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S75

QUESTION BOOK

OF

CHRISTIAN DOCTRINES,

FOR

BIBLE CLASSES.

BY

BARON STOW, D.D.

Philadelphia:

AMERICAN BAPTIST PUBLICATION SOCIETY,

530 ARCH STREET.



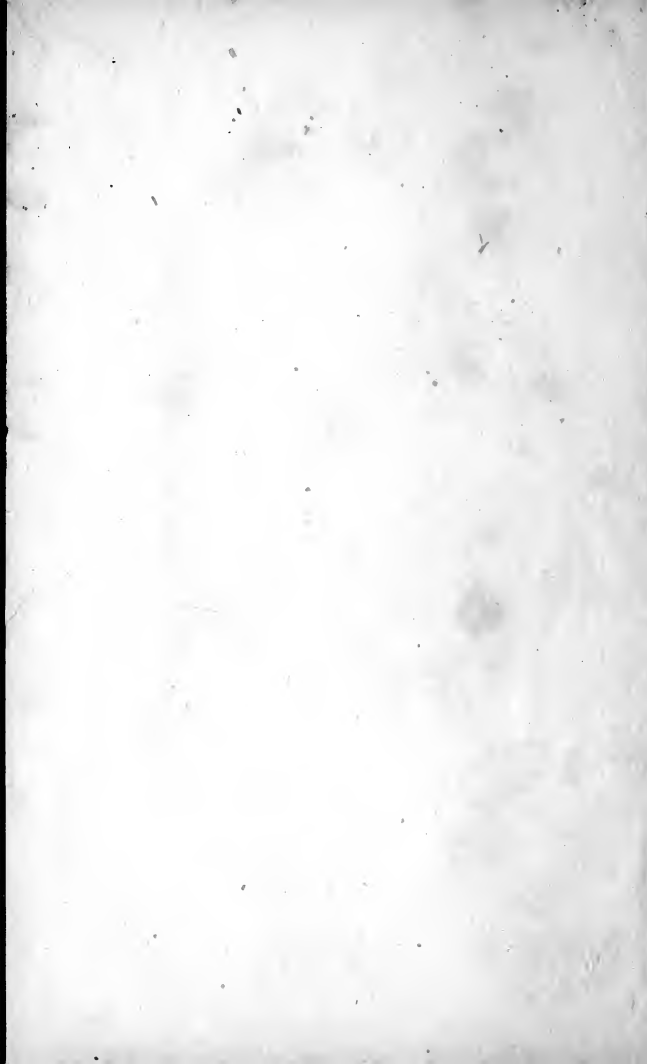
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QUESTION BOOK
OF
CHRISTIAN DOCTRINE;
FOR
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THE MORE ADVANCED PUPILS
IN
SABBATH SCHOOLS.

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CHRISTIAN DOCTRINE

WILEY & SONS

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INTRODUCTION.

THE preparation of this little work was undertaken in compliance with the urgent solicitations of intelligent and judicious friends, who were of opinion that something of the kind is greatly needed, and who seemed to think that, by an effort to supply the demand, the author might render an essential service to the cause of evangelical truth and righteousness. His design has been to furnish an additional facility to the acquisition of Divine knowledge, and thus to aid in extending among the children and youth of our land an acquaintance with that Word which is able to make them wise unto salvation. In the execution of his purpose, he has been led to set a higher estimate than ever upon the value of that extraordinary Book, which, like all the works of its holy and benevolent Donor, is "perfect and entire, wanting nothing." What a treasure is the Bible! How rich and unfathomable the mines of truth which Wisdom and Goodness have here deposited to invite and reward our diligent investigations! How great the pleasure and the profit of which those deprive them-

selves who neglect it, or who never descend beneath its surface! Wisely and kindly did the Great Teacher enjoin the duty—"SEARCH *the Scriptures.*" If we would have "the Word of Christ dwell in us richly, in all wisdom," we must *study* that Word with much carefulness and assiduity, "comparing spiritual things with spiritual."

The object of the author has been to propose such questions, under each head, as would be likely, by awakening interest and inducing thought, to suggest such other questions as might lead to a full discussion of every important branch of the subject. Each question is a gateway into a rich field of inquiry, where pearls of priceless worth will reward the toil of the industrious.

The numerous Scripture references have been selected with great labor and care, and with a conscientious regard to the true teaching of the sacred volume. In many instances, it will be seen that the passages referred to are not to be regarded directly as proof-texts, but rather as furnishing illustrations of the particular subject with which acquaintance is sought.

Teachers, who may use this book, should distinctly understand that they cannot employ it with advantage, unless they will previously devote considerable attention to the true import of both the questions and the references. Such preparatory labor will not only qualify them intelligently to superintend the recitations of their classes, but will be productive of great benefit to themselves, by liberally increasing their own amount of Biblical information

The author would respectfully suggest the desirableness that every Pastor should have a general supervision of the religious teaching in his own congregation. His responsibility in this matter is not small, and he cannot easily transfer it to others, however great his confidence in their judiciousness and ability. He should not only know what is taught in the Sabbath school, and the Bible class or classes, but, as far as circumstances may admit, he should himself be the counsellor and instructor of the teachers. He would doubtless render a good service, if he should occasionally meet those who may use this book, and give familiarly such explanations of the more difficult questions, and especially of the Scripture references, as might qualify them more perfectly for their important service! "*Let him that is taught, communicate to him that teacheth in all good things.*" Teachers should desire and solicit this assistance from their Pastor; and, if his other duties will possibly permit, he will find it for his own as well as for the general advantage to comply with their wishes.

It has already been suggested that this work might be enlarged, and made to embrace all that is desirable in a PASTOR'S BIBLE CLASS BOOK. The hint is worthy of consideration, and will not be forgotten.

☞ See General Remarks at the close of the volume.

The first thing I noticed when I stepped
 out of the car was a warm blanket of
 sunlight on my face. It felt like I
 had been wrapped in a soft embrace.
 The air was crisp and clean, a stark
 contrast to the humidity of the city.
 I took a deep breath, savoring the
 scent of fresh air and the promise
 of a new beginning. The world
 seemed so much brighter here, so
 much more alive. I had found a
 place where I could truly be myself,
 where I could start over and
 create a life that was truly my own.
 The future was uncertain, but for
 the first time in a long time, I
 felt a sense of hope and possibility.
 I was ready to take the leap, to
 embrace the unknown and see what
 fate had in store for me. The
 journey was just beginning, and I
 was excited to see where it would
 lead me.

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DOCTRINAL QUESTION BOOK.

LESSON I.

CANONICAL BOOKS OF SCRIPTURE.

1. WHY is a certain volume called "The Bible?" *
2. Why is it called "The Scriptures?"
3. Why is it called "The Word of God?"
4. What is the meaning of the word "Testament," when applied to a portion of the sacred writings?
5. Why is a part of the Bible called the "Old Testament?" 2 Cor. iii. 14.
6. Why is the other part called the "New Testament?" 2 Cor. iii. 6.
7. What are the names of the books, as arranged in our Bibles?
8. Why are these called *canonical*?

* All the necessary definitions can be found in either Malcom's or the Union Bible Dictionary, which are sold at the Depository, 530 Arch Street, Philadelphia.

9. Why are certain books, which are sometimes found in our Bibles, appended to the Old Testament, called the *Apocrypha*?

10. Are they properly reckoned as canonical?

11. Did the writers of them pretend to be inspired?

12. Do they agree with the Holy Scriptures?

13. Did the Jews ever acknowledge them as of Divine authority?

14. Are they in a single instance quoted by Christ or his apostles?

15. Were they received in the first ages of the Christian church as canonical Scripture?

16. Taking the books of the Bible in their order, as now arranged, who are considered as their writers? Who wrote Genesis, Exodus, &c.?

17. What books of the Old Testament are called the "Pentateuch?"

18. Why are they sometimes called "the Law?" Josh. viii. 32; Neh. viii. 2; Matt. xii. 5; xxii. 40; John i. 17.

19. Why are other books of the Old Testament styled "the Prophets?" Luke xvi. 29; Acts xiii. 15; xxiv. 14; xxvi. 27.

20. When was the common English version of the Bible made? By whose order? And by whom?

21. Are you familiar with the Bible, and do you love it? Ps. i. 2; xix. 10; cxix. 97, 127, 159, 167.

O may these heavenly pages be
 My ever dear delight;
 And still new beauties may I see
 And still increasing light.

Divine Instructor! gracious Lord,
 Be thou forever near;
 Teach me to love thy sacred word,
 And view my Saviour there.

LESSON II.

AUTHENTICITY AND INSPIRATION OF THE SCRIPTURES.

1. WHAT is meant by the *authenticity* of the Scriptures?

2. What satisfactory evidence is there that the different books of the Bible were written by the persons whose names they bear, or by whom they are generally believed to have been written?

3. What satisfactory evidence is there that these books were written at or about the time at which they profess to have been written?

4. Has any plausible proof been furnished that any of them were written by any other persons, or at any other time?

5. Were the writers such persons as would be likely to communicate any thing but truth? 2 Pet i. 21.

6. Did they possess the requisite means of knowing the truth of what they related?

7. What motives could any of the writers have had to misrepresent or deceive?

8. Has any evidence been produced that they have misstated a single fact?

9. What proofs are discernible in the subject-matter, the diction, and the style of the sacred books, showing that they must have been written by the persons to whom they are ascribed, and at the times to which they are referred?

10. Are the books arranged in the order in which they were written?

11. When were they divided into chapters and verses,—and why?

12. What is meant by the *inspiration* of the Scriptures?

13. