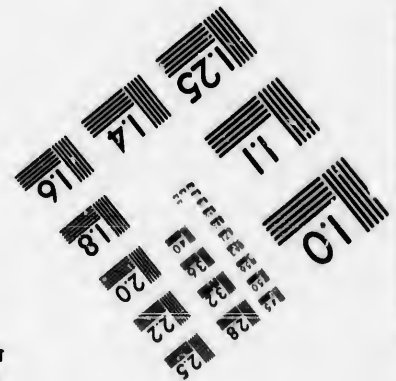
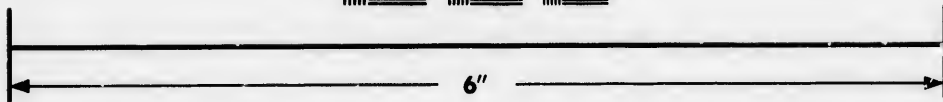
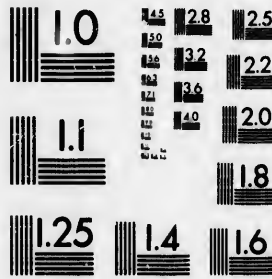


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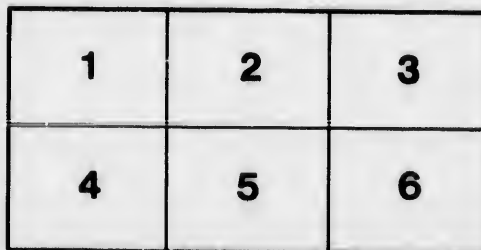
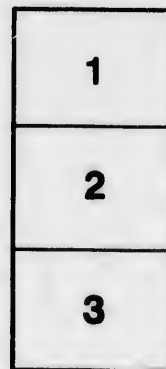
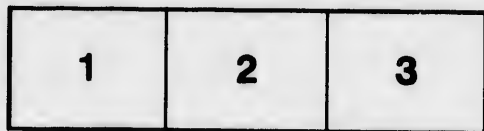
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# BIBLE LESSONS;

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OR

BIBLE ANSWERS

TO

QUESTIONS ON SCRIPTURE SUBJECTS.



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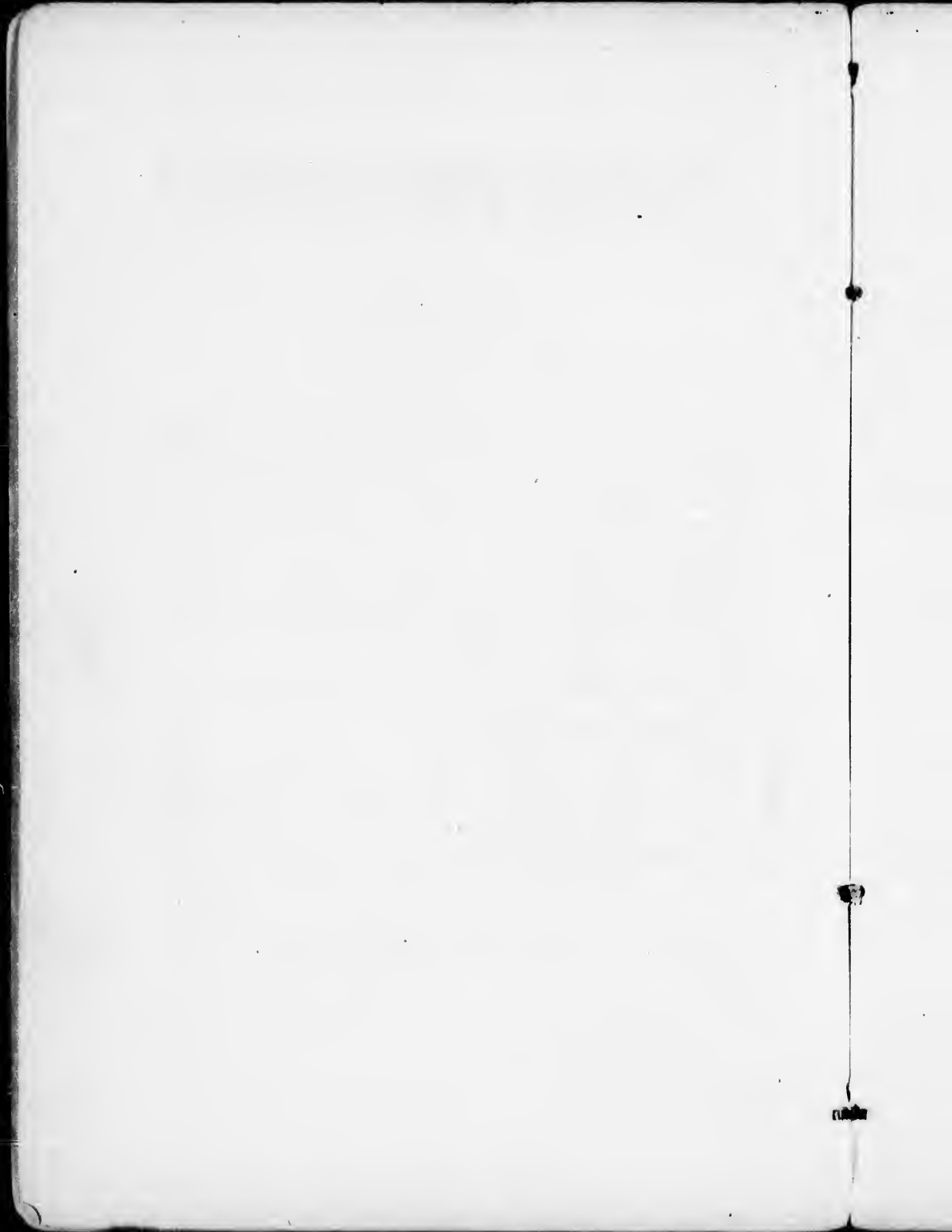
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MY DEAR M——

