 : 12. Their message will be God's law and Jesus' faith.
- Rev. 12 : 17. They will be persecuted bitterly.
- Rev. 15 : 2, 4. But they will finally triumph gloriously.

**PATIENCE.**

- Rom. 15 : 5. God is a God of *patience* as well as consolation.
- Rom. 15 : 4. Scriptures teach patience.
- Eph. 4 : 2. We should forbear one another.
- 1 Thess. 5 : 14. And be patient toward *all* men.
- Prov. 14 : 29. Patience associated with great understanding.
- Jas. 5 : 10. Prophets are examples of patience.
- Luke 21 : 19. Should possess our souls in patience.
- Jas. 1 : 4. Patience should have her perfect work.
- Ps. 130 : 5. Our souls should wait patiently in hope.
- 2 Thess. 3 : 5. Should wait for the coming of the Lord.
- Jas. 5 : 7, 8. Specially when his coming is near.
- Jas. 5 : 11. Those happy who patiently endure.
- Matt. 10 : 22. They will then be saved.

**ONE ANOTHER.**

- 1 Jno. 4 : 11. We should *love* one another.  
 Jas. 5 : 16. *Confess faults* to one another.  
 Jas. 5 : 16. We should *pray* for one another.  
 Jas. 5 : 9. *Grudge*, or *grieve not* against one another.  
 Heb. 10 : 24. Provoke to love and good works, one another.  
 Heb. 10 : 25. We should *exhort* one another.  
 1 Thess. 3 : 12. We should *increase in love* for one another.  
 Col. 3 : 13. Should be *forbearing* to one another.  
 Col. 3 : 13. We should *forgive* one another.  
 Eph. 4 : 32. We should be *kind* to one another.  
 Eph. 5 : 21. We should *submit* to one another.  
 Gal. 6 : 2. *Bear burdens* for one another.  
 2 Cor. 1 : 4. We should *comfort* one another.  
 1 Thess. 5 : 11. We should *edify* one another.  
 Col. 3 : 16. *Teaching* and *admonishing* one another.  
 1 Pet. 3 : 8. Should have *compassion* on one another.  
 1 Pet. 3 : 8. Should be *pitiful* toward one another.  
 1 Pet. 3 : 8. Should be *courteous* to one another.  
 Rom. 12 : 10. In *honor preferring* one another.  
 Rom. 12 : 15. *Weeping* with one another.  
 Rom. 12 : 15. *Rejoicing* with one another.

**PROMISES TO OVERCOMERS.**

- Rev. 21 : 7. Overcomers shall inherit *all things*.  
 Rom. 12 : 21. Must overcome *evil*.  
 1 Jno. 5 : 4. Must overcome the *world*.  
 1 Jno. 5 : 4. Must overcome *by faith*.  
 1 Jno. 5 : 5. Overcome by *faith in Jesus*.  
 2 Pet. 1 : 4. Overcome by the *promises*.  
 1 Cor. 15 : 57. Victory comes through Christ.  
 Rom. 8 : 37. More than conquerors through him.  
 1 Jno. 2 : 25. Overcomers get eternal life.  
 Rev. 2 : 7. They will eat of the Tree of Life.  
 Rev. 2 : 17. Eat of the hidden manna.  
 Rev. 2 : 26. Have power over the nations.  
 Rev. 3 : 5. Clothed with white raiment.  
 Rev. 3 : 12. Pillars in the temple of God.  
 Rev. 3 : 21. Sit with Christ on his throne.  
 Jas. 1 : 12. Receive a crown of life.  
 Heb. 10 : 36, 37. Fulfilled when Jesus comes.  
 Rev. 21 : 4. No more pain, tears, or death.

**GLORIFYING GOD.**

Rev.	4 : 11.	Man was created to please God.
Isa.	43 : 7.	He was created for God's glory.
Jno.	15 : 8.	God is glorified by fruit bearing.
Jno.	17 : 4.	Jesus glorified his Father on earth.
Ps.	40 : 6-8.	He delighted to do his Father's will.
Jno.	4 : 34.	Came to do his Father's will, and finish his work.
Jno.	15 : 10.	He succeeded in doing his Father's will.
Jno.	17 : 4.	He succeeded in finishing his work.
Luke	19 : 10.	Jesus' work was to seek and save the lost.
1 Cor.	6 : 20.	We rightfully belong to God.
1 Pet.	1:18, 19.	Bought with the blood of Christ.
Jno.	3 : 16.	Love prompted the transaction.
1 Jno.	5 : 2, 3.	We may reciprocate this love.
Ps.	40 : 8.	Jesus thus showed his love to his Father.
1 Jno.	2 : 6.	We ought to walk even as he walked.
1 Jno.	2 : 4.	Professors that do not thus walk are liars.
Matt.	12 : 50.	Christ's are those who do his Father's will.
Ps.	50 : 16, 17.	Only such can work for Jesus.
Isa.	52 : 11.	Workers should be <i>clean</i> .
2 Cor.	8 : 9.	Jesus sacrificed much for us.
Phil.	2 : 5.	The same mind should be in us.
Phil.	1 : 29.	Then we will suffer for his sake.

