SABBATH-SCHOOL LESSONS

ON THE

THIRD ANGEL'S MESSAGE

AND THE

SECOND EPISTLE OF PETER.

FOR SENIOR CLASSES.

JULY TO DECEMBER, 1888.

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ERRATA.

LESSON VII, Question 9, change "with" to "by."

LESSON IX, Question 25, *Ans.*, insert (") at end of answer.

LESSON XI, Question 20, "*de*mand" must be "*com*mand."

LESSON XV, Question 15, *Ans.*, "radical" must be "racial."

THE THIRD ANGEL'S MESSAGE.

LESSON I.

July 7, 1888.

THE TIME OF THE MESSAGE.

1. WHAT four kingdoms are represented in Dan. 2 : 31–40 and Dan. 7 : 1–7? *Ans.*—Babylon (Dan. 2 : 37, 38); Medo-Persia (Dan. 5 : 28); Grecia (Dan. 8 : 20, 21); Rome (Luke 2 : 1).

2. What is represented by the ten horns upon the fourth beast? Dan. 7 : 7, 24.

3. To what date did the kingdom of Babylon continue? *Ans.*—B. C. 538.

4. To what date did Medo-Persia continue? *Ans.*—B. C. 331.

5. Grecia? *Ans.*—B. C. 168.

6. Rome? *Ans.*—A. D. 476.

7. When Rome fell, what stood in its place? Dan. 7 : 24, first part.

8. What was to arise after them and yet among them? Dan. 7 : 8, first part, and verse 24, last part.

9. What was the nature of this power as compared with the ten? Verse 20, last clause.

10. What else was peculiar about the horn? Verses 8 and 20, last clause of each.

11. What did he both speak and do? Verse 25.

12. What power of all the earth has done to the greatest extent what is here said? *Ans.*—The Papacy.

13. Upon the rise of this horn, what was done with three of the ten? Dan. 7 : 8, 20.

14. What three of the ten kingdoms fell? *Ans.*—The Heruli, the Vandals, and the Ostrogoths. See "Thoughts on Daniel," 7: 24. Those who wish to study the history on this point, see Gibbon, chap. 39, par. 6–8; 41:7–12, 21–28.

15. At what dates? *Ans.*—Heruli A. D. 493, Vandals 534, Ostrogoths 538.

16. What then is the date of the establishment of the Papacy? See note.

17. How long was the Papacy to have power over the saints, the times, and the laws? Dan. 7 : 25.

18. Literally what length of time is this? Rev. 12 : 14, 6; Eze. 4 : 4–6. See note.

19. Beginning as it did, in A. D. 538, when should it end? *Ans.*—A. D. 1798.

20. What historical event marks the end of the 1260 years of Papal supremacy? *Ans.*—The French army under Berthier abolished the Papacy in Rome, proclaimed a republic there, A. D. 1798, and carried Pope Pius VI. a captive from place to place till he died at Valence, France, August 28, 1799.

NOTES.

QUESTION 16.—As this little horn power, the Papacy, was to be established by the fall of *three* of the ten, and as the last of the three fell in 538, it is clear that A. D. 538 is the date from which the establishment of the Papacy must be reckoned.

QUESTION 18.—Rev. 12 : 14 uses the same expression as that in Dan. 7 : 25, saying, "To the women were given two wings of a great eagle, that she might fly into the wilderness, . . . for a time, and times, and half a time;" and verse 6 says, "The woman fled into the wilderness, . . . that they should feed her there a thousand two hundred and threescore days." These texts make it positive that the words "time, and times, and the dividing of time" signify 1260 days. But as these days are used as symbols, each day signifies a year, because that is the law. The Lord told Ezekiel that in conducting a symbolical siege against Jerusalem, he should lie on his left side "three hundred and ninety days;" and on his right side "forty days;" because this was to be a "sign" to the house of

Israel and Judah, and the Lord had laid upon him, and by this signified to them, "the *years* of their iniquity according to the number of the *days*," because, "I have appointed thee each day for a year." It is the appointment of God, that when days are used in connection with symbols, each day shall stand for a year.

QUESTION 20.—In A. D. 1797, Napoleon was ordered by the French Directory to destroy the Papal Government. The Pope was helpless, but instead of obeying orders, Napoleon, on his own responsibility, made peace with him, and returned to France. The words of the history are as follows:—

"Bonaparte now invaded the Papal territories and rapidly overran them. He had orders from the Directory to destroy the Papal Government, but, on his own responsibility, he disregarded these instructions, and concluded with the helpless Pontiff the peace of Talentino on the 19th of February, 1797.

"Upon the return of Bonaparte from Italy, General Berthier was ordered by the Directory to carry out its instructions respecting the Papal Government, which Bonaparte had declined to execute. The people of the Papal States were thoroughly discontented. Berthier marched to Rome and was received as a deliverer. He proclaimed the restoration of the Roman Republic; made Pope Pius VI. a prisoner, and stripped him of all his property, . . . and removed him to France, where he was detained in captivity." —*Pictorial History of the World, p. 756.*

The Pope was just as helpless in 1797 as he was in 1798, but 1797 was too early; the time did not expire till 1798; and "the Scriptures cannot be broken." John 10 : 35.

LESSON II.

July 14, 1888.

THE TIME OF THE MESSAGE—Continued.

1. To what event, and date, were we brought in the previous lesson?

2. In this dealing with the Papacy what additional prophecies were fulfilled? Rev. 13 : 3, first part, and verse 10.

3. How may we know that this prophecy relates to the same power as that in the previous lesson? Compare Dan. 7 : 4–8 with Rev. 13 : 1, 2; and Dan. 7 : 8, 25 with Rev. 13 : 5–7.

4. Was this captivity and deadly wound to put a total end to the Papacy? Rev. 13 : 3.

5. When was it that this captivity occurred? *Ans.*—A. D. 1798.

6. At that time what else did the prophet see? Rev. 13 : 11.

7. Is it for us to know what this means? Deut. 29 : 29.

8. Is this a revelation? Rev. 1 : 1, 3.

9. What part of the world was represented by the symbol of the leopard? *Ans.*—Grecia. What by the bear? *Ans.*—Media and Persia. What by the lion? *Ans.*—Babylonia. What by the beast and the ten horns? *Ans.*—Western Europe and North Africa.

10. Then as the characteristics of all these are found in the first beast of Rev. 13, what parts of the world are covered by the description of this first beast? *Ans.*—The principal parts of Europe, Asia, and Africa.

11. Whence was this other beast seen coming up? *Ans.*—"Out of the earth." Rev. 13 : 11.

12. Whence had the first beast risen? Rev. 13 : 1.

13. What is meant by "sea," when used as a symbol? Rev. 17 : 15.

14. What then is represented by a power coming up out of the sea? See note.

15. What by a power coming out of the earth? See note.

16. In 1798, how much of Europe, Asia, and Africa, was occupied by peoples, multitudes, and established and organized nations? *Ans.*—All the known parts of them.

17. How long had it been so? *Ans.*—For ages.

18. Therefore, as the symbols which are directly connected with the beast, embrace the principal parts of Europe, Asia, and Africa, as all the rest of the known parts of the Eastern Continent had been for ages occupied by established nations; and as the other beast was to arise where this had not been so; where must this "other beast" arise? *Ans.*—In the Western Continent.

19. Did the dominion of the first beast or any of the ten kingdoms extend to any part of the Western Continent in 1798? *Ans.*—It did. Spain, France, Portugal, and Britain

then owned all except the possessions of what had been the thirteen British colonies, but which then formed the United States of America.

20. What position then did the Government of the United States occupy in 1798? *Ans.*—It was the only independent nation then on the earth, which had arisen where there had not formerly been for ages, peoples, multitudes, and established nations.

21. What then is the inevitable conclusion? *Ans.*—That the United States Government is the power signified in the prophecy of Rev. 13 : 11–17.

22. What is to be said to the people of this Government? Verse 14, last part.

23. When they shall have made an image to the beast, what will he do? Verses 11, 15.

NOTE.

QUESTIONS 14, 15.—In his vision of the seventh chapter, Daniel says: "The four winds of the heaven strove upon the great sea. And four great beasts came up from the sea." These four great beasts represented the four great kingdoms of Babylon, Medo-Persia, Grecia, and Rome. Each of these arose by overthrowing the one that had gone before it. And as a symbolic sea represents peoples, multitudes, nations, and tongues, it is easy to understand how these great powers came up from the sea. It is also plain that a power symbolized as coming up out of the *earth* would arise from a condition of things the opposite of that represented as the sea; that is, from a place where, before it, there had not been peoples, multitudes, nations, and tongues.

LESSON III.

July 21, 1888.

THE TIME OF THE MESSAGE—Continued.

1. WHAT warning does God give, against the worship of the beast and his image? Rev. 14 : 9–11.

2. This text says, "The third angel followed *them;*" followed whom? Verses 6, 8.

3. The sixth verse says, "I saw *another* angel fly in the midst of heaven;" to what does this seem to direct us? *Ans.*—To another one that had been seen somewhere.

4. Where is the record of John's seeing another angel flying thus? Rev. 8 : 13.

5. What is the burden of this angel's cry?

6. How many woes?

7. By reason of what?

8. Then with what are these three woes connected?

9. To what does the fifth trumpet—the first woe—refer? *Ans.*—To the rise and spread of Mohammedanism. "With surprising unanimity, commentators have agreed in regard to this as referring to the empire of the Saracens, or to the rise and progress of the religion and the empire of Mohammed."—*Albert Barnes.*

10. What did the prophet say should be commanded them? Rev. 9 : 4.

11. What was commanded them? Gibbon 51 : 10. See note.

12. For what specific length of time were they to torment men? Verses 5, 10.

13. When did this period begin? *Ans.*—It was on the twenty-seventh day of July, in the year twelve hundred and ninety-nine of the Christian Era, that Othman first invaded the territory of Nicomedia.—*Gibbon, chap. 64, par. 13.*

14. Then at what time did the first woe end? *Ans.*—July 27, 1449.

15. What followed? Rev. 9 : 13.

16. How long was the sixth trumpet—the second woe—to continue? Verse 15.

17. Literally what length of time is this? *Ans.*—391 years and 15 days.

18. When did it end? *Ans.*—August 11, 1840.

19. What historical event marks the ending of this time at that date? *Ans.*—On that day the four great powers of Europe,—England, Austria, Prussia, and Russia,—assumed control of all the foreign affairs of the Government of Turkey, and have held it ever since. See "Thoughts on the Revelation," 9 : 18, 19.

NOTE.

QUESTION 11.—"Remember that you are always in the presence of God; on the verge of death, in the assurance of judgment, and the hope of Paradise. Avoid injustice and oppression; consult with your brethren, and

study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. *Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees*, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahometans or pay tribute."

LESSON IV.

July 28, 1888.

THE TIME OF THE MESSAGE—Continued.

1. To what date were we brought in the first two lessons?

2. To what date were we brought in our last lesson?

3. What prophetic period then closed? *Ans.*—The second woe, the sounding of the sixth trumpet.

4. After that what was to come quickly? Rev. 11 : 14.

5. How many woes were there to be? Rev. 8 : 13.

6. With what are these three woes connected?

7. Then with what is the third woe connected?

8. Then when the third woe does begin, what begins at the same time with it? *Ans.*—The sounding of the seventh trumpet.

9. When the seventh angel sounded, what were heard? Rev. 11 : 15.

10. What other notable events are mentioned in connection with the seventh trumpet? Verses 18, 19.

11. What is meant by the wrath of God? Rev. 15 : 1.

12. When this time of the dead comes that they should be judged, what is also said to the living? Rev. 14 : 6, 7.

13. When is it that reward is given to saints and prophets, and them that fear the name of the Lord? Rev. 22 : 12; Matt. 16 : 27.

14. When is it that there come these lightnings, and voices, and thunderings, and the earthquake, and great hail? Rev. 16 : 17, 18, 20, 21.

15. In what length of time, comparatively, was this woe—the seventh trumpet—to come, after the second woe was past? Rev 11 : 14.

16. When did the second woe end? *Ans.*—August 11, 1840.

17. Yet what was to come before the seventh trumpet? Rev. 10 : 1, 2, 5, 7.

18. What is it especially that this angel says shall be done in the time of the seventh trumpet angel?

19. What time in his sounding is this to be done? *Ans.*—"In the days [the years] . . . . when he shall begin to sound."

20. What is the mystery of God? Eph. 3 : 3, 5–9; Gal. 1 : 12; Eph. 6 : 18, 19; Rom. 16 : 25, 26.

21. What is the gospel? Rom. 1 : 16.

22. Then in effect what is said by the angel in Rev. 10 : 7? *Ans.*—That in the days of the voice of the seventh angel, when he shall begin to sound, the power of God for the salvation of sinners will cease to be exercised.