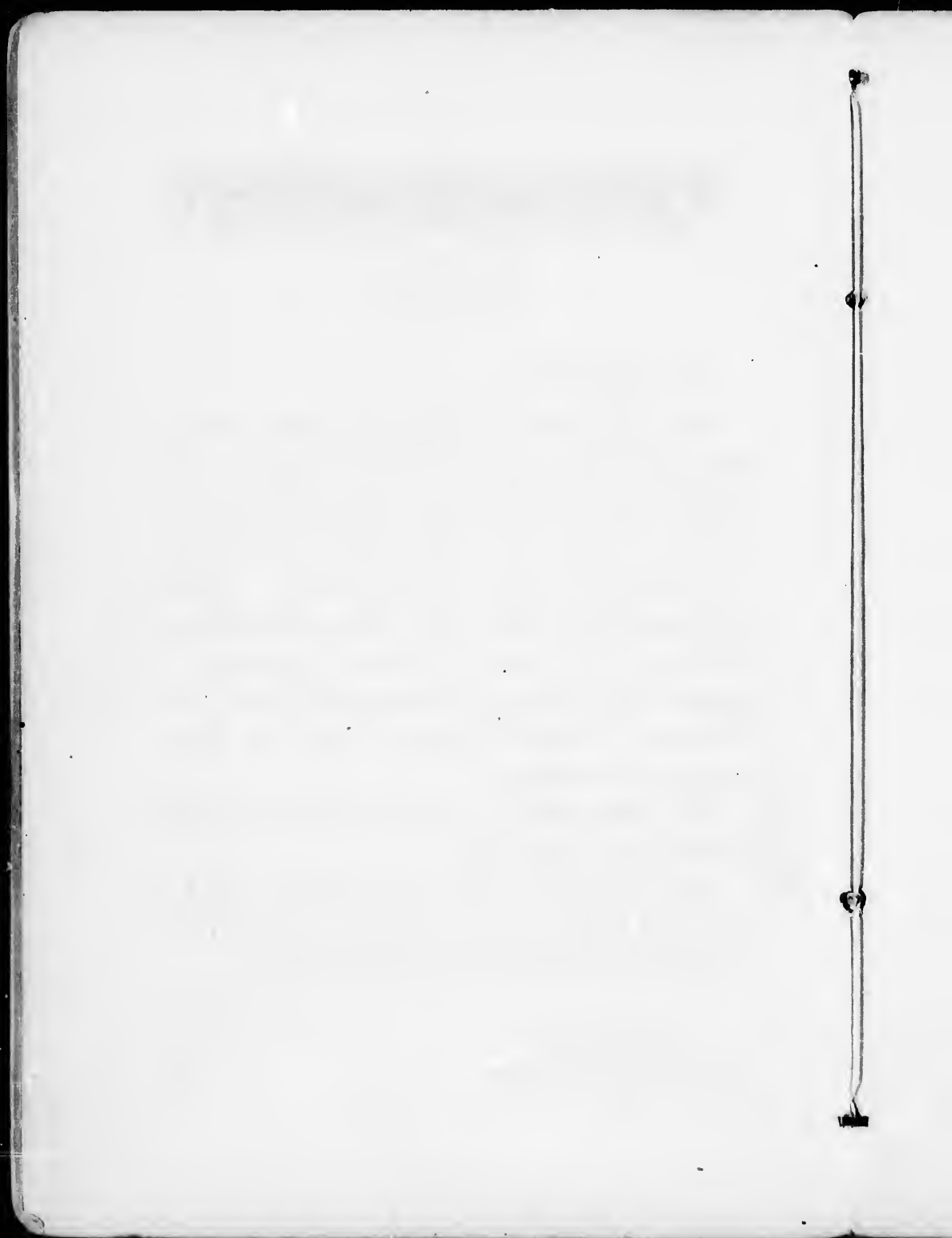
You ask how I conducted my Bible Class? My plan was to propose the question a week before, and ask the class to think over it during the week, and write down as many passages as they could, bearing upon it. At the next meeting, these were produced and read, and my work, was to make a summary of them—rejecting such as were irrelevant, and keeping a memorandum of such as threw light on the subject.

My little book is to be a specimen of results arrived at in this way.

The exercises were very pleasant, and I trust, profitable, and I would recommend this method to all teachers of Bible Classes.

J. B. O.

BEAMSVILLE,  
15th February, 1871.





## OF GOD.

*Q.* What is the first thing to be believed?

*A.* He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. xi., 6.

*Q.* How may it be known by all men that there is a God?

*A.* The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard.—Ps. xix., 1-3.

The invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made—even his eternal power and Godhead.—Rom. i., 20.

*Q.* How many Gods are there?

*A.* And Jesus answered him: The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord.—Mark xii., 29.

*Q.* Who is this one God ?

*A.* Though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things, and we in him.—1 Cor. viii., 5–6.

*Q.* What are the attributes of God ?

*A.* The blessed and only Potentate; the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.—1 Tim. vi., 15–16.

The King eternal, immortal, invisible.—1 Tim. i., 17.

The Father of lights, with whom is no variableness, neither shadow of turning.—Jas. i., 17.

Great is our Lord, and of great power; his understanding is infinite.—Ps. cxlvii., 5.

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.—Rev. iv., 18.

There is none good but one; that is God. Matt. xix., 17.

The Lord, the Lord God, merciful and gra-

cious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.—Exod. xxxiv., 6–7.

*Q.* What are we taught concerning God as our Father ?

*A.* After this manner pray ye : Our Father which art in heaven.—Matt. vi., 9.

That ye may be the children of your Father, which is in heaven.—Matt. v., 45.

Call no man your father upon the earth ; for one is your Father, which is in heaven.—Matt. xxiii., 9.

I ascend unto my Father and your Father, and to my God and your God.—John xx., 17.

*Q.* What duties result from the doctrine that God is our Father ?

*A.* Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind ; this is the first and great commandment. And the second is like unto it : thou shalt love thy neighbor as thyself.—Matt. xxii., 37–39.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Matt. v., 44-45.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. v., 48.

Q. What other duties do we learn from a view of the divine attributes?

A. Great is the Lord, and greatly to be praised.—Ps. xlvi., 1.

Who shall not fear thee, O Lord, and glorify thy name?—Rev. xv., 4.

Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength.—Isa. xxvii., 4.

As he which hath called you is holy, so be ye holy in all manner of conversation, because it is written: Be ye holy, for I am holy.—1 Pet. i., 15-16.

I will love thee, O Lord, my strength. The

Lord is my rock, and my fortress, and my deliverer; my God, my strength in whom I will trust; my buckler, the horn of my salvation, and my high tower, I will call upon the Lord, who is worthy to be praised.—Psal xviii., 1–3.