**DILIGENCE.**

Prov.	28 : 19.	The diligent will have plenty of bread.
Prov.	10 : 4.	Diligence tendeth to wealth.
Prov.	13 : 4.	Soul of diligent is made fat.
Prov.	22 : 29.	He shall stand before kings.
Prov.	10 : 4.	The slack hand brings poverty.
Prov.	13 : 4.	Such desire, but have nothing.
Prov.	12 : 24.	Under tribute, diligent bear rule.
Eccl.	10 : 18.	Behold the dwelling of the slack.
Prov.	24:30, 31.	Behold his premises.
Prov.	24 : 32.	Receive instruction thereby.
Rom.	12 : 11.	Diligence and serving the Lord compatible.
Jer.	48 : 10.	Curse pronounced on the negligent.
1Kin	11:28-31.	Jeroboam honored because industrious.
2 Pet.	1 : 10.	Diligent Christians will never fall.
2 Pet.	3 : 14.	They are found blameless at last.
2 Pet.	1 : 11.	And have an abundant entrance to Heaven.

**GOD'S SIGN OF LOYALTY.**

- Rev. 14:9, 10. Third angel warns against the *mark* of the beast.  
 Rev. 13:8. Nearly the whole world worship the beast.  
 Rev. 14:12. Either worship the beast or keep God's law.  
 Rev. 15:2. The faithful are victorious.  
 Rev. 14:1. They have the Father's name in their foreheads.  
 Rev. 7:4. They had been previously sealed.  
 Rev. 7:2. Sealed with the "*seal of the living God.*"  
 Dan. 6:8. Seal shows the authority obeyed.  
 Isa. 8:16. God's seal is in his law.  
 Ex. 20:3. First commandment does not show the author.  
 Ex. 20:4-6. Neither does the second commandment.  
 Ex. 20:7. Neither does the third commandment.  
 Ex. 20:8-11. The *fourth* commandment points out the true God,  
 his right to rule, and extent of his jurisdiction.  
 Ex. 31:17. The *Sabbath* is God's sign or seal.  
 Eze. 20:12. God seals them to *know* them.  
 Rev. 14:12. Remnant church will keep all of God's law.  
 Rev. 12:17. They will be bitterly persecuted.  
 Rev. 14:5. But they will appear before God without fault.  
 Rev. 14:3. They will sing a song of victory.  
 Rev. 15:2, 3. Victory over the beast, his image and mark.  
 Rev. 14:9-11. Others will drink the wrath of God.

**ETERNAL LIFE.**

- Rom. 5:12. Death came by Adam's sin.  
 Rom. 6:23. Death is the wages of sin.  
 1 Cor 15:21, 22. *All* will have a resurrection.  
 Jno. 3:16, 36. Jesus died to give eternal life.  
 Col. 3:3. Believers have a life *hid* in Christ.  
 1 Jno. 5:11, 12. Their *eternal life* is in Christ.  
 Rev. 20:4-6. The righteous rise first.  
 Rev. 20:5, 9. The wicked one thousand years later.  
 Rev. 20:15. Then they go into the lake of fire.  
 Rev. 20:14. This is the second death.  
 Rev. 2:11. Saints not hurt with second death.  
 Rev. 21:4, 5. No more death afterward.  
 Rev. 22:14. Eat of the tree of life.

**CHRISTIAN WORKERS.**

- Matt. 13 : 38. Our field is the world.  
 Isa. 32 : 20. We should sow beside all waters.  
 Eccl. 11 : 6. Sow evening and morning, continually.  
 Jno. 9 : 4. Work now, before the night cometh.  
 Eccl. 9 : 10. We should do our work with our might.  
 Rev. 2 : 3. Should thus labor for Christ's sake.  
 Mark 10:28-30. A measure of blessing here for so doing.  
 Mark 9 : 41. God will reward for the *small deeds of love*.  
 Rev. 22 : 12. All rewarded according to their works.  
 1 Cor. 3 : 8. Just according to labor performed.  
 1 Thess. 2 : 19. Others may be stars in our crown of rejoicing.  
 Isa. 55 : 10, 11. God's word *will* bear some fruit.  
 Dan. 12 : 3. They that win souls shall shine as the stars forever.  
 Matt. 25:19-21. They will share in Jesus' glory.  
 Rev. 2 : 10. Reward sure, if faithful till death.  
 Matt. 16 : 27. Reward given at second coming of Christ.  
 Rev. 22 : 12. Jesus brings the reward.  
 Heb. 6 : 10. God will not forget labors of love.  
 Prov. 11 : 30. They that win souls are truly wise.  
 Matt. 24:45,46. Faithful and wise servants specially blessed.  
 Luke 12 : 32. They are promised a kingdom.  
 Rev. 3 : 21. All such will reign with Christ.