23. As all these things are to follow in quick succession when the seventh angel sounds, is it not, therefore, of immense importance to the world to know when the seventh trumpet angel begins to sound?

LESSON V.

August 4, 1888.

THE TIME OF THE MESSAGE—Concluded.

1. WHAT was the purpose of the sanctuary and the service of the Levitical priesthood? *Ans.*—It was a figure of the sanctuary and service of the priesthood of Christ. Heb. 9 : 9, 22, 23, 11, 12, 24.

2. In the figure how often was the service completed? Lev. 16 : 34; Heb. 9 : 7.

3. In the reality how often will it be completed? Heb. 9 : 12, 24–26; 10 : 3, 10.

4. What was that day's service called which was performed on the last day of the annual service of the earthly sanctuary? *Ans.*—The atonement, cleansing of the sanctuary, and "reconciling" the sanctuary. Lev. 16 : 19, 20, 33.

5. What made it necessary to cleanse, or reconcile, this sanctuary? Lev. 16 : 16, 30, 34.

6. Is the heavenly sanctuary to be purified, cleansed, or reconciled? Heb. 9 : 23; Col. 1 : 20.

7. What says the prophecy on this? Dan. 8 : 14.

8. When did this period of time begin? *Ans.*—B. C. 456½. Dan. 9 : 25; Ezra 7 : 7–26.

9. When did it end? *Ans.*—A. D. 1844. For 2300—456½=1843½=1844.

10. Then when did the cleansing of the heavenly sanctuary begin?

11. In the figure what was done with those who had not their sins taken away by the work of atonement? *Ans.*—They were cut off without mercy; their probation was ended. Lev. 23 : 29, 30.

12. As this sanctuary service was all in behalf of sinners, and as all who would not partake of it were cut off without remedy, what, in effect, was that work of atonement? *Ans.*—A work of judgment.

13. When the seventh trumpet angel should begin to sound what, among other things, was then to come? *Ans.*—The time of the dead that they should be judged. Rev. 11 : 18.

14. What says the angel of Rev. 14 : 6, 7.

15. What then is the date of the message of Rev. 14 : 6, 7? *Ans.*—A. D. 1844.

16. Was there such a message given at that time?

17. What was the result of the rejection of that message? Rev. 14 : 8.

18. What was the result of the "falling away" after the first preaching of the gospel? 2 Thess. 2 : 3, 4.

LESSON VI.

August 11, 1888.

THE DEVELOPMENT OF THE BEAST.

1. WHAT power is represented by the first beast of Rev. 13? *Ans.*—The Papacy.

2. From what was it developed? *Ans.*—"A falling away." 2 Thess. 2 : 3.

3. In what was shown the first definite evidence of falling away from the truth of God? *Ans.*—The adoption of heathen rites and customs. "The bishops augmented the number of religious rites in the Christian worship, by way of accommodation to the infirmities and prejudices, both of Jews and heathens, in order to facilitate their conversion to Christianity." "For this purpose, they gave the name of *mysteries* to the institutions of the gospel, and decorated particularly the holy sacrament with that solemn title. They used in that sacred institution, as also in that of baptism, several of the terms employed in the heathen mysteries, and proceeded so far, at length, as even to adopt some of the ceremonies of which those renowned mysteries consisted."—*Mosheim's Church History, century II, part II, chap. 4, par. 2, 5.*

4. How early was this manifested? *Ans.*—"This imitation began in the Eastern provinces; but, after the time of Adrian [emperor A. D. 117–138] who first introduced the mysteries among the Latins, it was followed by the Christians who dwelt in the western parts of the empire."—*Mosheim, Church History, century II, part II, chap. 4, par. 5.*

5. What worship was the most widely prevalent among all ancient nations? *Ans.*—Sun worship—"the oldest, the most widespread, and the most enduring of all the forms of idolatry known to man, viz:, *the worship of the sun.*"—*Talbot W. Chambers, in Old Testament Student, January, 1886.*

6. When this worship was not directed to an image, how was it performed? *Ans.*—"Before the coming of Christ, all the Eastern nations performed divine worship with their faces turned to that part of the heavens where the sun displays his rising beams. This custom

was founded upon a general opinion that God, whose essence they looked upon to be light, and whom they considered as being circumscribed within certain limits, dwelt in that part of the firmament, from which he sends forth the sun, the bright image of his benignity and glory."—*Mosheim, Church History, century II, part II, chap. 4, par. 7.* Eze. 8 : 16.

7. Was this custom adopted by some who called themselves Christian? *Ans.*—"The Christian converts, indeed, rejected this gross error [of supposing that God dwelt in that part of the firmament]; but they retained the ancient and universal custom of worshiping toward the east, which sprang from it. Nor is that custom abolished even in our times, but still prevails in a great number of Christian churches."—*Mosheim, Id.*

8. What day was especially devoted to the sun?

9. Was that day adopted by these Christians also? *Ans.*—"That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath."—*North British Review as quoted in History of the Sabbath, chap. 16.*

10. Upon what is the Papacy built? *Ans.*—Self-exaltation. 2 Thess. 2 : 4.

11. In behalf of what was manifested the first arrogant claims of the Papacy? *Ans.*—In behalf of Sunday.

12. By whom? *Ans.*—By Victor, who was bishop of Rome, A. D. 193–202.

13. What did he command? *Ans.*—"He wrote an imperious letter to the Asiatic prelates commanding them to imitate the example of the Western Christians with respect to the time of celebrating the festival of Easter [that is, commanding them to celebrate it on Sunday]. The Asiatics answered this lordly requisition . . . with great spirit and resolution, that they would by no means depart in this manner from the custom handed down to them by their ancestors. Upon this the thunder of excommunication began to roar. Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the church of Rome."—*Mosheim, Id., chap. 4, par. 11.*

14. How early in the second century had this question been made an important one? *Ans.*—"About the middle of this century, during the reign of Antoninus Pius [about 160], the venerable Polycarp went to Rome to confer with Anicet, bishop of that See, upon this matter."—*Id., par. 10.*

15. What is the great characteristic of the Papacy as a world power? *Ans.*—The union of Church and State,—the religious power dominating the civil power and using it to further its own ends.

16. When was the union of Church and State formed, out of which grew the Papacy? *Ans.*—In the reign of Constantine, A. D. 313–337.

17. What was the condition and work of most of the bishops at this time? *Ans.*—"Worldly-minded bishops, instead of caring for the salvation of their flocks, were often but too much inclined to travel about, and entangle themselves in worldly concerns."—*Neander, Vol. II., p. 16, Torrey's Edition.*

18. What had these bishops determined to do? *Ans.*—"This theocratical theory was already the prevailing one in the time of Constantine; and . . . the bishops voluntarily made themselves dependent on him by their disputes, *and by their determination to make use of the power of the State for the furtherance of their aims.*"—*Id., p. 132.*

19. What is the "theocratical theory"? *Ans.*—The theory of government of a State by the immediate power or administration of God.

20. What then is the effect of a man-made theocracy? *Ans.*—To put man in the place of God?

21. Was this the outcome of the theocratical theory of the bishops of the fourth century? 2 Thess. 2 : 3, 4.

LESSON VII.

August 18, 1888.

THE DEVELOPMENT OF THE BEAST— Concluded.

1. WHAT did we find in the preceding lesson was the determination of the bishops of the fourth century? *Ans.*—To make use of the power of the State for the furtherance of their own aims.

2. What was one of the principal aims of the Western bishops, especially the bishop of Rome? *Ans.*—The exaltation of Sunday.

3. What did they secure from Constantine? *Ans.*—An edict, in A. D. 321, in favor of Sunday—the first Sunday law that ever was.

4. What was this law? *Ans.*—"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. Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time."—*History of the Sabbath, chap. 19.*

5. Who convened the Council of Nice? *Ans.*—Constantine, A. D. 325.

6. What was one of the two principal decisions rendered by that council? *Ans.*—That Easter should always and everywhere be celebrated on Sunday.

7. Under what authority were its decrees published? *Ans.*—"The decrees of these synods were published under the imperial authority, and thus obtained a political importance."—*Neander, Vol. II, p. 133.*

8. Who was bishop of Rome during twenty-one years and eleven months of Constantine's reign? *Ans.*—Sylvester, January 31, 314, to December 31, 335.

9. What did he do with his "apostolic authority" shortly after the Council of Nice? *Ans.*—He decreed that Sunday should be called the Lord's day.—*History of the Sabbath, p. 350.*

10. What was commanded by the council of Laodicea, A. D. 363 or 364? *Ans.*—That if Christians should rest on the Sabbath, "let them be accursed from Christ;" and that they should rest on Sunday.

11. Did Constantine's Sunday law apply to all classes?

12. Were other laws demanded by the bishops, which should be more general? *Ans.*—"By a law of the year 386, those older changes effected by the Emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege."—*Neander, Vol. II., p. 300.*

13. What petition was made to the emperor by a church convention in A. D. 401? *Ans.*—"That the public shows might be transferred from the Christian Sunday and from feast days, to some other days of the week."—*Id.*

14. What was the object of all these State laws? *Ans.*—"That the day might be devoted with less interruption to the purposes of devotion." "That the devotion of the faithful might be free from all disturbance."—*Id., pp. 297, 301.*

15. What was it that so much hindered the devotion of the "faithful" of those times? *Ans.*—"Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart."—*Id., p. 300.*

16. How was their "devotion" disturbed? *Ans.*—"Church teachers . . . were, in truth, often forced to complain, that *in such competitions the theater was vastly more frequented than the church.*"—*Id.*

17. What does Neander say of all this? *Ans.*—"In this way, the church received help from the State for the furtherance of her ends. . . . But had it not been for that confu-

sion of spiritual and secular interests, had it not been for the vast number of mere *outward conversions* thus brought about, she would have needed no such help."—*Id., p. 301.*

18. When the church had received the help of the State to this extent did she stop there? *Ans.*—No, she demanded that the civil power should be exerted to compel men to serve God as the church should dictate.

19. Which of the fathers of the church was father to this theory? *Ans.*—Augustine, who lived from A. D. 354 to 430.

20. What did he teach? *Ans.*—"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 History, sec. 27; Augustine Epistle 185 ad Bonifacium, sec. 21, 24.*

21. What does Neander say of this? *Ans.*—"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 tribunals of the inquisition."—*Church History, Vol. II, p. 217.*

Thus was formed the union of Church and State out of which grew the Papacy. Thus was developed "the beast," which made war with the saints of God, and wore out the saints of the Most High.

LESSON VIII.

August 25, 1888.

THE MAKING OF THE IMAGE OF THE BEAST.

1. WHAT Government have we proved to be represented by the second beast of Rev. 13?

2. What power is to be exercised by this beast? Verse 12, first clause.

3. For what purpose does he use this power? Remainder of the same verse.

4. What is said by him to them that dwell on the earth? Verse 14, last part.

5. What power is represented by the first beast? *Ans.*—The Papacy.

6. What have we found to be the great characteristic of the Papacy? *Ans.*—The union of Church and State—the Church using the power of the State for the furtherance of its own aims.

7. For what then are we to look in this nation? *Ans.*—For the religious power to exalt itself to that place where it shall dominate the civil, and employ the power of the State for the furtherance of its own ends.

8. Is there any effort even now being made in this direction? *Ans.*—Yes, a large and influential organization is working to this very end.

9. What is this organization called? *Ans.*—The National Reform Association.

10. What, according to their own words, is the object of the association? *Ans.*—"To secure such an amendment to the Constitution of the United States as shall suitably express our national acknowledgment of Almighty God as the source of all authority in civil government; of the Lord Jesus Christ as the Ruler of nations; and of his revealed will as of supreme authority; and thus indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of the Government on an undeniable legal basis in the fundamental law of the land."

11. Of what does the organization consist in itself? *Ans.*—Of a president, the names of about one hundred and twenty vice-presidents, a recording secretary, a corresponding secretary, a treasurer, seven district secretaries (at present), and the Reformed Presbyterian Church as a body.

12. Who are some of the prominent men actively engaged in favor of it? *Ans.*—Joseph Cook, Herrick Johnson, D. D.; Julius H. Seelye, president of Amherst College; Bishop Huntington, of New York; Hon. Wm. Strong, ex-justice of the United States Supreme Court, and many others.

13. Of what other important bodies has it gained the support? *Ans.*—The "principal" churches, the National Woman's Christian Temperance Union, and the Prohibition party in many States.

14. What was the prevailing theory of the church leaders in the time of Constantine? *Ans.*—"The theocratical theory."

15. What is the theory of the National Reformers? *Ans.*—"Every government by equitable laws, is a government of God; a republic thus governed is of him, and is as truly and really a theocracy as the commonwealth of Israel."—*Cincinnati National Reform Convention, p. 28.* "A true theocracy is yet to come, [and] the enthronement of Christ in law and law-makers, hence I pray devotedly as a Christian patriot, for the ballot in the hands of women."—*Monthly Reading, W. C. T. U.*

16. What had the church leaders determined to do in the days of Constantine? *Ans.*—"To make use of the power of the State for the furtherance of their own aims."

