

THE
STUDENT'S TEXT BOOK

W. H. WILSON

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BY W. H. WILSON.

PRICE 50 CENTS.

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CHICAGO, ILL.

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STUDY

to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim ii. 15.

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PREFACE. .

STUDENT'S TEXT BOOK, is specially designed as an aid to Bible Students who sincerely desire to learn God's Plan of Salvation, as revealed in the Holy Scriptures.

The Book can be used in Bible Schools, Sunday Schools, or in Individual study.

When used in Classes, or Schools, the Instructor should use the Book as ordinary text books, in our Common Schools, and mark a certain amount for the next lesson. Most of the lessons as they appear in the book, may be divided into five or six lessons, and some of them, even more.

It will be observed that the book shows only nine lessons; but in fact, there are ten lessons. An error occurred in numbering Lesson IV., as Lesson III.

If Students would make a practice of com-

PREFACE.

mitting to memory all the Scripture texts in each lesson, together with where the text is found in the Bible, it will prove to be a great benefit to such student, in after life; especially so, when engaged in private study. And more so, still, should you ever become an instructor of others, either privately, or in a public capacity.

We have still another advantage in memorizing texts. When a large number of texts are memorized as proof of some specific doctrine, it fixes the impression on the mind of the student, that the doctrine is a Bible doctrine, and no opponent can ever destroy that conviction; and the result will be, that our students, will become, **STRONG IN THE FAITH.**

The Psalmist said: "I delight to do thy will, O God: yea, thy law is within my (mind) heart."

Again: "Thy word have I hid in mine heart (mind), that I might not sin against thee."

LESSON I.

HOW TO STUDY THE BIBLE.

Teacher. We have to-night organized as a Bible School, for the express purpose of studying the Holy Scriptures, in order that we may arrive at accurate and definite conclusions with regard to its sacred teachings.

Now I wish you to express your opinion as to what you consider will be the very best method to pursue, that we may arrive at correct deductions.

Student. I think that in the first place, that one very essential point will be to ascertain the structure and genius of the book which we are to study.

Q. If you have given the structure of the Bible some study, please state the result of your investigation?

A. Well, I find it to be a miscellaneous

collection of topics; on doctrinal, legal, prophetic, historical, biographical, and many other themes. It does not consider these various topics consecutively and exhaustively in any given portion of the Bible, but treats them miscellaneously. Therefore, if a student desires information upon any one given topic, he will have to collect together these various miscellaneous statements, and draw a conclusion from them as a whole.

Q. What other book has a similar structure?

A. Our Statute Book.

Q. When a person requests a lawyer to give him the law upon a given point, he consults his index,---equivalent to our concordance---and collects from this miscellaneous compilation of statutes, what is said upon the point under investigation, and then informs his client, that such is the law in the case. Is not that correct?

A. Yes, sir; it is.

Q. Will the same procedure answer in the study of any Biblical topic?

A. Yes, sir; it will. Personally, I pursued a similar plan in my own study. I

secured some old Bibles, and then selected a subject; take, for example, Baptism. I then consulted my Concordance on the word baptism. I cut out of the Bible every text mentioning baptism. I then classified these texts. I next procured a blank book, and pasted in it these classified texts, under their appropriate head, or sub-heads. In the margin, I wrote opposite the text, the place where it can be found in the Bible. This plan requires a great deal of work, but it pays; the labor serves to fix it solidly upon the memory. When finished, one finds in it great satisfaction. You can then take in all the evidence in the case, and know certainly that you are not mistaken. Afterward, you will value it as a book of reference. For a sample of this kind of study, see Lesson II. There you will find a collection of texts, on this plan, in the study of the word "LIFE."

Q. Will daily course reading, give accurate knowledge as to what the Bible teaches?

A. No, sir: by reading over a mass of miscellaneous topics, he will gain no accurate information upon any one theme.

I once made the acquaintance of a gentle-

man, whom I observed was daily reading his Bible by course; one day I asked him a Biblical question. He answered, I do not know. I said to him, that I had noticed his custom as a daily Bible reader. Yes, he replied, but I do not understand the Bible. It seemed that daily course reading had left him as much in the dark, as though he had never read it at all.

I also remember a conversation which occurred between two gentlemen upon a religious topic, with regard to which they differed. One of the gentlemen, said, I ought to understand the Bible, I have read it through. The other replied, well then, you might lay claim to being a mathematician, simply because you have read an arithmetic through.

Teacher. Then you favor a topical study of the Bible, do you not?

Student. I do. Experience has proved that plan to be the most effective.

Q. The Scriptures being miscellaneously constructed, does it not require careful searching in order to find the true light?

A. Yes, sir; it did so of old, and still does

so. See Acts 17: 11: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so." Daily searching, is very different from daily course reading.

Says Jesus: "Search the Scriptures, for in them ye think ye have eternal life."

Isaiah also says: "To the law and the testimony; if they speak not according to this word, it is because there is no light in them." How are we to find out what is in the Law and Testimony, unless we search for it?

Q. Does it not require considerable discernment and searching, to know how to rightly divide, or select from a mass of miscellaneous texts, the passage which rightly belongs to the topic we may wish to investigate?

A. It certainly does. Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Q. Are not some so-called workmen di-

viders of the word in the capacity of being text splitters?

A. Yes, sir; they divide the word in such a manner as they think will best favor their personal notions, and their denominational creed.

Q. Can you give us a sample of that kind of work?

A. Yes, sir; that would not be difficult to do. I have in mind the pastor of a church in Austin, who on one Sunday night, took his text from Rev. 5: 9, as follows: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." He split the text at this point, and left out the clause, "and we shall reign on the earth."

Q. What kind of a sermon did he preach from that split text?

A. He preached that the blood washed ones would reign as kings and priests up in heaven.

Q. He divided the word did he not?

A. He surely did, but he failed in "rightly dividing the word of truth;" he divided

it in such a manner as best served his own purpose.

Q. What would you recommend to such workmen?

A. I would urge them to accept the good advice of the Apostle Paul, as given in 2 Cor. 2:17, as follows: "Be not as many which corrupt the word of God." I would also emphasize 2 Cor. 4:2: "Renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully."

Q. Are there others who corrupt God's Word, beside text splitters?

A. Yes, sir; there are those who wrest the Scriptures.

Q. In what way?

A. Well, a man may select a word in a text of Scripture, and so wrest or change it, that it may express an idea which is quite foreign to that which is plain upon the face of it, that it might be made to support some pet theory.

Q. Does the Bible speak of those who wrest the Scriptures?

A. It does. See 2 Pet. 3: 16, as follows:

“They that are unlearned and unstable wrest, as they do also other Scriptures, unto their own destruction.”

Teacher. In order to illustrate to our students how words are sometimes twisted, that they may be made to teach that which they were never intended to teach, I will indulge in a short criticism, not for controversy, but as a lesson, or example to our students, as to how the Bible is sometimes thus perverted.

Q. Can you give us an example as to how some people wrest a word, so that a text may be made to support some peculiar doctrine, upon which a certain sect is built?

A. Yes, sir; I refer to the word “sown,” as found in 1 Cor. 15: 41-44: “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.”

Q. What are the most important words in the above Scripture?

A. The words "resurrection," "sown," and "raised."

Q. Please give the Greek word for each one, together with sample texts where the same word is used?

A. See the following:

ANASTASIS, a standing or rising up again, in life, of those who were dead. After death the next event will be the "anastasis," or standing up again in life. The life lost was "corruptible," the life regained "incorruptible." Notice the following Scriptures where the word "anastasis" occurs, and you cannot detect the least hint of an intermediary process between the corruptible and the incorruptible. The same is true, of the word "egesiro," raised.

Matt. 22: 23 which say there is no resurrection

22: 28 in the resurrection whose wife shall she be

22: 30 in the resurrection they neither marry

22: 31 as touching the resurrection of the dead

Mark 12: 18 which say there is no resurrection

12: 23 In the resurrection therefore

Luke 14: 14 recompensed at the resurrection

20: 27 which deny that there is any resurrection

1 Co. 15: 12 that there is no resurrection of the dead

15: 42 so also is the resurrection of the dead

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EGESIRO, to raise up.

- Matt. 11: 5 the dead raised up, and the poor have
16: 21 killed, and be raised again the third day
Luke 7: 22 dead are raised, to the poor the gospel is
20: 37 that the dead are raised, even Moses sh.
1 Co. 15: 16 dead rise not, then is not Christ raised
15: 17 if Christ be not raised; your faith is vain
15: 35 How are the dead raised up? and with
15: 42 It is sown in corruption; it is raised in in.
15: 43 sown in dishonor; it is raised in glory
15: 44 it is raised a spiritual body. There is a
15: 52 the dead shall be raised incorruptible

SPEIRO, to sow.

- Matt. 13: 6 saying, Behold a sower went forth to sow
13: 4 when he sowed some seeds fell by the
13: 24 a man which sowed good seed in his field
1 Co. 15: 36 that which thou sowest is not quickened
15: 42 it is sown in corruption; it is raised in in.
15: 43 it is sown in weakness; it is raised in po.
15: 44 It is sown a natural body; it is raised a
2 Co. 9: 6 he which soweth bountifully shall reap al.

After the sowing comes the reaping. "It is sown (speiro) a natural body; it is raised (egesiro) a spiritual body. The "spiritual" succeeds the "natural," without the least particle of Scripture evidence that an intermediary process will come in between the "natural" and the "spiritual."

"I shall be satisfied when I AWAKE, (from death) with
THY LIKENESS." Psa. 17: 15.

To "awake" in the nature of sinful flesh, is only the portion of those judged worthy to suffer the "second death."

Teacher. Every student can see at once by examining the texts under "anastasis"---resurrection, and "egeiro"---raised, that they are identically the same thing; and also that the word "sperio"---sow, referring to the sowing of natural seed, is the same word which is used in 1 Cor. 15: 44: "It is sown a natural body; it is raised a spiritual body."

Q. What is the body compared to?

A. To natural seed.

Q. When is natural seed said to have been sown?

A. When it is cast into the ground.

Q. Comparing the body in figure to natural seed, when is it sown, when it is cast into the ground, or when "cast forth out of the ground," as affirmed by those who twist the word "sown?"

A. When it is cast INTO the ground.

Q. When is it---egerio---raised?

A. When it comes forth from the ground.

Q. Does the sect which is guilty of wresting the word "sown," believe this?

A. No, sir; they do not.

Q. How do they dispose of the plain simple meaning of---speiro---sow?

A. By giving it an unnatural twist.

Q. What does the twist consist of?

A. They say the word "sow," means to "cast forth OUT of the ground," in place of INTO it.

Q. According to their teaching, what kind of a body will be cast forth out of the earth?

A. One just like that which was cast into it, a corruptible, natural body.

Q. Does the Bible say so?

A. No, sir; such teaching has its origin with the fleshly mind.

Q. Well, what does the Bible say?

A. It says the body which will be reproduced, will not be like the one sown or cast into the ground.

Q. Where does it say so?

A. In 1 Cor. 15: 37: "Thou sowest NOT that body that shall be." They say that the body which will emerge from the earth, will be a corruptible body the same as that

cast into it. Then that which will be "raised," and that which was "sown," will be just alike, and that would be a positive contradiction of God's Word, which distinctly says: "Thou SOWEST NOT that body that SHALL BE," because the body that was sown was corruptible, and the body which "shall be," will be "incorruptible." Could language express a clearer contrast?

Then the above declaration would warrant the students of Scripture in coming to a conclusion that there will be a marked difference in nature, between the body "sown," and that which will be "raised?"

A. It certainly does. It never interjects the mortal nature as coming in between the sowing in corruption, and the raising in incorruption. That is simply a corruption, which honest students must avoid. Human Scripture tinkers obscure the light, which should radiate from the Holy Book.

Q. Has it pleased God to give the body that "shall be," a nature that can die?

A. No, sir; see Luke 20: 35, 36:

"But they which shall be accounted worthy (in the judgment prior to the resurrection) to obtain that world,

and the resurrection from the dead, neither marry, nor are given in marriage: neither CAN THEY DIE ANY MORE: (because Paul said, 'it is raised in incorruption,') for they are equal unto the angels."

See what Paul says, in 1 Cor. 15: 42-44.

BODY SOWN.

BODY GIVEN.

It is sown in corruption.

It is raised in incorruption.

It is sown in dishonor.

It is raised in glory.

It is sown in weakness.

It is raised in power.

It is sown a natural body.

Is raised a spiritual body.

Teacher. Let no student for one moment suppose that the above criticism has been given for the purpose of controverting the teachings of any known sect.

It is given to you as an example, of the pernicious practice of text-splitting, and and the wresting of Bible words and phrases, from the context, and the attaching of meanings to words, which they do not bear, and the context will not warrant, as has been clearly shown in the exhibit made of the word "sown," for the benefit of our students. An accurate understanding of Holy Scripture, can never be had, if such practices are indulged in.

We will submit to our students six rules for the study of Holy Scripture, which we believe, are in harmony with the structure

of the Bible. These rules were used by an eminent Bible student, with whom I was personally acquainted. I will quote them for the benefit of our students, who honestly desire to understand God's Word.

I. "We should digest well the doctrine, sentiment, or principle, we may wish to investigate; for unless we shall see clearly, and understand distinctly, the point we wish to prove, we cannot of course, see the relevancy of the testimony to the point we may wish to prove, if this is not done.

II. We must investigate the Bible by subjects, not by isolated texts, or detached portions, wrested from their legitimate context or connections, (as illustrated by the word "sown.")

III. We must let all the Bible witnesses who have deposed on the point under investigation testify, because Infinite Wisdom has called no superfluous witnesses. The testimony of every witness, like every stone prepared for the temple of Solomon, must occupy its place in the grand and beautiful temple of truth.

IV. We must accept as evidence, the

plain literal language of these witnesses, and that too according to its obvious import, as the only fair index to the ideas they wished to convey.

V. While we must not, by any means, set aside parables, figures, ambiguous words, or words of doubtful import, as they all have their place, yet we must not allow them to take precedence over the plain, literal, and unambiguous.

VI. Adopt a conclusion which will harmonize all the plain statements, or the testimony of all the witnesses, and we will certainly have the teachings of the Bible on that subject.

I have been investigating the Bible by these rules for more than a score of years, and have yet to learn that it bears conflicting testimony upon any one point, or doctrine."

Teacher. We will now close our study for to-night, upon this topic.

LESSON II.

Teacher. Last week, our topic was, How to Study the Bible. To-night we will begin the study of the Sacred Book itself. What will be the proper subject to start with?

Student. If we intend to succeed in any branch of study, we must start with the primary elements, otherwise we could not comprehend more advanced studies.

Teacher. You are correct. I will therefore introduce the topic of

THE TWO FATHERS,

as such primary study. If a person fails to learn this lesson, he cannot properly understand more advanced Bible lessons.

Q. Upon what Scripture shall we base the lesson?

A. John 8: 16-44. Verse 38, introduces the two fathers, as follows:

I speak that which I have seen with MY FATHER: and ye do that which ye have seen with YOUR FATHER.

You must notice the marked distinction, as between "MY Father," and "YOUR father," there was no common fatherhood between them; hence were not brethren.

Q. Did they want to know who his Father was?

A. They did. See verse 19:

Then said they unto him, where is thy Father? Jesus answered, ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

Q. Who did they claim was their father?

A. See verse 39:

They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham.

They had neither the faith or the works of Abraham. Jesus was speaking of children of a much higher type than that of flesh.

Q. Whose deeds did Jesus say they did?

A. See verse 41.

Ye do the deeds of YOUR father.

Q. What did they reply?

A. See verse 41.

We be not born of fornication; we have one father, even God.

Q. What did Jesus say as regards this claim?

A. See verse 42:

Jesus said unto them, if God were your father, you would love me; for I proceeded forth and came from God.

Q. Did Jesus finally tell them in plain language, who he considered was their true and legitimate father?

A. He certainly did. See verse 44:

Ye are of your father the devil.

Q. Please give his reason for that conclusion?

A. See verse 44:

The lusts (or desires) of your father ye will do.

Q. Was he a criminal?

A. Yes, sir; he was a criminal of the deepest dye. See verse 44:

He was a murderer from the beginning.

Q. The next thing I want to inquire about him, is, could you depend on his word?

A. I should say we cannot. See verse 44:

He abode not in the truth.

Q. Please give the reason why?

A. For the reason, see verse 44:

Because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the author of it.

Q. He is here spoken of as being a father, and if he is a father, he has a family of children; what kind of children are they?

A. They are the very picture of their father,---ALL LIARS.

Q. What kind of work do these children engage in?

A. See verses 41 and 44:

Ye do the deeds of YOUR father. The lusts (desires) of your father ye WILL do.

Can you give us a sample of the work performed by his children?

Yes, sir: we have a clear case recorded in Acts 13: 6-10. Barnabas and Saul were on an Evangelical trip; they passed through the Isle unto Paphos, where they came across Sergius Paulus, who was the Deputy of the country. The Deputy desired to hear Saul and Barnabas, expound the Word of God. He sent a message inviting them to come and see him. They went, and they found with him one of these children of the devil, named Bar-jesus. He was a false prophet, and a sorcerer, who practiced witchcraft. He was also a strong believer in the lies told by his father. He opposed

Saul and Barnabas, and tried his best to "turn away the Deputy FROM THE FAITH."

Q. Well, what did Saul say to this child of the devil?

A. He said:

Then Saul (who also is called Paul,) filled with the Holy Spirit, set his eyes on him, and said, O full of subtilty and all mischief, thou CHILD OF THE DEVIL, thou ENEMY of all RIGHTEOUSNESS, wilt thou not cease to PERVERT the RIGHT WAYS of the LORD?

From the above language, none need to fail in discerning who are the children of the devil. When you see a person try to hinder another one from embracing "THE FAITH," by "PERVERTING THE RIGHT WAYS OF THE LORD," the Word of God is authority for the assertion, that such an one is a genuine "CHILD OF THE DEVIL."

Those Jews with whom Jesus was conversing, were his progeny, we learn from the words of Jesus:

Ye are of your father the devil.

Jesus further said,

He is a liar and the father of it.

Q. If he is the "FATHER" of lies, and also of all liars, how far back will that take us?

A. Jesus said:

He was a murderer from the beginning, and abode not in THE TRUTH, because there is NO truth in him.

This takes us away back to the "BEGINNING," even to the Garden of Eden, where he began his lying career.

Q. Where did God plant this garden, and what kind of trees did he make to grow there?

A. See Gen. 2: 8, 9.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of LIFE also in the midst of the garden, and the tree of knowledge of good and evil.

Q. Was he permitted to use the fruit which grew upon all the trees?

A. Yes; with one exception. See Gen. 2: 16, 17:

Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it.

Q. Did God give them a good reason why they should not eat of it? If so, what was the reason?

A. He did. The reason is found in Gen. 2: 17:

For in the day thou eatest thereof thou shalt surely die. Heb.--Dying thou shalt die.

Was it not kind of God to warn them to beware of a death-dealing tree?

A. It certainly was.

Q. Did they believe him?

A. No, sir; they gave credence to the subtle reasoning of the father of lies, and liars.

Q. How did this infamous lying father, who had the serpent-nature in his heart, approach the woman?

A. He approached her with an insinuating question. See Gen. 3: 1:

Yea, hath God said, Ye shall NOT eat of every tree of the garden?

Q. Give the answer of the woman?

A. See verse 2:

We may eat of the fruit of the trees of the garden: but fruit of the tree which in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye DIE.

Q. What reply did this serpent-father, make?

A. See verse 4:

Ye shall NOT SURELY DIE.

Q. Did he have a reason for making God, the Father, a liar?

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A. He did.

Q. What was his reason?

A. It is found in verse 5:

Ye shall BE AS GODS.

Q. Was that true?

A. No, sir; that was a lie too.

What are we to understand by the phrase, "shall be as gods?"

A. This is the key, to the topic; and should be correctly understood.

The word "GODS," in this text, is from the Hebrew word "ELOHIM," and refers primarily to the ANGELS, who were deathless beings, and hence, if they should become as the "GODS," "ELOHIM," or the "ANGELS," by and through the medium of unbelief and disobedience, they too, like the the "GODS," would become deathless beings. This, doubtless, was what the serpent-devil had reference to, when he said, "YE SHALL NOT SURELY DIE."

Q. Did the serpent-devil, hold that they were already "as the gods?"

A. No, I think not; he said they should "be as gods," or become like "the gods."

Q. What did he suppose would give them the nature of "the gods?"

A. He doubtless was aware of the fact, that there existed in the garden, a tree, called, THE TREE OF LIFE, and he doubtless presumed that he would eat of that tree, and live for ever.