**SELFISHNESS.**

- 2 Tim. 3 : 2. Self love a prominent sin of the last days.  
 Rom. 15 : 1. Highest aim to please self.  
 1 Cor. 10 : 33. And to seek their own profit.  
 Isa. 56 : 11. Never content with what they have.  
 Matt. 20 : 21. Seeking honor one of another.  
 1 Jno. 3 : 17. No compassion for the poor.  
 Micah 3 : 11. Performing duty for the reward.  
 1 Cor. 12:25,26. Not members one of another, then.  
 1 Cor. 13:4, 5. Destitute of true charity.  
 Phil. 2 : 21. Very prevalent in the world.  
 2 Cor. 8 : 9. Christ became poor for us.  
 Rom. 15 : 3. Jesus pleaded not himself.  
 2 Cor. 5:14,15. His *love* can make us *like* him.  
 Matt. 16 : 24. Then we can *deny* self and follow Jesus.  
 Rom. 15 : 2. Then we can please others for their good.  
 1 Cor. 10 : 33. Thus did the apostle Paul.  
 Jude 11-13. The selfish are reserved to the blackness of darkness forever.



**THE TRUE ISRAEL.**

- Gen. 32 : 28. Jacob first called Israel.  
 Ex. 1 : 1-5. Afterward all the tribes called Israel.  
 Rom. 9 : 4, 5. Many rich blessings given them.  
 Rom. 9 : 6, 7. Not all Israel who were of Israel.  
 Matt. 3 : 9. God can make Israelites of stones.  
 Gal. 3 : 7. True Israelites are such by faith.  
 Gen. 32 : 28. True Israelites *prevail with God*.  
 Gal. 3 : 29. If we be Christ's, we are Israelites.  
 Gal. 6 : 16. All true Christians are the Israel of God.  
 Rom. 8 : 15. They are adopted into the Lord's family.  
 Rom. 1 : 16. The gospel adopts first Jews, then Greeks.  
 Matt. 10 : 5, 6. Israel according to the flesh, first called.  
 Matt. 15 : 24. Jesus went to the literal Israel first.  
 Jer. 11 : 16. True Israel a green olive tree, fair and of goodly fruit.  
 Rom. 11 : 20. Some branches broken off because of unbelief.  
 Rom. 11 : 17. Gentiles may be grafted in by faith.  
 Rom. 11 : 18. It remains an Israelite tree.  
 Rom. 11 : 23. The broken branches may be grafted in like Gentiles.  
 Rom. 11 : 26. *So*, or by this means, Israel may be saved.  
 Rev. 21 : 12. Israel's names on the twelve gates of the Holy City.  
 Rev. 21 : 24. Evidently all the saints are the twelve nations of the saved.  
 Matt. 19 : 28. The twelve apostles their twelve kings.

**SALVATION.**

- 1 Tim. 1 : 15. Christ came to save sinners.  
 Acts. 4 : 12. No other by whom we can be saved.  
 Matt. 1 : 21. Christ saves *from* (not *in*), sin.  
 Luke 7 : 50. Faith connects sinner with Christ.  
 Matt. 24 : 13. Then endurance to the end necessary.  
 Eze. 18 : 24. Apostasy obliterates righteousness.  
 1 Pet. 1 : 9. The object of faith is salvation.  
 Rom. 13 : 11. Salvation not complete till Jesus comes.  
 1 Pet. 1 : 5. God keeps till then, through faith.  
 Heb. 9 : 28. Jesus comes for the salvation of his people.

**THE LORD'S SUPPER.**

- Luke 1 : 6. Righteous persons walk in all the ordinances.  
 Heb. 9 : 1. Before Christ there were ordinances of divine service.  
 Heb. 9 : 10. These continued until the reformation.  
 Heb. 10 : 1. They were a shadow of good things to come.  
 Lev. 4 : 27, 28. Necessary because they were sinners.  
 Heb. 10 : 4. But they could not take away sin.  
 Heb. 10 : 5. They were typical of Christ.  
 Heb. 8 : 8-10. We should have the law in our hearts.  
 I Cor. 15 : 2, 3. And keep Christ's sufferings in memory.  
 I Thess. 4 : 14. We should believe in both the death and resurrection of Christ.  
 Col. 2 : 12. Baptism shows that faith.  
 Acts. 2 : 38. Repentance precedes baptism.  
 Acts. 20 : 20, 21. Repentance is towards God.  
 Gal. 3 : 27. Gospel baptism is putting on Christ.  
 I Cor. 11 : 26. Christ's death remembered by the sacrament.  
 I Cor. 11 : 23. It was instituted by Christ.  
 I Cor. 11 : 24. Bread symbolizes his broken body.  
 I Cor. 11 : 25. The wine symbolizes his spilled blood.  
 Matt. 26 : 30. They sang a hymn and went out.  
 I Cor. 11 : 27. Beware of partaking unworthily.  
 I Cor. 10 : 21. Cannot serve two masters.