17. What have these in our day determined to do? *Ans.*—The same thing.

18. What came of that in the fourth century? *Ans.*—The Papacy.

19. What will come of this in the nineteenth century? *Ans.*—The image of the Papacy.

20. Of what other bodies is the National Reform Association diligently working to secure the support? *Ans.*—The workingmen and the Catholic Church.

21. What does this association say of the Catholic Church? *Ans.*—"We cordially, gladly, recognize the fact that in the South American republics, and in France and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism. . . . *Whenever they are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them.* In a World's Conference for the promotion of National Christianity—which ought to be held at no distant day—many countries could be represented only by Roman Catholics."—*Christian Statesman, December 11, 1884.*

22. What are all Catholics commanded by the Pope to do? *Ans.*—"All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled on the principles of the true church; and all Catholic writers and journalists should never lose sight, for an instant, from the view of the above prescription."—*Encyclical of Pope Leo XIII., 1885.*

23. Then is not the National Reform Association aiming to form a government modeled after the principles of the Papacy?

24. Then, if professed Protestants under the leadership of the National Reform Association succeed in this, what will there be erected in this Government? *Ans.*—An image of the Papacy.

LESSON IX.

September 1, 1888.

THE MAKING OF THE IMAGE OF THE BEAST—Concluded.

1. If the influence of the Protestant churches, the Prohibition party, the W. C. T. U., the Workingmen, and the Catholic Church, were heartily united in favor of one measure, could not that measure be carried, whatever it might be?

2. Is there now any question upon which all these are united in sentiment, and upon which they are fast uniting in action? *Ans.*—There is.

3. What is it? *Ans.*—The enforcement of Sunday-keeping by the State.

4. Who are the sole leaders in this movement? *Ans.*—The leaders in the churches.

5. To what extent are they working it? *Ans.*—They are "working" and lobbying almost every State Legislature in the Union, and the National Legislature also.

6. What do they ask the State to do? *Ans.*—To stop all Sunday trains, abolish all Sunday papers, and stop all manner of work on Sunday.

7. For what? *Ans.*—So that their "devotion may not be hindered."

8. What is there about the Sunday train

that hinders the devotion of the church-members? *Ans.*—"They get a great many passengers, and so break up a great many congregations."—*Elgin, Ill., Sunday-law Convention, November, 1887.* (1) "This railroad [the Chicago and Rock Island] has been running excursion trains from Des Moines to Colfax Springs on the Sabbath for some time, and *ministers complain* that their members go on these excursions. . . . We need a Sabbath [Sunday] law that will bind the government and the corporation as well as the individual."—*M. A. Gault, in Christian Statesman, September 25, 1884.*

9. What is there about the Sunday newspaper that hinders their devotion? *Ans.*—"The laboring classes are apt to arise late on Sunday morning, read the Sunday papers, *and allow the hour of worship to go by unheeded.*"—*Elgin Convention.*

10. What was it that hindered the devotion of the church-members in the fourth century? *Ans.*—Sunday games and theaters.

11. How? *Ans.*—They got a great many spectators "and so broke up a great many congregations;" the church-members would go to the games and theaters, and would "let the hour of worship go by unheeded," and so their devotion was "greatly hindered."

12. Who were they whose devotion was thus especially disturbed? *Ans*—Those "whose Christianity was the least an affair of the life and of the heart."

13. What then did they do? *Ans.*—As they had not enough conscience, nor love of right, to do what they considered to be right, they demanded that the State should take away from them all opportunity to do that which they deemed to be wrong.

14. How is the matter worked now? *Ans.*—The same way precisely.

15. Was the Papacy content with State laws stopping games and closing theaters? *Ans.*—No, all manner of work must be stopped.

16. Will the image of the Papacy be content with laws stopping Sunday trains, and abolishing Sunday newspapers? *Ans.*—"Let a man be what he may—Jew, seventh-day observer of some other denomination, or those who do not believe in the Christian Sabbath—let the law apply to everyone, that there shall be no public desecration of the first day of the week, the Christian Sabbath, the day of rest for the nation. They may hold any other day of the week as sacred, and observe it; but that day which is the one day in seven for the nation at large, let that not be publicly desecrated by anyone, by officer in the Government, or by private citizen, high or low, rich or poor."—*Dr. McAllister, editor Christian Statesman.*

17. Why do they want to compel all people to keep Sunday? *Ans.*—Because "he who does not keep the Sabbath [Sunday] does not worship God."—*Elgin Convention.*

18. Then what is the purpose of all their Sunday laws? *Ans.*—To compel all men to worship.

19. What is it *in reality* that they will compel men, by this means, to worship? Rev. 13:12.

20. What grew out of the Sunday-law movement in the fourth century? *Ans.*—The beast.

21. What will just as surely grow out of this Sunday-law movement in our day? *Ans.*—The image of the beast.

22. What did the beast do? *Ans.*—He made war with the saints. Rev. 13:7; Dan. 7:21, 25.

23. What will the image of the beast do? Rev. 13:16, 17.

"*Resolved,* That we give our patronage to such business men, manufacturers, and laborers as observe the Sabbath [Sunday]."—*Elgin Sunday-law Convention.*

24. What further will the image of the beast endeavor to do? Rev. 13:15.

25. Is it in the minds of these National Reformers to do this?

At the Lakeside National Reform Convention, 1887, a certain person said of the enforcement of Sunday-laws, "There is a law in the State of Arkansas enforcing Sunday observance upon the people, and the result has been that many good persons have not

only been imprisoned, but have lost their property and even their lives."

And Dr. McAllister replied: "It is better that a few should suffer than that the whole nation should lose its Sabbath."

26. Under what plea did the chief priests and Pharisees justify themselves in killing the Saviour? *Ans.*—"It is expedient for us, that one man should die for the people, and that the whole nation perish not." "Then from that day forth they took counsel together for to put him to death." John 11: 50, 53.

27. Will these in our day accomplish their purpose upon those who refuse to worship the beast and his image? Rev. 15: 2.

NOTE.

In the *Christian Nation*, December 14, 1887, Rev. W. T. McConnell, a representative National Reformer, published an "open letter" to the *American Sentinel*, in which he said:—

"You look for trouble in this land in the future, if these principles are applied. I think it will come to you if you maintain your present position. The foolhardy fellow who persists in standing on a railroad track may well anticipate trouble when he hears the rumble of the coming train. If he shall read the signs of the times in the screaming whistle and flaming head-light, he may change his position and avoid the danger, but if he won't be influenced by these, his most gloomy forebodings of trouble will be realized when the express strikes him. So you, neighbor, if, through prejudice or the enmity of unregenerate hearts, you have determined to oppose the progress of this nation in fulfilling its vocation as an instrument in the divine work of regenerating human society, may rightly expect trouble. It will be sure to come to you."

LESSON X.

September 8, 1888.

THE PURPOSE OF THE SABBATH IN THE MESSAGE.

1. WHAT warning does the Lord send to the world, against the worship of the beast and his image? Rev. 14: 9–11.

2. How widely was the first message of this chapter announced? Verse 6.

3. What is said of the second? *Ans.*—It *followed.* Verse 8.

4. And what is said of the third? *Ans.*—The third angel *followed them.* Verse 9.

5. If, then, the first one went to every nation and kindred and tongue and people, and the third one follows, what must be the extent to which the Third Angel's Message will go?

6. What does the first angel have to preach? Verse 6.

7. What does this angel proclaim? *Ans.*—The hour of God's judgment is come. Verse 7.

8. What does he call upon all people to do? *Ans.*—"Worship him that made heaven, and earth, and the sea, and the fountains of waters."

9. What results from the rejection of this message? Verse 8.

10. What came of the first falling away from the everlasting gospel? *Ans.*—"That man of sin," "the mystery of iniquity," "the beast." 2 Thess. 2: 2–8; Dan. 7: 11; Rev. 19: 19, 20.

11. What comes of this second falling away from the everlasting gospel? *Ans.*—"The image of the beast," and the enforced worship of the beast.

12. When men refuse to worship him that made heaven and earth, and the sea, and the fountains of water, what are they led to do? *Ans.*—To worship the beast and his image. Rev. 13: 12, 13.

13. What then do the three messages of Rev. 14: 6–12 form? *Ans.*—One threefold message rather than three distinct messages. See note.

14. When the first in order tells men that the hour of God's judgment is come, what does the third tell them to do, to be prepared for the judgment? Verse 12.

15. What is to be the rule in the judgment? Rom. 2: 12, 16.

16. When the first angel calls upon all men to worship Him that made heaven and earth, etc., what does the third tell them to do that their worship may be acceptable to

Him? and also that they may avoid the worship of the beast and his image? Rev. 14: 12.

17. Is a man's worship acceptable to God, if he does not keep the commandments of God? Prov. 28:9.

18. Is it possible to keep the commandments of God without faith in Jesus? Rom. 14:23, last part.

19. Is there any part of the commandments of God that points specially to Him that made heaven and earth? Ex. 20:8–11.

20. Therefore in the time of the preaching of the Third Angel's Message, what will be done? *Ans.*—Every nation, and kindred, and tongue, and people will be called upon particularly to keep the fourth commandment.

21. What day is the Sabbath of the Lord? Ex. 20:10.

22. Of what is it a sign? *Ans*—"A sign . . . that ye may know that I am the Lord your God." Eze. 20:20.

23. Why is it such a sign? *Ans.*—"For [because] in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17.

24. Then of what is the keeping of the seventh day a sign? *Ans.*—It is a sign that those who do so, worship the true God—"him that made heaven, and earth, and the sea, and the fountains of waters."

25. What is the one great question under the Third Angel's Message? *Ans.*—Whether men will worship Him that made heaven and earth, or worship the beast and his image?

26. What is the keeping of the seventh day—the Sabbath of the Lord? *Ans.*—It is the God-given sign that those who do so are worshipers of Him that made heaven and earth.

27. Therefore what is the inevitable conclusion? *Ans.*—That the keeping of the Sabbath of the Lord—the seventh day—is the one point above every other that distinguishes the worshipers of Him that made heaven and earth from the worshipers of the beast and his image.

NOTES.

The word rendered "followed," in Rev. 14:8, 9, is *akoloutheō*, which means, in constructions like that in this text, "to go with." Liddell and Scott render the word thus: "To *follow* one, *go after* or *with* him." Robinson says: "*To follow, to go with, to accompany* anyone." It is the same word that is used in Mark 5:24: "And Jesus went with him; and much people followed him, and thronged him." It is also used of the redeemed one hundred and forty-four thousand, where it is said: "These are they which follow the Lamb whithersoever he goeth." Rev. 14:4. In both these places it is evident that the idea intended to be conveyed is that of going together, in company with. So in 1 Cor. 10:4, where we read of the children of Israel that "they drank of that spiritual Rock that followed them," the word "followed" is translated from the same Greek word, and the margin has it, "went with them." From this we learn that the idea in Rev. 14:8, 9. is not simply that the second and third angels followed the first in point of time, but that they went with it. Therefore the second and third messages must necessarily be as widespread as the first. As a matter of fact, they are now inseparable; it is impossible properly to preach one without preaching the other two.

QUESTION 13.—It is the rejection of the first message that causes the falling away referred to in the second message. From this falling away the image of the beast and his worship are developed. And the third message warns against the worship of the beast and his image. From this it is evident that these three messages are inseparably connected, and form one threefold message.

AGAIN: The first message calls upon all men to "worship Him that made heaven and earth," etc. Those who refuse to do this are led to worship the beast and his image. The third angel follows, warning against the worship of the beast and his image; and calls upon all men to keep the commandments of God and the faith of Jesus. The fourth commandment points directly to the worship of Him who made heaven and earth; and this is the very thing which the first message calls upon men to do. Therefore it is certain that these three messages are but one threefold message. They are *three* only in the order of their rise. But having risen, they go on together and are inseparable.

LESSON XI.

September 15, 1888.

THE MARK OF THE BEAST.

1. WHO will be required to worship the beast and his image, and to receive his mark? Rev. 13:12, 15-17.

2. In opposition to this what does the Third Angel's Message say? Rev. 14:9, 10.

3. What are those led to do, who heed the voice of this message? Rev. 14:12.

4. What does this show? *Ans.*—That the powers spoken of in Rev. 13:12-17 will put forth all their strength to compel men to do something that is contrary to the commandments of God.

5. What have we found was the principal object of the Papacy, in the fourth century? and what is the purpose of the Protestantism of to-day? *Ans.*—To use the power of the State to compel all people to keep Sunday as the Lord's day, or Christian Sabbath.

6. Of what day is Christ the Lord? Mark 2:28.

7. What day is the Sabbath? Ex. 20:10.

8. Then what day is the Lord's day?

9. What does the Lord call the seventh day? Ex. 20:10; Isa. 58:13.

10. Is there any commandment of God for keeping Sunday? *Ans.*—None whatever.

11. What testimonies can you give on this point from eminent first-day authorities? *Ans.*—The $500 prize-essay of the American Tract Society acknowledges the "complete silence of the New Testament so far as any explicit command for the Sabbath [Sunday, the first day of the week] or definite rules for its observance are concerned."—*Abiding Sabbath, p. 184.* And the $1,000 prize-essay of the American Sunday-school Union says: "Up to the time of Christ's death, no change had been made in the day." And, "so far as the record shows, they [the apostles] did not, however, give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week."—*Lord's Day, pp. 186-188.* Note.

12. What was the single link that in the fourth century united Church and State, which developed the beast? *Ans.*—The Sunday institution.

13. What is the single point in a similar movement in our day which develops only an image to the beast? *Ans.*—The Sunday institution.

14. What does the Papacy set forth as the sign of its authority to command men under penalty of sin for disobedience? *Ans.*—"The very act of changing Sabbath into Sunday, which Protestants allow of. . . . Because by keeping Sunday strictly they acknowledge the church's power to ordain feasts, and to command them under sin."—*Catechism of the Catholic Christian Instructed.*

15. Then what is the mark of the beast?

16. To whom do those pay homage who keep Sunday? *Ans.*—"The keeping of Sunday is an homage they pay, in spite of themselves, to the Catholic Church."—*Plain Talk about Protestantism.*

17. Then when Protestant churches attempt to compel people by law to keep Sunday, what is that only to do? *Ans.*—It is only to compel men to worship the Papacy—to worship the beast.

18. But, as in the very act of doing this these churches make an image to the beast, what then will be the enforced observance of Sunday in this nation? *Ans.*—It will be the worship of the beast and his image.

19. But may not Sunday-keeping be enforced as a *civil* duty? *Ans.*—Never. Because Sunday is wholly a religious institution; and the civil power has no right to enforce religious duties.

20. What does Christ demand on this subject? Matt. 22:21.

21. By what power was Sunday-keeping instituted? *Ans.*—The church.

22. Why were the ancient Sunday laws enacted? *Ans.*—The church demanded it, and it was done to satisfy and help the church.

23. Why are Sunday laws now enacted? *Ans.*—For the same reasons precisely.

24. Is the church Cæsar? *Ans.*—No.

25. Is the church God?

26. Then what follows? *Ans.*—That as Sunday-keeping belongs neither to Cæsar nor to God, there is no power in existence that can, of right, command it.

NOTE.

QUESTION 11.—The student is at liberty to present any other testimonies on this point that he may choose

LESSON XII.

September 22, 1888.

THE LAST MESSAGE OF MERCY.

1. How great will be the pressure to compel all to keep Sunday in this nation? Rev. 13 : 15–17.

2. But what says the word of God against it? Rev. 14 : 9, 10.

3. In what form is it said this wine will be poured out? *Ans.*—"Without mixture."

4. Is there a cup *now* in the hand of the Lord from which he pours out? Ps. 75 : 8.

5. What is said of this cup? *Ans.*—"It is full of mixture."

6. While it is thus full of mixture, what is it to those who accept God's mercy? Ps. 116 : 13.

7. After salvation has been poured out of this cup, what time is referred to when the wine is "poured out *without* mixture"? *Ans.*—The time when there will be no salvation for sinners.

8. If men will not drink of the cup of salvation, of what will they be compelled to drink? Jer. 25 : 15, 28; Ps. 75 : 8, last part.

9. What is this wine of the wrath of God? Rev. 15 : 1, 7.

10. What are these seven plagues called? *Ans.*—The seven *last* plagues.

11. Will there be any service in the heavenly temple while these plagues are being poured out? Rev. 15 : 8.

12. What does this show? *Ans.*—That then there will be no intercessor, and no salvation for sinners.

13. Who will suffer these plagues? Rev. 14 : 9, 10.

14. How extensive will be the worship of the beast? Rev. 13 : 8.

15. What does God do to try to save men from this awful doom? *Ans.*—He sends them the Third Angel's Message.

16. Then what does this show the Third Angel's Message to be? *Ans.*—The last message of mercy to the world.

17. What follows close upon it? Rev. 14 : 14.

18. What is said to him, and what is done by him, who sits upon the cloud? Verses 15, 16.

19. What is the harvest? Matt. 13 : 39.

20. Then what follows close upon the Third Angel's Message?

21. Then what again does this show this message to be? *Ans.*—The last message of mercy to the world.

22. Then is not this message the most important thing in the world?

LESSON XIII.

September 29, 1888.

THE SEVEN LAST PLAGUES.

1. WHEN the Third Angel's Message shall have done its work, what voice will then be heard from the heavenly temple? Rev. 16 : 1.

2. In addition to all these plagues, what awful famine will be upon men? Amos 8 : 11, 12.

3. What will be the first plague? and upon whom will it fall? Rev. 16 : 2.

4. What will be the second plague? Verse 3.

5. What will be the third plague? Verse 4.

6. Why will the rivers and fountains of water be turned to blood? Verse 6.

7. What will be the fourth plague? Verses 8, 9.

8. What will be the further effect of this? Joel 1 : 18–20.

9. What will be the fifth plague? Rev. 16 : 10.

10. Will those who love the truth of God be afraid in this time of darkness and dread? Ps. 91 : 5–8.

11. What will be the sixth plague? Rev. 16 : 12.

12. Does this refer to the literal river Euphrates, or to the nation that dwells in the country of the Euphrates? *Ans.*—The nation. Note.

13. What then does the drying up of the river mean? *Ans.*—Evidently the wiping out of the Turkish power,—the nation that now rules the Euphrates country.

14. What did the prophet see at this same time? Verse 13.

15. What are these spirits? Verse 14, first part.

16. What do they go forth to do? Last part of the same verse, with Rev. 19 : 11, 15, 19.

17. When the seventh angel pours out his vial what is heard? Rev. 16 : 17.

18. What is this voice? Jer. 25 : 30.

19. What will then happen to heaven and earth? Hag. 2 : 21, 22; Heb. 12 : 26; Rev. 16 : 18, 20.

20. What then falls upon men? Rev. 16: 21.

21. What will the people of God do in this fearful time? Joel 3 : 16; Isa. 25 : 9.

22. Will any of these plagues afflict them? Ps. 91 : 9, 10.

23. What will assure to all this perfect safety? *Ans.*—The love of the truth of the Third Angel's Message. Ps. 91:4; Zeph. 2:3.

24. Then is not that message the most precious boon this world can know?

NOTE.

QUESTION 12.—It is not possible that it should refer to the literal river, because never in all history have the waters of the literal river Euphrates been a hindrance to any kings either of the East or of the West. A thousand years before Christ, the kings of Assyria crossed it regularly every spring—at the very time when the waters were the highest—in their campaigns. In the year 269 A. D., Tiridates, king of Armenia, swam it with his armor on.—*Gibbon, chap. 13, par. 21.* The view that the reference is to the power that rules the country of the Euphrates, and not to the literal river, is strengthened by the fact that Isaiah in speaking of the king of Assyria and his armies plainly calls them, "The waters of the river." "Now therefore, behold, the Lord bringeth up upon them [the people of Judah] the waters of the river, strong and many, even the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks." Isa. 8 : 7.

LESSON XIV.

October 6, 1888.

THE WRATH OF THE DRAGON.

1. JUST after what notable working will the Saviour come? 2 Thess. 2 : 9, 10.

2. How great will be these signs and wonders? Matt. 24 : 24.

3. Why is it they deceive them that perish? 2 Thess. 2 : 10, last part.

4. What special manifestation of the truth have we found that there will be just before the coming of the Lord? Rev. 14 : 9, 14.

5. Are the commandments of God and the faith of Jesus the truth? Ps. 119 : 151; John 14 : 6.

6. Are the commandments God and the faith of Jesus *righteousness?* Ps. 119 : 172; Gal. 5 : 5, 6.

7. What is the object of Satan's deceiving, lying miracles and wonders? Rev. 13 : 14.

8. What is the object of the Third Angel's Message. *Ans.*—To save men from the worship of the beast and his image.

9. Then with what will be Satan's last conflict before the coming of the Lord? *Ans.*—With the Third Angel's Message and with those who receive the love of it.

10. What does this message lead men to do? Rev. 14 : 12.

11. In what manner does the second beast of Rev. 13 speak? Verse 11.

12. What power, and seat, and authority, has the first beast? Verse 2.

13. What is the great dragon above all? Rev. 12 : 9.

14. What then is the source of the dragon spirit?

15. Through what power did he manifest his wrath when the Saviour was on the earth? *Ans.*—Pagan Rome. Verses 4, 5; Matt. 2:1, 2, 8, 16; John 18 : 31; 19:12, 15, 16.

16. Through what power did he manifest his wrath in the Dark Ages? *Ans.*—The beast. Rev. 13 : 2, 5–7; 12 : 14–16; Dan. 11 : 33, 34; Matt. 24 : 21, 22.

17. Through what power will his wrath be poured out against the last of the church? *Ans.*—The image of the beast, in association with the beast. Rev. 13 : 12, 14.

18. What will specially excite his wrath against the poor remnant in this last effort? Rev. 12 : 17.

19. What will the Third Angel's Message do just at this time? *Ans.*—It will go to every nation, and people, urging them to keep the commandments of God and the faith of Jesus.

20. What is it then that will cause the devil to be so particularly wrathful, and to put forth *all* his power? *Ans.*—The Third Angel's Message.

21. Which side will get the victory? Rev. 15 : 2.

LESSON XV.

October 13, 1888.

THE WORKING OF SATAN.

1. WHAT will be said to the people just before the Lord comes? Isa. 8 : 19, with verse 17.

2. What is the object of their seeking unto them that have familiar spirits? *Ans.*—To obtain communication with the dead. Verse 19, last part.

3. What is that doctrine called? *Ans.*—Spiritualism.

4. Do the dead know anything? Eccl. 9 : 5, 6.

5. What are the familiar spirits which these persons have, and with which men are invited to communicate? Rev. 16 : 14.

6. What have we found to be one great object of these miracles and lying wonders? Rev. 13 : 14.

7. What does this prove? *Ans.*—That Spiritualism will act a most important part in making the image to the beast, and enforcing the worship of the beast and his image.

8. When the National Reformers secure their National Constitutional acknowledgment, what do they expect? *Ans.*—"Let us acknowledge God as our Father and Sovereign, and Source of all good, and his blessing will be upon us. Crime and corruption will come to an end, and the benign reign of Jesus, our rightful Lord, will be established." "Either like them [the Jews] we will reject him and perish, or, becoming a kingdom of our Lord and his Christ, we shall fill the earth and endure forever." "And when we reach the summit . . . the train will move out into the mild yet glorious light of millennial days, and the cry will be raised, 'The kingdoms of this world have become the kingdoms of our Lord and his Christ.'"—*New York National Reform Convention, 1873, pp. 49, 75, 47.*

9. When they shall have set up what they call his kingdom, what then do they expect? *Ans.*—"When we finish our testimony, *then Christ will come and finish his work.*"—*Secretary J. M. Foster, in Reformed Presbyterian and Covenanter, December, 1887, p. 403.*

10. By whom will there be great signs and wonders wrought to deceive? Matt. 24 : 24.

11. Who will finally manifest, and work with, all power? 2 Thess. 2 : 8.

12. As these great wonders are to be wrought by false christs, and as Satan is to work the greatest of them, then in what form will Satan present himself in this? *Ans.*—In the form of a false christ.

13. When the National Reform kingdom shall have been formed, and Satan, by this great wonder-working power, shall be transformed into an angel of light, and thus shall come personating Christ, then what will be the universal shout? *Ans.*—"Christ *has* come;" "The kingdoms of this world *have* become the kingdoms of our Lord and his Christ."

14. Then who will be the king of the National Reform Government?

15. Is Spiritualism expecting such a new messiah? *Ans.*—Spiritualism promises a new messiah, and announces his coming "to this very generation." The *World's Advance Thought* is the *avant-courier* of the new spiritual dispensation, and in its issue of April 5, 1886, says:—

"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 radical messiah, 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*." "The unanimity of the immortals' answers may thrill the world with the promise of a new messiah."