Q. Did God expel our first parents from the garden? and what for?

A. See Gen. 2: 22. God calls attention to the fact, that there is a possibility of his partaking of "the tree of life," and thus be enabled to "LIVE FOR EVER."

Q. What did he do to prevent such a fearful catastrophe?

A. He drove him out of the garden, and placed a guard of Cherubim and the Flaming Sword, to guard that tree.

Q. In what way would it be a fearful catastrophe?

A. Why, if our first parents had become immortal, while they were yet sinners, they would always have been immortal sinners.

Q. How would that have affected their posterity?

A. As like produces like, they also would

have become immortal sinners, and never could have changed that nature.

Irenæus, who wrote in the second century, held this view. He says: "The Lord drove man out of Paradise, and removed him from the Tree of Life, because he pitied him, and did not desire that he should continue a sinner forever, nor that sin that surrounded him should be IMMORTAL, and evil INTERMINABLE."

Prof. Stanley Leathes, in Smith's Bible Dictionary, says:

"Though the curse of Adam's rebellion, of necessity, fell upon him, yet the very prohibition to eat of the Tree of Life, after his transgression, probably was a manifestation of DIVINE MERCY, because the greatest malediction of all, would have been to have the GIFT OF INDESTRUCTIBLE LIFE, superadded to a state of WRETCHEDNESS and SIN."

Q. It says in Gen. 2: 17: "In the day that thou eatest thereof thou shalt surely die." In the margin it reads, "Heb.---Dying thou shalt die." What does that mean?

A. It means that from the day that he

should partake of the forbidden fruit, the process of death would begin to work in his organism, and should continue to work, until he should return again to the ground, from which he was taken.

Q. Is this view held by others?

A. Yes, sir; Adam Clark says: "From that moment, thou shalt become mortal, and shalt continue in a dying state till thou die." Dean Alford says: "A man may, as we say, DIE BY INCHES. . . . It is not sufficiently borne in mind, that man's exclusion from the Tree of Life, which could have conferred immortality on him, was the CARRYING OUT of this SENTENCE."

Q. Have we not clearly seen in our study so far, that the teaching of the immortality of the soul by nature, had its origin with a lying father, who was not only a liar, but also murderer, from the beginning?

A. We certainly have.

Q. Well, have we not another father, who cannot lie, which shows that eternal life is as yet a matter of hope and promise?

A. We have. See Titus 1: 2:

"In HOPE of ETERNAL LIFE, which God,

that CANNOT LIE, PROMISED before the world began."

Q. Is eternal life a present possession, as taught by the father of lies; or a matter of HOPE and HEIRSHIP, as is taught by our Father, which cannot lie?

A. See Titus 3: 7:

"Being justified by his grace, we should be made HEIRS according to the HOPE of ETERNAL LIFE."

Q. Does not the above Scripture contrast strangely with the affirmation: "Ye shall NOT surely die?"

A. It surely does.

Q. Is the word "Life," as found in the New Testament, always a translation from the same Greek word?

A. No, sir; it is not. It is primarily from two Greek words:

1. PSUCHE---Animal life.

2. ZOE---To which the phrases, "Life Eternal," and "Eternal Life," are always attached, but never in one single instance, to "psuche."

Q. Does our Common Version make a distinction between the two words?

A. No, sir; it does not, and on this ac-

count, the ordinary reader, is often led astray. As an example, I quote John 12: 25. The word "Life," occurs three times, in that verse. The first two are from the word "psuche," and the last one, is from the word "zoe."

"He that loveth his life (psuche) shall lose it; and he that hateth his life (psuche) in this world shall keep it unto life eternal (zoe aionios.)"

For the benefit of our students, I have collected together all texts in the New Testament, where the word "Life," is translated from either "Zoe," or "Psuche," and have classified them under their respective heads. If the student is in doubt as to the word "life" in any part of the New Testament, he can consult the following classified list.

A STUDY OF THE WORD LIFE, IN TWO DIFFERENT ASPECTS.

ZOE-Life; with adjective.

- Matt. 19: 16 shall I do, that I may have eternal life?
 19: 29 every one . . shall inherit everlasting life
 25: 40 go away . . but the righteous into life eter.
 Mark 10: 17 shall I do, that I may inherit eternal life?
 10: 30 receive . . in the world to come life everlast.
 Luke 1: 75 what shall I do to inherit eternal life?

- 18: 18 what shall I do to inherit eternal life?
 18: 30 and in the world to come life everlasting
 John 3: 15, 16 should not perish, but have eternal life
 3: 36 He that believeth . . hath everlasting life
 4: 14 of water springing up into everlasting life
 4: 36 reapeth . . gathereth fruit to life eternal
 5: 24 hath everlasting life, and shall not come
 5: 39 for in them ye think ye have eternal life
 6: 27 meat which endureth unto everlasting life
 6: 40 believeth on him may have everlasting life
 6: 47 He that believeth . . hath everlasting life
 6: 54 Whoso . . drinketh my blood, hath eternal life.
 6: 68 Lord . . thou hast the words of eternal life
 10: 28 I give unto them eternal life; and they shall
 12: 25 that hateth . . shall keep it unto life eternal
 12: 50 I know . . his commandment is life everlasting
 17: 2 that he should give eternal life to as many
 17: 3 This is life eternal, that they might know
 Acts 13: 46 judge yourselves unworthy of eternal life
 13: 48 as many as were ordained to eternal life
 Rom. 2: 7 who . . seek for . . immortality, eternal life
 5: 21 through righteousness unto eternal life
 6: 22 unto holiness, and the end everlasting life
 6: 23 eternal life through Jesus Christ our Lord
 Gal. 6: 8 he shall of the spirit reap life everlasting.
 1 Tim. 6: 12 lay hold on eternal life, whereunto thou art
 6: 19 that they may lay hold on eternal life
 Titus 1: 2 In hope of eternal life, which God, that c.
 3: 7 heirs according to the hope of eternal life
 Heb. 7: 16 made . . after the power of an endless life
 1 Jo. 1: 2 the life was manifested . . that eternal life
 2: 25 And this is the promise . . eternal life
 3: 15 no murderer hath eternal life abiding in him.
 5: 13 that ye may know that ye have eternal life

5: 20 This is the true God, and eternal life
Jude 21 of our Lord Jesus Christ unto eternal life
ZOE-Life; with definite article.

John 1: 4 In him was life, and the life was the light
6: 51 which I will give for the life of the world
11: 25 I am the resurrection, and the life: he
14: 6 I am the way, the truth, and the life
2 Cor. 4: 10 11 that the life also of Jesus might be
Eph. 4: 18 being alienated from the life of God thro.
Phil. 2: 16 Holding forth the word of life; that I may
4: 3 other . . whose names . . in the book of

ZOE-Life; to be inherited as heirs.

Matt. 19: 29 every one . . shall inherit everlasting life
Mark 10: 17 shall I do that I may inherit eternal life
Luke 10: 25 what shall I do to inherit eternal life?
18: 18 what shall I do to inherit eternal life?
1 Pet. 3: 7 being heirs together of the grace of life
Titus 3: 7 heirs according to the hope of eternal life

Zoe-Life; as it relates to the present moral aspect, of those in Christ.

Matt. 7: 14 Narrow is the way which leadeth unto life
19: 17 If thou wilt enter into life, keep the com.
Luke 1: 75 In.. righteousness. . all the days of our lf
12: 15 man's life consisteth not in the abundance
John 3: 26 believeth not the Son shall not see life
5: 24 believeth . . is passed from death unto life
5: 29 done good, unto the resurrection of life
8: 12 followeth me . . shall have the light of life
12: 50 his commandment is life everlasting
Acts 11: 18 Then hath God . . granted repenta. unto life
Rom. 6: 4 so we also should walk in newness of life
8: 6 to be spiritually minded is life and peace

40 STUDENT'S TEXT BOOK.

9: 10 the spirit is life because of righteousness
1 John 3; 14 that we have passed from death unto life
ZOE-Life; book account kept of those who
are prior to the resurrection, judged
worthy of it.

Phil. 4: 3 other . . : whose names . . in the book of life
Rev. 3: 5 not blot . . his name out of the book of life
13: 8 not written in the book of life of the Lamb
17: 8 were not written in the book of life, from
20: 12 book was opened, which is the book of life
20: 15 not found written in the book of life was
21: 27 are written in the Lamb's book of life
22: 19 take away his part out of the book of life

ZOE-Life; derived through Jesus.

John 1: 4 In him was life; and the life was the light
5: 26 so hath he given to the Son to have life in
5: 40 not come to me, that ye might have life
6: 33 cometh down from heaven, and giveth life
6: 35 I am the bread of life; he that cometh to
6: 48 I am the bread of life.
6: 53 and drink his blood, ye have no life in you
20: 31 believing ye might have life through his
10: 10 I am come that they might have life, and

Acts 3: 15 killed the Prince of life, whom God hath
Rom. 8: 2 the law of the spirit of life in Christ Jesus
1 Jo. 5 12 He that hath the Son hath life; and he that

ZOE-Life; a matter of promise.

Mark 10: 30 receive . . in the world to come eternal life
1 Ti. 4: 8 promise of the life . . and that . . to come
2 Ti. 1: 1 according to the promise of life . . in Christ
1 Jo. 3: 25 And this is the promise . . eternal life
Rev. 2: 7 will I give to eat of the tree of life, which

Rev. 2: 10 behold . . I will give thee a crown of life

21: 6 I will give unto him . . the water of life

ZOOPŌIEO-Make Alive, or Living.

2 Co. 3: 6 letter killeth, but the spirit giveth life

Gal. 3: 21 a law given which could have given life

PSUCHE--Animal Life. Everlasting Life, (zoe aionios) or Immortal Soul, (aphthartos psuche) are never found attached to psuche, which means both "animal life," or "animal soul," (person.) Psuche has reference solely to the animal nature, and never to the spiritual.

Matt. 2: 20 dead which sought the young child's life

6: 25 Take no thought for your life, what ye

6: 25 Is not the life more than meat, and the

10: 39 He that findeth his life shall lose it: and

10: 39 he that loseth his life for my sake shall

16: 25 whosoever will save his life shall lose it

20: 28 and to give his life a ransom for many

Mark 3: 4 lawful . . to do evil? to save life, or to

8: 35 whosoever will save his life shall lose it

8: 35 whosoever shall lose his life for my sake

10: 45 and to give his life a ransom for many

Luke 6: 9 Is it lawful . . to save life, or to destroy

9: 24 whosoever will save his life shall lose it

9: 24 whosoever will lose his life for my sake

9: 56 is not come to destroy men's lives, but

12: 22 Take no thought for your life, what ye

12: 23 The life is more than meat, and the body

14: 20 and sisters, yea, and his own life also

- 17: 33 Whosoever shall seek to save his life
 17: 33 Whosoever shall lose his life shall pre.
 .John 10: 11 the good shepherd giveth his life for the
 10: 15 so know I . . and I lay down my life
 10: 17 I lay down my life that I might take it
 12: 25 He that loveth his life shall lose it; and
 12: 25 he that hateth his life in this world sh.
 13: 37 Lord . . I will lay down my life for thy
 13: 38 Wilt thou lay down thy life for my sa.
 15: 13 that a man lay down his life for his fr.
 Acts 15: 20 Men that have hazarded their lives for
 20: 10 Trouble not yourselves; for his life is
 20: 24 neither count I my life dear unto myself
 27: 10 with hurt and much damage. . of our liv.
 27: 22 there shall be no loss of . . life among
 Rom. 11: 3 I am left alone, and they seek my life
 16: 4 Who have for my life laid down their
 Phil. 2: 30 nigh unto death, not regarding his life,
 1 Jo. 3: 16 because he laid down his life for us:
 3: 16 we ought to lay down our lives for the
 Rev. 8: 9 which were in the sea, and had life, die.
 12: 11 they loved not their lives unto the death

BIOSIS-Manner of Life.

Acts 26: 4 My manner of life from my youth, which

AGOGÉ-Course of Life.

2 Tim. 3: 10 thou hast fully known my . . manner of lf.

TA APLUCHA-Things Without Breath.

1 Cor. 14: 7 even things without life giving sound

BIOTIKOS-Pertaining to Life.

Luke 21: 34 drunkenness and the cares of this life,

1 Co. 6: 3 things that pertain to this life

6: 4 judgment of things pertaining to this life

ZAO-Live, Move.

2 Co. 1: 8 that we despaired even of life

Q. Does the Bible distinctly state as to how many of earth's inhabitants, have become immortal?

A. Yes, sir; it does. See 1 Tim. 6: 15, 16: The blessed and only Potentate, the KING of kings, and Lord of lords; who only hath immortality.

Q. I have often heard this text misquoted, "God only hath immortality." Is that right?

A. It cannot be right, because it don't read that way. Rev. 17: 14, says who is this "King of kings."

The LAMB shall overcome them: for HE IS Lord of lords, and King of kings.

Q. Do most people who call themselves believers on the Lord Jesus Christ, believe that "He only" of all earth's inhabitants, "Hath Immortality?"

A. No, sir; they do not.

Q. Whose children are they?

A. They are children of the Father which they believe and obey.

Choose ye this day, which of these two fathers, shall be your father.

It is now time to adjourn.

LESSON III.

THE TRUE AND FALSE.

Teacher. The reason why the above subject has been selected, is because we find so many honest-minded people seeking for the true Faith and Hope of the Gospel, amid the darkness and confusion of Old Babylon, and failing to find it, they become discouraged, and finally drift into scepticism.

Q. Why don't they find it there?

A. Because it don't exist there; you cannot expect to find water in a dry well.

Q. Can you show us where the true light can be found?

A. Yes, sir; I can. See Psa. 119: 104,105:

Through thy precepts I get understanding: therefore I hate every FALSE WAY. Thy WORD is a lamp unto my feet, and a LIGHT unto my path.

Q. Now which portion of the Holy Book would you recomend as a proper starting point in this search for light as to the true Faith and Hope of the Gospel?

A. I would select Eph. 4: 4-6:

There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

Teacher. We will start our lesson then, with this Scripture, which contains the seven fundamental principles of the Christian system.

Q. Please name those seven principles?

A. They are as follows:

THE SEVEN PILLARD TEMPLE.

WISDOM hath builded her HOUSE, she hath hewn o' her SEVEN PILLARS. Prov. 9: 1.

1. THE ONE BODY.
2. THE ONE SPIRIT.
3. THE ONE HOPE.
4. THE ONE LORD.
5. THE ONE FAITH.
6. THE ONE BAPTISM.
7. THE ONE GOD.

Q. Who was the architect and builder of this SEVEN PILLARD TEMPLE?

A. The Great Eternal, the primal attribute of whose personality was Wisdom in its fullness. A master of the Greek tongue, quoting John 1: 1, says: "In the beginning was the LOGOS. Logos comprehends in the Greek, THOUGHT, WISDOM, POWER, KNOWLEDGE, LOVE." This is the Divine

Logos, or Word which existed in the beginning "WITH God," (not a person,) and in the sense of its being the essential make-up of God's Divine Person, "WAS GOD." For example, "GOD IS LOVE." And in the sense that these primal attributes dwelt in Jesus even as in the Father, the "Word was made flesh, and dwelt among us." He became the Son, over Wisdom's Seven Pillard Temple.

Q. Was Jesus specially noted for possessing more than ordinary wisdom?

A. He was. See Matt. 13: 54.

Whence hath this man THIS WISDOM, and these mighty works?

How little did they comprehend the sublime truth, that in him was the Divine Wisdom which existed with the Father, before the world was. He was made the THEOS-LOGOS, the Utterance of the Divine Omnipotent.

See also Col. 2: 3:

In whom are hid ALL the treasures of WISDOM and knowledge.

Q. How are we to recognize the Temple which Wisdom built?

A. By its "seven pillars."

Q. Well, the Pagans might build a seven-

pillard temple, also. How can we distinguish between them?

A. By the style and pattern of the pillar. No other temple has pillars like them. Take for instance, the seventh pillar. On this is inscribed, "One God."

Q. What do you find inscribed on other temples?

A. On a pillar in the Trinitarian Temple, you will find inscribed, "The Triune God; God the Father, God the Son, and God the Holy Ghost."

Q. Don't you see the difference between these two pillars?

A. We certainly do.

Q. Well, what about the sixth pillar?

A. The inscription on that is, "One Baptism."

Q. What do you find on these pretended temples of the Lord?

A. I find various inscriptions. I find "Trine Baptism," "Sprinkling," "Holy Ghost Baptism," "Non-Essential," etc.

Q. What do you find on the fifth pillar?

A. I find inscribed there, "One Faith."

Q. What do you find on these semi-Pagan temples?

A. I find faiths too numerous to mention; and I find them all founded upon a lie told by the serpent-devil: "Ye shall not surely die." We might put in comparison each one of these seven pillars, and find just as marked a distinction between the True and the False.

Q. Are the foundations of the two temples alike?

A. No, sir; they are not. The foundation of the spurious, is the old lie: "Ye shall not surely die."

Q. What is the temple of the Lord based upon?

A. See Eph. 2: 19-22:

Now therefore ye are no more STRANGERS and FOREIGNERS, but FELLOW-CITIZENS with the saints, and of the HOUSEHOLD of GOD; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an Holy Temple in the Lord: in whom ye also are builded together for an Habitation of God through the Spirit.

Q. From this testimony, we learn that those who are now "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," they "also as lively stones are built

up a spiritual house;" (1 Pet. 2: 5;) "are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Now that they are "NO MORE" "foreigners," etc., implies that they formerly were "aliens," etc., when were they such?

A. See Eph. 2: 11, 12:

Wherefore remember, that ye being in time past Gentiles in the flesh. . . . (they that are in the flesh cannot please God. Rom. 8: 8.) That at that time ye were without Christ, being Aliens from the Commonwealth of Israel, and Strangers from the Covenants of Promise, having No Hope, and without God in the world.

Q. Why cannot "Aliens from the Commonwealth of Israel, and Strangers from the Covenants of Promise," be built into God's House as living stones?

A. Because being "Aliens," etc., they are not "built upon the foundation of the apostles and prophets," etc.

Q. Can we trust a structure, which is built upon a defective foundation?

A. Certainly not.

Q. What else would be defective in a temple erected by these "Aliens?"

A. It would lack the "seven pillars;" espe-

cially such prominent pillars as "FAITH," and also "HOPE."

Q. Can any one be of the House at all, without the Pillar of Hope?

A. No, sir; see Heb. 3: 6:

But Christ as a Son over his own house; whose house are we, IF we hold fast the confidence and the rejoicing of THE HOPE firm unto the end.

Teacher. While I was reading a religious magazine, I came across the following suggestive testimony, which I will read to you:

"I am so glad that God gave me a willing heart to accept THE TRUTH. Dear reader, do you not see how I have been deceived? I have been under the influence of FIVE DIFFERENT FAITHS, yet the Lord says, 'One Lord, ONE FAITH, one Baptism.' How can but ONE WAY be right?"

Student. Is it possible to learn from the Scriptures, what is the one Faith and Hope of the Gospel, and have a positive conviction that you are right?

A. It is; and if you will follow the evidence, which will be used in this lesson, you can have that assurance?

Q. Will you give us a Scripture which says "the Hope" may be known?

A. Yes, sir; see Eph. 1: 18:

The eyes of your understanding being enlightened: that ye may KNOW what is the hope of his calling.

Q. How are we to know it?

A. Have the eyes of your understanding enlightened by the Scriptures?

Q. In what message is "the hope" and "the faith," to be found?

A. See Col. 1: 22, 23:

To present you holy, and unblameable and unreprou-able in his sight: if ye continue in The Faith grounded and settled and be not moved away from The Hope of The Gospel, which ye have heard.

We find from the above Scripture that it is found in the message called "The Gospel." We are also told to "Continue in the faith grounded and settled."

Q. What will cause ones mind to be so "grounded" and "settled" that we need not be "moved away?"

A. Nothing but strong and reliable evi- dence.

Q. What other name is given to this well authenticated message?

A. The "Great Salvation." See Heb. 2: 3, 4:

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.

Q. Are there clues in this text, by which we can ascertain what is the "Great Salvation?"

A. Yes' sir; there are three of them, as follows:

I. That "which at the first began to be spoken by the Lord."

II. "Was confirmed unto us by them that heard him."

III. "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit.

We will now trace out these three clues separately.

1. The message which our Lord first proclaimed.

Q. How can we find that?

A. We will first call attention to the conversion of Capt. Cornelius, of Cesarea, who was the Captain of a Company of Italian soldiers, at that place. The Captain was a

devout man, and very charitable to the poor. He was living up to all the light he had, and was doing the best he knew how, and yet he wasn't a saved man.