**SOCIAL PURITY.**

- Matt. 5 : 27, 28. A lustful eye violates the seventh commandment.  
 Eph. 5 : 3, 4. Uncleanness should not be talked about.  
 Gal. 5 : 19. Lasciviousness and the like, works of the flesh.  
 Gal. 5 : 21. Such cannot inherit the kingdom.  
 I Cor. 5 : 11. We should not *associate* with the impure.  
 I Cor. 15 : 33. Evil communications corrupt good manners.  
 Gal. 6 : 7, 8. If we sow to the flesh we will reap corruption.  
 Prov. 24 : 9. Evil thoughts entertained are sinful.  
 Isa. 55 : 7. The Lord enables us to forsake evil thoughts.  
 2 Cor. 10 : 5. Every thought may be in obedience to Christ.  
 Ps. 139 : 2. The Lord knows our thoughts afar off.  
 Eph. 4 : 29. Our words should *edify* the hearer.  
 Phil. 4 : 8. Think of honest, just, pure, and lovely things.  
 Matt. 5 : 8. Only the pure in heart shall see God.  
 Matt. 12 : 34. If the fountain is pure the streams will be pure.  
 Eccl. 12 : 14. God will bring all things into judgment.  
 Matt. 12 : 36, 37. Justified or condemned by our words.

**ELIJAH AND JOHN THE BAPTIST.**

Mal.	4:5.	Elijah comes just before the day of the Lord.
Mark	1:2, 3.	John was the forerunner of the first advent of Christ.
Jno.	1:21.	He was not Elijah, personally.
Luke	1:17.	He came in the <i>spirit</i> and <i>power</i> of Elijah.
Matt.	11:13, 14.	In this sense he was Elijah.
Joel	2:31.	Signs in sun and moon precede the day of the Lord.
2 Pet.	3:10.	Still future in Peter's day.
1 Kin.	18:21.	Elijah a great reformer.
1 Kin.	18:18.	Israel had forsaken God's law.
1 Kin.	18:17.	He was accused of troubling Israel.
1 Kin.	18:18.	He denied the false charge.
1 Kin.	19:2, 3.	He fled for his life.
1 Kin.	19:4.	He felt weary of life.
2 Kin.	2:11.	Lord took him to Heaven without dying.
Rev.	14:9-12.	Last warning message, reformatory.
Rev.	12:17.	Remnant persecuted as was Elijah.
Rev.	13:15.	Under the ban of death as he was.
Rev.	15:2.	Translated as Elijah was.
Ps.	68:17.	God's chariots are angels.
Matt.	24:31.	Chariots of angels come for the saints.

**RETURN OF THE JEWS.**

Jer.	31:31, 32.	God made <i>two</i> covenants with Israel.
Heb.	9:15.	Christ is mediator of the second or " <i>new</i> ."
Heb.	8:13.	The old covenant has passed away.
Jer.	11:16.	Jewish church is likened to "a green olive tree, fair, and of goodly fruit."
Rom.	11:17.	Some of its branches were broken off.
Rom.	11:20.	Broken off because of unbelief.
Rom.	11:23.	Through Christ they may be grafted in again.
Rom.	11:17.	Gentiles are also grafted in.
Rom.	11:26.	Thus through Christ only are all Israel saved.
Eph.	2:15, 16.	Christ abolished the national distinction.
Eph.	2:19, 20.	All stand on the same foundation.
Rom.	2:28, 29.	True Christians only are now Jews, or Israel.
Gal.	3:29.	They are Abraham's seed indeed.
Ezra	7:11-26.	Artaxerxes decreed the return of the Jews.
Ezra	6:16.	Jews all represented at Jerusalem at dedication.
Neh.	7:73.	All represented in their cities.
Isa.	27:12.	Another gathering one by one.
Isa.	27:13.	When "the great trumpet shall be blown."
Matt	24:30, 31.	At the second coming of Christ.
Eze.	37:11-14.	'Tis the gathering of all Israel.
1Thes	4:16, 17.	Gathered to Christ one by one.

**MILLENNIUM.**

1 Thes 4:16, 17.	Saints all meet Jesus at his coming.
1 Cor. 15:51-58.	All changed to immortality.
Rev. 20:5, 6.	This is at the first resurrection.
Jno. 14:1-3.	They all go with Jesus to Heaven.
2 Thess. 2:8.	Living wicked destroyed by Jesus' coming.
Jer. 4:23-26.	The earth left utterly destitute.
Zeph. 1:3.	All animal life becomes extinct.
Rev. 20:4.	Saints reign a thousand years with Christ.
Rev. 20:5.	Wicked all sleep in graves a thousand years.
Rev. 20:2.	Satan bound during this one thousand years.
1 Pet. 5:8.	Satan now seeking whom he may devour. (Bound—nothing to do one thousand years.)
Rev. 20:3.	Bound in the <i>bottomless pit</i> .
Gen. 1:1.	Earth in this state was a bottomless pit.
Jer. 4:23-26.	Will become a bottomless pit again.
Rev. 20:5, 7.	Satan loosed at the end of the thousand years.
Rev. 20:3.	Only for a " <i>little season</i> ."
Rev. 20:8.	Millennium past, wicked raised.
Rev. 20:8.	Satan loosed thus—and deceives them.
Rev. 20:9.	All destroyed by fire from God.
Rev. 22:5.	Saints then begin an eternal reign.