Q. What are we taught respecting the providence of God over his creatures?

A. In him we live and move, and have our being.—Acts xvii., 28.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.—Matt. x., 29–30.

Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?—Matt. vi., 26.

If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?—Matt. vi., 30.

Q. What duty do we learn from this doctrine?



A. Fear ye not, therefore.—Matt. x., 31,  
Therefore take no thought, saying, what shall we eat? or what shall we drink? or, wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things.—Matt. vi., 31–32.

Casting all your care upon him, for he careth for you.—1 Pet. v., 7.

The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me. Thou preparast a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.—Ps. xxiii. /

## OF JESUS CHRIST.

*Q.* Has God revealed himself in any other way than by the works of creation ?

*A.* God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.—Heb. i., 1-2.

And lo ! a voice from heaven saying : This is my beloved Son, in whom I am well pleased.—Matt. iii., 17.

And behold, a voice out of the cloud which said : This is my beloved Son in whom I am well pleased ; hear ye him.—Matt. xvii., 5.

*Q.* Who is this Son of God ?

*A.* Jesus saith unto them : But whom say ye that I am ? And Simon Peter answered and said : Thou art the Christ, the Son of the living God.—Matt. xvi., 15-16.

Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest because I said, I am the Son of God.—John x., 36.

Therefore let all the house of Israel know assuredly that God hath made that same

Jesus, whom ye have crucified, both Lord and Christ.—Acts ii. 36.

*Q.* What relations did Christ sustain to God, and what to man?

*A.* For there is one God, and one Mediator between God and men, the man Christ Jesus.—1 Tim. ii., 5.

Jesus saith unto him: I am the way and the truth and the life; no man cometh unto the Father but by me.—John xiv., 6.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. iii., 11.

Looking unto Jesus, the author and finisher of our faith.—Heb. xii., 2.

The Father judgeth no man, but hath committed all judgment unto the Son. That all men should honor the Son, even as they honor the Father.—John v., 22-23.

*Q.* What was the purpose of Christ's mission to the world?

*A.* To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.—John xviii., 37.

We know that thou art a teacher come from God.—John iii., 2.

For I came down from heaven, not to do mine own will, but the will of him that sent me.—John vi., 38.

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

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.—John iii., 16-17.

*Q.* To what did Christ appeal as evidence of his divine mission?

*A.* John sent two of his disciples and said unto him, Art thou he that should come? or do we look for another? Jesus answered and said unto them: Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the

dead are raised up and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me.—Matt. xi., 2-6.

But I have a greater witness than that of John, for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me.—John v., 36.

If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.—John xv., 24.

*Q.* Did he exercise an independent or a delegated authority?

*A.* My Father is greater than I.—John xiv., 28.

I can of mine own self do nothing.—John v., 30.

The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works.—John xiv., 10.

I proceeded forth and came from God; neither came I of myself, but he sent me.—John viii., 42.

Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—John x., 17-18.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him that God may be all in all.—1 Cor. xv., 28.

*Q.* Was our Saviour's will completely submissive to, and in harmony with, the will of God?

*A.* I seek not mine own will, but the will of the Father which hath sent me.—John v., 30.

I and my Father are one.—John x., 30.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.—John xvii., 21.

Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done.—Luke xxii., 42.

For I came down from heaven, not to do mine own will, but the will of him that sent me.—John vi., 38.

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### OF SALVATION BY CHRIST.

*Q.* What did Christ's death accomplish ?

*A.* The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. xx., 28.

This is my blood of the New Testament, which is shed for many for the remission of sins.—Matt. xxvi., 28.

As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up ; that whosoever believeth in him should not perish but have eternal life.—John iii., 14-15.

But God commendeth his love towards us in that, while we were yet sinners, Christ died for us.—Rom. v., 8.

He that spared not his own Son, but delivered him up for us all, how shall he not

with him also freely give us all things?—  
Rom. viii., 32.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.—1 Pet. iii., 18.

For it became him in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.—Heb. ii., 10.

Though he were a Son, yet learned he obedience by the things which he suffered; and, being made perfect, he became the author of eternal salvation unto all them that obey him.—Heb. v., 8-9.

*Q.* From what did Christ come to save man?

*A.* Thou shalt call his name Jesus; for he shall save his people from their sins.—Matt. i., 21.

Behold the Lamb of God which taketh away the sin of the world!—John i., 29.

Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.—Acts iii., 26.



Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Tit. ii., 14.

*Q.* When is man saved from sin ?

*A.* When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.—Ezek. xviii., 27.

For if, when we were enemies, we were reconciled to God by the death of his Son ; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.—Rom. v., 10–11.

*Q.* How far were the truths which Jesus taught a means of effecting this salvation ?

*A.* To this end was I born, and for this cause came I into the world that I should bear witness unto the truth.—John xviii., 37.

The words that I speak unto you they are spirit and they are life.—John vi., 63.

Sanctify them through thy truth: thy word is truth.—John xvii., 17.

God hath chosen you to salvation through sanctification of the Spirit and belief of the truth.—2 Thess. ii., 13.

Seeing ye have purified your souls in obeying the truth.—1 Pet. i., 22.

Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.—Jas. i., 18.

*Q.* What is the test of discipleship?

*A.* If any man serve me let him follow me; and where I am there shall also my servant be.—John xii., 26.

If ye continue in my word, then are ye my disciples indeed.—John viii., 31.

If a man love me, he will keep my words.—John xiv., 23.

He that hath my commandments and keepeth them, he it is that loveth me.—John xiv., 21.

If ye keep my commandments ye shall abide in my love.—John xv., 10.

Ye are my friends if ye do whatsoever I command you.—John xv., 14.

Not every one that saith unto me: **L**ord,

Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.—Matt. vii., 21.

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### OF REGENERATION.

*Q.* What is the nature of the change from a sinful to a Christian life ?

*A.* Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God.—John iii., 3.

If any man be in Christ, he is a new creature : old things have passed away : behold all things are become new.—2 Cor. v., 17.

That ye put off the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness.—Eph. iv., 22-24.

Howbeit that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man

is of the earth, earthy ; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy ; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.—1 Cor. xv., 46-49.

*Q.* Whence are the motives derived by which the *earthy* man is governed ?

*A.* For they that are after the flesh do mind the things of the flesh.—Rom. viii., 5.