16. What says infidelity? *Ans.*—"Now I think I can safely say that if the National Reform movement succeeds, and God will sign and seal his edicts, so that there can be no doubts about their authority, the disbelievers will cheerfully obey them, and if Jesus will come and sit visibly on the throne, where we can see and talk to him, there will be no unbelievers, and all will obey."—*P. F. Shumaker, Flat Creek, La.*, in a letter to the editor of the *American Sentinel, Sept. 17, 1887.*

17. What says the National W. C. T. U.? *Ans.*—"The Woman's Christian Temperance Union, local, State, national and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and it is that *Christ shall be* this world's king. Yes, verily, this world's king in its realm of cause and effect; king of its courts, its camps, its commerce; king of its colleges and cloisters; king of its customs and its constitutions."—*Union Signal, December 1, 1887, p. 2.*

18. Taking all these with the other different bodies that now favor the National Reform movement, and how general will be the acceptance of the king of the National Reform government?

19. What have we found is given to save men from this terrible deception?

20. Then who alone will refuse to acknowledge the National Reform king? *Ans.*—Those who receive the love of the truth of the Third Angel's Message.

LESSON XVI.

October 20, 1888.

THE FINAL CONTEST AND THE VICTORY.

1. WHO will be the National Reform king?

2. Who alone will refuse to acknowledge him as Christ?

3. What do the National Reformers say will be done with all such? *Ans.*—"The day is coming when all professed Christians who deny the kingship of Christ over the nations, together with their infidel confederates, will, at Christ's command, be slain before his face, because they will not have him to reign over them."—*Secretary M. A. Gault, in Christian Statesman, January 14, 1886.*

4. What did the prophecy say they would do? Rev. 13:15.

5. What then will those be doing? Rev. 14:12.

6. What then will be the work of the great false christ? Mark 13:22.

7. What have we found to be the one part of the commandments of God, above all others, that distinguishes those who obey the Third Angel's Message? *Ans.*—The keeping of the Sabbath of the Lord.

8. What will be done by the great false christ to seduce them from this? *Ans.*—"In his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed."—*Great Controversy, Vol. 4, p. 442.*

9. What crowning wonder will be wrought to confirm this? Rev. 13:13.

10. What answer may be made by all? *Ans.*—The seventh day is the Sabbath, even though heaven itself comes down. Matt. 24:35; Luke 16:17.

11. When they yet refuse to receive the mark of the beast and to worship his image, what then will be done? *Ans.*—"A decree will finally be issued denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death."—*Id., p. 445.*

12. Are any put to death when the time expires? *Ans.*—No. See note.

13. Where are they next seen? Rev. 15:2.

14. What song do they sing? Verse 3.

15. Can anybody else learn that song? Rev. 14:3.

16. What was the song of Moses? *Ans.*—The song of victory that they sang when God gave deliverance from Pharaoh's oppression.

17. What then will be the song of these? *Ans.*—The song of their deliverance.

18. Deliverance from what? *Ans.*—From Satan's oppression through the power of the beast and his image.

19. What was one main cause of Pharaoh's oppressing Israel? *Ans.*—The keeping of the Sabbath. Ex. 5:5.

20. What will be the cause of the wrath of Satan and the tyranny of the beast and his image, upon those who obey the Third Angel's Message? *Ans.*—The keeping of the Sabbath.

21. Then why is it that only these will be able to sing the song of Moses? *Ans.*—Because only these, of all the world, will have been delivered from such bitter oppression.

22. What will these have received that they might be saved? *Ans.*—"The love of the truth."

23. What will be their shield in the time of the seven last plagues? Ps. 91:4.

24. When they approach the glittering gates of the glorious city of God, what will be said? Isa. 26:2.

25. What else is a part of their song? Rev. 15:3, last part.

26. As none others can learn this song, what would this show? *Ans.*—That these are counted worthy to receive such views of the works and the justice of God, as none others can.

27. How do they obtain these views? Rev. 14:4, last part.

28. Where and with whom shall they dwell? Rev. 7:15–17.

NOTE.

QUESTION 11.—"As the time appointed in the decree against God's people comes, the inhabitants of the earth unite to destroy the disturbers of their peace. In one night they determine to strike the decisive blow that shall forever silence the voice of the reprover. The waiting ones, in their solitary retreats, are still pleading for divine protection. In every quarter, companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. With shouts of triumph, with jeers and imprecations, they are about to rush upon their prey.

"But lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens, and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant, and long to be shielded from its overpowering brightness. . . .

"The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up, and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying, 'It is done.'

"That voice shakes the heavens and the earth. There is a mighty earthquake. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of the hurricane, like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear with their living freight. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Great hailstones, every one 'about the weight of a talent,' are doing their work of destruction. The proudest cities of the earth are laid low. The costly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free." —*Great Controversy, Vol. 4, chap. 35.*

SECOND EPISTLE OF PETER.

LESSON I.

October 27, 1888.

2 PETER 1:1-4.

1. To whom did Peter address his second epistle? Verse 1.

2. How is this "precious faith" obtained? *Ib.*, last part.

3. What invocation did the apostle make in behalf of those whom he addressed? Verse 2.

4. What does grace do for those who accept it? Heb. 4:16; 2 Cor. 12:9; Titus 2:11.

5. Who alone have peace? Rom. 5:1; Isa. 48:18; 57:20, 21.

6. Then to what, in effect, is Peter's invocation in verse 2 equivalent? Phil. 1:9–11.

7. How are this grace and peace to be obtained? 2 Peter 1:2.

8. How much of that which is needful to the acquirement of life and godliness has God given to us? Verse 3.

9. How much does the apostle Paul say that God will do for us? Eph. 3:20.

10. How is this aid brought to us? 2 Peter 1:3, last part.

11. What else is given by his divine power? Verse 4, first part.

12. What may we gain by these "exceeding great and precious promises"?

13. What must we escape, in order to be made partakers of the divine nature?

14. Mention the greatest of these exceeding great and precious promises? 2 Cor. 6:17, 18.

15. What does Paul say that we should do, in view of these promises? 2 Cor. 7:1.

16. Having become sons of God, what other promise necessarily follows? Rom. 8:16, 17; 1 John 3:2.

17. What must follow if a man really has this hope in him? 1 John 3:3.

18. What is "the corruption that is in the world through lust"? 1 John 2:15, 16; Matt. 15:19, 20.

19. Then what change must take place to constitute one a "partaker of the divine nature," a son of God? Ps. 51:10; Eze. 36:26, 27.

20. What encouragement may we gain from a contemplation of the glory of God, which he will bestow upon his children? Eph. 3:16.

21. Then how greatly may grace and peace be multiplied to us "through the knowledge of God and of Jesus our Lord"? Verses 16–19.

NOTES.

THE marginal rendering of verse 1, the rendering given in the Revised Version, more nearly conforms to the Greek than does the text. While we may not use a marginal rendering as the basis of any doctrine, the absolute divinity of Christ is so well established by other scriptures, that we know that he is justly entitled to be called God as well as Saviour. For instance, Isaiah says of the Son to be given, that "his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. John says: "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." John 1:1, 14. God the Father addresses the Son as follows: "Thy throne, O God, is forever and ever." Heb. 1:8. And when the re-

deemed shall see Jesus their Saviour coming in the clouds of heaven, they will say, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9. Let none, therefore, find fault with the rendering, "Our God and Saviour Jesus Christ," nor fear to worship as God, Him whom all the angels are commanded to worship.

THE stress which the apostle Peter lays upon a knowledge of God is quite noticeable. Twice in this lesson it is mentioned. He would evidently impress upon our minds the necessity of a personal acquaintance with God—of knowing him as we would an intimate friend—and of loving him not simply because of what he does, but because of what he is. "God is love," and "we love him because he first loved us." It is this perception of his character which first draws us to him,—"the goodness of God leadeth thee to repentance." Rom. 2:4. By this we are made partakers of the divine nature, that is, adopted into the family of God. As sons of God, it necessarily follows that our acquaintance with him must become more and more intimate. It is this intimate acquaintance with God which multiplies peace to us. "Acquaint now thyself with him, and be at peace." Job 22:21. In Gal. 4:6–9 the apostle Paul makes a knowledge of God equivalent to a state of sonship. It is evident, therefore, that the knowledge of God, of which the apostles speak, is far more than the simple knowledge and belief that God exists as Creator of the world.

LESSON II.

November 3, 1888.

2 PETER 1:5-7.

1. WHAT is done for us through the great promises of God? 2 Peter 1:4.

2. Because of this, what are we to do? Verses 5–7.

3. What is the foundation of all graces? Verse 5.

4. What is the first thing that faith accomplishes for us? Rom. 5:1.

5. Being justified by faith, what do we become? Gal. 3:26.

6. Having become children of God, may we settle down in self-satisfaction? Eph. 5:1.

7. What must we do? Verse 2.

8. Whose example are we to follow? Verse 2; 1 John 2:6; 1 Peter 2:21.

9. Could we without faith do the things that God requires? Heb. 11:6; Rom. 14:23, last part.

10. Having been justified, how alone can we remain in that state? Hab. 2:4.

11. What does true faith always do? Gal. 5:6, last clause.

12. How alone can faith be shown to be perfect? James 2:21, 22.

13. What is said of a faith from which no works proceed? James 2:17, 26.

14. What is to be added to faith?

15. And what to virtue?

16. What knowledge must be added? Col. 1:9, 10.

17. What is the nature of this knowledge? James 3:17.

18. What will be the result if we do not obtain this knowledge? Hosea 4:6, first clause.

19. What must be added to knowledge?

20. In what respect must we be temperate? 1 Cor. 9:25.

21. What is the meaning of temperance? *Ans.*—Mastery of self; self-control. See 1 Cor. 9:27.

22. Does religion have anything to do with one's eating and drinking? 1 Cor. 10:31.

23. If a man eats and drinks simply for the gratification of his appetite, what does he worship? Phil. 3:18, 19.

24. What great commandment does he break? Ex. 20:3; Matt. 22:37, 38.

25. How are we to glorify God? 1 Cor. 6:20.

26. What will be the fate of those who give themselves up to indulgence in appetite? Luke 21:34. See also Phil. 3:18, 19.

NOTES.

"AND beside this giving all diligence, add to your faith," etc. A literal rendering of the words translated "and beside this," would be, "and for this cause," which is equivalent to "wherefore." The reference may be to the divine power that hath given us all things that pertain unto life and godliness, or to the exceeding great and precious promises, or

to the divine nature of which we are made partakers. Because of this power, because we are sons of God, we should use all diligence to add the Christian graces.

THE idea of the apostle is not that any one grace cannot be obtained until the one preceding it has been perfected, as, for instance, that we cannot have any godliness until we are perfect in faith, virtue, knowledge, temperance, and patience; for all these things are a part of godliness. But he means that we should possess them all, and daily add to each. It may, however, be observed that there seems to be a definite relation in point of order, especially between temperance and patience, for it is utterly impossible for an intemperate man to be a patient man. Indeed, temperance is, in a sense, patience, for temperance is self-control, and patience is the controlling of one's self under trying circumstances. All the graces are, in fact, interwoven, but faith is the foundation of all. It must precede every other good thing.

ON the word "virtue" Dr. Barnes says:—

"The word here rendered *virtue* is the same which is used in verse 3. . . . All the things which the apostle specifies, unless *knowledge* be an exception, are *virtues* in the sense in which that word is commonly used, and it can hardly be supposed that the apostle here meant to use a general term which would include all of the others. The probability is, therefore, that by the word here he has reference to the common meaning of the Greek word, as referring to manliness, courage, vigor, energy; and the sense is that he wished them to evince whatever firmness or courage might be necessary in maintaining the principles of their religion, and in enduring the trials to which their faith might be subjected. True virtue is not a tame and passive thing. It requires great energy and boldness, for its very essence is firmness, manliness, and independence."

BY a comparison of Phil. 3 : 19 and Ex. 20 : 3 we learn that intemperance is a violation of the first commandment. But one who violates the first commandment is an idolater. Therefore it is utterly impossible that an intemperate man should be a Christian. A man who is given to surfeiting, has his mind so beclouded that he cannot appreciate divine things, or if he dimly realizes them, he is unable to give them his full attention, and so the great day of God comes and finds him unprepared.

LESSON III.

November 10, 1888.

2 PETER 1 : 6, 7.

1. WHAT grace in Peter's list follows next after temperance? 2 Peter 1 : 6.

2. How are we to inherit the promises of God? Heb. 6 : 11, 12.

3. How alone can we inherit eternal life? Rom. 2 : 7.

4. Under what circumstances must we be patient? Rom. 12 : 12.

5. What alone can produce patience? Rom. 5 : 3; James 1 : 2, 3.

6. If we are to glory in tribulation, and rejoice in the midst of trials, what time shall we take for doubting, fears, and discouragement? 1 Thess. 5 : 16; Phil. 4 : 4.

7. If we have the grace of patience in perfection, what shall we lack that is necessary to a perfect character? James 1 : 4.