**SEVEN LAST PLAGUES.**

Rev. 14:9, 10.	Worshippers of the beast or his image, and those who receive his mark, are subjects of God's wrath.
Rev. 14:9, 10.	It is wrath without mixture.
Rev. 15:1-7.	Filled up in the seven last plagues.
Rev. 15:8.	No ministration while those plagues are poured out.
Rev. 22:11, 12.	Probation will have closed.
Rev. 16:2.	First plague a grievous sore on all who had the mark of the beast, or worshiped his image.
Rev. 13:8.	Some have their names in Book of Life, thus a few only, escape.
Rev. 16:3.	Second plague, sea becomes blood and every living soul in the sea dies.
Rev. 16:4.	Third plague, rivers and fountains become blood.
Rev. 16:8, 9.	Fourth plague, sun scorches with heat.
Rev. 16:10.	Fifth plague, darkness.
Rev. 16:12.	Sixth plague, Euphrates dried up.
Rev. 16:17.	Seventh plague, God speaks, thunders and lightnings, great hail, great earthquake.
Joel 3:16.	God the hope of his people. [Heed the Third Angel's Message and be prepared for the day of wrath.]

**LAW FROM THE BEGINNING.**

Rom.	4 : 15.	Where there is no law there is no sin.
1 Jno.	3 : 8.	The devil sinned from the beginning.
2 Pet.	2 : 4.	Angels sinned with him.
Rom.	7 : 7.	Sin is revealed by the law.
Rom.	5 : 13, 14.	Sin was in the world from Adam to Moses.
Rom.	5 : 12.	Adam brought both sin and death into the world.
1 Jno.	3 : 12.	Cain was wicked, Abel righteous.
Gen.	4 : 10, 11.	The Lord imputed sin to Cain.
Gen.	6 : 11.	God imputed sin to the antediluvians.
2 Pet.	2 : 5.	Noah was a preacher of righteousness.
Gen.	19 : 13.	God imputed sin to the Sodomites.
2 Pet.	2 : 7, 8.	Their deeds measured by the law.
Gen.	39 : 9.	Adultery known to be sin.
Gen.	15 : 16.	Sin was imputed to the Amorites.
1 Kin.	21 : 26.	They were gross idolaters.
Lev.	20 : 22, 23.	Sin imputed to the nations of Canaan.
Rom.	5 : 13.	Sin is not imputed when there is no law.
Gen.	26 : 5.	God commended Abraham for his obedience.
Jno.	8 : 39.	Abraham's children should do as he did.
Gal.	3 : 29.	Christians are Abraham's children.
		[God's law existed from the beginning.]

**NATIONAL DISTINCTION.**

Acts	17 : 26.	All nations made of one blood.
Jno.	8 : 42.	But all are not God's children.
Rom.	7 : 14.	Disinherited, <i>sold</i> under sin.
Jno.	8 : 44.	Sinners are children of the devil.
Rom.	3 : 19, 23.	All the world guilty before God.
Eph.	2 : 12.	Without hope and without God in the world.
2 Cor.	5 : 18.	Man may be reconciled through Jesus Christ.
Heb.	2 : 9.	Jesus died for <i>all</i> , without respect to nationality.
Gal.	3 : 26, 27.	All may be God's children by faith in Christ.
Jno.	3 : 7.	They " <i>must be born again.</i> "
1 Jno.	5 : 1.	All such <i>love one another.</i>
Gal.	3 : 28.	All are one in Christ Jesus.
Mark	16 : 15.	Gospel for <i>all nations, every creature.</i>
Mark	16 : 16.	Believers saved, unbelievers lost.
Acts	10 : 34, 35.	God no respecter of persons or nations.
Rev.	14 : 6, 7.	Judgment warning goes to every nation.
Rev.	5 : 9.	Some out of every nation saved.
Rev.	7 : 9, 10.	All rewarded alike.
Isa.	66 : 22, 23.	In the new earth all come up to the New Jerusalem on the Sabbath to worship.
Rev.	21 : 24.	All walk in the light of the holy city.