Because the carnal mind is enmity against God ; for it is not subject unto the law of God, neither indeed can be. So, then, they that are in the flesh cannot please God.—Rom. viii., 7-8.

He that receiveth seed among thorns is he that heareth the word ; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.—Matt. xiii., 22.

Demas hath forsaken me, having loved this present world.—2 Tim. iv., 10.

*Q.* Whence are the motives and laws of the *heavenly* life drawn ?

A. They that are after the Spirit do mind the things of the Spirit. If ye, through the Spirit, do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.—Rom. viii., 5, 13, 14.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure.—1 John iii., 1, 2, 3.

But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith: lay hold on eternal life.—1 Tim. vi., 11-12.

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OF HEAVEN OR THE KINGDOM OF  
GOD.

*Q.* Where and what is the kingdom of heaven ?

*A.* From that time Jesus began to preach and to say, Repent ; for the kingdom of heaven is at hand. Matt. iv, 17.

And as ye go, preach, saying : The kingdom of heaven is at hand.—Matt. x., 7.

And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.—Matt. xi., 12.

But woe unto you, scribes and pharisees, hypocrites, for ye shut up the kingdom of heaven against men ; for ye neither go in yourselves nor suffer them that are entering to go in.—Matt. xxiii., 13.

Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.—Mark x., 14.

And when Jesus saw that he answered discreetly, he said unto him : Thou art not far from the kingdom of God.—Mark xii., 34.

And when he was demanded of the pharisees when the kingdom of God should come he answered them and said: The kingdom of God cometh not with observation; neither shall they say, Lo here! or lo there! for behold, the kingdom of God is within you.—Luke xvii., 20-21.

For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.—Rom. xiv., 17.

*Q.* What is the grand aim and end of its establishment?

*A.* Glory to God in the highest, and on earth peace, good will toward men.—Luke ii., 14.

The dayspring from on high hath visited us to give light to them that sit in darkness and the shadow of death, to guide our feet into the way of peace.—Luke i., 78-79.

Ye are the light of the world. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.—Matt. v., 14-16.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. v., 48.

*Q.* What are its fundamental laws ?

*A.* Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind ; this is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matt. xxii., 37-40.

A new commandment I give unto you, that ye love one another.—John xiii., 34.

It is more blessed to give than to receive.—Acts xx., 35.

Whatsoever ye would that men should do to you, do ye even so to them.—Matt. vii., 12.

*Q.* What is the law of the kingdom regarding the intercourse of fellow Christians ?

*A.* This is my commandment: That ye love one another as I have loved you.—John xv., 12.

By this shall all men know that ye are my disciples, if ye love one another.—John xiii., 35.

See that ye love one another with a pure heart fervently.—1 Pet. i., 22.



If a man say I love God, and hateth his brother, he is a liar ; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ?—1 John iv., 20.

*Q.* What is the law concerning enemies ?

*A.* Love your enemies: bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ; that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye ? do not even the publicans the same ? Be ye therefore perfect even as your Father which is in heaven is perfect.—Matt. v., 44-48.

Recompense to no man evil for evil. Avenge not yourselves, but rather give place unto wrath. If thine enemy hunger, feed him ; if he thirst give him drink. Be not overcome of evil, but overcome evil with good.—Rom. xii., 17, &c.

*Q.* What are Christ's statutes respecting the forgiveness of injuries ?

*A.* If thy brother trespass against thee, rebuke him ; if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying : I repent ; thou shalt forgive him.—Luke xvii., 3-4.

If ye forgive men their trespasses, your heavenly Father will also forgive you ; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Matt. vi., 14-15.

Forgive us our debts as we forgive our debtors.—Matt. vi., 12.

Then said Jesus : Father, forgive them ; for they know not what they do.—Luke xxiii., 34.

Be ye therefore merciful, as your Father also is merciful.—Luke vi., 36.

*Q.* How are the guilty to be treated ?

*A.* By mercy and truth iniquity is purged. Prov. xvi., 6.

He that is without sin among you, let him first cast a stone at her.—John viii., 7.

For he shall have judgment without mercy that hath showed no mercy.—Jas. ii., 13.

And when the Pharisees saw it, they said unto his disciples : Why eateth your master with publicans and sinners ? But when Jesus heard that, he said unto them : They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice ; for I am not come to call the righteous, but sinners to repentance.—Matt. ix., 11-13.

*Q.* What is the law of Christ's kingdom with regard to progress ?

*A.* This also we wish, even your perfection.—2 Cor. xiii., 9.

Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection.—Heb. vi., 1.

And beside this, giving all diligence, add to your faith, virtue ; and to virtue, knowledge ; and to knowledge, temperance, and to temperance patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity. For if

these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.—2 Pet. i., 5-8.

Brethren, I count not myself to have apprehended, but this one thing I do—forgetting those things which are behind, and reaching forth to those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus.—Phil. iii., 13-15.

Be ye therefore followers of God, as dear children.—Eph. v., 1.

That ye may stand perfect and complete in all the will of God.—Col. iv., 12.

*Q.* What are its rewards ?

*A.* To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.—Rev. iii., 21.

And I appoint unto you a kingdom, as my Father hath appointed unto me.—Luke xxii., 29.

Do ye not know that the saints shall judge the world ?—1 Cor. vi., 2.

Thou hast made us unto our God kings and priests, and we shall reign on the earth.  
—Rev. v., 10.

Then answered Peter and said unto him : Behold, we have forsaken all and followed thee ; what shall we have therefore ? And Jesus said unto them : Verily, verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.—Matt. xix., 27-29.

Who will render to every man according to his deeds. To them who, by patient continuance in well-doing, seek for glory and honor and immortality, eternal life ; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon

every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God.—Rom. ii., 6-11.

Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.—Gal. vi., 7-8.

*Q.* What are we to understand by everlasting life?

*A.* This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent.—John xvii., 3.

Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life.—John v., 24.

Verily, verily, I say unto you, he that believeth on me hath everlasting life.—John vi., 47.

For I have not spoken of myself, but the

Father which sent me, he gave me a commandment what I should say and what I should speak. And I know that his commandment is life everlasting.—John xii., 49–50.

And this is the record, that God hath given to us eternal life, and this life is in his Son.—1 John v., 11.

These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.—1 John v., 13.

For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father and was manifested unto us.—1 John i. 2.