8. When trials shall have perfected patience in us, what will await us? James 1 : 12; Heb. 10 : 36.

9. What does Peter mention next after patience?

10. What is declared to be "great gain"? 1 Tim. 6 : 6.

11. What follows godliness?

12. What commandment have we received that shows the fitness of saying that brotherly kindness must be added to godliness? 1 John 4 : 21.

13. How alone may we know how we ought to love one another? 1 John 4 : 7–11.

14. What is the evidence that one has been converted? 1 John 3 : 14.

15. Is the measure of love that the new convert feels for the brethren sufficient for all time? 1 Thess. 3 : 12; 4 : 9, 10.

16. How should we love one another? John 15 : 12; 13 : 34.

17. What is the greatest measure of love that a man can possess? John 15 : 13.

18. Ought we to love the brethren to that extent? 1 John 3 : 16.

19. What state of mind will render this less difficult than it would naturally be? Phil. 2 : 3.

20. Repeat the apostle Paul's specific description of perfect brotherly kindness? Eph. 4 : 31, 32.

NOTES.

"TRIBULATION worketh patience." Nothing but tribulation can develop patience. When everything goes smoothly, there is no call for patience, and the person who has none can get along very well. And when there is no demand for patience, it is certain that none can be developed. Some people say that it is not true that tribulation works patience; they say that trials and difficulties make them impatient. But that is an error. It is impossible that trials should plant impatience in the heart. All they do in the case of one who manifests ill-temper, is to bring to light the fact that he is destitute of patience, and to develop impatience into greater magnitude. But then why does his patience increase rather than diminish with the continuance of trials? Simply because he has not the foundation upon which to build patience. Without a groundwork of faith, it is impossible that tribulation should work patience. And the Bible does not say that they will do so under any other circumstances. See Rom. 5 : 1–5. But the one who has firm faith will believe, and believing will realize that "all things work together for good to them that love God," and so he will gladly endure trials.

"AND we ought to lay down our lives for the brethren." This is literally true, not of a few persons merely, but of all who are followers of Christ, and not simply in times of persecution, but all the time. This does not mean that we shall all or any of us be called to go to the stake, the block, or the gallows for the brethren; it means that our lives should be considered as not belonging to us, but to the Lord, and that therefore they should be used in his service. Christ is the great Example. He "went about doing good." When he was weary with toil, and faint with hunger, he found rest and refreshment in laboring to lift up the fallen. He "pleased not himself." He sought only the welfare and pleasure of others. It is such service as this that calls for self-denial of the same class as that which would lead one actually to lay down his life for another. Without such a self-sacrificing spirit as the ruling principle of one's life, one would not actually lay down his life for another, if it were required; or if he should do so, the sacrifice would not be acceptable to God. See 1 Cor. 13 : 3. Daily dying is the order with one who is a true follower of Christ. This does not mean self-denial that is accompanied by a wry face, it means service of which no one is cognizant—necessary labor performed when weary, with the same cheerfulness as when fresh. It is that quiet service which finds its reward in the fact that God knows.

How may we esteem others better than ourselves? Easily enough; simply by looking only at the good qualities of others, and by seeing ourselves just as God sees us. The Holy Spirit, by means of its sword, the word of God, lays bare our own deceitful hearts, and lets us see them just as they appear to God. To be sure, for the sins that we find there we may readily secure pardon; nevertheless having seen what manner of actions our hearts naturally produce, and knowing that but for the grace of God they would never produce any other, we should learn humility. Now our brother *may be* in reality as bad as we, or even worse; but since it is not given us to know the secrets of his heart, the things which we can see in our own hearts—that is, the evil passions which, if not repressed, would result in the wickedest acts—are far worse than what we can see in our brother's actions. And so we can, in lowliness of mind, esteem others better than ourselves.

WITHOUT godliness, there can be no brotherly kindness. For (1) we must first be adopted into the family of God before we can have brethren to whom to exercise Christian kindness. And (2) it is from the love of God that we learn to love one another; and we cannot know the love of God except as it becomes a part of our being. Brotherly kindness is simply the natural outflow of the love of God which is shed abroad in our hearts by the Holy Spirit—that Spirit whose presence in us marks us as children of God.

THE measure of love which the newly converted man feels, is only a sample of the love which he ought to feel after he has been a long time in the way. Brotherly love which grows less after the beginning of one's Christian experience, is not such love as will give an abundant entrance into the everlasting

kingdom of our Lord and Saviour Jesus Christ. That is not an instance of progress toward Heaven, but of having one's feet set in the right way and then turning around and going back toward the world. The Christian should "abound yet more and more" in faith and love and every grace.

LESSON IV.

November 17, 1888.

2 PETER 1:7-15.

1. REPEAT the list of virtues sometimes called "Peter's ladder." 2 Peter 1 : 5–7.

2. What is the crowning grace? Verse 7, last part.

3. What is charity? Col. 3 : 14.

4. What other very common word is equivalent to charity? See Col. 3 : 14, and other texts in Revised Version.

5. What is the end or object of the commandment, or law, of God? 1 Tim. 1 : 5.

6. What, indeed, is Bible charity or love? Rom. 13 : 10; 1 John 5 : 2, 3.

7. What is the whole duty of man? Eccl. 12 : 13.

8. Then since the keeping of the commandments is charity, how does charity compare with the other graces? 1 Cor. 13 : 13.

9. Into how much of our actions should charity enter? 1 Cor. 16 : 14.

10. Without charity, what is the most eloquent man like? 1 Cor. 13 : 1.

11. Will the possession of great faith and deep knowledge of the mysteries of God, make up in any degree for lack of charity? Verse 2.

12. Show that charity does not consist simply in making great sacrifices and giving to the poor. Verse 3.

13. Tell what are the characteristics of charity. Verses 4–6.

14. If all these graces abound in any person what will be his condition? 2 Peter 1 : 8.

15. Name some of the fruits that are equivalent to the above graces. Gal. 5 : 22, 23.

16. What is the condition of one who lacks these things? 2 Peter 1 : 9.

17. Then what should we do? Verse 10.

18. What glorious reward awaits those in whom "these things" abound? Verse 11.

19. What must be the nature of those who inherit that eternal kingdom? Titus 2 : 13, 14; Rev. 21 : 27.

20. Is the fact that we know these things any reason why we should not study them diligently? 2 Peter 1 : 12.

21. Why was the apostle so zealous in stirring up the minds of the people concerning these great truths? Verses 13, 14.

22. What had the Lord shown him concerning his death? John 21 : 18, 19.

23. What was Peter's earnest desire that we should do? 2 Peter 1 : 15.

24. If these things are always in our mind, what prayer may we offer? Ps. 5 : 1.

NOTES.

CHARITY, or love, is "the bond of perfectness." This may readily be understood when we remember that "love is the fulfilling of the law," and that the whole law of God, including every duty that can be required of man, is summed up in the two precepts, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself." The love which is the bond of perfectness is not a mere emotion, but is a living, active principle, manifest in every deed and thought of one's life. Of course it is understood that love is the bond of perfectness only when there is underlying faith, for faith works by love, and love is the product of faith.

"GIVE diligence, to make your calling and election sure." Many are called, but few are chosen. How many are called? All. Here is the call: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55 : 1. "Whosoever will, let him take the water of life freely." Rev. 22 : 17. But not all will heed the call; and of those who listen to it, very few comparatively will gain the final inheritance, because the great majority will not agonize to enter in. "Many, I say unto you, will seek to enter in, and shall not be able." Luke 13 : 24. A man may even be one of the elect,—one of the specially

loved of God, yet if he does not give diligence to make his election sure, he will certainly fall. The doctrine of "the perseverance of the saints" is an excellent one, if the saints only persevere; but they must not imagine that because they have tasted that the Lord is precious, and have felt the power of the world to come, therefore they are bound to be kept to the end, regardless of their own actions. Only those who patiently continue in well-doing can have eternal life. To each Christian the warning is given, "Hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

LESSON V.

November 24, 1888.

2 PETER 1:16-21.

1. IN his second epistle, what does Peter say that he had previously made known to the people? 2 Peter 1:16.

2. With what positiveness could Peter speak of the glory of Christ's coming? *Ib.*

3. When had he been an eye-witness of Christ's majesty as it will be displayed at his second coming? Verses 17, 18.

4. State the details of this occurrence. Matt. 17:1-5; Mark. 9:2-8; Luke 9:28-36.

5. What had Jesus previously said which also shows that the transfiguration was a representation of the second coming of Christ? Matt. 16:28; Mark 9:1.

6. Is it possible to have any better evidence than that given to Peter, James, and John? 2 Peter 1:19.

7. What office does the word of prophecy serve to us? *Ib.* Ps. 119:105.

8. How long will it shine to show us the way? 2 Peter 1:19, last part.

9. In what period are we living, that a light should be necessary? Rom. 13:12; Isa. 60:2.

10. What has brought about this night of darkness? Rom. 1:21.

11. Who is the day-star? Rev. 22:16; John 8:12.

12. Can any prophecy be interpreted by the unaided knowledge of any man? 2 Peter 1:20.

13. Why not? Verse 21.

14. What connection has the light of prophecy with the day-star, the light of the world? 1 Peter 1:10, 11.

15. Why cannot all the world see this light? 1 Cor. 2:14; 2 Cor. 4:3, 4.

16. What aid must we have in order to understand it? 1 Cor. 2:9, 10.

17. Having the aid of the Spirit, how must we proceed in our study? Verse 13, last clause.

NOTES.

IT is usually considered that one who was an eye-witness of any event is the one best qualified to testify concerning it. And most certainly it is better than testimony given at second hand. So Peter assures us that he had not been deceived by cunningly devised fables when he made known the power and coming of our Lord Jesus Christ, because he himself had been an eye-witness of his majesty. Then he refers to the transfiguration scene, in a way to show that that was what he had in mind as exhibiting the power and glory of Christ at his second advent. And this is in accord with what our Saviour said when he foretold the transfiguration.

"WHEN Christ, who is our life, shall appear," there will be two classes of the righteous who will "appear with him in glory" —those who have fallen asleep, and those who are alive and remain unto the coming of the Lord. The dead shall be raised, and the living shall be changed, and so they will together be glorified. So it was when Christ was transfigured. Elijah was there as the representative of those who shall be translated without seeing death, and Moses, as the representative of those who fall asleep in Jesus, and whom God will bring with him from the dead. That Moses had been raised from the dead when he appeared with Elijah upon the mount, is proved (1) by the fact that if he had not been raised from the dead he could not have been there, for "the dead know not anything." Eccl. 9:5. See also Eccl. 9:6, 10; Ps. 6:5; 115:17; 146:3, 4; Isa. 38:10, 11, 18, 19, etc. (2) Jude says that Michael (Christ) contended with the devil about the body of Moses. Jude 9. The devil has the power of death (Heb. 2:14) and shuts up in his prison house (the grave) all that he can, claiming that they are his lawful prey (see Isa. 14:12-17); and although Christ has brought away the keys of the grave, Satan

does not willingly allow any to pass from his power. There could not possibly be anything that would cause a dispute between Christ and Satan about the body of Moses, except the matter of his resurrection. (3) If Moses had not been raised from the dead, the transfiguration would not be what both Christ and Peter declared it to be,—a representation of the second coming of Christ.

BUT notwithstanding the fact that Peter had actually been an eye-witness of "the power and coming" of Christ, and could testify from personal knowledge, he says, "We have also a more sure word of prophecy, unto which ye do well that ye take heed, as unto a light that shineth in a dark place." The Revised Version renders this verse as follows: "We have the word of prophecy made more sure;" but we cannot accept this rendering. Alford says that this rendering is on the ground,—

"That the comparative alludes to what has gone before as its *reason*, as if it had been said *Wherefore*, or *Now*, or *Henceforth* we have, etc.; *i. e.*, 'on account of this voice from Heaven which we have heard, we have firmer hold of, or esteem [possess] more sure the prophetic word, as now having in our own ears begun its fulfillment.' The great objection to such a view is the omission of any such connecting particles as those above supplied. It is true the apostle may have omitted them [as he certainly did, and, presumably, on purpose]; but even supposing that, it is further against the view, that if such be the force of the comparison, the thought is not at all followed up in the ensuing verses."—*New Testament for English Readers.*

It may be further said that nothing can make the word of prophecy more sure than it was when it first came from the lips of the holy men whom God inspired. The meaning is evidently exactly given in the common version, that the sure word of prophecy is more sure than any panoramic view can be. Our eyes may deceive us, but the word of God "liveth and abideth forever."