**PRAISE AND THANKSGIVING.**

- Rev. 4 : 11. All things were created for God's pleasure.  
 Rom. 3 : 23. But sinners cannot glorify God.  
 Rom. 5 : 8. God, in love, gave Jesus to die for us.  
 Rom. 2 : 4. His goodness should lead men to repentance.  
 Col. 1 : 27. Christ the hope of glory, to those who accept him.  
 Rom. 5 : 2. Saints may *rejoice* in this hope.  
 Eph. 5 : 20. And give thanks *always* in *all* things.  
 Rom. 8 : 28. *All things* work for their good.  
 Acts 16 : 25. Paul and Silas praised God in prison.  
 Acts 16 : 26. The Lord showed his approbation.  
 Acts 5 : 41. Peter and John were beaten, yet rejoiced.  
 Ps. 42 : 11. In times of adversity we should hope in God.  
 Ps. 50 : 23. Offering praise glorifies God.  
 Ps. 22 : 25. We should praise God in the congregation.  
 Ps. 34 : 2. It will make the humble glad.  
 Ps. 34 : 3. All should magnify the Lord together.  
 Ps. 66 : 16. The Psalmist gave us an example.  
 2 Chron 20 : 22. Deliverance came while praise was offered.  
 Phil. 4 : 6. Prayer should be mingled with thanksgiving.  
 1 Thess. 5 : 18. 'Tis God wills that in everything we should give thanks.  
 Matt. 6 : 10. Should pray that God's will be done.

**SUBMISSION.**

- Jas. 4 : 7. Unqualified submission to God is duty.  
 Isa. 45 : 11-22. Because we owe all we are or have to him.  
 2 Cor. 10 : 5. Thoughts should be submitted to God.  
 1 Cor. 9 : 27. Body brought into subjection also.  
 Rom. 12 : 1. It should be a living sacrifice.  
 1 Cor. 6 : 20. Should glorify God in body and spirit.  
 Rom. 8 : 4. Such walk after the Spirit.  
 Gal. 5 : 22-24. And bring forth the fruits of the Spirit.  
 1 Pet. 4 : 2. They fulfilled the righteousness of the law.  
 Jas. 3 : 8, 2. The tongue is brought into submission.  
 Matt. 6 : 10. Will pray, "*Thy will be done.*"  
 Phil. 2 : 8. Jesus exemplified true submission.  
 1 Cor. 16 : 15, 16. Should submit to one another.  
 Heb. 13 : 17. To those who watch over us for good.  
 Titus 3 : 1. Should submit to earthly governments.  
 1 Pet. 2 : 13-15. For so is the will of God.  
 Acts 5 : 29; 4 : 19. Obey God first, governments second.  
 Col. 3 : 18. Wives should submit to their husbands.  
 Col. 3 : 18. Only "*as is fit in the Lord.*"  
 Eph. 6 : 1. Thus should children submit to their parents.  
 Col. 3 : 22. And servants to their masters or employers.

**EVIDENCES OF ACCEPTANCE WITH GOD.**

- Jno. 14 : 23. Jesus and his Father abide with the Christian.  
 2Cor.6 : 16-18. Christians are sons and daughters of the Almighty.  
 Jno. 14 : 17. They will know their relation to God.  
 Jno. 14 : 27. The Lord gives them his peace.  
 Jno. 16 : 33. The world will give tribulation.  
 Rom. 7 : 22. They will delight in the law of God.  
 Ps. 1 : 2, 3. Thus delighting, they will be like the evergreen tree.  
 Luke 10 : 27. Love will be the mainspring of their actions.  
 Rom. 13 : 10. "Love is the fulfilling of the law."  
 1 Jno. 4 : 12, 13. Hereby they know that God dwells with them.  
 Rev. 3 : 19. The Lord will *rebuke* and *chasten* them.  
 Heb. 12 : 11. Chastening grievous at first, afterward joyous.  
 Heb. 12 : 10. The profit is that we may partake of God's holiness.  
 Rev. 3 : 20. Jesus comes in and sups with the believer.  
 Luke 24 : 32. Then their hearts will burn within them.  
 1 Jno. 3 : 14. They will love their brethren.  
 1 Jno. 3 : 16. As Christ loved the world of sinners.  
 1 Jno. 3 : 21. Their hearts will not condemn them.  
 1 Jno. 3 : 22. Their prayers will receive answers.

**WALK IN THE LIGHT.**

- Jno. 12 : 35. Must *walk* in the light, and thus avoid darkness.  
 1 Jno. 1 : 7. Then Jesus' blood cleanse from all sin.  
 Ps. 97 : 11. "Light is *sown* for the righteous."  
 Prov. 4 : 18. It shines *more* and *more* unto the perfect day.  
 Luke 11 : 34, 35. Light *unheeded*, becomes *darkness*.  
 Jno. 3 : 19. Evil deeds lead to a *love* of darkness.  
 Jno. 3 : 21. *Doers of truth* come to the light.  
 2Thes2 : 11, 12. If we *reject* light, we will come to *believe lies*.  
 Ps. 119 : 105. God's Word is our lamp and *light*.  
 Ps. 119 : 130. Emits light by abiding *in us*.  
 Acts 10 : 3, 4. Cornelius had *some light*, and pleased God.  
 Acts 10 : 5, 6. The Lord sent him *more light*.  
 2 Pet. 1 : 19. *Prophecy* is a *light*, shining in a dark place, and we do well to heed it.  
 1 Thess. 5 : 5. Those who heed it are children of light.  
 Matt. 5 : 14. They are the light of the world.  
 Jno. 5 : 35. John was a burning and shining light.  
 Rom. 13 : 12. We should wear the armor of light.  
 Col. 1 : 12. Thus be partakers with the saints in light.