God loved him for the good he was doing. He sent an angel to him with this message:

Send men to Jopa, and call for Simon, whose surname is Peter; who shall tell thee WORDS, whereby thou and all thy house shall be SAVED. Acts 11: 13, 14.

Q. Do you think these saving "words" will be the same as the "Great Salvation," which the Lord first began to preach?

A. I think they must be, as there are not two ways to be saved; we will soon find out, however.

Q. Did the Captain send for Peter Simon, as he was directed to do?

A. Yes, sir; he did.

Q. Did Peter go?

A. Yes, sir; but he was very doubtful about whether it was the right thing for him to do or not.

Q. Indeed! why what was the trouble with him?

A. Peter well knew that Capt. Cornelius was a Gentile, and he did not believe that God intended to save the Gentiles.

Q. How did it happen that he did go?

A. Peter explains that in Acts 11: 12:

The Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me.

Q. After Peter arrived, what did the Captain say to him?

A. See Acts 10: 33:

Now therefore we are all here present before God, to hear all things that are commanded thee of God.

Q. Tell us what Peter said?

A. After a few remarks about salvation being offered to the Gentiles, (which was a new thing,) he commenced telling them about the words which will save. See Acts 10: 36, 37:

The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.) THAT WORD, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached.

Q. How many points have we in this text which will guide us to the place where we can find the "Great Salvation," or the "Saving Words?"

A. There are four of them.

Q. Please point them out.

A. They are as follows:

I. "The word which God sent unto the children of Israel." The same word was sent to the Gentiles.

II. "Began from Galilee."

III. "After the baptism which John preached."

IV. Was published throughout all Judea.

Q. If we find the saving Word of Life, given to this military captain, what will we have to do?

A. It will be necessary

1st. To find the message Jesus first began to preach from the city of Galilee, as THE PLACE.

Q. Can you find it?

A. Yes, sir; see Mark 14: 1:

Jesus came into GALILEE, preaching the GOSPEL of the KINGDOM OF GOD.

2nd. The TIME he preached this Gospel?

Q. Can you give the TIME?

A. I can do so. See Mark 14: 1:

AFTER that JOHN was PUT IN PRISON, ('after the baptism which John preached,') Jesus came into Galilee, preaching the Gospel of the Kingdom of God.

3rd. "Was published throughout all Judea."

Q. Can you find where that was fulfilled?

A. Yes, sir; see Matt. 9: 35:

And Jesus went about ALL the CITIES and VILLAGES, teaching in their synagogues, and preaching the Gospel of the Kingdom.

Q. "Who shall tell thee words whereby thou and all thy house shall be saved;" what were they?

A. The evidence quoted, shows them to be the Gospel of the Kingdom of God, as preached by Jesus, beginning from Galilee.

Q. The question is asked, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord?" Do you know of any way?

A. I surely do not? Those who thus neglect, assume a great risk.

Q. Give the second clue in this passage?

A. "Was confirmed unto us by them that heard him."

Q. Can you tell who it was that heard him, and afterward went out, and confirmed the same saving word?

A. Yes, sir; it was his twelve disciples. See Luke 9: 1, 2, 6:

Then he called his twelve disciples together, . . . and he sent them to preach the Kingdom of God. . . . And

they departed, and went through the towns preaching the gospel.

Q. The next clue was: "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit." Did God confirm the word in the manner just described?

A. Yes, sir; see Mark 16: 19, 20:

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working WITH them and CONFIRMING the WORD with SIGNS following.

Q. Now, we have seen conclusive evidence that the "Great Salvation; which at the first began to be spoken by the Lord," and the message to Cornelius, "Who shall tell thee words, whereby thou and all thy house shall be saved," is the "Gospel of the Kingdom of God." What does that phrase mean?

A. Good news concerning God's Kingdom.

Q. Now the next question following this, would be, What is God's Kingdom, concerning which the Gospel is good news?

A. It is a question which should surely

be answered correctly, seeing the "Gospel of the Kingdom," is the "Great Salvation" concerning which the question is asked, "How shall we escape, if we neglect so great salvation?"

Q. Is there any difference of opinion, as to what is the Kingdom of God?

A. Yes, sir; there is. Some say it is in the heart; others affirm that it is in heaven; still others declare that the Church is the Kingdom, which was set up on the day of Pentecost.

Q. Which of the three views is in accord with the Scripture teaching?

A. None of them.

Q. Is it difficult to ascertain what is the true teaching of the Word of God, on that topic?

A. No, sir; if people would only let the creeds and the opinions of men alone, they could easily learn the Scripture teaching.

Q. Please indicate what the Scripture teaching is?

A. God said to David, in 2 Sam. 7: 16:

And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Q. Where is David's house, throne, kingdom and people?

A. In ruins, and his people in exile.

Q. Has God's promise to David, failed?

A. No, sir; see verse 19:

Thou hast spoken of thy servant's house for a GREAT WHILE to COME.

Q. During this "great while," did God predict that David's Kingdom would temporarily be suspended?

A. He did; see Ezek. 21: 25-27:

And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; remove the diadem, and take off the crown. this shall not be the same: EXALT him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, UNTIL HE COME whose right it is; (the seed of David) and I will give it him.

Q. Did Isaiah prophecy concerning the birth of the heir to David's throne?

A. Yes, sir; see Isa. 9: 6, 7:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, (with) the mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace, there shall be no end, upon the THRONE of DAVID, and upon his his Kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this.

Notice, that it was the throne and Kingdom of David that was overturned on account of mis-rule and injustice. The testimony just quoted, says the same throne and kingdom will be restored, and its affairs administered "with judgment and with justice."

Q. What occurred about seven hundred years later on?

A. An angel was sent to Mary, to inform her, that she should be the mother of this heir to the throne of David. See Luke 1: 32, 33:

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be NO END.

Q. Did the Disciples expect the Kingdom to be restored again to Israel?

A. Certainly they did. See Acts 1: 6:

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time, restore AGAIN the Kingdom to Israel?

Q. What personal interest did they have, as to the time when the kingdom should be restored again to Israel?

A. See Matt. 19: 28:

And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration (the time of the New Birth) when the Son of man shall sit on the throne of his glory, ye also shall sit upon TWELVE thrones, judging (or ruling) the TWELVE TRIBES of ISRAEL.

Q. Where are the twelve tribes of Israel?

A. In exile, sifted among all the kingdoms of the world.

Q. Could the twelve disciples reign over Israel while they are exiles from their father land?

A. No, sir; that would be impossible.

Q. Has he promised to restore them?

A. He has. See Amos 9: 15:

I will plant them upon their land, and they shall NO MORE be pulled up out of their land which I have given them, saith the Lord thy God.

Q. Do the prophets frequently speak of their future restoration?

A. They are abundant. I submit the following list for the inspection of our students. Let each one take his or her Bible, and read them, as they are very important testimonies, and space will not permit of their being quoted in full.

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ISRAEL TO BE RESTORED.

Ezek. 20: 36, 44, particularly verses 40, 41, 42, 43, 44.

28: 24--26, " " 25, 26:

34: 11--31, " " 11, 12, 13, 14, 23, 24

36: 1--38, " " 8, 10, 11, 12, 15, 21
28, 31, 35, 37, 38

37: 1--28, " " 11, 12, 14, 16 to 28

39: 23--29, " " 25, 26, 27, 29

Chaps. 40 to 48. Specifications of the Temple, &
the Future Division of the Land Among the
Twelve Tribes.

Isa. 2: 2-5. No more war.

9: 6, 7. Birth of the King of Israel foretold.

10: 20--23. Notice verses 21, 22.

11: 10--16. An ensign to the nations.

19: 23--25.

27: 12--13.

33: 20--24.

43: 1--7.

49: 13--26. God's regard for Zion and her people.

60: 1--22. Notice verses 8, 9, 10, 15, 16, 18, 21.

61: 1--11.

62: 1--12.

65: 8--10.

65: 17;-25.

66. 19--24. An offering unto the Lord

Zech. 2: 1--13.

3: 1--10. Notice verse 9.

8: 1--23. " " 4, 5, 7, 8, 12, 16, 17, 20-23.

10: 5--12. " " consider each

12: 1--14. " " 10, 11.

13: 1--9. " " 6, 8, 9.

14: 1--21. " " 11, 16, 20, 21.

- Micah 4: 1--7. " " 1 to 7.
 7: 8--20. " " 12, 19, 20.
Zeph. 3: 8--20. " " 11, 13, 18, 20.
Mal. 3: 10--12. " " 12.
Jere. 3: 12-19. read carefully ver. 17, 18.
 11: 4, 5.
 16: 14-16.
 23: 3-8, note verses 3, 4, 6.
 29: 10-14.
 30: 1-24. note verses 8, 9, 10, 11, 20.
 31: 1-40. " " 8, 9, 10, 12, 28, 33, 33.
 32: 36-44. " " 37, 39, 40; 41, 42.
 34: 7- 17. " " 7 8, 14, 15, 16.
 44: 28.
 46: 27, 28. I will not make a full end of thee.
 50: 4-8.
 50: 17-20.
Deut, 4: 31.
 30: 1-10. Bring thee into the land which thy fa-
 thers possessed.
Hosea 1: 10, 11.
 2: 14-23.
 3: 4, 5.
Joel 2: 18-32.
 3: 1, 21.
Levit. 26: 40-45. I will remember my covenant.
2 Sam. 7: 10, 11.
Acts 15: 13-16. note this carefully, especially verse 16.
Luke 21: 24. UNTIL the times of the Gentiles be fulfilled
Rom. 11: 17-28. God is able to graff them in again.
 Fear not; for I am with thee: I will bring thy seed
 from the east, and gather thee from the west; I will say
 to the north, give up; and to the south, keep not back;
 bring my sons from far. Isa. 43: 5-7.

TITLES OF ROYALTY.

Q. Does the Bible speak of Jesus as being the "King of Israel," or the "King of the Jews?"

A. It does; see the following:

KING OF THE JEWS. Matt. 2: 2.

- | | | |
|---|---|--------------|
| " | " | " 27: 11. |
| " | " | " 27: 29. |
| " | " | " 27: 37. |
| " | " | Mark 15: 2. |
| " | " | " 15: 9. |
| " | " | " 15: 12. |
| " | " | " 15: 18. |
| " | " | " 15: 26. |
| " | " | Luke 23: 3. |
| " | " | " 23: 37. |
| " | " | " 23: 38. |
| " | " | John 18: 33. |
| " | " | " 18: 39. |
| " | " | " 19: 3. |
| " | " | " 19: 19. |
| " | " | " 19: 21. |

THE KING OF ISRAEL. Matt 27: 42.

- | | | |
|---|---|--------------|
| " | " | Mark 15: 32. |
| " | " | John 1: 49. |
| " | " | " 12: 13. |
| " | " | Zeph. 3: 15. |

GOVERNOR OF ISRAEL. Matt. 2: 6.

IS HE TO REIGN LITERALLY, OR ONLY
IN A SPIRITUAL SENSE?

Q. Is he literally to reign in Jerusalem, on the restored throne of David, or simply reign as king in the hearts of people?

A. See the following:

Psa. 72: 11 All kings shall fall down before him.

Psa. 2: 6 My King upon my holy hill Zion

Luke 1: 32 Will give him David's throne.

Luke 1: 33 Reign over the house of Jacob

Isa. 9:6,7 Sit upon the throne of David

Acts 2: 30 Raise up Christ to sit on his
(David's) throne.

Acts 1: 6 Restore again the Kingdom to Israel.

Isa. 24: 23 Reign in Mt. Zion & Jerusalem

Rev. 11: 15 The kingdoms of this world become the kingdom of our Lord

Jer. 23: 5 A king shall reign and prosper and execute justice in earth

Zech. 14: 9 The Lord shall be king over all the earth.

Rev. 3: 1 He that overcometh will I grant to sit with me in my throne

Rev. 2: 26 Give power over the nations.

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Rev. 5: 10 We shall reign on the earth.

1 Co. 6: 2 The saints shall judge (rule)
 the world.

2 Tim. 2: 12 We shall also reign with him.

Matt. 19:28 Sit in throne of his glory.

Psa. 102: 16 Build up Zion, appear in glory

Lu. 19:11-28 Gone to receive kingdom and
 to return.

2 Tim. 4: 1 Judge, at appearing & kingdom

Tit. 2: 11-15 Blessed hope and glorious ap.

1 Thes. 2:19 Hope, joy, crown at his appear.

1 Thes. 3:13 Unblameable at his coming.

Dan. 2: 44 God of heaven set up a king-
 dom---never be destroyed.

Dan. 7: 14 His dominion is an everlasting
 dominion---not pass away.

Dan. 7: 27 Kingdom under the whole
 heaven---given to the saints.

Luke 22: 29 I appoint unto you a kingdom.

Luke 12: 32 It is your Father's good pleas-
 ure to give you the kingdom

Rev. 22:3, 5 And they shall reign for ever
 and ever.

Matt. 6:9, 10 Thy kingdom come. Thy will
 be done on earth.

Acts 8: 12 When they heard Philip, etc.

Teacher. In our investigation as to what the "Great Salvation," first preached by the Lord, and the Saving Words preached by Peter to Cornelius, consisted of, we found that both of them pointed to the same Message of Life,---the "Gospel of the Kingdom of God." We also found that the phrase, the Gospel of the Kingdom of God signified the Good news concerning God's Kingdom. The question was next raised, What is the Kingdom of God? Some people claimed that it was in Heaven; others that it was in the heart; while others said that it was the Church, set up on the Day of Pentecost. After a thorough investigation of the Scriptures, we find that the three theories, just mentioned, is without any support, in the Word of God. We do find, however, that God's Word is a unit in affirming it to be the restoration again, of the Kingdom to Israel, with the Lord Jesus Christ sitting upon David's throne as King.

The above being so specifically affirmed, we are exhorted to "Continue in THE FAITH grounded and settled, and be not moved away from THE HOPE of THE GOSPEL."

Q. What is the significance of the Covenant made with Abraham, Isaac, Jacob and David?

A. The subject-matter of the Covenants, is identical with that of the "Gospel of the Kingdom." See Gal. 3: 8:

And the Scripture foreseeing that God would justify the heathen (Gentiles) through faith, preached before the Gospel unto Abraham.

Q. Is not the covenant to David found in the Gospel sermon, preached on the Day of Pentecost?

A. It is. See Acts 2: 30:

Therefore being a prophet, and knowing that God had SWORN with an OATH unto him, that of the fruit of his loins, according to the flesh, he would raise up Christ to SIT ON HIS THRONE.

Q. What good cause do we have to be "Grounded and settled, and be not moved away from the HOPE of the GOSPEL, which ye have heard?"

A. The solemn oath of the Great Eternal, makes it an absolute fixety.

Q. Would it not be a very serious thing to refuse to believe God on his OATH?

A. It would, indeed, be a very serious matter.

THE OATH AND COVENANT.

- Gen. 26: 3 I will give thee all these countries, and I will perform the OATH which I sware unto Ab.
- Gen. 50: 24 The land which he SWARE to Abraham, to Isaac, and Jacob
- 1 Ch. 16: 16 The covenant which he made with Abraham, and of his OATH unto Isaac.
- Psa. 105: 9 Covenant he made with Abraham, and his OATH unto Isaac confirmed the same unto Ja.
- Jer. 11: 5 Perform the OATH which I have sworn unto your fathers.
- Luke 1: 73 To perform the mercy promised to our fathers, and to remember his holy covenant; the OATH which he sware to our father Abraham.
- Acts 2: 30 God had sworn with an OATH . . . he would raise up Christ to sit on his throne.
- Heb. 6: 17 Confirmed it by an OATH . . . in which it was impossible for God to lie.

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- Psa. 89: 3 I have made a COVENANT with
 my chosen, I have SWORN
 unto David my servant.
- Psa. 89: 35 Once have I SWORN BY MY
 HOLINESS that I will not lie
 unto David.
- Psa. 132: 11 The Lord hath SWORN in truth
 unto David; he will not turn
 from it.
- Micah 7: 20 Thou wilt perform the truth to
 Jacob, and the mercy to
 Abraham, which thou hast
 SWORN unto our fathers from
 the days of old.
- Heb. 6: 13 When God made promise to
 Abraham, because he could
 SWEAR by no greater, he
 SWARE by Himself.
- Heb. 7: 21 The Lord SWARE and will not
 repent, thou art a priest for
 ever after the order of Mel-
 chisedec.
- Isa. 55: 3 Incline your ear and come unto
 me; hear, and your soul shall
 live. . . . I will make an ever-
 lasting COVENANT with you.

Q. What other phrase, do you find to be an equivalent to the phrase, "The Kingdom of Israel?"

A. "The Commonwealth of Israel." See Eph. 2: 12.

Q. God swore by his Holiness unto David, "I will build up thy throne (Kingdom of Israel now in ruins) to all generations." What are we to understand by that promise?

A. "Of his Kingdom there shall be NO END." Luke 1: 33.

Q. Who gives this kingdom to David's seed (the Christ)?

A. God.

Q. If he gives it to David's Seed it must be his to give, is that not true?

A. It is; if it is God's Kingdom, it is the Kingdom of God.

Q. When he ascends David' throne, will his reign be a blessing to the people?

A. "Men shall be blessed in him: all nations shall call him blessed." Psa. 72: 17.

Q. What do you call that?

A. I call it the good news, or the Gospel of the Kingdom of God, preached by Jesus, as the "Great Salvation."

Q. "How shall we escape, if we neglect so great salvation?" Heb. 2: 3.

A. "Aliens from the Commonwealth of Israel, and Strangers from the (oath-bound) Covenants of Promise, have NO HOPE, and (are) without God in the world." Eph. 2: 12.

Q. Who become heirs to the glorious things involved in the Covenants of Promise?

A. "As many of you as have been baptized into Christ have put on Christ, . . . and if ye be Christ's, then are ye ABRAHAM'S SEED, and HEIRS according to the PROMISE." Gal. 3: 27-29.

Q. Suppose a person should profess belief in the "Gospel of the Kingdom," but refuse to be baptized after such belief, how would that act affect him?

A. Why, he would simply remain a "Gentile in the flesh."

Q. What would be his prospects for the future?

A. "Without Christ!" "No Hope!"

It is now time to adjourn.

LESSON III.
CIRCUMCISION---ITS DESIGN AND
IMPORTANCE.

Teacher. The lesson for to-night is one of the most important topics that we can study. It follows our last lesson as the next step in advance.

Q. Was the circumcision of the flesh under the law considered essential?

A. Most assuredly. See Gen..17: 13, 14:

Must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

Q. Well, suppose a man should have refused to be circumcised, how would such refusal affect him, and his relationship to the covenant?

A. See verse 14.

He shall be cut off from his people; he hath broken my covenant.

Q. How could a Gentile become a naturalized citizen in the Commonwealth of Israel, under the law?

A. He must be circumcised.

Q. What was the law?

A. "A shadow of good things to come."

Heb. 10: 1.

Q. Well, did the circumcision of the flesh, point to a circumcision of a higher type?

A. Yes, sir; the Circumcision of Christ. See Col. 2: 11, 12:

In whom ye are circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, (symbolically) in the circumcision of Christ; (which consists in) having been buried with him in baptism.—Rev. Trans.

Q. Wherein does the Revised Version differ from the Common, as far as the translation of this text is concerned?

A. It omits the words, "sins of the."

Q. Why does it omit those words?

A. Because they are not found in the ancient manuscripts.

Q. What does the word circumcision signify?

A. Literally a "cutting off."

Q. In this text what was "cut off?"

A. "The body of flesh."

Q. What is "the body of flesh?"

A. "The body of death." Says Paul,

(Rom. 7: 24): "O wretched man that I am! who shall deliver (cut) me from THE BODY DEATH?"

Q. Paul further said, "there is a natural body, and there is a spiritual body." What is the "natural body?"

A. "The body of flesh?"

Q. When is the "spiritual body" received?

A. After "the body of flesh" is "CUT OFF."

Q. Who will receive the "spiritual body" after the "natural body" has been "cut off," or ceased to exist?

A. Those who symbolically and in a moral sense, cease to be any longer "in the flesh," "the body of flesh" having been "cut off." See Rom. 8: 8, 9.

So then they that are IN the flesh cannot please God.

Q. Can any one be acceptable in God's sight, who does not take the requisite steps so necessary, in order to "cut off" "the flesh?"

A. No, sir.

Q. When is a person said to be "not in the flesh?"

A. See Rom. 8: 8, 9:

But ye are NOT IN THE FLESH, but in the Spirit, if so be the Spirit of God dwell in you.

Q. Do "Gentiles in the flesh," have the Life-giving "Spirit of God" in them?"

A. Certainly not.

Q. Why not?

A. Because as we have already seen, "they that are in the flesh, CANNOT please God." All who remain "in the flesh," are very far from being right with God.