PROPHECY is light proceeding directly from God, who is himself light. With him there is "no darkness at all." 1 John 1 : 5. In Heaven, where the will of God is done perfectly, all is light. In the New Jerusalem, the inhabitants "need no candle, neither light of the sun; for the Lord God giveth them light." Rev. 22 : 5. And when the will of God shall be done on earth as it is in Heaven, the whole earth will be lightened by the glory of God. "The nations of them which are saved shall walk in the light" that comes from the city of God. Rev. 21 : 23, 24. But sin has separated man from God, so that darkness now covers the earth. The prophecy comes as a beacon-light to guide men to the source of light. As with the rays from a distant light-house, the prophetic light may at first be comparatively faint; but the nearer we approach to the source of light, the brighter the light will become; and so of those who take heed to it, it may truly be said that their path is "as the shining light, that shineth more and more unto the perfect day." Prov. 4 : 18.

"No prophecy of the Scripture is of any private interpretation." This means that Scripture is its own interpreter. For every prophecy contained in the Bible, the key is found there also, and therefore every prophecy is of public interpretation—the interpretation is just as free to one person as it is to another. Whenever a man puts forth any view as an explanation of a given prophecy, the humblest person has a right to challenge his exposition, no matter how learned he may be. If he cannot produce positive Scripture authority for his interpretation, it must be rejected, or at least held in suspense until some wiser person can find a Bible reason for the theory. The Peshito Syriac version renders the verse thus: "No prophecy is an exposition of its own text." The idea is the same as that expressed above. No man can read a prophecy and tell by his own unaided power, from the reading of it, what it means. He must look for an exposition to some other passage, possibly in the same chapter (as in Daniel 7), but still separate from the prophecy itself. Spiritual things must be compared with spiritual.

LESSON VI.

December 1, 1888.

2 PETER 2 : 1-10.

1. WHAT obstacles hindered the progress of truth "in old time"? 2 Peter 2 : 1, first clause.

2. What did Peter say there should still be among the people? Same verse.

3. What does he say of the character and work of these false teachers? Same verse.

4. Is it necessary that these false teachers who deny the Lord should be avowed disbelievers in him? Titus 1 : 16.

5. What does Christ say will be the fate of such? Matt. 7 : 22, 23.

6. How much following will such ones have? 2 Peter 2 : 2.

7. What will be the result to the truth? Same verse.

8. What principle is it that leads these men to cover their licentiousness with the garb of religion? Verse 3.

9. When such ones flourish the most, what may we know concerning the time of retribution? Verses 1 and 3, last part of each.

10. What three great events of the past assure us that God will not allow them to go unpunished? Verses 4–7, 9.

11. When will there be a parallel to the wickedness of men in the days of Noah and Lot? Luke 17 : 26–30.

12. In what did the great sin of the people in those times consist? Gen. 6 : 2, 5, 12; Jude 7.

13. What does Peter say of these last-day false professors? 2 Peter 2 : 10, first part.

14. To what time are all the wicked reserved for punishment? Verses 4, 9, last part of each.

15. What was the character of those who escaped the judgments that have been brought upon the earth in the past? Verses 5, 7, 8.

16. What encouragement can the righteous find in the account of past judgments? Verse 9, first part.

NOTES.

IN 2 Peter 2 : 4–9 three events of the past are brought to view as evidences that God will surely punish the wicked, and deliver the godly out of temptation. First, "God spared not the angels that sinned, but cast them down to hell;" second, he "spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;" and third, he turned the cities of Sodom and Gomorrah into ashes, "making them an ensample unto those that after should live ungodly," but delivered just Lot. Now, says Peter, if God did these three things, he knows how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. The fact that God has done these things in the past (and that he has, all the wicked may know if they will) is sure evidence that God will finally punish all the wicked, and will thereby deliver the godly out of temptation.

AND here it may be noticed that the punishment of the wicked is necessary to the complete redemption of the righteous. The loyal angels could not have been delivered from temptation if God had not cast out from among them the angels that kept not their first estate. Jude 6. Lot's righteous soul was vexed from day to day by the filthy acts of the Sodomites, and the same must have been the case with Noah, when every imagination of the thoughts of the hearts of men was only evil continually. God destroyed the wicked race, preserving Noah alive. So when wickedness abounds over the whole earth, and men totally reject God's Spirit, the safety of God's loyal people, no less than outraged law, demands the destruction of the wicked.

LESSON VII.

December 8, 1888.

2 PETER 2 : 10-22.

1. WHAT does the apostle Peter say of the character of the false teachers who in the last days shall cause many to err from the truth? 2 Peter 2 : 10, 12, 13, 14.

2. What shows their contempt for authority? Verse 10; Jude 8, 10.

3. How does their conduct in this respect contrast with that of beings who are really great? 2 Peter 2 : 11.

4. What example of Christ's have we concerning speaking evil even of the wicked? Jude 9.

5. What positive commandment have we concerning our attitude toward those holding high positions? Rom. 13 : 1; 1 Tim. 2 : 1, 2.

6. Are we at liberty to make an exception in the case of wicked rulers? 1 Tim. 2 : 1, 2; Titus 3 : 1, 2.

7. Whose example does the apostle say these false teachers follow? 2 Peter 2 : 15; Jude 11.

8. Relate in brief the circumstances of Balaam's connection with the children of Israel. See Numbers, chapters 22, 23, 24.

9. What is said of the instability of such ones, and of their final end? 2 Peter 2 : 17; Jude 12, 13.

10. By what means do they allure souls to destruction? 2 Peter 2 : 18.

11. What do they promise those who follow them? Verse 19.

12. Yet into what bondage do they bring their dupes? John 8 : 34.

13. To what are people made subject through fear of death? Heb. 2 : 14, 15.

14. What is it that causes death and the fear of it? Rom. 5 : 12.

15. Then what is it that brings men into bondage?

16. Who alone can give freedom? Ps. 102 : 19, 20; Isa. 61 : 1.

17. Where alone is true liberty found? Ps. 119 : 45; John 8 : 32.

18. What profit is it to a man to be freed from the pollutions of the world, if he afterwards returns to them? 2 Peter 2 : 20, 21.

19. Then what should be done by each one who has come to the knowledge of Christ? 2 Peter 1 : 10.

NOTES.

"THEY are not afraid to speak of evil dignities." The dignities, or, more literally, glories, here referred to are doubtless supernatural powers, whether good or bad. The Syriac has it, "They shudder not with awe while they blaspheme." The meaning evidently is that these presumptuous, licentious teachers of what they claim is religion, have no regard for authority. This is shown by the first part of the verse, where it is said that they "despise government." There is no special class of people to whom the specifications of this chapter will apply, except Spiritualists. Not that all Spiritualists are actually openly immoral; but there is not one who does not hold to doctrines that naturally lead to immorality. They teach that man is himself a part of God, and so is amenable to no power but himself; that he is a law to himself, and is his own judge. Now it makes no difference how much men prate about culture, refinement, elevation, and morality, when they shut themselves off from the only Source of morality. When men teach that the impulses of their own natures are the only law to be followed, they must eventually land in the pit of corruption.

BUT when men despise the government of God, it is but a step to the despising of all human authority. Indeed, when men do not regard the claims of God, whatever obedience they render to human laws is due solely to fear of immediate punishment. In the Bible, honor to earthly kings is placed next to the fear of God. Says Peter, "Fear God. Honor the king." 1 Peter 2 : 17. And the commandment to ancient Israel was: "Thou shalt not revile God, nor curse a ruler of thy people." Ex. 22 : 28, Revised Version. It is worthy of note that most Spiritualists are open sympathizers with anarchy. Respect for authority is the prime factor in true religion. The man who is not afraid to speak evil of those who are in authority, who rails at those who are in official position, whether in Heaven, or in earthly Governments, is a dangerous man. He *may* not do any great evil, because of lack of opportunity; but once let him have an opportunity, without the fear of physical punishment to deter him, and there is nothing to restrain him from going to the greatest lengths. It is a bad sign to see a man railing at even a wicked ruler. When Peter wrote, "Honor the king," and Paul wrote, "Let every soul be subject unto the higher powers" (Rom. 13 : 1), wicked kings were reigning. But they occupied the place of authority, and their official position was to be respected, however wicked they might be.

SAYS the apostle: "They allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error." A man always falls, if he does fall, in the direction toward which he leans. Says Christ: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness," etc. Mark 7 : 21, 22. Now with these propensities existing naturally in the heart, it inevitably follows that when a man heeds the words of those who "despise government," he will fall to the lowest depths of vice.

So the apostle continues: "While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." These false teachers, and their name nowadays is legion, talk a great deal

about "liberty." They refuse to be bound down by laws. They tell their dupes to assert their godlike power and be free. It was thus that Satan tempted Eve. "Ye shall be like God," said he, and he made her believe that the just law of God was arbitrary, and devised solely for the purpose of keeping man in an inferior position. Too late she found out the baseness of such a charge. "The bondage of corruption" is the worst bondage conceivable. Even in this life, men find that liberty is found only in obedience to law. Daniel Wise truly said that "perfect liberty is perfect obedience to a perfect law." Law is the best friend that man has. And "the glorious liberty of the sons of God" will be shared only by such as "keep the law of God." They will have the freedom of God's universe throughout eternity, while to those who seek liberty in following their own devices, is reserved "the blackness of darkness forever."

LESSON VIII.

December 15, 1888.

2 PETER 3 : 1-7.

[Commit to memory the verses in Peter which form the basis of this lesson.]

1. To whom was the second epistle of Peter addressed? 2 Peter 1 : 1.

2. Why was it written? 2 Peter 3 : 1.

3. Of what does the apostle wish us to be mindful? Verse 2.

4. What purpose does prophecy serve? 2 Peter 1 : 19.

5. Upon what is special light given by the prophecy? 1 Peter 1 : 11, last part; Dan. 2 : 28.

6. Give reference to some prophecies which foretell the final glory of Christ, and give the substance of each. Ps. 50 : 1–3; Hab. 3 : 3–6; Isa. 63 : 1–6, etc.

7. What must we look for just before the end? 2 Peter 3 : 3; Jude 17, 18.

8. Mention some other places in the writings of the apostles where this is foretold. 1 Tim. 4 : 1, 2; 2 Tim. 3 : 1–5, 13; 4 : 1–4; 2 Thess. 2 : 8–10.

9. Of what do these scoffers profess to be ignorant? 2 Peter 3 : 4.

10. Is there any excuse for such ignorance? Verse 5.

11. What notable event recorded in Scripture shows that all things have *not* continued as they were from the beginning of the creation? Verses 5, 6.

12. How did the earth come into existence? Ps. 33 : 6, 8, 9.

13. In what condition was the earth at first? Gen. 1 : 2.

14. What division was first made in this watery mass? Verses 6, 7.

15. What was done with the waters that were beneath the firmament? Verse 9; Ps. 33 : 7.

16. When, by the word of the Lord, the flood destroyed the earth, how did the waters that were stored up in the earth contribute to that result? Gen. 7 : 11.

17. What fate, by the same authority, now awaits the earth? 2 Peter 3 : 7.

18. Where has the word of the Lord declared this? Nahum 1 : 5; Isa. 34 : 8–10; Deut. 32 : 22.

19. What positive assurance have we that this will be done? *Ans.*—We have the word of Him who spoke the earth into existence, and who caused the water that constituted a portion of the earth, to contribute to its destruction. See 2 Peter 3 : 5–7.

20. Show the analogy between the destruction of the earth by water, and its destruction by fire. See note on verses 5–7.

NOTES.

THE phrase, "the earth standing out of the water and in the water," does not at all express the idea of the original. The Greek word which in the Authorized Version is rendered "standing," should, as the margin indicates, be rendered "consisting." Robinson's "Lexicon of the New Testament" says of the word: "To *place together* parts into a whole, *i. e.*, to constitute, to create, to bring into existence. Hence, in N. T., intransitive, *to be constituted, created; to exist,*" as in Col. 1 : 17, "by him all things *consist.*" Wakefield translates the passage thus: "A heaven and earth formed out of water and by means of water." Bloomfield says: "The earth . . . being formed out of water, and consisting by means of water." Murdock's translation of the Syriac has it: "The earth rose up from the waters, and by means of water,

by the word of God." The meaning is that the earth in its chaotic state was simply a watery mass, as indicated by Gen. 1:2: "And the earth was without form, and void; and darkness was upon the face of the *deep*. And the Spirit of God moved upon the face of the *waters*."