And we know that the Son of God is come and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.—1 John v., 20.

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## OF THE ATONEMENT.

*Q.* How is it spoken of in the New Testament ?

*A.* For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.—Rom. v., 10–11.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ; To wit, that God was in Christ reconciling the world unto himself ; not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God.—2 Cor. v., 18–20.

For he is our peace, who hath made both one, and hath broken down the middle wall



of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.—Eph. ii., 14-16.

For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself:—And you that were some time alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death.—Col. i., 19-22.

Q. What is the Old Testament or Jewish theory of remission of sins?

A. Now when these things were thus ordained, the priests went always into the first tabernacle accomplishing the service: But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people.—Heb. ix, 6-7.

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying: This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.—Heb. ix., 19-22.

*Q.* How did Paul adapt his reasoning to meet their prejudices on this subject?

*A.* It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often as the high priest entereth into the holy place every year

with blood of others ; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.—Heb. ix., 23–26.

For it is not possible that the blood of bulls and of goats should take away sins. And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins ; but this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God.—Heb. x., 4, 11–12.

For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.—Heb. ix., 13–14.

*Q.* Had sacrifices any real value and did God require them ?

*A.* Wherewith shall I come before the Lord, and bow myself before the high God ? Shall I come before him with burnt offerings,

with calves of a year old? Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?—Micah vi., 6-7

To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.—Is. i., 11-14.

I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts.—Amos v., 21-22.

Thus saith the Lord of hosts the God of Israel: Put your burnt offerings unto your

sacrifices and eat flesh. For I spake not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices; but this thing commanded I them, saying, Obey my voice and I will be your God, and ye shall be my people.—Jer. vii., 21–23.

For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings.—Hos. vi., 6.

Sacrifice and offering thou didst not desire; burnt offering and sin offering hast thou not required.—Ps. xl., 6.

For thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering.—Ps. li., 16.

*Q.* What sacrifices are acceptable to God?

*A.* Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken—than the fat of rams.—1 Sam. xv., 22.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.—Ps. li., 17.

To do justice and judgment is more acceptable to the Lord than sacrifice.—Pro. xxi., 3.

He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.—Micah vi., 8.

But go ye and learn what that meaneth, I will have mercy and not sacrifice.—Matt. ix., 13.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. xii., 1.

*Q.* In what respect was Christ's death a sacrifice?

*A.* Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. xx., 28.

I am the good Shepherd; the good shepherd giveth his life for the sheep, and I lay down my life for the sheep.—John x., 11–15.

Greater love hath no man than this, that a man lay down his life for his friends.—John xv., 13.

Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.—1 John iii., 16.

And one of them named Caiaphas, being the high priest that same year, said unto them : Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people and that the whole nation perish not. And this spake he not of himself, but being high priest that year he prophesied that Jesus should die for that nation.—John xi., 49–51.

Purge out therefore the old leaven, for even Christ our passover is sacrificed for us.—1 Cor. v., 7.

Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Tit. ii., 14.

Be ye therefore followers of God, as dear children, and walk in love as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.—Eph. v., 1–2.

Who gave himself a ransom for all to be testified in due time.—1 Tim. ii., 6.

*Q.* From what besides sin\* did Christ ransom his people ?

*A.* Himself took our infirmities and bare our sicknesses.—Matt. viii., 17.

Come unto me all ye that labour and are heavy laden, and I will give you rest.—Matt. xi., 28.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.—Matt. xii., 28.

That he might deliver us from this present evil world, according to the will of God and our Father.—Gal. i., 4.

Even so we, when we were children, were in bondage under the elements of the world ; but when the fulness of the time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.—Gal. iv., 3-5.

But now, after that ye have known God,

\*See page 19.



or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage ? —Gal. iv., 9.

Why tempt ye God to put a yoke on the neck of the disciples which neither our fathers nor we were able to bear ?—Acts xv., 10.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Gal. v., 1.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.—1 Pet. i., 18–19.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who, through fear of death, were all

their life-time subject to bondage.—Heb. ii., 14–15.

I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plague; O grave, I will be thy destruction; repentance shall be hid from mine eyes.—Hos. xiii., 14.

He will swallow up death in victory.—Isa. xxv., 8.

And God shall wipe away all tears from their eyes, and there shall be no more death; neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away.—Rev. xxi., 4.

*Q.* Do the scriptures anywhere represent the sufferings of Christ in behalf of his people under the aspect of *punishment*?

*A.* Behold my servant whom I uphold. mine elect, in whom my soul delighteth; the Lord is well pleased for his righteousness sake; he will magnify the law and make it honorable.—Isa. xlii., 1–21.

And lo, a voice from heaven saying: This is my beloved Son, in whom I am well pleased.—Matt. iii., 17.

And behold, a voice out of the cloud, which said: This is my beloved Son, in whom I am well pleased; hear ye him.—Matt. xvii., 5.

But last of all he sent unto them his Son, saying: They will reverence my Son.—Matt. xxi., 37.

Sacrifice and offering thou didst not desire. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God.—Ps. xl., 6-8.

Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. He shall see of the travail of his soul, and shall be satisfied, because he hath poured out his soul unto death.—Is. liii., 4, 11-12.

Himself took our infirmities and bare our sicknesses.—Matt., viii., 17.

Therefore doth my Father love me, because I lay down my life that I might take it again.—Jchn x., 17.

I have glorified thee on the earth; I have finished the work which thou gavest me to do.—John xvii., 4.

Q. On what principle was the sacrifice of Christ a satisfaction or well pleasing to God?

A. Blessed are they which are persecuted for righteousness sake.—Matt. v., 10.

For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps.—1 Pet. ii., 19–21.

But, and if ye suffer for righteousness sake, happy are ye; for it is better, if the will of God be so, that ye suffer for well doing than for evil doing; for Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.—1 Pet. iii., 14, 17–18.

Beloved, think it not strange concerning the fiery trial which is to try you, but rejoice inasmuch as ye are partakers of Christ's sufferings. If ye be reproached for the name

of Christ happy are ye, for the Spirit of glory and of God resteth upon you.—1 Pet. iv., 12-14.

Therefore doth my Father love me, because I lay down my life.—John x., 17.

Q. What do we learn concerning the representative or vicarious character of Christ's sufferings and death?

A. For the love of Christ constraineth us, because we thus judge, that if one died for all, then all died: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.—2 Cor. v., 14-15.