Q. Please give a Bible example as to who were in the flesh?

A. See Eph. 2: 11, 12:

Wherefore remember, that ye being in time past GENTILES IN THE FLESH, . . . that at THAT time ye were without Christ, being aliens from the Commonwealth of Israel, and Strangers from the Covenants of Promise, having No Hope, and without God in the world.

This passage informs us distinctly as to who are "IN THE FLESH." He has before told us that "they that are IN THE FLESH cannot please God," and has judged them as being destitute of "God" and "Christ," and hence of necessity, "have no Hope." All must remain "in the flesh," until "cut off" from the flesh, by "the circumcision of Christ."

Q. Is circumcision an Israelitish rite?

A. It is.

Q. How could a Gentile sever or cut off his relationship with "Gentiles in the flesh?"

A. Only by the rite of circumcision.

Q. Is "the circumcision of Christ," a Gentile rite?

A. By no means. It is the only way a "Gentile in the flesh," can "cut off" his fleshly relationship with the Gentiles, and enter the "Commonwealth of Israel," as a "fellow-citizen."

Lazarus, (the Gentile) was carried by angels into "Abraham's bosom," became a son, a naturalized Israelite, a "fellow-citizen." "Thou (the Gentile) being a wild olive tree, wert, grafted in among them, and with them partakest of the root and fatness of the olive tree."

Q. Is it an essential requisite that we should become the offspring of Abraham, by and through the "CIRCUMCISION OF CHRIST," prior to becoming heirs to the good things offered in the "Covenants of Promise?"

A. Most assuredly. See Col. 2: 11, 12:

By your union with him you RECEIVED CIRCUMCISION, but not a circumcision performed by hands. It was the getting rid of the tyranny of the Earthly Body; it was Circumcision by the Christ. For in baptism ye were buried with Christ; and in baptism ye were also raised to Life with him, through your faith in the working of the power of God, who raised him from the dead. And to you who once were dead, by reason of your sins and your uncircumcised nature—to you God gave Life in giving life to Christ! He pardoned all our sins! He cancelled the bond!—20th Cent. Trans.

Q. Can we in that way become Abraham's offspring, and as a consequence, heirs?

A. Yes, sir; see Gal. 2: 27-29:

For all of you who were baptized into union with Christ clothed yourselves with Christ. All distinctions between Jew and Greek, slave and free man, male and female, have vanished; for in union with Christ Jesus you are all one. And since you belong to Christ, it follows that you are ABRAHAM'S OFFSPRING, and, under the promise, sharers in the inheritance.—20th Cent. Trans.

Q. Was the Tabernacle, the Sanctuary, etc., typical of a more perfect Sanctuary, etc?

A. It was. See Heb. 9: 7-10:

Into the outer part priests were constantly going, in the discharge of their sacred duties; but into the inner one only the High Priest went, and that but once a year, never without taking the blood of a victim, which he offered on his own behalf, and on behalf of the errors of the people. What the holy Spirit was teaching was this

—that the way into the Sanctuary was hidden, as long as the outer part of the Tabernacle was standing. For it served as a TYPE, pointing to the PRESENT TIME.—20th Cent. Trans.

Q. Could any person as a priest, enter behind the curtain into the Sanctuary, or Holy Place, unless he had first been circumcised, and washed in the laver?

A. Such a thing was not permissible.

Q. Now if all this is a “type pointing to the present time,” please point out the anti-typical priesthood?

A. See 1 Pet. 2: 5-9:

Build yourselves up to form a Spiritual House for a consecrated Priesthood, for the offering of spiritual sacrifices that will be acceptable unto God through Jesus Christ. . . . You, however, are a chosen race, a Royal Priesthood, a consecrated nation, God's own people, (washed in the laver) entrusted with the proclamation of the goodness of him who called you out of Darkness, into his wonderful Light. Once you were not a people at all, (when ‘Gentiles in the flesh’) but now ye are God's People; once you had found no mercy, now you have found mercy. 20th Cent. Trans.

Q. Under the antitype, can any one enter the Sanctuary through the curtain, unless his body has been washed in the cleansing laver?

A. No, sir; no more than he could under the type. See Heb. 10: 19:

Since then, Brothers, we may enter the Sanctuary with confidence, in virtue of the sacrifice of Jesus, by the way which he inaugurated for us—a new and living way, a way through the Sanctuary-Curtain; (by which I mean his human nature); and since we have in him a Great Priest set over the House of God, let us draw near to God in all sincerity of heart and in perfect confidence, with our hearts purified by the sprinkled blood from all consciousness of wrong, and with our BODIES WASHED with PURE WATER. (Anti-typical laver.) 20th Cent. Tr.

Q. Under the type was it permissible for a priest to invite an unwashed Gentile in the flesh, to enter the court, and pass behind the curtain, and assist the priesthood in accomplishing God's service?

A. I am not sure but what it would have been an unpardonable offence.

Q. How is it then, would any one of the anti-typical priesthood be guiltless in the sight of God, should he as a matter of expediency, invite unwashed Gentiles in the flesh to enter the Sanctuary behind the curtain, when the Royal Priesthood are met in solemn assembly to accomplish the service of the sacrifice, with the sacred emblems of the body and blood of the Lord, in their midst?

A. It would be a very serious offence,

even more so, than under the type; it would be an impious desecration of the Body and Blood of the Lord. The emblems represent the body & blood as literally as the Holy Shekinah in the Most Holy Place, represented the Divine Presence. See 1 Cor. 11: 23-29:

Jesus, the Master, on the very night of his betrayal, took some bread, and after thanking God, broke it in pieces, saying as he did so, This is my BODY given on your behalf. Do this in memory of me. And in the same way with the cup, when the supper was finished, saying This cup is the new Covenant made by my BLOOD. Do this whenever you drink it, in memory of me. For whenever you eat this bread and drink the cup, you proclaim the Master's death—till he comes. Therefore: whoever in an unworthy spirit eats the bread or drinks the Master's cup, will have to answer for an offence against the MASTER'S BODY and BLOOD.—20th Cent. Trans.

Oh how we would shrink from having to “answer for an offence against the Master's Body and Blood!” It would surely be a fearful offence! Can we be held guiltless, if we should invite a “Gentile in the flesh,” (who has never received “the Circumcision of Christ,”) into the Sanctuary, where the “Royal Priesthood” are assembled, to accomplish the sacred Sacrifice of the Communion, as a communicant with the

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priesthood, seeing that the defilement of sin still attaches to such an uncircumcised Gentile. Would it not be a grievous "offence against the Master's BODY and BLOOD?" Could the one bringing about such a defilement, be held guiltless?

Q. Do the Scriptures insist that those who are of the Faith, should separate themselves, from any fraternal union with those who are not of the Faith?

A. Yes, sir; it surely does? See 2 Cor. 6: 14-16:

Do not ally yourselves with those who reject the Faith. For what partnership can there be between righteousness and lawlessness? or what is there in common between light and darkness? What harmony is there between Christ and Belial? or how can those who accept the Faith have any share with those who reject it? 20th Cent. Trans.

Q. Is not the last question suggestive?

A. It certainly is; there can be no possible basis for a union between those who "accept the faith," and those "who reject it."

The faith and aspirations of those who make God a liar, is as distinct as light is from darkness. What possible fellowship can exist between them?

LESSON IV.

THE END OF THE WORLD.

And Jesus said unto them, (his disciples). See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, WHEN shall these things be? and what shall be the sign of thy coming, and of the END OF THE WORLD? Matt. 24: 1-3.

Teacher. Our students will doubtless have observed that the above text places “the end of the world,” as an event which is associated with the coming of the Lord.

Is it not almost universally supposed that this planet will cease to exist when the Lord comes?

Student. Yes, sir.

Q. Where do they get the Scripture proof from?

A. 2 Pet. 3: 10, where it says: “But the day of the Lord will come as a thief in the night; in which the HEAVENS will PASS AWAY with a great noise, and the elements (of which heaven is made) shall melt with

FERVENT HEAT, and the EARTH also and the works that are therein shall be burned up. . . . Looking and hasting unto the coming day of God, wherein the HEAVENS being on FIRE shall be dissolved, and the (very) elements (of Heaven itself) shall melt with fervent heat."

Q. How many places are people said to go to?

A. Just three.

Q. Please name them?

A. HEAVEN, EARTH and HELL.

Q. How many of these three places does Peter say was burned up?

A. Two of them.

Q. Please name them?

A. HEAVEN and EARTH.

Q. Well, what is left for man to inhabit?

A. Nothing but HELL.

Q. Can we depend upon that as being a secure abode?

A. No, sir; we cannot.

Q. And why not?

A. See Rev. 20: 14: "And death and hell were cast into the lake of fire. This is the second death."

Q. Did the people remain in hell when it was cast into the lake of fire?

A. No. See ver. 13: "And death and hell delivered up the dead which were in them."

Q. Did the world ever come to an end before that mentioned in Matt. 24: 3?

A. Yes, sir; see Heb. 9: 29: "Once in the END of the WORLD hath he appeared to put away sin by the sacrifice of himself," on the cross. End of Jewish (AION) age.

Q. Will the Kingdoms of this world ever become Christ's Kingdom?

A. Yes, sir; see Rev. 11: 15: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Q. Will Christ's Kingdom be of this world?

A. No, sir: see John 18: 36: "My Kingdom is not of this world."

Student. I feel very much confused.

Teacher. I don't wonder that you feel so; man alone is responsible for this apparent lack of harmony. Confusion occurred because the translators of the C. V., has translated four different Greek words, which have

different meanings, by the one English word "WORLD," and that is the reason why they appear to lack harmony. Note as follows:

1. AION. Age, Time Definite and Indefinite.
2. KOSMOS. Things existing on the earth.
3. OIKOUMENE. Habitable earth or land.
4. GE. Earth.

For example see the following:

Matt. 24: 3: "Close of the age." 20th Cen.
"Consummation of the age." Diaglott.

Heb. 9: 29: "Once and for all, at the close of the (Jewish) age."--20th Cent. Tr. C. V., reads: "End of the world."

John 18: 36: "My Kingdom is not of this (Kosmos) world," or the present political order of things. "GE" would have been used in place of Kosmos, if earth had been meant. In 2 Pet. 3, speaking of the world being destroyed by fire and water, the word "Kosmos," was used, meaning that which existed on the "GE," earth, which was evil.

In order that our students may no longer be confused, every instance where the word "world" occurs in the New Testament, has been placed under the Greek word from which it is translated. See the following:

DIFFERENT WORDS TRANSLATED WORLD.
 AION---Age, Dispensation, Indefinite period
 of time.

Matt. 12: 32 neither in this world, neither in the wor-
 13: 22 care of this world, and the deceitfulness
 13: 39 the harvest is the end of the world; and
 13: 40 so shall it be in the end of this world
 13: 49 So shall it be at the end of the world:
 24: 3 sign of thy coming and of the end of w.
 28: 20 with you alway . . unto the end of the w.

Mark 4: 19 cares of this world, and the deceitful.
 10: 30 persecutions; and in the world to come

Luke 16: 8 children of this world are in their gen.
 18: 30 and in the world to come life everlasting
 20: 34 children of this world marry, and are
 10: 35 accounted worthy to obtain that world

Rom. 12: 2 be not conformed to this world, but be

1 Co. 1: 20 where is the disputer of this world? hath
 2: 6 of this world, nor of the princes of this w
 2: 8 which none of the princes of this world
 3: 18 seemeth to be wise in this world, let him

2 Co. 4: 4 In whom the god of this world hath blin

Gal. 1: 4 deliver us from this present evil world

Eph. 1: 21 not only in this world, but also in that
 6: 12 rulers of the darkness of this world

1 Ti. 6: 17 Charge them that are rich in this world

2 Ti. 4: 10 forsaken me, having loved this pres. wor.

Titus 2: 12 should live soberly . . in this pres world

Heb. 1: 2 by whom also he made the world.

6: 5 word of God and the powers of the world

11: 3 Through faith we understand the world

EK TOU AIONOS---Of or From the age.

John 9: 32 Since the world began

AIONON---(plural) Ages, Dispensations, Periods of time.

1 Co. 2: 7 which God ordained before the world
10: 11 upon whom the ends of the world are

Heb. 9: 26 suffered since the foundation of the world

AP' AIONOS---From the Age.

Luke 1: 70 which have been since the world began

Acts 3: 21 all his holy prophets since the world be.

15: 18 his works since the beginning of the wor.

Eph. 3: 9 from the beginning of the world

EIS TON AIONA---To the Age.

1 Co. 8: 13 I . . eat no flesh . . world stand

TOU AIONOS TON AIONON---Of the Age of the Ages.

Eph. 3: 21 throughout all ages, (world without end)

CHRONOIS AIONIOIS--From the Ancient Ages.

Rom. 16: 25 kept secret since the world began

PRO CHRONON AIONIOIS---Before the times of the ages.

2 Ti. 1: 9 given us in Christ Jesus since the world

Titus 1: 2 which God promised before the world b.

KOSMOS---Order, or the Arrangement of things which exist on the (ge) earth.

Matt. 4: 8 showeth him all the kingdoms of the wor

5: 14 Ye are the light of the world. A city

13: 35 secret from the foundation of the world

13: 38 The field is the world; the good seed are

16: 26 if he shall gain the whole world and lose

18: 7 Woe unto the world because of offences

Matt. 24: 21 was not since the beginning of the world
 25: 34 from the foundation of the world.
 26: 13 gospel shall be preached . . . whole world
 Mark 8: 36 if he gain the whole world and lose his
 14: 9 be preached throughout the whole wor.
 16: 15 Go ye into all the world, and preach the
 Luke 9: 25 if he gain the whole world and lose him.
 11: 50 shed from the foundation of the world
 12: 30 these things do the nations of the world
 John 1: 9 every man that cometh into the world
 1: 10 He was in the world, and the world
 1: 10 made by him, and the world knew him
 1: 29 taketh away the sin of the world
 3: 16 For God so loved the world that he gave
 3: 17 God sent not his Son into the world to
 3: 17 the world; but that the world through
 3: 19 light is come into the world and men lo.
 4: 42 indeed the Christ, the Savior of the wo.
 6: 14 Prophet that should come into the world
 6: 33 heaven and giveth life unto the world
 6: 51 I will give for the life of the world
 7: 4 do these things, show thyself to the wo.
 7: 7 the world cannot hate you; but it hated
 8: 12 I am the light of the world: he that fol.
 8: 23 ye are of this world; I am not of this w.
 8: 26 speak to the world those things
 9: 5 in the world I am the light of the world
 9: 39 For judgment I am come into this world
 10: 36 the Father . . . sent into the world
 11: 9 because he seeth the light of this world
 11: 27 Christ . . . which should come into this w.
 12: 19 prevail nothing? behold, the world is
 12: 24 he that hateth his life in this world shall

John 12: 31 is the judgment of this world
 12: 31 shall the prince of this world be cast out
 12: 46 I am come a light into the world that w.
 12: 47 not to judge the world, . . save the world
 13: 1 should depart out of this world unto the
 13: 1 having loved his own . . in the world
 14: 17 the world cannot receive, because .
 14: 19 and the world seeth me no more
 14: 22 manifest thyself . . not unto the world
 14: 27 not as the world giveth, give I unto you
 14: 30 for the prince of this world cometh, and
 14: 31 But that the world may know that I love
 15: 18 If the world hate you, . . that it hated
 15: 19 If ye were of the world, the world
 15: 19 but because ye are not of the world, but
 15: 19 out of the world, therefore the world ha.
 16: 8 he is come, he will reprove the world
 16: 11 judgment, because prince of this world
 16: 20 ye shall weep and lament, but the world
 16: 21 for joy that a man is born into the wor.
 16: 28 come into the world: again, I leave wor.
 16: 33 In the world ye shall have tribulation:
 16: 33 be of good cheer; I have overcome wor.
 17: 5 glory . . I had with thee before the wor.
 17: 6 men . . thou gavest me out of the world
 17: 9 I pray not for the world, but for them
 17: 11 in the world, but these are in the world
 17: 12 While I was with them in the world I
 17: 13 these things I speak in the world, that
 17: 14 world hath hated them, because they are
 17. 14, 16 the world, even as I am not of the w.
 17: 15 thou shouldst take them out of the worl
 17: 18 as thou hast sent me into the world ev.
 17: 21 the world may believe that thou hast

- John 17: 23 the world may know that that thou hast
 17: 24 lovest me before the foundation of world
 17: 25 righteous Father, the world hath not
 18: 20 I spake openly to the world
 18: 36 My kingdom is not of this world
 18: 36 If my kingdom were of this world
 18: 37 for this cause came I into the world
 21: 25 suppose that even the world itself could
 Acts 17: 24 God that made the world and all things
 Rom. 1: 8 is spoken of throughout the . . world
 1: 20 from the creation of the world are clear.
 3: 6 how shall God judge the world
 3: 19 and all the world may become guilty
 4: 13 promise that he should be the heir wor.
 5: 12 as by one man sin entered into the wor.
 5: 13 For until the law sin was in the world
 11: 12 fall of them be the riches of the world
 11: 15 casting away be the reconciling of wor.
 1 Co. 1: 20 God made foolish the wisdom of the wo.
 1: 21 the world by wisdom knew not God, it
 1: 27 chosen the foolish things of the world
 1: 27 chosen the weak things of the world to
 1: 28 base things of the world, and things
 2: 12 have received not the things of the wor.
 3: 19 For the wisdom of this world is foolish.
 3: 22 Paul, or Apollos, Cephas, or the world
 4: 9 are made a spectacle unto the world
 4: 13 are made the filth of the world, and
 5: 10 with the fornicators of this world
 5: 10 then must ye needs go out of the world
 6: 2 judge the world? and if the world shall
 7: 31 they that use the world as not abusing
 7: 33 careth for the things that are of the wo.
 7: 34 careth for the things of the world how

1 Co. 8: 4 that an idol is nothing in the world
 11: 32 should not be condemned with the wor.
 14: 10 many kinds of voices in the world, and

2 Co.	1: 12	1 Ti.	3: 16	2 Pe.	1: 4	1 Jo.	4: 3
"	5: 19	"	6: 7	"	2: 5	"	4: 4
"	7: 10	Heb.	4: 3	"	2: 5	"	4: 5
Gal.	4: 3	"	9: 26	"	2: 20	"	4: 5
"	6: 14	"	10: 5	"	3: 6	"	4: 9
Eph.	1: 4	"	11: 7	1 Jo.	2: 2	"	4: 14
"	2: 2	"	11: 38	"	2: 15	"	4: 17
"	2: 12	Jas.	1: 27	"	2: 15	"	5: 4
Phil.	2: 15	"	2: 5	"	2: 16	"	5: 4
Col.	1: 6	"	3: 6	"	2: 17	"	5: 5
"	2: 8	"	4: 4	"	3: 1	"	5: 19
"	2: 20	"	4: 4	"	3: 13	2 John	7
"	2: 20	1 Pe.	1: 20	"	3: 17	Rev.	11: 15
1 Ti.	1: 15	"	5: 9	"	4: 1	"	13: 8
						"	17: 8

OIKOUMENE---Habitable earth or land.

Matt. 24: 14 preached in all the world for a witness
 Luke 2: 1 a decree . . that all the world should be
 4: 5 showed him all the kingdoms of this wo.
 Acts 11: 28 be great dearth throughout all the wor.
 17: 6 These that have turned the world upside
 17: 31 in the which he will judge the world in
 19: 27 all Asia and the world worshippeth
 24: 5 among all the Jews throughout the wor.
 Rom. 10: 18 their words unto the ends of the world
 Heb. 1: 6 bringeth in the first begotten into the w.
 2: 5 hath he not put in subjection the world
 Rev. 3: 10 shall come upon all the world, to try
 12: 9 Satan, which deceiveth the whole world
 16: 14 kings of the earth and of the whole wor.

GE---Land, earth.

Rev. 13: 3 and all the world wondered after the be.

Teacher. Our students will doubtless have observed, that most people in reading the New Testament, suppose that in most cases, when they read the word WORLD, that it refers to the literal (GE) "EARTH," while in point of fact, the Greek word "GE," is translated "WORLD," only once, (Rev. 13: 3): "All the world wondered after the beast." You will observe that this one is used symbolically of the people, and not in a literal sense.

The practice of King James' translators in translating different Greek Words, (each one having its own meaning,) by the one English word "world," has had the effect to darken the counsel of God.

Our students need not labor under this disadvantage any longer. I have given a complete list, each word being placed where it belongs. This will be a valuable help to any student, who desires the true light.

LESSON V.
SOUL AND SPIRIT.