**THE SANCTUARY.**

- Ex. 25 : 8. The Lord commanded Moses to build a sanctuary.  
 Ex. 25 : 8. It was to be a dwelling place for God.  
 Heb. 9 : 2, 3. It had two rooms, or apartments.  
 Ex. 26 : 33. One, the Holy Place; the other, Most Holy Place.  
 Ex. 26 : 35. There was a candlestick and table in the Holy Place.  
 Ex. 30 : 1, 6. Incense altar in the Holy Place, also.  
 Heb. 9 : 4. Ark, containing God's law, in the Most Holy Place.  
 Heb. 9 : 6. Services in the Holy Place by the priests every day.  
 Heb. 9 : 7. Services in Most Holy Place by high priest once a year.  
 Heb. 9 : 9. This earthly sanctuary was a figure, or type.  
 Heb. 8 : 5. It served after the shadow of heavenly things.  
 Heb. 8 : 1, 2. Christ ministers in the heavenly sanctuary.  
 Heb. 8 : 4. Jesus not a priest while he was on earth.  
 Heb. 9 : 8. Heavenly sanctuary not opened while earthly stood.  
 Heb. 9 : 11, 12. Jesus high priest above with his own blood.  
 Heb. 7 : 25. He is therefore able to save unto the uttermost.  
 Heb. 9 : 15. He is mediator for those under the earthly sanctuary.  
 Heb. 7 : 27. Jesus has no need to offer for his own sins.  
 Heb. 7 : 26. He is holy, harmless, and undefiled.  
 Heb. 9 : 12. He can secure eternal redemption for us.  
 Heb. 4 : 15. Jesus can be touched with feeling of our infirmities.  
 Heb. 4 : 16. He invites us to come boldly to a throne of grace.  
 Rev. 22 : 11, 12. Sometime it will be too late.  
 Rev. 6 : 15-17. The day of his wrath will surely come.

**THE NEW BIRTH.**

- Rom. 3 : 19. *All men are guilty before God.*  
 Rom. 3 : 23. Because all have *sinned*.  
 Matt. 5 : 8. Only the *pure in heart* can ever see God.  
 Jer. 13 : 23. Man cannot possibly change *himself*.  
 1 Pet. 3 : 18. Christ died that he might bring us to God.  
 John 15 : 5. Without him we can do *nothing*.  
 Rom. 7 : 9. The sinner must first *die*.  
 Rom. 6 : 2. He must die a death to *sin*.  
 Rom. 7 : 11. *Sin*, by the law, slays the sinner.  
 Rom. 6 : 11. Then made alive unto God, through Christ.  
 Eph. 2 : 1, 5, 6. Called a *death and resurrection*.  
 1 Pet. 1 : 23. Called *being "born again."*  
 John 3 : 3, 8. Called "*born of the Spirit.*"  
 1 Pet. 2 : 2. They are called "*new born babes.*"  
 1 Cor. 3 : 1. They are called "*babes in Christ.*"  
 2 Cor. 5 : 17. They are called "*new creatures.*"  
 1 John 3 : 9. Doth *not commit*, or live in sin.  
 Rom. 8 : 1. They are free from condemnation.  
 1 Jno. 5 : 4. Then they can overcome the world.



**THE HOLY SPIRIT.**

- Gen. 1 : 2. The Holy Spirit was God's agent in creation.  
 Matt. 12 : 28. It was the agent in Christ's miracles.  
 John 16 : 8. It is the Holy Spirit that convicts of sin.  
 Eph. 6 : 12. The Bible is the sword of the Spirit.  
 John 14 : 16. It is the Christian's Comforter.  
 John 16 : 13. It guides the disciple into all truth.  
 John 16 : 14. It ever glorifies Christ.  
 John 14 : 26. It wonderfully helps the memory.  
 Rom. 8 : 16. It witnesses to the Christian's sonship.  
 Rom. 8 : 14. Sons of God are *led* by the Holy Spirit.  
 Eph. 1 : 13. The Christian is *sealed* by the Holy Spirit.  
 1 Cor. 12 : 4. The Holy Spirit has a diversity of gifts.  
 Gal. 5 : 22, 23. It has also a diversity of fruits.  
 1 Pet. 3 : 18. Christ was raised from the dead by it.  
 Acts 2 : 4. The disciples were filled with it.  
 Eph. 5 : 18. We should likewise be filled with the Holy Spirit.