Now, if we be dead with Christ, we believe that we shall also live with him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.—Rom. vi., 8, 10-11.

If so be that we suffer with him, that we may be also glorified together.—Rom. viii., 17.  
For none of us liveth to himself, and no

man dieth to himself ; for whether we live we live unto the Lord ; and whether we die, we die unto the Lord ; for to this end Christ both died and rose and revived, that he might be Lord both of the dead and living.—Rom. xiv., 7-9.

It is a faithful saying : For if we be dead with him, we shall also live with him.—2 Tim. ii., 11.

I am crucified with Christ ; nevertheless I live ; yet not I, but Christ liveth in me.—Gal. ii., 20.

For unto you it is given in the behalf of Christ, not only to believe on him but also to suffer for his sake.—Phil. i., 29.

But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.—Gal. vi., 14.

Q. Do we find any recognition of the principle of *substitution* in the Bible ?

A. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers ; every man shall

be put to death for his own sin.—Deut. xxiv., 16.

In those days they shall say no more: The fathers have eaten a sour grape, and the children's teeth are set on edge, but every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge.—Jer. xxxi., 29–30.

What mean ye that ye use this proverb, saying: The fathers have eaten sour grapes and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father so also the soul of the son is mine; the soul that sinneth, it shall die.—Ezek. xviii., 2–4.

The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.—Ezek. xviii., 20.

For the Son of man shall come in the glory

of his Father with his angels, and then he shall reward every man according to his works.—Matt. xvi., 27.

Then Peter opened his mouth, and said : Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him.—Acts x., 34-35.

But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons.—Col. iii., 25.

So then every one of us shall give account of himself to God.—Rom. xiv., 12.

*Q.* What are the conditions of forgiveness and reconciliation ?

*A.* Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price.—Is. lv., 1.

Take with you words, and turn to the Lord; say unto him: Take away all iniquity, and receive us graciously. I will heal their backsliding, I will love them freely.—Hos. xiv., 2-4.



Jesus answered and said unto her: If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water.—John iv., 10.

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.—John iv., 14.

And I give unto them eternal life.—John . x., 28.

Ask, and it shall be given you, seek and ye shall find, knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. If ye, then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?—Matt. vii., 7, 8–11.

Freely ye have received, freely give.—Matt. x., 8.

Remember the words of the Lord Jesus,

how he said, It is more blessed to give than to receive.—Acts xx., 35.

For all have sinned and come short of the glory of God.—Rom. iii., 23.

But not as the offence so also is the free gift; for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.—Rom. v., 15–18.

Being justified freely by his grace, through the redemption that is in Christ Jesus.—Rom. iii., 24.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?—Rom. viii., 32.

For God hath concluded them all in unbelief that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!—Rom. xi., 32–33.

The gift of God is eternal life through Jesus Christ our Lord.—Rom. vi., 23.

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus; for by grace are ye saved through faith, and that not of yourselves; it is the gift of God.—Ephes. ii., 4–8.

Now we have received, not the spirit of

the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.—1 Cor. ii., 12.

Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—Rev. iii., 20.

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

I will give unto him that is athirst, of the fountain of the water of life freely.—Rev. xxi., 6.

I have written briefly, exhorting and testifying that this is the true grace of God wherein ye stand.—1 Pet. v., 12.

*Q.* How did Christ pray for *at-one-ment*?

*A.* I pray for them. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in

us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.—John xvii., 9, 20-23.

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## OF THE CHRISTIAN CHURCH.

Q. Where were the disciples first called Christians?

A. The disciples were called Christians first in Antioch.—Acts xi., 26.

Q. What are the ordinances of the Christian church?

A. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. xxviii., 19.

Then they that gladly received his word were baptized, and they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread and in prayers.—Acts ii., 41–42.

Q. Is baptism in water regarded as of great importance?

A. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire.—Matt. iii., 11,

Jesus himself baptized not, but his disciples.—John iv., 2.

I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas ; besides I know not whether I baptized any other. For Christ sent me not to baptize but to preach the gospel.—1 Cor. i., 14–17.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God ; of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment ; and this will we do if God permit.—Heb. vi., 1–3

*Q.* What are we taught concerning the breaking of bread or the Lord's Supper?

*A.* As they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat ; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it ;

for this is my blood of the New Testament, which is shed for many for the remission of sins.—Matt. xxvi, 26–28.

For I have received of the Lord that which also I delivered unto you; that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks he brake it and said, Take, eat, this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it in remembrance of me; for, as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.—1 Cor. xi, 23–26.

*Q.* What are we taught about prayer?

*A.* He spake a parable to them to this end—that men ought always to pray and not to faint.—Luke xviii, 1.

Watch and pray, that ye enter not into temptation.—Matt. xxvi, 41.

Continuing instant in prayer.—Rom. xii, 12.

In every thing by prayer and supplication



with thanksgiving, let your requests be made known unto God.—Phil. iv., 6.

*Q.* What instructions has Christ given respecting the way in which we should pray?

*A.* When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly. But, when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.—Matt. vi., 6-7.

And, when ye stand praying, forgive, if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses.—Mark xi., 25.

*Q.* What are the terms of Christian communion?

*A.* Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.—Matt. x., 32.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man

believeth unto righteousness, and with the mouth confession is made unto salvation.—Rom. x., 9–10.

Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Phil. ii., 11.

He that is not against us is for us.—Luke ix., 50.

Then they that gladly received his word were baptized, and the Lord added to the church daily such as should be saved.—Acts ii., 41–47.

*Q.* What are the true marks of a church's faithfulness and success?

*A.* Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity.—Matt. vii., 21–23.

Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me. Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. xxv., 34, 36-40.

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. And now abideth faith, hope, charity, these three; but the greatest of these is charity.—1 Cor. xiii., 8-13.

I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. I know thy

works and charity, and service and faith, and thy patience and thy works, and the last to be more than the first. Hold that fast which thou hast, that no man take thy crown.—Rev. ii., 2. 3-19, and iii., 11.

Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James i., 27.

Wherefore by their fruits ye shall know them.—Matt. vii., 20.

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## OF HELL.

*Q.* Are we to regard hell only as a place of punishment for the wicked after death?

*A.* He that believeth not is condemned already.—John iii., 18.