Teacher. Very much depends upon our arriving at correct conclusions as to the nature of either the soul or the spirit. An error made right at this point, will darken the whole counsel of God, and unless the aforesaid error should afterward be corrected, darkness like a dismal pall will continue to enshroud us, so that we never can behold the light of the Glorious Gospel of the Christ.

Student. You would call that kind of an error, a fundamental error, would you not?

A. I certainly should; because with that error in your mind, you can never properly comprehend the general scope of the teaching of Holy Writ?

Q. Will you kindly inform us as to what is the prevailing error upon this topic?

A. It is taught that the soul or spirit has by nature the attribute of an endless exist-

ence, which is co-equal with that of the Great Eternal. In order to show that such teaching is erroneous, and also that the possession of soul and spirit, is attributed to beasts, as well as men, I will direct your attention to the following Scripture texts:

THE SOUL.

- Num. 31, 38 One soul of . . . persons, beeves, asses, and sheep.
- Gen. 1, 30 And everything . . . wherein there is life (Margin "living soul.")
- Gen. 1, 20 Moving creature that hath life (Margin "soul.")
- Job 12, 10 Soul of every living thing. As for instance, the soul and body of trees. See
- Isa. 10, 18 And shall consume the glory of his forest, and of his fruitful field, both SOUL and BODY.
- 1 Chr. 5, 21 And they took away their cattle . . . and of men, (Heb. souls of men, see Marg).
- Lev. 22, 11 But if a priest buy any soul with his money.
- Isa. 46, 2 But themselves (Heb. 'their souls,' see marg.,) are gone into captivity.
- Psa. 105, 18 He (Joseph) was laid in iron

(Heb. 'his soul came into iron,'
see marg.)

SOULS BORN.

Gen. 46, 18 And these she bare unto Jacob,
even sixteen souls.

Exod. 1, 5 And all the souls that came out
of the loins of Jacob were 70
souls.

SOULS PROMISED LIFE.

Jere. 38, 20 Then thy soul (Zedekiah) shall
live, and this city shall not be
burned . . so it shall be well
with thee, and thy soul shall
live.

Isaiah 55, 3 Hear, and your soul shall live.
1 Pet. 1, 9 Salvation of your souls.

Psa. 56, 13 Hast delivered my soul from
death.

1 Pet. 3, 20 Eight souls saved by water.

SOULS EAT AND DRINK.

Job. 33, 20 His soul abhoreth dainty meat.

1 Sam. 2, 16 Take as much as thy soul de-
sirest.

Lev. 17, 10 No soul of you shall eat blood.

Prov. 6, 30 If he steal to satisfy his soul.

Isa. 29, 8 His soul is empty . . and his
soul hath appetite.

Prov. 27, 7 The full soul loatheth honey-
comb.

- Lam. 1, 11 For meat to relieve the soul.
- Num. 21, 5 Our soul loatheth this light bread.
- Deut 12, 20 Because thy soul longeth to eat flesh.
- Num. 11:5, 6 Our soul is dried away, there is nothing at all besides this manna.
- Exod. 12, 16 Every man (Marg. ref. 'soul') must eat.
- Deut. 14, 26 Whatsoever thy soul lusteth after.
- Lev. 5, 20 But the soul that eateth of the flesh.
- Luke 12, 19 I will say unto my soul, Soul . . . take thine ease, eat, drink . . . this night thy soul shall be required of thee.

SOULS DIE.

- Rev. 16, 3 Every living soul died in the sea.
- Ezek. 18, 4 The soul that sinneth, it shall die.
- Psa. 78, 50 He spared not their soul from death.
- Job 7, 15 My soul chooseth strangling and death rather than life.
- Psa. 49, 8 For the redemption of their soul is precious, and it (their soul) ceaseth forever.

- Job 36, 14 They die (Heb. 'their soul dieth,' see marg.)
- Psa. 49, 19 He shall go (Heb. 'his soul shall go,' see marg.) to the generation of their fathers; they shall never see light.
- Num. 23, 10 Let me (Heb. 'my soul,' marg.) die the death of the righteous.
- Ezek. 13, 18 Will ye hunt the souls of my people, and will ye save the souls alive?

SOULS DESTROYED.

- Rev. 20, 4 Souls that were beheaded.
- Jere. 2, 34 Is found the blood of souls.
- Josh. 11, 11 Smote all the souls therein.
- Rev. 6, 9 Souls that were slain.
- Jere. 40, 14 Sent Ishmael to slay thee (mar. ref. 'to strike thee in soul).'
- Jere. 4, 10 The sword reacheth unto the soul.
- Ezek. 22, 25 They have devoured souls.
- Acts 3, 23 Every soul which will not hear that prophet shall be destroyed.
- Ezek. 22, 27 To destroy souls to get dishonest gain.
- Matt. 10, 28 Fear him, rather, who is able to destroy both soul and body in (Gehenna) hell.
- Isa. 10, 18 Shalt consume . . both soul and body.

SAVE SOULS FROM THE GRAVE.

- Isa. 38, 17_r Thou hast in love to my soul delivered it from the pit of corruption.
- Psa. 49, 15 But God will redeem my soul from the power of the grave.
- Psa. 89, 48 Shall he deliver his soul from the hand of the grave.
- Job 33, 18 He keepeth back his soul from the pit.
- Psa. 30, 3 Thou hast brought up my soul from the grave.
- Psa. 86, 13 Thou hast delivered my soul from the lowest hell (or 'grave;' see margin).

SOUL AS APPLIED TO CHRIST.

- Isa. 53, 10 Thou shalt make his soul an offering for sin.
- Isa. 53, 11 He shall see the travail of his soul.
- Isa. 53, 12 He hath poured out his soul unto death.
- Matt. 26, 38 My soul is exceeding sorrowful, even unto death.
- Acts 2, 31 Speaking then as a Prophet, and knowing that God had solemnly sworn to him to set one of his descendants upon his throne, David looked into the future, and was referring to

the resurrection of Christ when he said that he had not been abandoned to the Place of Death, nor had his body undergone corruption. 20th Cent. Tr.
 Psa. 16, 10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

SOUL WITH DESCRIPTIVE ADJECTIVE.

Psa. 107, 9 Hungry soul.
 Prov. 25, 7 Thirsty soul.
 Isa. 58, 10 Afflicted soul.
 Jere. 31, 25 Sorrowful soul.
 Psa. 107, 9 Longing soul.
 2 Peter 2, 8 Righteous soul.
 Prov. 11, 25 Liberal soul.
 Prov. 29, 15 Idle soul.
 2 Pet. 2, 14 Unstable soul.

SPIRIT AS APPLIED TO EVIL:

Rev. 16, 14 Spirits of devils.
 1 John 4, 3 Spirit of Antichrist.
 1 John 4, 6 Spirit of error.
 Num. 5, 14 Spirit of jealousy.
 Isaiah 4, 4 Spirit of burning.
 Hosea 4, 12 Spirit of whoredoms.
 1 Tim. 4, 1 Seducing spirits.
 Matt. 10, 1 Unclean spirit.
 Luke 7, 21 Evil spirit.

Mark 9, 25 Dumb and deaf spirit.
 Prov. 16, 18 Haughty spirit.
 Isa. 19, 14 Perverse spirit.

SPIRIT AS APPLIED TO THE IMPERSONAL.

Zech. 6, 5 Spirit of heavens.
 Heb. 10, 29 Spirit of grace.
 1 John 4, 6 Spirit of truth.
 Rev. 19, 10 Spirit of prophecy.
 Isa. 11, 2 Spirit of knowledge.
 1 Cor. 2, 12 Spirit of the world.
 Rom. 11, 8. Spirit of slumber.
 Rom. 8, 15 Spirit of adoption.
 Isa. 61, 3 Spirit of heaviness.
 Prov. 18, 14 Wounded spirit.
 1 Sam. 1, 15 Sorrowful spirit.
 Psa. 51, 17 Broken spirit.

“I” AND “IT.”

Teacher. While engaged in debate with a learned minister, he took the position that the personal pronoun I, had reference to an immaterial spirit, and not to the material body.

He said: “Though I give my body to be burned.’ The ‘I’ is superior to the body, owns it, can force it into the fire.”

Now, if his statement is correct, and the personal pronoun “I” has sole reference to

an immaterial spirit, then it will be perfectly proper whenever we find the said pronoun, to read in its place, the word "spirit." Let us test it, and we will soon discover as to whether it is "material," or "immaterial."

See Job 33: 6: "I (the spirit) also am formed out of CLAY."

See Gen. 18: 27: "I (the spirit) have taken upon me to speak unto the Lord, which am but dust and ashes."

See Job 10: 9: "Remember, I (the spirit) beseech thee, thou hast made me as the CLAY; and wilt bring ME (the spirit) into dust AGAIN."

Rev. 1: 18: "I (the spirit) am he that liveth and WAS dead."

Gen. 37: 35: "I (the spirit) will go down into the grave unto my son mourning."

Job 17: 13: "If I (the spirit) wait the grave is mine house."

Matt. 19: 16: "Good Master, what good thing shall I (the spirit) do that I (the spirit) may have eternal life." If it had eternal life, why was it seeking for it?

Gen. 27: 4: "Make me savory meat, such as I (the spirit) love, and bring it to me that

I (the spirit) may eat; that my soul may bless thee before I (the spirit) DIE.”

John 12: 32: “And I, (the spirit) if I (the spirit) be lifted up from the earth, will draw all unto me.”

THE MIND.

The contention is, that the mind survives the dissolution of the material organism; and that it will have at that time unlimited expansion, and know infinitely more than all the living.

Let us test this matter by the Divine Record, and ascertain, if possible, its verdict, in the case.

Psa. 146:3,4 Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that VERY DAY his THOUGHTS perish.

Psa. 6, 5 For in DEATH there is NO REMEMBRANCE (or thought) of thee.

Ecl. 9: 10. The dead KNOW NOT ANYTHING.

Ecl. 9, 10 Whatsoever thy hand findeth to do, do it with thy might; for there is NO WORK, nor DEVICE,

- nor KNOWLEDGE, nor WISDOM,
in the grave whether thou goest.
- Job 14: 21 His sons come to honor, (after his death) and he KNOWETH it not; and they are brought low, but he PERCEIVETH it not.
- Isa. 26: 19 Thou art our Father, though Abraham (while dead) be IGNORANT of us.
- Psa. 115: 17 The dead praise not the Lord, neither any that go down into silence.
- Psa. 31: 17 Let the wicked be SILENT in "sheol."
- Job 30: 5 The triumphing of the wicked is short, . . . He shall perish for ever like his own dung: they which have seen him shall say, Where is he? He shall fly away as DREAM, and not be found: yea, he shall be CHASED AWAY as a VISION of the NIGHT.
- Psa. 37: 36 He (the wicked) PASSED AWAY, and lo, he WAS NOT.
- Isa. 26: 14 They are DEAD, they SHALL NOT LIVE; they are DECEASED, they SHALL NOT RISE: therefore hast thou visited and DESTROYED them; and made ALL their MEMORY to PERISH.

Student. I have have heard so much preaching about the immortality of the soul by able ministers, from the pulpit, but I cannot recollect reading anything about it in the Bible. Will you please quote a text to us?

Teacher. I will answer that request, by relating an incident. I once was in company with a number of ministers of different denominations, when the question of the Immortality of the Soul, was mentioned; one of them, being the Pastor of a large Church, in the City of Chicago, said: "Some time ago, a young lady, who was teaching a class, in the Sunday School, came to me, saying, Bro.-----, I have been searching the Bible at considerable length, of late, in order that I might find the strongest possible Scripture text, by which to prove the truth of the doctrine of the Immortality of the Soul, to my class, but as yet, I have not found anything that is at all satisfactory. I wish you to help me to find one?"

Q. What did he give her?

A. He quoted Gen. 3: 4: "And the serpent

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said unto the woman, Ye shall not surely die." When giving her that text, he remarked, "That is the only one that I know of, and I would not advise you to accept of that as authority."

Q. Is there any good reason why the assertion of the serpent could not be regarded as good authority?

A. Yes, sir; Jesus speaks of him in John 8: 44, as follows: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him."

Justin Martyr, writing A. D. 135, says:

"If you have fallen in with some who are called Christians, but who do not admit of this (truth concerning the resurrection) and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven; do not imagine that they are Christians."

Q. Why not call such people Christians?

A. Because it contradicts the express teaching of the Christ, to affirm that immortal souls go to heaven, at death.

NO MAN IN HEAVEN.

John 3: 13 "And NO MAN hath ASCENDED UP to HEAVEN, (a generic term, covering the entire race of man) but he that came down from heaven."

Acts 2: 34 "For David is NOT ASCENDED into the HEAVENS."

John 8: 21 "Then said Jesus again unto them (the Jews) I go my way (to heaven), and ye shall seek me, and shall die in your sins, whither I GO, ye CANNOT come."

John 13: 33 "Little children, (an endearing term addressed to his own loved disciples) yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I GO, ye CANNOT come; so now I SAY TO YOU."

See ver. 36 "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I GO, thou CANST NOT follow me now; but thou shalt follow me afterwards," (ch. 14: 3).

Q. If the phrase "Immortal Soul," is not found in the Bible, can the word "Immortal," be found there? A. Just once.

THE WORD "IMMORTAL."

1 Tim. 1: 17 "Now unto the KING ETERNAL, IMMORTAL, invisible, the only wise God, be honor and glory for ever and ever. Amen."

THE WORD "IMMORTALITY"---FIVE TIMES.

1 Cor. 15: 53 "For this corruptible (the dead) must put on incorruption, and this MORTAL (living one, liable to death) must put on (that which it never had before) immortality."

1 Cor. 15:54: "So when this corruptible shall have put on incorruption, and this mortal shall have PUT ON immortality, (not a present possession) then shall be brought to pass the saying that is written, Death is swallowed up in victory."

1 Tim. 6: 16: "The blessed and only Potentate, the King of kings, and Lord of lords; who ONLY HATH IMMORTALITY."

2 Tim. 1: 10. "Hath brought life and immortality to light through the gospel."

Romans 2:7 "Patient continuance in well doing SEEK for glory and honor and IMMORTALITY, eternal life."

The above are all the instances where the word "Immortality," is found in the Bible.

Q. Does history give any information as to what nation was the first to embrace and teach the doctrine of the Immortality of the soul?

A. Yes, sir; Chambers Encyclopediasays: "The Egyptian nation appears to have been the first to declare the soul was immortal."

Any one can see from the evidence given, that its origin, is both satanic and heathen.

Q. Do learned men affirm that immortal-soulism is of heathen origin?

A. Yes, sir; I will quote the language of D. H. Chase, LL.D.: "Paganism taught immortal-soulism before Christ or Moses or Abraham. Satan taught it in Eden. It cannot be true, else it would be incorrect to say that 'Life and Immortality are brought to light in the Gospel.'"

Q. Do some eminent Bible scholars, regard the belief in immortal-soulism, as undermining the Christian faith?

A. They certainly do. I will quote the language of William Tyndall, who translated the Scriptures into English, during

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the fifteenth Century. He says: "In putting departed souls in heaven, hell and purgatory, you DESTROY the arguments wherewith Christ and Paul prove the resurrection. What God doeth then, we shall know when we come to them. 'The TRUE FAITH putteth the resurrection, which we are warned to look for every hour. 'The HEATHEN philosophers denying that, did put that SOULS DID EVER LIVE. And the pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together . . . things so contrary that they cannot agree. And the fleshly-minded pope consenteth unto HEATHEN doctrine, therefore he corrupteth the Scriptures to establish it. If the SOULS BE IN HEAVEN, tell me why they be not in as good case as the angels be, then what cause is there of the resurrection.'"

Teacher. In concluding this important lesson, let me urge all to "Lay hold on (aionios zoe) eternal life," and also look for the glorious "crown of (zoe) life," seeing that "Christ our (zoe) life," has given us "the hope of (aionios zoe) eternal life,"

which will be realized, "when Christ who is our (zoe) life shall appear." "Let us believe on him to (zoe aionios) life everlasting," and then we can have the assurance that we "shall of the Spirit reap (zoe aionios) life everlasting." If we would enjoy this inestimable blessing, we must "seek for glory, honor and immortality, (aionios zoe) eternal life," and then we shall "reign through righteousness unto (aionios zoe) eternal life," and as a consequence have the "fruit unto holiness, and the end (aionios zoe) eternal life," for "the gift of God is (aionios zoe) eternal life."

LESSON VI.
THE PROPHETIC SYMBOLS OF
DANIEL.

Teacher. The study of prophecy is very much neglected, although it is a study of great interest and importance.

Student. Will you please show us its importance?

A. I will direct your attention to 2 Pet. 1: 19-21: "We have also a more SURE word of prophecy; whereunto ye DO WELL that ye TAKE HEED, as unto a light that shineth in a dark place, until the day dawn, and the DAY STAR arise: (Jesus, 'the bright and Morning Star') in your hearts knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."

Please notice that the study of prophecy is something that is "sure," and no fiction; and that "ye do well that ye take heed." This prophetic word is also "a light that shineth in a dark place," just where "light" is needed; and it will continue to radiate light until we reach the "day dawn," when the "Day Star" will "arise" in splendor.

Q. Do the prophecies of Daniel radiate light all along the stream of time, until we shall reach the "Day Dawn," when the "Day Star" will "arise" and shine?

A. Yes, sir; in a special manner.

Student. We are ready, then, to engage in that study.

Teacher. Turn to the second chapter of Daniel. Here we find that King Nebuchadnezzar, had a dream one night, but in the morning, when he awoke, he was conscious that he had had a dream, but could not remember one thing that he dreamed about. It troubled his mind, because he was impressed with the thought that it meant something that was important. The wise men of Babylon, professed that they could reveal mysteries, therefore he sent for

them, and demanded that they should relate the dream, and interpret its meaning. In this they failed; and then the King being angry, passed sentence of death upon them. In the mean time Daniel sought God in prayer. He revealed to Daniel the dream which he had caused Nebuchadnezzar to dream, and told him him what it meant. Being thus prepared, he requested the Captain of the Guard to take him in before the King. The Captain did as requested, and then Daniel gave the King, that which God had given him. We will now consider this dream, and its interpretation, and trace its historical fulfilment.

Q. What did he dream about?

A. "A great image."

Q. Describe the image, and tell what it was made of?

A. See verses, 31-33: "Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs

of iron, his feet part of iron and part of clay."

Q. What did God intend to show by this dream?

A. See verse 29: "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should COME TO PASS HEREAFTER."

Q. To what time does this refer to?

A. Ver. 28: "What shall be in the latter days."

Teacher. Before we enquire into the matter, as to what those things will consist of, which shall take place in "the latter days," it will be necessary to consider a dream which Daniel had himself. It is found in Dan. 7: 1-14. In this dream, he saw: "four great beasts come up from the sea, diverse one from another. The first was like a lion, and it had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it.

And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it be-

tween the teeth of it: and they said unto it, Arise, devour much flesh.

After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; and the beast had four heads; and dominion was given to it.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong, exceedingly; and it had great iron teeth, etc.

In Dan. 8: 1-8, is the record of another dream which Daniel had, concerning two beasts, one was a ram, with two unequal horns, and the other was a goat, with a notable horn between his eyes.

Now these symbols may at first sight appear to our students to be strange and unmeaning figures, hard to comprehend, but they are very far from being so; as we advance with our lesson, this will be apparent.

Words in the lapse of time may radically change their meaning, but these symbols never do so, they always tell the same story.

Prior to entering into an exposition of these symbols, I request the students to study carefully, page 117, of this book.

HEAD OF GOLD.

“Thou (Babylon) art this Head of Gold.”

Founded by Nimrod, B. C. 2233. Ended at the death of Belshazzar, B. C. 538.

BREAST AND ARMS OF SILVER.

Media-Persia. Began under Darius the Mede, at the Conquest of Babylon, B. C. 538. Ended at its conquest, by Alexander, B. C. 331.

THE THIRD KINGDOM OF BRASS.

Founded by Alexander the Great, B. C. 331. Ended as a united empire, at the death of Alexander, B. C. 323. It was then divided between his four Generals, Cassander, Lysimachus, Ptolemy and Seleucus, constituting the Four-Headed Leopard.

IRON KINGDOM.

“The Fourth Kingdom shall be strong as iron.” Rome continued in iron strength until A. D. 395, when Theodosius divided it into two parts—Eastern and Western Rome. The two legs of the Image. Constitutional Monarchy. Clay and Iron of the feet

THE LION,

Chief of Beasts, represents the same as Gold, the chief of metals. Wings etc., details in history of the four empires represented by four beasts.

THE BEAR,

Symbolizes Media-Persia. Raised foot, the lifting up into power of the Median side of the Bear first. Two-horned Ram—short horn Media, long horn—Persia.

THE LEOPARD.