**THE SABBATH REFORM.**

- Matt. 15 : 9. Vain worship to teach the commandments of men.  
 Matt. 15 : 4-6. Jews thus doing when Jesus was here.  
 Matt. 15 : 6. By a tradition they made void a command of God.  
 Matt. 15 : 13. Such plants will all be rooted up.  
 1 Pet. 1 : 5. Jesus brings final salvation when he comes.  
 Isa. 56 : 1. Salvation near, when Jesus' coming is near.  
 Isa. 56 : 2. Blessed to lay hold of the Sabbath now.  
 Isa. 56 : 6, 7. This blessing extends to the Gentiles.  
 Isa. 58 : 1. God's servants will cry aloud and expose sin.  
 Isa. 58 : 13. A Sabbath reform is here predicted.  
 Isa. 58 : 12. Such reformers called "repairers of the breach," etc.  
 Isa. 58 : 14. Rich promises to those who reform.  
 Eze. 22 : 26. Many will hide their eyes from God's Sabbath.  
 Eze. 22 : 28. They will daub error with untempered mortar.  
 Eze. 13 : 11. Errors, though thus daubed, will finally fall.  
 Job 38 : 22, 23. This wrath comes in the time of trouble.  
 Rev. 16 : 17-21. Under the seventh, or last plague.  
 Eze. 13 : 5. Prepare now, by making up the hedge.  
 Eze. 13 : 6. Some will follow a lying divination.  
 Rev. 14 : 9-12. This is the final message of reform.  
 Rev. 12 : 17. The reformers persecuted for their loyalty to God.  
 Rev. 15 : 2, 3. Jesus comes, and they are victorious.

**REVERENCE FOR GOD'S HOUSE.**

- Lev. 27 : 28. Devoted things are most holy unto God.  
 Mark 11:15, 17. Jesus revered the temple.  
 Isa. 56 : 7. 'Tis the house of prayer for all people.  
 1 Tim. 3:14, 15. Should know how to behave in the house of God.  
 Matt. 18 : 20. Christ will be in the midst.  
 Joshua 5 : 15. The place should be regarded as holy.  
 Eccl. 5 : 1. Should guard our steps in the house of God.  
 Jer. 7 : 30. Israel censured for polluting God's house.  
 Lev. 19 : 30. They ought to have revered it.  
 Heb. 12 : 28. All service should be with reverence.

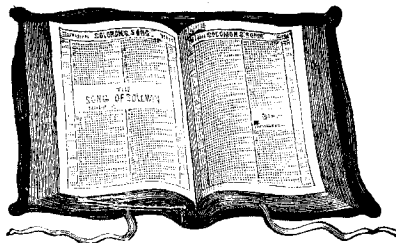
**TEMPERANCE.**

- Gal. 5 : 22, 23. Temperance a fruit of the Spirit.  
 1 Cor. 9 : 25. We should be temperate in all things.  
 1 Cor. 9 : 27. Paul kept his body under.  
 Prov 23:29,30. Intemperance causes contention, babbling, woe, etc.  
 Prov. 31 : 4, 5. Leads to perversion of justice.  
 Lev. 10 : 8-10. Leads to confounding the holy and unholy.  
 Dan. 1 : 8. Daniel an example of temperance.  
 Dan. 1 : 12. Chose to drink water.  
 Dan. 1 : 15. The Lord added his blessing.  
 Dan. 1 : 18-20. Glorious results followed.  
 1 Tim. 5 : 23. Wine recommended for weak stomach.  
 Deut. 32 : 14. 'Twas the "*pure blood of the grape.*"  
 Prov 23:31,32. Fermented wine bites and stings.  
 Gal. 5 : 19-21. Intemperance, one of the works of the flesh.  
 1 Cor. 6 : 10. Drunkards cannot inherit the kingdom.  
 1 Cor. 5 : 11. We should not keep company with them.  
 1 Cor. 3 : 16. Our bodies are the temple of God.  
 1 Cor. 3 : 17. We should not defile the temple.  
 1 Cor. 6 : 19. We are not our own.  
 1 Cor. 6 : 20. We should glorify God in our *bodies*.  
 1 Cor. 10 : 31. Should eat and drink to God's glory.  
 2 Pet. 1 : 6. Should grow in the grace of temperance.



**HOSPITALITY.**

1 Pet. 4:9.	We should use hospitality toward each other.
Rom. 13:10.	"Love worketh no ill to his neighbor."
Lev. 19:34.	Love thy neighbor as thyself.
Deut. 10:17-19.	The Lord gives us the example.
Jas. 1:27.	Hospitality a <i>part</i> of <i>pure</i> religion.
Rom. 12:10, 13.	We should be given to hospitality.
Titus 1:7, 8.	Bishops must love hospitality.
Gal. 6:10.	Use hospitality toward all men.
Rom. 12:20.	Even our enemies.
Jas. 2:1-4, 9.	Should not have respect of persons.
1 Pet. 4:9.	Show hospitality without grudging.
Matt. 25:35-40.	Characteristic of all the saved.
Acts 20:35.	"More blessed to give than to receive."
Prov. 11:25.	The liberal soul shall be made fat.
Prov. 22:9.	The bountiful shall be blessed.
Prov. 28:27.	Such will not lack.
Prov. 19:17.	The Lord will repay.
Matt. 10:41, 42.	They will not lose their reward.
Luke 6:38.	They will receive good measure in return.
Matt. 25:34, 35.	A home in the kingdom at last.



"Seek ye out of the book of the Lord, and read."

(Isaiah 34:16.)