"WHEREBY the world that then was, being overflowed with water, perished." When God gathered the waters together into one place, and made the dry land appear, he evidently stored large quantities of water in the interior of the earth. This is indicated in the second commandment, by the phrase, "the waters which are under the earth," and by Ps. 136:6: "To him that stretched out the earth above the waters," and also by Ps. 33:7; 24:1, 2. In the flood which destroyed the earth in the days of Noah, the waters in the interior of the earth united with the rain from heaven, as the record says: "The same day were all the fountains of the great deep broken up, and the windows of heaven were opened." Gen. 7:11. The idea of the passage in Peter's epistle is that one of the very elements from which the earth was formed, was made to contribute to its destruction. Having disproved the assertion that all things continue as they were from the beginning of the creation, the apostle draws a parallel, thus:—

"But the heavens and the earth, which are now, by the same word [the word of God, see verse 5] are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Peter 3:7. Instead of, "are kept in store reserved unto fire against the day of Judgment," a better translation would be, "stored with fire, reserved unto the day of Judgment." Now the comparison is at once apparent. By the word of God, the earth, in the beginning, was formed from the watery mass which God had spoken into existence. Part of this water was stored up in the earth, and by the word of God was afterward caused to overflow the earth, and contribute to its destruction. And the same word of God, which performed this, has stored the interior of this present earth with fire, and is keeping it till the day of Judgment, when, as in the case of the waters of the flood, the fire within the earth, uniting with that which comes down from God out of Heaven (Rev. 20:9) will destroy it.

PARTICULAR attention should be given to the word "kept." Instead of all things continuing as they were from the beginning of the creation, the earth has within it the elements of its destruction, and it is only the power of God that stays the catastrophe.

SOME have fancied that this chapter teaches that the earth will be annihilated at the Judgment day. This is a mistake. This earth will be destroyed in the same sense that the original earth "perished" by the waters of the earth. It was all broken up, and the face of it was changed, so that the earth after the flood had no resemblance to the earth before the flood. This was the last and greatest curse caused by sin, and completed the desolation of the earth. But the matter which composed the earth was not destroyed. So by the fires of the last day "the elements shall melt with fervent heat," but they will not be annihilated. From those melted elements, "new heavens and a new earth" will be formed, which will have no more resemblance to this sin-cursed earth than this earth does to Eden, the garden of God. The people that shall dwell in it will all be righteous (Isa. 60:21); and "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Isa. 35:1, 2.

LESSON IX.

December 22, 1888.

2 PETER 3:7-12.

1. STATE the argument which the apostle Peter says the last-day scoffers will urge against the doctrine of Christ's second coming.

2. Show the falsity of their statement.

3. How is it that these scoffers are so blind? Compare 2 Peter 3:3, last part, with 2 Thess. 2:10–12 and Heb. 3:13. See note.

4. What has the word of the Lord spoken concerning the fate of this earth? 2 Peter 3:7.

5. What is said of God's relation to time? Verse 8; Ps. 90:4.

6. What important lesson may we learn from this? See note.

7. Why is it that God has so long delayed his threatened judgments? 2 Peter 3:9.

8. Yet how are the majority of wicked

men affected by his merciful patience? Eccl. 8 : 11.

9. What effect does the favor of God have upon these wicked scoffers? Isa. 26 : 10.

10. Because the judgments of God are delayed, how does the condition of the wicked often appear, as compared with that of the righteous? Ps. 73 : 3, 4, 12, 13.

11. What do they themselves think? Ps. 49 : 11.

12. But how will it be in reality? Eccl. 8 : 12, 13.

13. At what time shall the proud be humbled? Isa. 2 : 12.

14. How will the day of the Lord come upon them? 2 Peter 3 : 10.

15. What will they be saying when the time of their destruction thus suddenly bursts upon them? 1 Thess. 5 : 2, 3.

16. What will take place in the day of the Lord? 2 Peter 3 : 10.

17. What does the prophet Isaiah say of that day? Isa. 13 : 6, 7, 9, 10.

18. What is the testimony of Zephaniah? Chap. 1 : 14–18.

19. Is it a time to be desired? Amos 5 : 18–20.

20. What was said about it by a righteous man to whom the Lord granted a prophetic view of it? Hab. 3 : 16.

21. Who will pass through that terrible time unharmed? Ps. 91 : 1, 5–10.

22. What will protect them? Verses 2–4.

23. In view of the great events that are surely coming, what should be our constant thought? 2 Peter 3 : 11, 12.

NOTES.

"LEST your hearts be hardened through the deceitfulness of sin." This is a most forcible expression, and the truth which it suggests should receive far more attention than it does. When a man deliberately resolves to pursue a certain course, even though he knows it to be wrong, he will very soon come to the firm belief that that course is right, and will, of course, be incapable of receiving the truth on the subject. All are familiar with the story of the old Indian chief who was quite favorably inclined toward Christianity as the missionary talked with him, until he was told that all men would rise at the last day. "What!" said he, "will all who have died in battle rise again? And shall I have to meet those whom I have slain?" Being answered in the affirmative, he exclaimed, "It isn't so; I won't have it so; they shall not rise." After that no amount of reasoning could convince him that there would be a resurrection. In Dr. Mark Hopkins's "Evidences of Christianity," Lecture 1, occurs the following apt statement of the way in which men's desires overrule their reason:—

"'Men,' says Hobbs, 'appeal from custom to reason, and from reason to custom, as it serves their turn, receding from custom when their interest requires it, and setting themselves against reason as oft as reason is against them; which is the cause that the doctrine of right and wrong is perpetually disputed both by the pen and the sword; whereas the doctrine of lines and figures is not so, because men care not, in that subject, what is truth, as it is a thing that crosses no man's ambition, or profit, or lust. For, I doubt not, if it had been a thing contrary to any man's right of dominion, or to the interest of men that have dominion, that the three angles of a triangle should be equal to two angles of a square, that the doctrine should [would] have been, if not disputed, yet, by the burning of all books on geometry, suppressed, as far as he whom it concerned was able.' 'This,' says Hallam, from whose work I make the quotation, 'does not exaggerate the pertinacity of mankind in resisting the evidence of truth when it thwarts the interests or passions of any particular sect or community.' Let a man who hears the forty-seventh proposition of Euclid announced for the first time, trace the steps of the demonstration, and he *must* believe it to be true; but let him know that as soon as he does perceive the evidence of the proposition, so as to believe it on that ground, he shall lose his right eye, and he will never trace the evidence, or come to that belief which results from the force of the only proper evidence. You may tell him it is true, but he will reply that he does not know, he does not see it to be so."

The same thing is usually the case when the truth cuts across one's cherished sins. Says Hopkins: "Let the mists that steam up before the intellect from a corrupt heart, be dispersed, and truths, before obscure, shine out as the noonday." No man can think the thoughts of God, unless he walks in the ways of God.

THE "sure word of prophecy" tells us again and again that this earth shall be destroyed by fire, and that in that fire the un-

godly shall be burned up. Scoffers say that they see no evidence that any such event will ever take place; but the apostle Peter assures us that the instrument of the earth's destruction is already prepared, and is stored within it. Just as surely as the earth was once destroyed by water, so surely will it again be destroyed by fire.

"But these prophecies were spoken hundreds, and some of them thousands, of years ago, and there is no more evidence of their fulfillment now than there was when they were uttered." Thus argues the scoffer; but it is a vain argument; (1) because it is not true, and (2) because of the following statement:—

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3 : 8.

God "inhabiteth eternity." The flight of time makes no difference with his plans. Compared with his eternity, the entire 6,000 years of earth's existence is but a span. Says the psalmist, "For a thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night." Ps. 90 : 4. Therefore the apostle concludes that "the Lord is not slack concerning his promise, as some men count slackness." That which seems to men forgetfulness of the promise, is only a kindly delay to allow dilatory men to secure the promise. In God's reckoning, it is only as the three days' grace, which men allow for the payment of a promissory note.

It should not be forgotten that while a thousand years is with the Lord as one day, one day is as a thousand years. This is too often overlooked. While he may take a thousand years for the fulfillment of a promise, and then it will be the same as though performed the next day, he can do in one day the work of a thousand years. Therefore there is no warrant for settling down to carnal ease, thinking that it will necessarily be a long time yet before the work of God on earth can be accomplished. "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. 9 : 28.

"FOR when they shall say, Peace and safety, then sudden destruction cometh upon them." This refers to a time when men will not simply be predicting peace and safety, but will proclaim that it has actually come. For many years men have been teaching that a millennium of perfect peace and righteousness would precede the coming of the Lord. The members of the National Reform Association say that when Christianity is recognized and enforced by law, then the millennium will have come, and that wars, famines, and pestilence will cease. In the National Reform Convention held at Monmouth, Ill., Sept. 29, 1884, and reported in the *Christian Statesman* of November 6, M. A. Gault said:

"We do not flatter ourselves when we say that the glorious millennial day will be ushered in by the triumph of this movement."

So when they shall have gained their object, the Scripture will be fulfilled, which says: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2 : 2–4. Thus they will be saying, "Peace and safety," and then suddenly, like a thief in the night, when they are unprepared, destruction from the Almighty shall come upon them. Read the remainder of Isaiah 2.

LESSON X.

December 29, 1888.

2 PETER 3 : 13-18.

1. GIVE a statement of some of the things that will take place in the day of the Lord.

2. To what condition will the earth be reduced? 2 Peter 3 : 10, 12.

3. Notwithstanding this, for what may we confidently look? Verse 13.

4. Where is this promise recorded? Isa. 65 : 17.

5. What is said of the beauty of the new earth? Isa. 35 : 1, 2; 51 : 3.

6. What class of people shall live in it? Isa. 60 : 21; 2 Peter 3 : 13.

7. How long will they possess it? Isa. 60 : 21; Ps. 37 : 29; Dan. 7 : 18.

8. Will they be troubled by disease? Isa. 33 : 24.

9. What change will be wrought in the righteous ones who now are afflicted? Isa. 35 : 5, 6.

10. What is said of the peace and quiet of that land? Isa. 32 : 17, 19; 54 : 13, 14; 60 : 18.

11. How will the people stand related to the great Source of wisdom and peace? Isa. 54 : 13; Rev. 21 : 3, 4; 22 : 3, 4.

12. Seeing we look for such glorious things when Christ comes, what should we do? 2 Peter 3 : 14.

13. How should we regard the fact that God has so long delayed the great consummation? Verses 9, 15.

14. What apostle besides Peter has said much about the second coming of Christ? Verse 15, last part.

15. How extensively does Peter say that Paul has spoken of these things? Verse 16.

16. Is there one of Paul's epistles which does not refer to the second coming of Christ and the Judgment?

17. What epistles contain a mention of this event in every chapter? *Ans.*—The epistles to the Thessalonians.

18. In view of the glorious future that is promised to the righteous, and the great wickedness that will prevail just before the Lord comes, of what should we beware? 2 Peter 3 : 17.

19. In view of the failures of God's people in the past, what warning is given us? 1 Cor. 10 : 12.

20. How alone can we keep from being led away by the error of the wicked? 2 Peter 3 : 18.

21. To whom and for what should we ascribe glory? *Ib.*, Jude 24, 25.

NOTES.

IN the epistles of Paul there are "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction." Notice that it is not said that there is anything in Paul's epistles that is impossible to be understood. It is only "hard to be understood." But that which is hard to be understood may be understood by hard study. Moreover it is only the unlearned and unstable that wrest them to their own destruction. The double-minded, or unstable, will take the strongest statements concerning the law and the gospel, and will construe them so as to make them teach the abolition of the law and consequently of the gospel. It is only the "unlearned," those who do not look beneath the surface, who do this. Those who delight in the law of God, and who know Christ, "in whom are hid all the treasures of wisdom and knowledge," have a key with which they may unlock any of the mysteries of that most profound writer. Notice further, also, that those who wrest the words of Paul out of their legitimate meaning, do the same thing also to the other scriptures.

"BUT grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." This text is misquoted in two ways. A very common misquotation is, "Grow in . . . . knowledge of the truth." There is no such text to be found in the Bible, although this text amounts to the same thing, because Christ is the truth, as well as the way and the life. John 14 : 6. The poet says of Christ,—

> "In thy life the law appears
> Drawn out in living characters."

He was the law personified. If one wishes to know just how much righteousness the law of God requires, he has only to study the life and character of Christ. All the beauty and holiness of Christ were simply the manifestation of the law of love which prompted every act. It is in the life and death of Christ that we can get more exalted ideas of the holiness and majesty of God's law. If we do not grow in knowledge of Christ, we can never have the law written in our hearts, for it is only in him that we can be made the righteousness of God. 2 Cor. 5 : 21.

Another misquotation is sometimes heard in prayers to Christ, that we may "grow in grace and in thy knowledge." The idea seems to be that we must grow in the knowledge that Christ has, so as to approach him in wisdom. But this is not the proper idea. We are simply and literally to grow in the knowledge of Jesus Christ. We must know him intimately. He must sup with us, and we with him; but he must be a constant companion, and not a transient guest. And in proportion as we know him intimately, know him as a friend, loving and true, know him as the "chiefest among ten thousand, and the one altogether lovely," we shall develop that purity of heart which will enable us to see God; for Christ cannot be comprehended except as we become like him.

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