It represents Greece. The four heads the division of the Grecian empire into four kingdoms. The four wings, the four points of compass. The Goat represents Greece. It broke the two horns, (the powers of the Medes and Persians) off the Ram. The great horn on Goat, is the first king.

TERRIBLE BEAST.

This represents Iron Rome, the same as the legs of the Image. The ten horns, the Iron and Clay feature of the Image. This is the last phase of Human Governments, prior to the Everlasting Kingdom of God.

AN INVESTIGATION OF THE SYMBOLS.

Turn to the second chapter of Daniel. Our students will find what those symbols consist of, on page 117.

Student. What were those symbols intended to teach?

A. See verse 29: "What shall come to pass **HEREAFTER.**"

Q. Among those things which are to "come to pass," at what time will the most important events happen?

A. See verse 28: "what shall come to pass in the latter days."

Well, to commence at the beginning, what did the head of gold symbolize?

A. See verse 38: "Thou art this **HEAD** of **GOLD.**"

Q. What kingdom did that represent?

A. Babylon, seeing the language is addressed to the King of Babylon.

Q. What was the second symbol?

A. See verse 32, "Breast and arms of silver."

Q. What did that mean?

A. See verse 39: "After thee shall arise

another kingdom inferior to thee." As silver is inferior to gold.

Q. What kingdom was that?

A. It is a clear matter of history, that the Medo-Persian armies, under the command of Cyrus, King of Persia, conquered Babylon.

Q. Does the Bible show that one of their kings succeed the King of Babylon?

A. It does. See Dan. 5, 30, 31: "In that night, was Belshazzar, the King of the Chaldeans slain, and Darius the Median, took the kingdom."

On page 117, we find four beasts spoken of. What did they symbolize?

A. See Dan. 7: 16-18: "So he told me, and made me know the interpretation of the things. These great beasts which are four, are four kings, (kingdoms) which shall arise out of the earth. But the saints of the Most High, shall take the kingdom, and possess the kingdom, for ever, even for ever and ever."

Q. What was the second beast?

A. A bear.

Q. What did it symbolize?

A. The second kingdom (Media Persia), or the silver part of the Image.

Q. Now the bear had its foot lifted up on one side, what did that symbolize?

A. The bear represented two nations, or kingdoms---the Medes and the Persians. The Median side of the bear was "raised up" into power first. See marginal reading to verse 5: "it raised up one dominion," into power at a time.

Q. Now the bear had three ribs in its mouth, what did that signify?

A. See Dan. 6: 1, 2; "And it pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these THREE PRESIDENTS; (which were in the "mouth," or under the control of the king--the bear), of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage."

Q. What other beast represented the Medo-Persian power?

A. The ram. See Dan. 8: 3: "Then I lifted up mine eyes, and saw, and, behold, a ram which had TWO HORNS: (Medes and

Persians) and the two horns were high; but one was higher than the other, and the higher came up last."

Q. You said that this two horned ram, represented Media-Persia, have you Scripture evidence which proves the assertion?

A. I have. See Dan. 8: 20: "The ram which thou sawest having two horns are the kings of Media and Persia."

Q. What does the word "horn," signify?

A. A civil power or kingdom.

Q. What are we to understand by the phrase, "the higher came up last?"

A. The marginal reading to Dan. 8: 3, says: "The second."

Q. Which of the "two horns," took the the kingdom first?

A. We learn from Dan. 5: 31, that "Darius the Median took the kingdom," immediately after its capture from the Babylonians.

We also find this to be typified, by the raising up of the foot, on the bear.

Q. What are we to understand by the phrase, "one was higher than the other?"

A. That had reference to the length of

time that each horn retained the power.

Darius the Median (short horn) held the power two years, and then died; the Persians, (higher horn) held the power two hundred and four years and nine months.

Q. How did they lose the power?

A. An he goat attacked the ram, and broke his two horns.

Q. Where do you find an account of that fight?

A. In Dan. 8: 5-7: "And as I was considering, behold, an he goat came up from the west on face of the whole earth, and touched not the ground: (rapid movement of troops) and the goat had a notable horn between his eyes. And he came to the ram that had TWO HORNS, which I had seen standing before the river, and RAN UNTO HIM IN THE FURY OF HIS POWER. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and BRAKE HIS TWO HORNS: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand."

Q. Well, he was a wonderfully fierce Billy Goat, what power did he symbolize?

A. He represented the Grecian nation. Have you Bible evidence for that?

A. I have; see Dan. 8: 21: "And the rough goat is the king (kingdom) of Grecia."

Q. What is the "notable horn between his eyes?"

A. See the same verse: "And the great horn that is between his eyes is the first king." Every student of history is well aware of the fact that it was Alexander the Great, which led the armies of Greece, in the conquest of Media-Persia.

Q. What was to become of Greece, after the death of "the first king?"

A. See Dan. 11: 3, 4: "A mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be BROKEN, and shall be divided (into four kingdoms) toward the four winds of heaven; and not to his posterity, (of the royal line) nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others, beside those."

See Dan. 8: 8: "The he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven."

See ver. 22: "The great horn that is between his eyes, is the first king. Now that being broken, whereas four stood up for it, FOUR KINGDOMS shall stand up out of the nation, but not in his power."

In this connection read also, Dan. 7: 6: "I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."

The four heads represent the four kings; wings relate to the four points of the compass, towards which the kingdoms was divided."

Q. Are wings used to denote the points of the compass?

A. Yes, sir; see Isa. 11: 12: "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from

the four corners (marg. Heb. WINGS) of the earth."

Q. Have these things become historic facts?

A. Yes, sir; they have.

Q. Will you please give a few quotations which show it?

A. Yes, sir; with pleasure.

HEAD OF GOLD.

"The Chaldean Empire was called the Assyrian in its commencement, the Chaldean from the country, the Babylonish from its chief city.

This was the first monarchy began by Nimrod, B. C. 2233, and ending with the death of Belshazzar, (the last King of Babylon) B. C. 538, after having lasted nearly seventeen hundred years.

In the reign of King Nebuchadnezzar, it extended over Chaldea, Assyria, Arabia, Syria and Palestine."

BREAST AND ARMS OF SILVER.

"The Medo-Persian Empire properly began under Darius, the Mede, allowing him to be the same with Cyaxares son of Astyages, and uncle to Cyrus the great, son of

Cambyses. He first fought under his uncle Cyaxares; defeated Neriglissar, King of the Assyrians, and Cræsus, King of the Lydians; and by the capture of Babylon, B. C. 538, terminated the Chaldean Empire. On the death of his father Cambyses, and his uncle Cyaxares, B. C. 536, he became sole Governor of the Medes and Persians, and thus established a potent empire on the ruins of that of the Chaldeans."

BELLY AND THIGHS OF BRASS.

"The Macedonian or Greek Empire, was founded by Alexander the Great, (the Great Horn). He subdued Greece, penetrated into Asia, took Tyre, reduced Egypt, overthrew Darius, at Arabela, B. C. 331, and terminated the (Bear and two-horned Ram) Persian monarchy. He crossed the Caucasus and subdued Hyrcania, and penetrated India as far as the Ganges; and having conquered all the countries that lay between the Adriatic sea, and this river, (the Ganges); he died (the Great Horn was broken) B. C. 323."

The next change in this government, is wonderfully authenticated by history.

THE FOUR-HEADED LEOPARD.

“Four kingdoms (Dan. 8: 22) shall stand up out of the nation.”

“After Alexander's death, his empire became divided among his (four) Generals---Cassander, Lysimachus, Ptolemy, and Seleucus.”

TERRITORY EACH “HEAD,” RULED. .

“CASSANDER”

Had Macedon and Greece.

LYSIMACHUS

Had Thrace and those parts which lay on the Hellespont and Bosphorus.

PTOLEMY

Had Egypt, Lydia, Arabia, Palestine and Coelesyria.

SELEUCUS

Had Babylon, Media, Susiana, Persia, Assyria, Bactria, Hyrcania, and all other provinces, even to the Ganges.”

This great Empire, built upon the ruins of the Persians, “had rule over all the (habitable) earth.”

The next power which succeeded Greece, has been remarkable for its strength.

THE LEGS OF IRON.

“Strong as iron . . . shall it break in pieces and bruise.” Dan. 2: 40.

“The Roman Empire rose into powerful existence, and vanquishing the power of Greece B. C. 30, became mistress of the world, extending her dominion beyond the limits of any former empire, and establishing one of the strongest despotisms the world has ever seen. The sagacity of her rulers, the vigor of her imperial administration, the military skill of her generals, the discipline of her army, the strength of her laws, and the unlimited strength of her resources, combined to make Rome the strongest piece of political machinery the world has ever seen.”

DECLINE OF ROME.

“Partly strong, and partly broken.” Dan. 2: 42.

The above words were prophetic of Rome's departing glory. She continued in her iron strength, from Augustus Ceasar, until A. D. 395, when Theodosius, divided the empire between his two sons Aacadius, and Honorius: thus creating the TWO LEGS.

FEET PART OF IRON, AND PART OF CLAY.

“And as the toes of the feet were part of Iron, and part of Clay, so the kingdom (of Rome) shall be partly strong, and partly broken. All this indicated the continued decline of Rome.

Q. I want ask about this “Clay” and “Iron,” no mechanic can weld them together, there being no adhesion?

A. So Daniel informs us in verse 43, he says: “they shall MINGLE . . . but they shall not CLEAVE one to another, even as iron is not mixed with clay.”

Now, I desire to be informed as to

WHAT IS THE CLAY?

A. It is used in the Scriptures to designate the PEOPLE. In order to show this, I will quote as follows:

Job 33: 6 “I also am formed out of clay.”
See marg. Heb. “Cut out of the clay.”

Isa. 45: 9 “Shall the clay say to him that fashioneth it, What makest thou?”

Isa. 64: 8 “We are the clay, and thou our potter.”

Q. What are we to understand by the mingling together of the "Iron" and the the "Clay?"

A. As despotic Iron Rome continued to disintegrate, the people (or the clay element) rebelled against the cruel iron despots which ruled them, and demanded a share in the various governments into which the empire had been split up, in the shape of Constitutional Governments. This, when it should be granted would necessitate the mingling together of two elements (iron and clay---royalty and the people) in transacting the business of the government; but at the same time there would be no adhesion, mixing or cleaving together, even as iron and clay will not combine.

Q. Did the prophet Daniel affirm that such a condition of things would come to pass?

A. Yes, sir; he did. See Dan. 2: 43: "And whereas thou sawest iron (royalty) mixed with miry clay, (the common people, politically) they (the iron) shall MINGLE themselves with the SEED of MEN (the people): but they (these two opposing elements) shall

not CLEAVE one to another, even as (literal) iron is not mixed with clay."

Q. In what part of the image, was the clay and iron mixture to appear?

A. In the feet and toes; see Dan. 2:41: "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay."

Q. When did this condition of things begin to exist?

A. After the kingdom was divided into two parts. After that disintegration began to spread, and the people began to politically agitate the forming of Constitutional Governments.

Q. Can you point to a kingdom now existing on the territory of old Rome, where the clay and iron mingle together, in running a Constitutional Government?

A. Yes, sir; I point to England. During the reigns of Henry VIII., and the Bloody Queen Mary, the will of the monarch, was absolutely iron. Every other branch of the

government was subservient to the absolute will of the occupant of the throne.

Q. Is it so to-day?

A. No, sir; it is not.

Q. What has produced the change?

A. Why, "THE SEED OF MEN" (Dan. 2:43) has mingled with the iron, and gained the ascendancy.

Q. Where is this to be seen?

A. In the two houses of Parliament.

Q. How is it shown there?

A. We find the House of Lords to represent the "iron" or the royal branch of the government.

Likewise the House of Commons represents the "clay" element, or the people.

Q. Is there any affinity between these two branches of the government?

A. Not a bit. While they have to "mingle themselves with the seed of men (in the transaction of the business of the government): but they shall not cleave one to another, even as iron is not mixed with clay."

Q. Is this the universal condition in all the kingdoms, both strong and weak, now

existing upon the territory of old Rome.

A. It is even so.

Q. In what year did "the seed of men" show themselves in the most conspicuous manner, in demanding their rights?

A. In the year 1848.

Q. What occurred that year?

A. There was a general uprising of the people (the clay element) demanding their rights of the "iron" element. Nearly every throne occupied by iron despots, began to totter to its fall, and the only way they could save them, was to grant the people, constitutional governments.

Q. Please name a few of those events?

A. In 1848, in England, there was tremendous uprising of the people, especially the oppressed working men. A very large mass of them, mustered on Kennington Common, with the intention of marching in a body, through the streets of London, for the purpose of presenting to Parliament, a petition, containing five million signatures. The government becoming alarmed, at such a tremendous uprising, swore in 250,000 special constables. The

iron government, was obliged to grant them their rights.

In 1848, the red flag of anarchy, was unfurled in the streets of Paris, rioting and blood shedding became rampant in every direction, and 5,000 people lost their lives. Louis Philip fled to England, for personal safety.

The infection spread to Germany; the demand for freedom from "iron" tyranny, blazed forth from all of their great cities. Their cry was for liberty of speech, and of the press, and a constitutional government.

Their demands were granted.

At Vienna, Austria, Metternich, the advocate of "iron" despotism, was driven into exile. Emperor Ferdinand, sought safety in flight.

In 1848, insurrection broke out in Hungary, led by Louis Kossuth. They were given a constitutional government.

From 1815, to 1848, insurrections became really chronic in Italy. The Pope fled, but finally came back again, under French protection. Italy, also, has a constitutional government.

With all these facts before us, what right minded person can have any doubt, but that we are now living in the days of the clay and iron mixture, in the feet of the image. All the rest of the image have become historic facts, sustained by unquestioned evidence.

Q. Now, then, what is the next event, in order?

A. See Dan. 2: 43, 44: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in THE DAYS of THESE KINGS (clay and iron) shall the God of heaven SET UP A KINGDOM which shall NEVER be DESTROYED (like its predecessors have been): and the kingdom shall not be left to other people, but it shall break in pieces and CONSUME all these kingdoms, and IT shall stand FOR EVER:"

See the last part of verse 45: "The great God hath made known to the king what shall come to pass hereafter, and the dream is CERTAIN, and the interpretation thereof SURE."

THE KINGDOM OF OUR GOD AND THE FUTURE
HOME OF THE REDEEMED TO BE ON THIS
EARTH.

Dan. 7: 13 "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Dan. 7: 18 "The saints of the Most High shall take the kingdom, and possess the kingdom, for ever, even for ever and ever."

Dan. 7: 27 "And the kingdom and dominion, and the greatness of the Kingdom UNDER the WHOLE heaven, shall be given to the people of the saints of the Most High, whose kingdom is

an everlasting kingdom, and all dominions shall serve and obey him."

Zech. 14: 9 "And the Lord shall be KING over ALL the EARTH."

Rev. 11: 15 "The kingdoms of THIS WORLD are become the Kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Rev. 5: 9 "For thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God Kings and Priests: and we shall reign on the EARTH."

Jer. 23: 3-6 "I will raise to David a righteous Branch and a King shall reign and prosper, and shall execute judgment and justice in the EARTH."

Psa. 72: 8 "He shall have dominion also from sea to sea, and from the river unto the ends of the EARTH."

SHALL REIGN IN MT. ZION, AND ALSO
IN JERUSALEM.

Isa. 24: 23 "The moon shall be confounded,
and the sun ashamed, when the
the Lord of Hosts shall REIGN
in MOUNT ZION, and in JERU-
SALEM, and before his ancients
gloriously."

Micah 4: 7 "I will make her that halted a
remnant, and her that was cast
far off a strong nation: and the
Lord shall REIGN over them in
MOUNT ZION from henceforth,
even for ever."

Psa. 2: 6-8 Yet have I set my KING upon
my holy hill of ZION. . . Ask of
me, and I will give thee the
heathen for thine inheritance,
and the uttermost parts of the
EARTH for thy possession."

Psa. 102: 16 "When the Lord shall build up
ZION he shall appear in his glory.

Matt. 25:31 "When the Son of man shall
COME in his GLORY, . . . THEN
shall he sit upon the THRONE
of his GLORY."

Zech. 1: 17. "The Lord shall yet comfort ZION, and shall yet choose JERUSALEM."

Isa. 51: 3 "For the Lord shall comfort ZION: he will comfort all her waste places; he will make her wilderness like EDEN; and her desert like the GARDEN of the LORD; joy and gladness shall be found therein, thanksgiving and the voice of melody." The beautiful home of God's redeemed people.

Isa. 51: 11 "Therefore the redeemed of the Lord shall return, and come with singing unto ZION; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away."

Isa. 49: 13 "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people."

140 STUDENT'S TEXT BOOK.

THE EARTH THE FUTURE HOME OF THE
REDEEMED.

Matt. 5: 5 "Blessed are the meek: for they shall inherit the EARTH."

Psa. 37: 9 "Those that wait upon the Lord, they shall inherit the EARTH."

Verse 11 "But the meek shall inherit the EARTH."

Verse 22 "For such as be blessed of him shall inherit the EARTH."

Verse 29 The righteous shall inherit the LAND, and dwell therein FOR EVER."

Verse 34 "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the LAND: when the wicked are CUT OFF, thou shalt see it."

Prov. 2: 21 The upright shall dwell in the LAND, and the PERFECT shall REMAIN in it."

Psa. 25: 13 "His soul shall dwell at ease; and his seed shall INHERIT the EARTH."

Prov. 11: 31 "Behold, the righteous shall be recompensed in the EARTH."

JESUS AS UNIVERSAL EMPEROR.

Psa. 72: 8 "He shall have dominion also from sea to sea, and from the river unto the ENDS of the EARTH."

Verse 11: "Yea, ALL KINGS shall fall down before him: all nations shall serve him."

Verse 17 "All nations shall call him blessed."

Zech. 14: 9 "And the Lord shall be KING over ALL the EARTH: in that day there shall be one Lord, and his name one."

Rev. 11: 15 "The kingdoms of THIS WORLD are become the kingdoms of our Lord, and of his Christ; and he shall REIGN forever and ever."

Psa. 32: 28 "All the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the GOVERNOR among the nations."

The Gospel that saves men, is the Good News concerning GOD'S KINGDOM.

LESSON VII.

THE RE-GATHERING OF THE SEED OF ABRAHAM.

“LORD, wilt thou at this time restore again the Kingdom to Israel?” Acts 1: 6.

Teacher. This topic is of exceeding great importance.

Student. . And why so important?

A. Because should you eliminate the Re-settlement of the Seed of Abraham as involved in the Covenants of Promise, you invalidate the Gospel message.

Teacher. I have in my possession, a very select paper, read before the “British Association of Science,” at Aberdeen, Scotland, by Major J. Scott Phillips. This paper contains so much valuable information, that is so difficult to obtain, that I have concluded that our time would be profitably spent by having the aforesaid paper read to the class to-night. It would be well to make a note of important points.

TO THE PRESIDENT AND MEMBERS OF THE
BRITISH ASSOCIATION OF SCIENCE:

“Perhaps it may be permitted me to observe, that circumstances of discovery have laid upon me the duty of appearing in your presence to-day, in order that I should read before this great assembly a paper upon some curious and original matter concerning the future civilization, and settlement of the seed of Abraham within the borders of Syria, and Arabia. And upon so vast and important a subject, I could not have ventured to speak, had I not been guided to the consideration and combination of some precise mathematical and geographical facts, which I trust may only need to be exemplified and simply explained, to obtain your recognition as realities, and your application of them, as may best suit your views, to a variety of useful purposes.

To proceed, however, with my present duty; I would observe, that possibly, there exists no need for my detailing at any length the present condition of the countries which we have mentioned. We know that Syria has been a land flowing with milk

and honey, but that it is now waste and desolate. We know that Arabia may be generally described as a waste and howling wilderness; that Syria has for centuries been trodden beneath the hoof of the Turk; Arabia trodden by the feet of the wandering Arab; while both alike have lost all tokens of civilization, existing at this day under the decadence of the Turkish Empire, and the very dregs of the Mahomedan religion. We know also, that the seed of Abraham, under the general name of Jews, have been, and still are scattered throughout the world; and yet they have been called the chosen people, and Arabia bordering upon Syria, may be spoken of as the very cradle of the human race.

Who that has careered along the Red Sea, gazing on the desert shores where even the trading Arab dares not land---who that has numbered the stones of Zion, and have we not all been enabled to do so by the means of that beautiful art photography---who that has the civilization of his species at heart, and has compared our glorious country, cultivated like a garden, with the barren sands

of Syria and Arabia, but must wish for the time and means whereby the sands of the wilderness shall be watered, and the desert shall rejoice and blossom as the rose.

And if among the various wonderful developments of the days in which we live, a new development can be produced, even out of a very old book, and if such can be brought to bear upon the lands we have been speaking of, is it not worthy of scientific pursuit to inquire upon this subject; and while Layard has been digging into that book, and digging up foundations, and producing things new and old, and while Rawlinson has been deciphering names and dates, which also illustrate the value of that old book, may it not be permitted to us to turn to the pages of what is written, and comparing things past, present, and to come, see if we cannot also decipher somewhat, amid the latitudes and longitudes, the elevations and depressions, the coast and river lines, the sites of cities and of plains, which may throw light upon the return of civilization to Syria and Arabia, the return of the Jews to their own land, and their resettlement.

ment upon that land, amid fertility and wealth, and science, and all that dignifies and exalts the human kind.

We shall endeavor to fix the boundaries of the land which is to be re-inhabited by the seed of Abraham, fixing those boundaries by the needful quotations---then the bearing, line, and center of construction for the orderly re-settlement throughout the said extent, the same to be proved by mathematical proportions---then the geographical alterations which the form of Syria will admit, illustrating the same with the effects of such geographical alterations---and lastly, we would carry out their effects even upon the tongue of the Egyptian Sea, the Sea of Suez, and upon the Nile, and the land of Egypt.

Let us then draw attention to the record which tells us that when Abraham was dwelling in Canaan, between Bethel and Hai, about ten Roman miles north of Jerusalem, it was said to him, "Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward. For all the land

which thou seest, to thee will I give it, and to thy seed forever." Gen. 13: 14.

But as this was only a general, and an indefinite, though magnificent declaration, we must go farther to ascertain the precise boundaries of this promised land. And so turning to the eighteenth verse of the fifteenth chapter, where God covenants with Abraham, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," (evidently contrasting one great river with the other,) we take the Nile and Euphrates to aid us in our search for the boundaries, and are thus far aided on the North and the South.

From Genesis we proceed to the thirty-first verse of the twenty-third chapter of Exodus, where we read upon the same subject, the promise made through Moses to the children of Abraham. "I will set thy bounds from the Red Sea, even unto the Sea of the Philistines, and from the desert unto the river. And here we gain the Red Sea as the great southern boundary, stretching its line up to the river Nile, and for a

Western boundary have the Great Sea, Mediterranean, or Sea of the Philistines. The expression, "from the desert unto the river," most probably applied merely to the partial settlement in the promised land; and in that case, but a small portion of the Red Sea formed a short southern boundary.

But lest we should be lost in the idea that it was only that partial settlement detailed in the thirty-fourth chapter of the book of Numbers which was proposed, let us, bearing in mind, the great boundaries for the full-grown expansion of the promises, turn to the twenty-fourth verse of the eleventh chapter of Deuteronomy, wherein God, speaking by Moses to the children of Israel, describes their full inheritance, saying, "Every place whereon the soles of your feet shall tread, shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be." Now, rule a line from the northern roots of Lebanon to the southern roots of Sinai in the wilderness, and will not a perpendicular thereto point out the uttermost sea to be the East

Sea, the Sea of Oman? And the uttermost sea, opposite the river Euphrates, is it not the Red Sea?

And, therefore, we presume to judge that the Euphrates, the Mediterranean, the Nile at the prolongation of the Gulf of Suez, the Red Sea, and the Sea of Oman, and of course, though not described, the Gulf of Persia, (surrounding all Syria and Arabia,) are proved to be the boundaries of the promised land; while we will next proceed to consider ancient land measures, and endeavor with mathematical precision, to strengthen the fixity of these external boundaries, and then go on with measurements therein.

But secondly; for these purposes, we require above all a standard land measure; and to obtain that is difficult, because the Scripture measure, the cubit---(and the reed of six cubits, each cubit a cubit and a span) is hardly to be obtained, that is directly, with any certainty, so great are the differences between the best and wisest calculators. But if we compare three different constructions mentioned in different parts of the same great Book, the oblation of Ezek-

iel, the wine-press of the fourteenth chapter of Revelation, and the Holy City New Jerusalem, we shall find the first to be a square of 25,000 reeds---the second, a square of 400 furlongs---and the third, also a square of 400 furlongs, or fifty miles. And if we refer to the Greek original, we shall find that the word "STADIOUS," has been injudiciously rendered furlongs; whereby the mind of the reader has been directed to English common measure, instead of the ancient Roman measure; the former of eight furlongs containing 5280 feet per mile, the latter of eight stadia 4864-64 feet per mile---a very essential difference.

Now, so close are the analogies, (as will be proved in our practical working) between the three square areas already mentioned, that, while the medium of other investigations gives 20-168 inches as the standard cubit, we decide for our standard, to take the cubit by deduction from the Roman mile of eight stadia, each 608-08 feet and thence, the cubit being 19-45855999 inches, which will give the reed of six cubits, equal to 116-75135999 inches; and 25,000 of such

reeds will correspond, with fifty Roman miles, while seventy-five such miles correspond, as by Van de Velde's latest map of Syria, with one geographical degree. And the correctness of our views will, we believe, be fully proved, both when we apply the Roman mile along our line of construction across the breadth of the promised land, and when we apply the reed and cubit to the measurement of Jerusalem and its temple.

But Thirdly: We require a bearing before we proceed with our construction, and, to find that---we fix by latitude and longitude the sites of the two places---Geba and Rimmon, as by careful consideration of the best authorities; having been led to select these places, where it is written, (Zech. 14: 10.) "All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place," (that is in Jerusalem's place,) for in the following passage it is stated, that "Men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." Zech. 14: 11.

And Fourthly: We would require author-

ity for the line of construction, and this we find where it is written, "Thus saith the Lord, I am returned to Jerusalem with mercies, my house shall be built in it, saith the Lord of Hosts, a LINE SHALL BE STRETCHED UPON JERUSALEM." Zech. 1: 16.

And Lastly: We would require an actual center of construction, and this we find to be in Mount Zion, because it is written, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner, a sure foundation." Isa. 28: 16.

I. We have thus obtained the BOUNDARIES of the LAND to be RE-OCCUPIED.

II. The STANDARD MEASURE.

III. The BEARING.

IV. The LINE.

V. The CENTER of construction.

We will now, by your leave, proceed with our developments and proofs.

Having drawn the connection between Geba and Rimmon, we stretch out a line of construction through the given center in Mount Zion, and prolong the same to the great river Euphrates, the northern boundary, and down to the Red Sea, the south-

ern boundary. At the center we construct a square of fifty Roman miles, which according to Scripture, is called the Holy Oblation; and now taking the same measure, viz: fifty miles in our compass, we step it northward along the line of construction, and find that there are exactly SEVEN spaces of FIFTY miles each, to the boundary at the Euphrates, where that river abruptly turns away to the north; and stepping the same measure southward, (of the Oblation) we find that there are PRECISELY FIVE spaces of fifty miles each, between the Oblation and the southern boundary (of promised land)---the Red Sea.

Thus we have THIRTEEN equal distances upon the breadth of the promised land, ONE for the Oblation, and TWELVE for the Tribes. And if, after having fixed the Oblation upon independent principles, we turn to the forty-eighth chapter of Ezekiel, and read off the re-settlement as stated there, we find a most COMPLETE coincidence along the line of construction. We find the tribe of Dan to the north, then the (other six) tribes in suc-

cession, down to Judah, next to Judah, the Oblation, and (south of Oblation) the remaining FIVE tribes in succession ending with Gad, all marked off by perpendiculars across the line of construction, and extending from the east side unto the west (the East Sea being the east side, as proved by Ezek. 47: 48:) entirely occupying ALL Syria and Arabia, (for the portion marked Dedan goes to fill up the complement of Dan and Asher, the monstrous cantle cut out by the Gulf of Persia,) and leaving only the long triangular space below Gad unoccupied, concerning which tribe we know that it is written, "Blessed be he that enlargeth Gad." Deut. 33: 30.

Now these developments are, we trust, so LITERAL and PRECISE, that we may venture to ask your attention to another geographical argument which will greatly tend to illustrate our subject, and which leads us to make mention of the mode whereby Jerusalem will be made the chief city of the whole earth, and also to speak of the measurements of the Oblation which we have obtained, and its developments for the in-

habitation, commerce, and conservancy of
JERUSALEM DELIVERED.

Zechariah speaks of a great valley effected by an earthquake dividing the land of Syria through the mount of Olives, and concerning which, we have a curious quotation, where it is written: that on a certain day, "the Lord's feet shall stand upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, toward the East and toward the West a very great valley; and half of the mountain shall remove toward the North, and half of it toward the South, and ye shall flee the valley of the mountains, for the Valley of the Mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah." And good reason for fleeing---for the Mediterranean will come rushing in. For Symonds and other surveyors have shown to us that the level of the Dead Sea is 1312 feet below the Mediterranean, and if we draw a line to represent the major axis of the Mount of Olives, and divide that line by a perpendicular

thereto, we shall find that on the East, the division immediately reaches to the Dead Sea---and on the West if prolonged so as to indicate the course of a "very great valley," it will reach unto Ascalon, whereof the "sc" changed into "z" Azlon, and cutting off the termination "on" will bring the valley unto Azal on the coast of the Mediterranean, fulfilling the Scripture where it is written, "Ascalon is cut off the remnant of their valley."

An earthquake valley being opened, the waters of the Great Sea, falling eight times the depth of the falls of Niagara into the Dead Sea, will speedily cause its waters to rise; and while a mighty whirlpool will be created in the vast basin of the Dead Sea, its rising waters will be quietly permeating the drift sands of four thousand years, which now conceal the southern bed of the Jordan. Yes, as surely as the waters of the Mediterranean shall enter the Dead Sea at an angle; and admirably prepared as the geographical construction of the surrounding mountains is to produce a grand gyration; so surely will that gyration of com-

mingled waters rise from a hollow swirl to a mighty overpowering swell. And when at length the waters stand upon an heap; and the sustaining power of gyration ceases to uphold, the mass of water falls and separates and strikes against the surrounding mountain sides: and now, let "The sea ROAR and the fullness thereof; let the floods clap their hands before the Lord for he cometh (Psa. 98: 6-9; Zech. 14: 4, 5,) to judge (or rule) the world and the people with his righteousness," and God will "make a way in the wilderness and rivers in the desert." (Isa. 43: 19, 20; Ezek. 47: 8; Isa. 35: 6; Psa. 46: 4; Psa. 64: 9; Rev. 22: 1).

The tumultous waters finding no other outlet will rush down the Jordan's bed, cleansing it as in a moment. The Red Sea rising above its desolate shores, will overflow by the valley of Edon, completing the Straits of Azal (or earthquake river) into the long Red Sea, by the Gulf of Akabah. Thus Jerusalem, the CENTRAL city of the earth, will stand upon the HIGHWAY for ALL NATIONS. And the riches of the East and the West will there find their great Empo-

rium; and religion, reigning above commerce, in these coming happy days, will fill that long-despised down-trodden city with the glory of the earth; and "God will extend peace to her like a RIVER; and the glory of the Gentiles like a FLOWING-STREAM."

Doubtless the ancient bed of the Jordan was the valley of Arabah. That broad valley "is one wide waste of sands; worked by the winds into driving clouds." Its boundary rocks, "show as an old sea coast, grooved by torrents, and worn with water marks." And though, between the North wind and the South, its sands may be heaped to the height of four hundred and eighty-five feet (and thus give drainage to the North and South) yet, how soon would the swellings of Jordan, and the great rush of the ocean waters by the Straits of Azal, (or the earthquake river), sweep off the sand drift of 4,000 years, and cause the commerce of ancient Petra, and of Tyre, that overthrown merchant city, to center in the Emporium of the Holy City, the city of Jerusalem.

The Sea (the Dead Sea) shall receive the living waters of the ocean; and thus shall be formed THE great pool of Jerusalem---the harbor for the commerce of the world.

Having thus, as we trust, been enabled to show the possibility of Jerusalem possessing the great gate of commerce between the Eastern and Western Hemispheres, we would endeavor to add what we hope may be found to be a great confirmation of our last-mentioned geographical development. For, if as by scale and measure of the cubit, we construct, the new Temple on Mount Zion, which, on the given scale, would be one mile square---and if, also, considering the conservancy of the great city ten miles square, around the same center---we seek for an abundant supply of waters rising from a central spot, we shall find, on turning to the forty-seventh chapter of Ezeziel, a vision of waters rising from beneath the altar of the Temple, (a second river, see Ezek. 47: 9, margin, Heb. "TWO RIVERS,") and issuing out from the threshold of the house eastward. These waters, at a thousand cubits, going east, were ankle deep---

at a thousand more they were knee deep--- at three thousand they reached to a man's loins---but, at four thousand cubits, behold "a river that could not be passed over, for the waters were risen"---the straits of Azal were opened, the Dead Sea was risen, (on account of receiving the waters of "TWO RIVERS,") and the river shown was of waters to swim in, a river that could not be passed over. This last development is shown by scale and measure; and having, as we trust, been enabled to illustrate these curious combinations of Scripture with geography, we would be content with having demonstrated their possibility, leaving all our hearers to judge of their probability; only observing, that it is written, a fountain shall go forth of the house of the Lord, and shall water the valley of Shittim; and, as its waters are described as going down into the Dead Sea, and healing the waters, so that for the multitude of fish thereof, the fishermen shall stand thereon from Engedi to Engallim, so, when upon our maps we find Shittim just above the Dead Sea, and Engedi and Engallim on its borders, we can no

longer be led to accept what are called spiritualizing views upon such precise statements, and can but smile, when the multitude of fish, described as the fish of the Great Sea after their kinds, are attempted to be applied to believers in the truth of the Bible.

We would, however, beg to detain your attention a few minutes longer, when, having completed our geographical illustrations, we would turn to and quote the peculiar sayings recorded in Scripture concerning the three Northern and also the three Southern tribes.

Of Dan it is written, "He shall JUDGE his people as one of the tribes of Israel---Dan is a LION'S whelp." They were wont to place lions (we frequently place them at entrances) and judges of old sat in the gate: so Gad is the Northern entrance to the (promised) land.

Of Asher it is written, "Let him dip his foot in oil, thy shoes iron and brass, and as thy days thy strength." An emblem of a modern railway.

Of Napthali it is said, "O Napthali pos-

sess thou the west and the south"---harbor-
age on the Mediterranean and Persian Gulf.

Of Issachar it is written, "Rejoice, Issachar, in thy tents." They (Issachar and Zebulon) shall suck the abundance of the seas, and treasures hid in the sand. "Issachar is a strong ass, bowing down between two burdens." Issachar is at the harbor-mouth in the head of the Gulf of Akaba. There all who come by water, and all who come by land, will pitch their tents, and unload their land and sea burdens; the treasures hid in the sand drifts of the valley of Araba, will speedily be developed, when the rush of the opening Straits of Azal (earthquake river) shall establish forever the "river which shall make glad the City of God."

"Zebulon shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border unto Zidon." He, as well as Issachar, "shall suck of the abundance of the seas, and treasures hid in the sands." We look upon the geographical plan, and see Zebulon correctly placed.

Lastly, of Gad, it is written: "Blessed be

he that enlargeth Gad," "he dwelleth as a LION" seated at the (southern) entrance; "and he provideth the first portion for himself, because, there in the portion of the lawgiver was he seated." We have already observed upon the customary position of LIONS at ENTRANCES; the kings of Israel and Judah proceeding to judgment, put on their robes, and sat in the GATE. Gad's place is seated at the great gate of commerce.

In conclusion, I will speak a few words concerning the geographical changes consequent upon the effects of the mighty rush of waters created by the opening of the Straits of Azal.

The rush of the waters, possibly aided by a north wind, because Scripture says, "And with this MIGHTY WIND shall he shake his hand over the RIVER of EGYPT," will sweep out the sands which now fill the old bed of the Jordan; and as the Gulf of Akaba is straight, and its sides steep, the sands will not rest there, but in the quiet back eddy, behind roots of Sinai, there among the narrows and the islands will the mass of sand

be deposited; when once the swell of the Red Sea is bounded thus, speedily the waters will fall from the tongue of the Egyptian Sea---the Sea of Suez; and as by the maps of the surveyors of the Red Sea, the Bay of Cosseir is opposite to the Gulf of Akaba, and since, as by the maps of the savants who accompanied the first Napoleon to Egypt, as well as by the maps of the Society of Useful Knowledge, there exists an old river bed, stretching from Cosseir to the Nile; the rush of waters, swollen as aforesaid, and pressed on by a mighty north wind, push up that ancient river bed, plunge into the valley of the Nile, with heaps of mud and sand, and in their reflux course drag after them the waters of Nile---thus "beating off from the channel of the river" into the Red Sea.

We find the old bed taking off in a straight line below Thebes; and rushing waters in their reflux course would never pause to take the downward curve, but would go straight onward where they found a straight course. Thus the river of Egypt, as described in Scripture, would be smitten into

seven streams thereof. How accurately the Word of God is always fulfilled.

In these our days, so remarkable for the increase of knowledge---we have, after so many centuries of ignorance and guess-work, such correct delineations of rivers and seas, correct latitudes and longitudes, and that wonderful fact correctly established by Lieutenant Symonds, and since by many others, of the actual great depression of the Dead Sea; surely we may say, that veraciously dealing with Geography, and taking words and things in their natural straight-forward sense, we might expect to obtain some new developments of Scripture truth; and along with them bright prospects for the HUMAN RACE, and ESPECIAL prospects for the chosen seed---THE SEED OF ABRAHAM.

Teacher. We have all been intensely interested in the reading of this excellent paper. We will now give some Bible texts.

NOTE. W. H. Wilson, (the author of this Book) has prepared a sermon, giving the main facts of this Lecture. His sermon is illustrated by a chart, and never fails to interest public audiences.

ISRAEL NOT CAST OFF.

Rom. 11: 1, 2 "I say then, hath God cast away his people? God forbid. For I am also an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath NOT CAST AWAY his people which he foreknew."

Lev. 26: 44 "I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors."

1Sam. 12:22: "For the Lord WILL NOT forsake his people for his great name's sake."

Jer. 46: 28 "Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end

of thee, but correct thee in measure; yet I will not leave thee wholly unpunished."

Zech. 10: 6 "I will bring them again to place them; for I have mercy upon them and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them."

Isa. 49: 14 "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

Ezek. 49: 27 "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know

that I am the Lord their God, which caused them to be led into captivity among the heathen (Gentiles): but I have gathered them unto their OWN LAND, and have left none of them any more there.”

Micah 4:6, 7 “In that day, saith the Lord, will I assemble her that halteth, and I will GATHER her that is DRIVEN out, and her that I have afflicted; and I will make her that halted, a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever.”

Jer. 30: 18 “Thus saith the Lord; behold, “I will bring again the captivity of Jacob’s tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.”

THE RETURN OF EXILED ISRAEL, FROM
THE NORTH.

Jer. 31: 6-8 "Arise ye, and let us go up to Zion unto the Lord our God.. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of ISRAEL.. (The answer to this prayer is): Behold, I will bring them from the NORTH country (Russia,) and gather them from the coasts of the earth."

Jere 3: 12 "Go and proclaim these words toward the NORTH, and say, Return, thou backsliding, Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever."

Jer. 23: 7, 8 "Therefore, behold, the days come, saith the Lord, that they

shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and led the seed of the house of Israel out of the NORTH country, (delivered from the cruel oppression of Russia) and from ALL the the countries (besides Russia) whither I had driven them; and they shall dwell in their OWN LAND."

Jere. 16: 15 "The Lord liveth that brought up the children of Israel from the LAND of the NORTH, and from ALL THE LANDS whither he had driven them: and I will bring them again into THEIR LAND that I GAVE unto their FATHERS."

Isa. 43: 6 "I will say to the NORTH, Give up; and to the south keep not back: bring my sons from far, and my daughters from the ends of the earth."

THE NATION OF ISRAEL SHALL DWELL IN
THE LAND AS A PERMANENT HOME.

Amos 9: 14 "And I will bring again the captivity of my people of Israel, they shall build the waste cities, and INHABIT them; they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will PLANT them upon THEIR LAND, and they shall NO MORE be PULLED UP out of the land which I have given them, saith the Lord thy God."

Isa. 60: 20 "Thy (Israel's) sun shall NO MORE go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ENDED. Thy people also shall be all righteous: they shall INHERIT the LAND FOR EVER."

Ezek 37: 25 "And they shall dwell in the LAND that I have given unto

Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, they and their children, and their children's children FOR EVER."

This has never been fulfilled.

Verse 21

"Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, (the Gentiles) whither they be gone, and will gather them on every side, and bring them into their OWN LAND."

And I will make them ONE nation in the land upon the mountains of Israel; and one king shall be king to them ALL:

Ezek. 28: 25

"Thus saith the Lord God; When I shall have gathered the the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell (make a permanent home) in their land."