To deliver thee from the strange woman, which forsaketh the guide of her youth, and forgetteth the covenant of her God, for her house inclineth unto death and her paths unto the dead.—Prov. ii., 16-18.

Her feet go down to death, her steps take hold on hell.—Prov. v., 5.

Her house is the way to hell; her guests are in the depths of hell.—vii., 27, and ix., 18.

When the waves of death compassed me, the floods of ungodly men made me afraid; the sorrows of hell compassed me about.—2 Sam. xxii., 5–6.

Then Jonah prayed unto the Lord his God out of the fish's belly and said: Out of the belly of hell cried I, and thou heardest my voice.—Jon. ii., 2.

The sorrows of death compassed me, and the pains of hell got hold upon me.—Ps. cxvi., 3.

If I make my bed in hell, behold thou art there.—Ps. cxxxix., 8.

*Q.* Show that it signifies a state of pain, disgrace, debasement and ruin?

*A.* And if thy right eye offend thee pluck it out and cast it from thee; and if thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy

whole body should be cast into hell.—Matt. v., 29–30.

Woe unto you scribes and pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.—Matt. xxiii., 15.

And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell.—Luke x., 15.

Thou hast said in thine heart, I will ascend into heaven; yet thou shalt be brought down to hell, to the sides of the pit.—Is. xiv., 13–15.

Thou didst debase thyself even unto hell.—Is. lvii., 9.

For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase.—Deut. xxxii., 22.

Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.—Matt. x., 28.

*Q.* Is it a condition from which there is no redemption?

A. Thou wilt not leave my soul in hell.—  
Ps. xvi., 10.

The sorrows of hell compassed me about ;  
in my distress I called upon the Lord, he  
heard my voice.—Ps. xviii., 5-6.

For great is thy mercy toward me, and  
thou hast delivered my soul from the lowest  
hell.—Ps. lxxxvi., 13.

Thou shalt beat him with the rod, and  
shalt deliver his soul from hell.—Prov. xxiii.,  
14.

Though they dig into hell thence shall  
mine hand take them.—Amos ix., 2.

Because thou wilt not leave my soul in  
hell, neither wilt thou suffer thine Holy One  
to see corruption.—Acts ii., 27.

And the sea gave up the dead which were  
in it, and death and hell delivered up the  
dead which were in them ; and they were  
judged every man according to their works.  
And death and hell were cast into the lake  
of fire. This is the second death.—Rev. xx.,  
13-14.

Q. Is the fear of future punishment to be

relied on as an efficient motive to religious conduct?

*A.* I drew them with cords of a man, with bands of love.—Hos. xi., 4.

For the love of Christ constraineth us.—2 Cor. v., 14.

For ye have not received the spirit of bondage again to fear.—Rom. viii., 15.

Love is the fulfilling of the law.—Rom. xiii., 10.

There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love; we love him because he first loved us.—1 John iv., 18-19.

For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.—2 Tim. i., 7.

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### OF THE RESURRECTION.

*Q.* What are the scriptures on which the usually received doctrine is founded?



A. For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God.—Job xix., 25-26.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.—Dan. xii., 2.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—John v., 28-29.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God: because we have testified of God that he raised up Christ: whom he raised

not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised.—1 Cor. xv., 12-16.

Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.—1 Cor. xv., 51-52.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. xx., 5-6.

Of the hope and resurrection of the dead I am called in question.—Acts xxiii., 6.

And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.—Acts xxiv., 15.

Q. What are the teachings of Christ on this subject?

A. And Jesus answering said unto them: do ye not therefore err, because ye know not the scriptures, neither the power of God? for when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob; he is not the God of the dead, but the God of the living; ye therefore do greatly err.—Mark xii., 24-27.

They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection. Now, that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him.—Luke xx., 35-38.

Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.—John v., 25.

Jesus said unto her: I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?—John xi., 25-26.

*Q.* Had Jesus taught his disciples the doctrine of the resurrection?

*A.* As yet they knew not the scripture, that he must rise again from the dead.—John xx., 9.

*Q.* Does the general tenor of scripture show that by the *resurrection* we are to understand a rising from the death of sin to newness of life?

*A.* Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been

planted together in the likeness of his death, we shall be also in the likeness of his resurrection; for in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.—Rom. vi., 3, 5, 10-11.

If the 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 that dwelleth in you.—Rom. viii., 11.

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body; for we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh, knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.—2 Cor. iv., 10, 11-14.

And you hath he quickened, who were dead in trespasses and sins:—God, who is

rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—Ephes. ii., 1, 4-6.

I count all things but loss—that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ; if by any means I might attain unto the resurrection of the dead.—Phil. iii., 10-11.

It is a faithful saying: for if we be dead with him, we shall also live with him.—2Tim. ii., 11.

We know that we have passed from death unto life, because we love the brethren.—1 John iii., 14.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.—Colos. ii., 12-13.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Colos. iii., 1.

And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.—Rom. xiii., 11.

Wherefore he saith: awake thou that sleepest and arise from the dead, and Christ shall give thee light.—Ephes. v., 14.

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### AN EXERCISE ON ISAIAH LIII.

I pray thee of whom speaketh the prophet this? of himself, or of some other man?—Acts viii., 34.

*Q.* While Philip took occasion from this scripture to preach Jesus, to whom did it primarily refer?

*A.* 1 *Who hath believed our report? and to whom is the arm of the Lord revealed?*

And Jeremiah commanded Baruch, saying: Go thou and read in the roll which thou hast written from my mouth, the words of the

Lord in the ears of the people in the Lord's house upon the fasting day. It may be they will present their supplication before the Lord, and will return every one from his evil way.

And Baruch did according to all that Jeremiah the prophet commanded him. When Michaiah had heard out of the book all the words of the Lord, he went down into the king's house, into the scribe's chamber, and, lo, all the princes sat there. Then declared he unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. Now it came to pass when they had heard all the words, they were afraid both one and another, and said unto Baruch, We will surely tell the king of all these words. And they asked Baruch, saying, Tell us now; how didst



thou write all these words at his mouth ? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah, and let no man know where ye be. And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll, and he took it and read it in the ears of the king, and in the ears of all the princes which stood beside the king. And it came to pass that when Jehudi had read three or four leaves, he cut it with the penknife and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Nevertheless Elnathan and Dilaiah and Gemariah had made intercession to the king that he would not burn the roll, but he would not hear them ; but commanded to take Baruch the scribe, and

Jeremiah the prophet; but the Lord hid them.  
--Jer. xxxvi., 4-26.