ISRAEL TO BE PLANTED IN THE COVENANT
LAND.

Jere. 32: 41 "Yea, I will rejoice over them to do them good, and I will PLANT them IN this LAND assuredly with my whole heart and with my whole soul. For thus saith the Lord; like as I have brought all this great evil upon this people, so will I bring upon them ALL the GOOD that I have promised them."

Amos 9: 15 "I will PLANT them upon their land, and they shall no more be pulled up." It will take deep root, bud, blossom, and bear fruit.

Isa. 61: 3, 4 "To comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called TREES of righteousness, the PLANTING of the Lord, that he

might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.”

Isa. 27: 6 “He shall cause them that come of Jacob to take ROOT: Israel shall BLOSSOM and BUD, and fill the face of the world with FRUIT.”

Isa. 31: 27 “Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict; so will I watch over them, to build, and to PLANT, saith the Lord.”

Hosea 14: 5 “He (Israel) shall grow as a lily, and cast forth his ROOTS as Lebanon.”

GOD WILL SEND FISHERS AND HUNTERS
TO GATHER ISRAEL.

Jer. 16:15,16 "The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many FISHERS, saith the Lord, and they shall FISH them; and after I will send for many HUNTERS, and they shall HUNT them from every mountain, and from every hill, and out of the holes of the rocks."

Amos 4: 2: "The Lord God hath sworn by his Holiness, that lo, the days shall come upon you (Israel), that he will take you away with HOOKS, and your posterity with FISHHOOKS."

Ezek. 39: 25 "Thus saith the Lord God; now I will bring again the captivity of Jacob, and have mer-

cy upon the whole house of Israel, and will be jealous for my holy name; after they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have NONE OF THEM ANY MORE THERE." The Lord's "fishermen and expert hunters, have "hunted them from every mountain, and from every hill," etc.

Jer. 33:7,11 "I will cause the captivity of Judah and Israel to return."

Teacher. While we have quoted a large number of Scripture texts promising the future return of Israel to the Covenant Land of their Fathers, yet it is but a fragment of the mass of texts, which still remain unquoted.

The paper which we have read, prepared by Major Scott Philips, reveal God's wonderful plans that he has projected in order to prepare the land, to make it a desireable home of the people of Israel.

In his benificent plans, he has provided for an abundance of the necessary things of life; but he does not stop there, he has contrived to make it a beautiful home, he says he will fashion it like the Garden of the Lord.

Now, while all this is grand and glorious, it pales into insignificance, when brought into comparison with those things which God has provided for the First fruits unto God and the Lamb. Tongue cannot tell it, nor pen describe it.

It is now time to adjourn.

LESSON VIII.

THE BIRTH OF THE SPIRIT---ITS SCIENTIFIC ASPECT.

“Unless a man owes his birth to water and spirit, he cannot enter the Kingdom of God.” John 3: 5. 20th Cent. Trans.

Teacher. Have scientific men been a unit with regard to the origin of natural life?

Student. They have not.

Q. In what way did they differ?

A. Well, Dr. Bastian held to the theory of the spontaneous generation of life; while Tyndall harmonized with Huxley, who said, “Life can only come from the touch of life.”

Q. Well, how did they settle which of the two theories was correct?

A. By experiments. Dr. Bastian filled glass jars two-thirds full of an infusion of hay and other organic matter. For several

hours, he subjected these to a boiling heat, that he might kill all germs of life. These jars were then hermetically sealed that the outer air may be excluded. These were set away in order to see if life would develop in them.

Q. Well, what was the result?

A. Life appeared in great quantity.

Q. What did Dr. Bastian conclude?

A. He concluded that life was spontaneously generated.

Q. Well, did that convince Dr. Tyndall?

A. No, sir; he was not satisfied with Dr. Bastian's test.

Q. Why not?

A. He thought that it had not been crucial enough; that there existed forms of life which would survive a higher temperature than Dr. Bastian used.

Q. Well, what did Dr. Tyndall do?

A. He tried a like experiment himself, but subjected it to a severe test, which he thought must surely destroy all germs of life.

Q. Well, what was the result?

A. Not the least sign of life did ever appear?

Q. How did scientific men seem to regard the test?

A. They pretty generally agreed with Huxley, who said, that "Biogenesis, or life only from life, is victorious."

Q. Can you quote others as expressing the same thought?

A. Certainly. Says Drummond: "These experiments have practically closed the question. . . So far a science can settle anything, this question is settled. The attempt to get the living out of the dead, has failed. Spontaneous generation (either of natural or spirit life) has had to be given up. . . Life can only come from the touch of life."

Says Tyndall, ("Nineteenth Century," 1878, p. 507): I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independent of ANTECEDENT life."

Q. Can that which is inert, and inorganic, ever receive organic life?

A. Only as it shall come in contact with some prior-existing organic life. It must

be "born from above," that which is above it (like a tree) must reach down, come in contact with it, and thus become absorbed into itself.

Q. Is the Life of the Spirit spontaneously generated?

Q. On this point I will quote some appropriate remarks of Prof. Drummond, he says: "The religion of Jesus has probably always suffered more from those who have misunderstood than from those who have opposed it. Of the multitudes who confess Christianity at this hour, how many have clear in their minds the cardinal distinction established by its Founder, between BORN OF THE FLESH and BORN OF THE SPIRIT? By how many teachers of Christianity even is not this fundamental postulate persistently ignored? A thousand modern pulpits every seventh day are preaching the doctrine of Spontaneous Generation. The finest and best of recent poetry is colored with this same error.

Spontaneous Generation (of the Spirit life) is the leading theology of the modern religious or irreligious novel: and most of the

most serious and cultured writing of to-day devotes itself to earnest preaching of this impossible gospel.”.

Q. As science teaches that the natural flesh life can never be generated, except by coming in contact with prior existing natural life, it also teaches that it can never of itself ascend to a higher plane of life than the flesh, how can it reach the life of the Spirit?

A. The same scientific principle applies to the generation of the life having its origin with the Spirit, as applies to the generation of the flesh life, it must come in contact with some prior-existing Spirit life.

Q. Where is the fountain-head of this life?

A. We read, “God is SPIRIT,” not “a Spirit,” as in the Common Version.

Q. Has any one else this life?

A. Yes, sir; the Lord Jesus came in contact with the Father, (the prior-existing Spirit life) and through being “born from above,” received the life of the Spirit. See John 5: 26: “As the Father hath Life in himself; (underived self-existent life), so

hath he GIVEN to the Son to have (the same) life in himself."

Q. Is it an essential requisite that all flesh must come into direct contact with the Father, before it can partake of the life of the Spirit?

A. No, sir; see Rom. 6: 23: "The GIFT of God is eternal life THROUGH Jesus Christ our Lord." He is the prior-existent Spirit life, through which all flesh must come in touch with, prior to the reception of the life of the Spirit.

Q. Well, then; suppose a person possessing only the animal life, fails to take requisite steps to come in contact with the Son of God, as the only source of the life higher than that of the animal existence, what will be the result?

A. Both science and Scripture could have but one answer, as to the result, and that is that a person having only animal life, could not continue in existence, any longer than than the animal life can last.

Q. How long can it last?

A. According to science, death results, "by the failure of an organism to adjust it-

self to some change in the environment.” This may be illustrated by a fish. Water is the environment of a fish. In that environment, it has the power of locomotion, and can find all the correspondences which will harmonize with, and sustain life in its organism. Remove the fish from its native environment, and place it on dry land, and it soon dies, because its organism is not suited to that kind of an environment. On land it has no power of locomotion, to aid it in its search for food, and other correspondences necessary to sustain life in its organism. Take a bird from the forest, and place it in the environment of a fish, and it likewise will soon die, because its organism is not suited to that environment.

Man, likewise, must have an environment, that suits his organism, and if deprived of it, he will die, just like any other animal.

In fact, the natural animal man may die a part at a time. Drummond says: “A man who is thrown out of correspondence with a part of his environment by some physical infirmity, let it be, that by disease or accident he has been deprived of the use of

his ears. The deaf man, in virtue of this imperfection, is thrown out of rapport with a large and well-defined part of his environment, namely, its sounds. With regard to that "external relation," therefore, he is no longer living. Part of him may truly be held to be insensible or "Dead." A man who is also blind is thrown out of correspondence with another large part of his environment. The beauty of sea and sky, the forms of cloud and mountain, the features and gestures of friends, are to him as if they were not. They are there, solid and real, but not to him; he is still further Dead. Next, let it be conceived, the subtle finger of cerebral disease lays hold of him. His whole brain is affected, and the sensory nerves, the medium of communication with the environment cease altogether to acquaint him with what is doing in the outside world. The outside world is still there, but not to him; he is still further "Dead." And so the death of parts goes on. He becomes less and less alive. . . . Finally some important part of the animal

organism that remains, breaks down. The correlation with the other parts is very intimate, and the stoppage of correspondence with one, means an interference with the work of the rest. . . The lungs refuse to correspond with the air, the heart with the blood. There is now no correspondence whatever with the environment---the thing. for it is now a thing, is Dead.”

Q. What produces death in old age?

A. Herbert Spencer says: “Death by natural decay occurs because of old age, the relations between assimilation, oxidation, and genesis of force going on in the organism, gradually fall out of correspondence with the relations between oxygen and food and absorption of heat by the environment.”

Q. What would science define eternal life to be?

A. I will quote as follows: “The desideratum is an organism with a correspondence of a very exceptional kind. It must lie beyond the reach of those mechanical actions and those variations of available food, which are liable to stop the processes going on in

the organism. Before we reach eternal life, we must pass beyond that point at which all ordinary correspondences inevitably cease. We must find an organism so high and complex, that at some point in its development it shall have added a correspondence which organic death is powerless to arrest. We must in short pass beyond that finite region where the correspondences depend on evanescent and material media, and enter a further region where the Environment corresponded with, is itself Eternal.”

Q. Will you please give Mr Spencer's definition as to what he considers Eternal Life to be?

A. It is as follows: “Perfect correspondence would be perfect life, were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence, and eternal knowledge.”---“Principles of Biology, p. 88.

Q. Then to put the matter in few words, Eternal Life, according to science, would be “Uninterrupted correspondence with a

perfect environment." Is there such a thing in existence?

A. Yes, sir; there is.

Q. Where can we find it?

A. See John 17: 3: "This is LIFE ETERNAL, that they may KNOW THEE, the only true God, and JESUS CHRIST, whom thou hast sent."

Q. Well, what is it to "Know God?"

A. It signifies that a perfect harmony exists between the one knowing God, and God himself; hence, a Perfect Correspondence exists with a Perfect Environment.

Q. It also reads: "And Jesus Christ, whom thou hast sent," what are we to understand by that?

A. It signifies that Jesus, the Christ, has had an uninterrupted perfect correspondence with the Father, a perfect environment, and now possesses ETERNAL LIFE, and God sent him to be to all others, the "PERFECT ENVIRONMENT," with which they must "Correspond," previous to being "Born of the Spirit." "He that hath the Son (is in correspondence with him) hath (zoe) life; and he that hath not the Son of

God (is not in correspondence with him) hath NOT (zoe) life."

Q. Will not some people profess to know Jesus the Christ, who have never been in correspondence with him?

A. They will, (see Matt. 7:) Jesus said to them, "I never knew you."

Q. Why did he not know them, they were religious people, and some of them were street preachers?

A. They had not come into correspondence with Jesus the Christ, in God's appointed way.

Q. Is there a Divinely appointed way?

A. There is. You will find the way set forth, in Lesson III., Page 44.

Q. Is it a fact, then, that there is a law governing the natural flesh man as to how he shall come into correspondence with Jesus the Christ, as the perfect environment?

A. Most certainly.

Q. What is that law called?

A. The law of the Spirit of Life.

Q. Where is it spoken of?

A. In Rom. 8: 2: "For the law of the

Spirit of Life IN Christ Jesus hath made me FREE from the Law of Sin and Death," under which law are all those who are not under the "Law of the Spirit of Life."

Q. Is it true that the Spirit of Life is the quickening power that will insure its possessor of being "Born of the Spirit?"

A. See Rom. 8: 11: "If the (quickenings) Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies BY HIS SPIRIT (the Spirit of Life) that dwelleth in you."

Q. From whom did Jesus derive the Life Spirit?

A. He came into correspondence with the Father, the Perfect Environment. "For as the Father hath (the Spirit of) Life in himself, so hath he given to the Son to have Life in himself." "For as the Father raiseth up the dead, and quickeneth them; even so, the Son quickeneth whom he will."

Q. Is the spiritual man a development from the natural?

A. By no means. An infidel may cultivate the Christian graces, and live as per-

fect a life as a natural man can do, and still remain an infidel. His pure life, alone, will not make him anything more than an improved animal man.

Q. What else is needed?

A. Jesus says: "Do not be surprised at my telling you that you all need to be born over again."

Q. Why needful?

A. Jesus says: "Unless a man owes his birth to water and Spirit, he cannot enter the Kingdom of God."

Q. Why cannot he enter the Kingdom of God?

A. God's Kingdom is an everlasting Kingdom, and the natural man having only animal life, could not inherit an everlasting kingdom.

Q. I was raised to believe that man was a combination of both natural and spiritual, and that the spiritual dwelt within the natural as a man lives in a house. Was that correct?

A. That was what the Pagans taught, but the Scriptures do not. See 1 Cor. 15: 46: "Howbeit that was NOT FIRST which is

SPIRITUAL, but that which is NATURAL; and AFTERWARD (not at the same time) that which is SPIRITUAL.”

See also John 3: 6: “All that owes its birth to HUMAN NATURE alone is ONLY HUMAN, and all that owes its birth to the SPIRIT is SPIRITUAL.” 20th Cent. Trans.

“You all need to be BORN OVER AGAIN.”

Teacher. It is now time to conclude this lesson. It is one of the most important studies that can claim the attention of any person, and yet I fear the least understood. ‘The serpentine error’ taught in Eden’s bowers blinds the eyes of the people.

LESSON IX.

HEART PURITY.

“Blessed are the pure in heart: for they shall see God.” Matt. 5: 8.

Teacher. It seems to me, that this Lesson of Heart Purity, should seriously engage the attention of each Student. It is a personal matter. It is a question we have to settle for our selves as to the purity of our heart; God knows our heart, he cannot be deceived. It is only the pure in heart that will ever “Behold the King in his beauty.”

Student. Oh, what would I not give to be assured that my heart is right before God?

A. You can be assured, providing you have complied with the required conditions.

Q. Pray tell us what are the required conditions?

A. Scriptural heart purity, results in the first place, from the belief, and the obedi-

ence from the heart, of the blessed life message of the Christ.

Q. We feel almost impatient to learn about this message?

A. See John 3: 2, 3: "Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know (not hope so) that, when he shall APPEAR, (not at death) we shall be LIKE HIM; for we shall see him as he is. And every man that hath THIS HOPE (which is the "Hope of the Gospel) in him PURIFIETH HIMSELF, (to what extent?) EVEN AS HE IS PURE."

Q. Well, that is Good News, surely; I never could have aspired to be reckoned as pure as our Lord and Master. Now this purity is said to be obtained by those having the Hope specified; is that all the conditions required for purity?

A. No, sir; it is not.

Q. Well, what comes next? We certainly desire heart purity.

A. See 1 Pet. 1: 22, 23: "Seeing you have PURIFIED your souls (yourselves) in obeying THE TRUTH (the Gospel) through the Spirit unto unfeigned love of the brethren, see

that ye love one another with a PURE HEART fervently: being born (Greek begotten) again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

Q. The incorruptible seed is here called the "word of God," does that mean the Bible?

A. No, sir; it does not. See verse 25: "But the WORD of the Lord endureth for ever. And THIS is the WORD, which by the GOSPEL is preached unto you."

Q. When it says in verse 22: "Ye have PURIFIED your souls (from past sins) in obeying THE TRUTH," it means the same as "the incorruptible seed," of verse 23, and "the Gospel," of verse 25, does it not?

A. Exactly so.

Q. We would like to know if other Scriptures use the phrases, "the seed," and "the word," as meaning the same thing?

A. They certainly do. See Matt. 13: 19: "When any one heareth the WORD OF THE KINGDOM, (the Gospel of the Kingdom) and understandeth it not, (a learner just beginning to comprehend it) then cometh the

wicked, (an opponent of 'the Truth,') and catcheth away that (Truth) which was sown in the heart (mind). This is he which received SEED by the way side."

Q. Have we a Bible instance, where some enemy of "the Faith," tried to catch away the "word of God," which was being sown in the heart of a willing listener?

A. We have. See Acts 13: 4-10. Paul and Barnabas was on a trip through Cyprús, preaching "the word of God," when "the Deputy of the country, (ver. 7) Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn the Deputy from the Faith."

Q. What did Paul say to him?

A. See verse 10: He "said, O full of all subtilty and all mischief, thou child of the devil, thou ENEMY of ALL RIGHTEOUSNESS, wilt thou not cease to PERVERT the RIGHT WAYS of the Lord?" I have met many such devils in my personal experience.

Q. Coming back again, to this matter of purity of heart, Peter said: "You have

purified your souls in OBEYING the Truth." Now, we would like to know something about what is meant by "Obeying the Truth," because purity will not come, until "the truth" is "obeyed?"

A. See Eph. 5: 26, 27: "So having PURIFIED her (the Church) in the BATH OF WATER, ('baptism for the remission of sins,' Acts 2: 38) he might sanctify her (set her apart) by the Word (of Truth); that he might place the (purified) Congregation by his own side, (the place of his Bride), having NO SPOT, or BLEMISH, ('pure as He is pure,') or any such thing, but that she might be HOLY and BLAMELESS."---Diaglott.

Q. Have we other Scriptures, which associates salvation with "obeying the truth," in the "bath of water?"

A. We have. See Titus 3: 5: I will quote the literal word for word rendering, as follows: "He saved us, through a BATH OF A NEW BIRTH." "Born of Water," John 3: 5. "The longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by WATER. The like figure where-

unto even BAPTISM doth also now SAVE US." 1 Pet. 3: 20, 21. "And now why tarriest thou? arise, and be BAPTIZED, and WASH AWAY THY SINS, ('purified your souls in obeying the truth,') calling on the name of the Lord." Acts 22: 16.

Q. So according to these testimonies, purity from sins, comes in the first place, by becoming "OBEDIENT TO THE FAITH."

Now, just as long as we are in the flesh, we are liable to err, how are we to keep pure?

A. that is a proper, and a very important question. I will say, that after a person has become obedient to the Faith, their relationship changes, they become children, and as children, they have privileges, that unwashed sinners, cannot have.

Q. What does the privilege consist of?

A. See 1 John 1: 7-9: "If we (the children of God, not unwashed sinners) walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son CLEANSETH US FROM ALL SIN."

Q. In what way?

A. See verse 9: "If we CONFESS (and forsake) OUR SINS, he is faithful and just to FORGIVE US OUR SINS, and to CLEANSE US FROM ALL UNRIGHTEOUSNESS."

"And every man that hath this HOPE in him PURIFIETH himself, even as he is PURE."

Q. We feel that we have been greatly benefited by this lesson, and now we would like to ask, what do you consider is the proper attitude of those who have been cleansed from all past sins?

A. See Titus 2: 12-14: "Teaching us that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that BLESSED HOPE, and the appearing of the glory of the great God, and our Savior Jesus Christ; who gave himself for us, that he might redeem us from ALL INIQUITY, and PURIFY unto himself a peculiar people, (peculiar because they are) zealous of good works."

Teacher. The pure in heart alone, finds sweet rest in Jesus. They, only, are conscious as to what that really means. Having full consciousness of pardoned sin,

they know the blessedness of having the "burden rolled away."

Our Hope is rightly styled, "The Blessed Hope!" Oh let us be deeply, and intensely in earnest, in our efforts to carry the Glad News to others, who are terribly burdened with the weight and consciousness of unforgiven sin. Let the sweet glad notes of the Gospel Bell vibrate upon the air, and thrill every heart with its Glad Message of Love. Remember it is the Man of Galilee alone, that can speak peace to the troubled wave, and Oh, such sweet restful peace; the world cannot comprehend it!

In times of adversity, God's love is a solace and comfort, to all his trusting children. No chain is long enough to fathom it.

Send forth, then, this beautiful message of love over sea and vale, mountain fastness, broad prairies, and the leafy forest, that all may hear, and sing for joy, and the pure in heart, be bouyant as the lark, which cleaves the blue vault of heaven, and warbles forth its notes of melody.

NOTE. Those desiring Evangelistic Services, address
W. H. WILSON, 420 N. Willow Ave.,
Austin Sta., Chicago, Ill.