Then spake Azariah, and Johanan, and all the proud men, saying unto Jeremiah, Thou speakest falsely; the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there. So Johanan, and all the captains of the forces, and all the people, obeyed not the voice of the Lord.—Jer. xliii., 2-4.

Then all the men and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah saying, As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee.—Jer. xliv., 15-16.

*2. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him.*

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men.—Is. lii., 14.

I am black; astonishment hath taken hold on me.—Jer. viii., 21.

My flesh and my skin hath he made old; he hath broken my bones.—Lam. iii., 4.

3. *He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him: he was despised and we esteemed him not.*

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow.—Lam. i., 12.

I am the man that hath seen affliction by the rod of his wrath.—Lam. iii., 1.

Woe is me, my mother, that thou has borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury: yet every one of them doth curse me.

I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand; for thou hast filled me with indignation.—Jer. xv., 10–17.

I am in derision daily, every one mocketh me. For I heard the defaming of many, fear

on every side. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. Cursed be the day wherein I was born: wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?—Jer. xx., 7, 10, 14–18.

Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah, and let no man know where ye be.—Jer. xxxvi., 19.

4. *Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

O Lord, thou knowest; remember me, and visit me, and revenge me of my persecutors; take me not away in thy long suffering; know that for thy sake I have suffered rebuke.—Jer. xv., 15.

From above hath he sent fire into my bones, and it prevaieth against them: he hath made me desolate and faint all the day. The yoke of my transgressions is bound by his hand; they are wreathed and come up

upon my neck ; he hath made my strength to fall, the Lord hath delivered me into their hands, I am not able to rise up.—Lam. i., 13-14.

I was a derision to all my people ; and their song all the day. And I said, My strength and my hope is perished from the Lord : remembering mine affliction and my misery, the wormwood and the gall.—Lam. iii., 14, 18-19.

*5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him ; and with his stripes we are healed.*

For the hurt of the daughter of my people am I hurt.—Jer. viii., 21.

Why is my pain perpetual, and my wound incurable, which refuseth to be healed?—xv., 18.

Mine heart within me is broken because of the prophets ; all my bones shake.—xxiii., 9.

For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. For I have wounded thee with the wound of an

enemy, with the chastisement of a cruel one, for the multitude of thine iniquity.—xxx., 12-14.

He giveth his cheek to him that smiteth him; he is filled full with reproach. But though he cause grief, yet will he have compassion according to the multitude of his mercies.—Lam. iii., 30-32.

6. *All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.*

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them; behold I will visit upon you the evil of your doings, saith the Lord.—Jer. xxiii., 1-2.

My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains; they have gone from mountain to hill,

they have forgotten their resting place. All that found them have devoured them.—Jer. l., 6-7.

In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve.—Jer. l., 20.

The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity.—Lam. iv., 22.

*7. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth.*

Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.—Jer. xx., 9.

He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust: if so be there may be hope.—Lam. iii., 28-29.

But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me.—Jer. xi., 19.

8. *He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken.*

When Jeremiah was entered into the dungeon, and had remained there many days: he said unto King Zedekiah, What have I offended against thee, or against thy servants or against this people, that ye have put me in prison?—Jer. xxxvii., 16–18.

Then the king commanded, saying, Take from hence thirty men, and take up Jeremiah the prophet out of the dungeon, before he die. So they drew up Jeremiah with cords, and took him up out of the dungeon; and he remained in the court of the prison.—Jer. xxxiii., 10–13.

They devised devices against me, saying, Let us cut him off from the land of the living



that his name may be no more remembered.  
—Jer. xi, 19.

Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die. Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die.—Jer. xxvi, 8–11.

They have cut off my life in the dungeon, and cast a stone upon me. Waters flowed over mine head; then I said, I am cut off.—Lam. iii, 53–54.

9. *And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*

As for me, behold, I am in your hand; do with me as seemeth good and meet unto you.  
—Jer. xxvi, 14.

And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the

king, who slew him with the sword and cast his dead body into the graves of the common people. Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.—Jer. xxvi., 23–24.

10. *Yet it pleased the Lord to bruise him: he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*

For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me.—Lam. i., 16.

Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people.—Lam. ii., 11.

Therefore, behold the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt: But, 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.—Jer. xvi., 14–15.

And I will multiply them, and they shall not be few: I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and ye shall be my people, and I will be your God.—Jer. xxx., 19–22.

11. *He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities.*

For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman

in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it.—Jer. xxx., 5, 6-7.

Hew is Sheshach taken! and now is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations! My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. The Lord hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God.—Jer. li., 41, 45-10.

12. *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.*

For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.—Jer. xxxi., 11.

How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!—Jer. l., 23.

And Zedekiah the king sent to the prophet Jeremiah, saying, Pray now unto the Lord our God for us.—Jer. xxxvii., 3.

Then all the captains of the forces, and all the people from the least even unto the greatest, came near, and said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God: that the Lord thy God may show us the way wherein we may walk, and the thing that we may do. Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the Lord your God according to your words. —Jer. xlii., 1-4.

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## A PRAYER.

Almighty God, the bountiful source of all good, we bless thee for our lives and for every endowment of soul and body : for the gifts of nature and of grace : for instruction in divine truth : for thy patience, thy long suffering and thy forbearance toward us who often and grievously have sinned against thee : for all the benefits we have received : for the enjoyment of present good : for thy promise and our hope of good to come : for loving parents, for wise teachers, for benefactors never to be forgotten : above all, for Jesus, thine unspeakable gift, thy messenger of love—the teacher sent from God, who spake as never man spake, and whose words are the words of eternal life.

We thank thee for the volume of thy holy word, and the opportunity to study it which this class affords. Give us grace to love it fervently, to search it diligently, to read it humbly, to understand it truly. We bless thee for the directions it contains, for the

instructions it affords, for the consolations and hopes it presents to the penitent, the afflicted and the dying—for the immortal life it reveals to man, and the eternal glory and happiness it promises to those who love and strive to obey thee. By its light and assistance may we be enabled to order our steps aright, and steadily to pursue that path of true holiness which leads to everlasting life, through Jesus Christ our Lord. Amen.



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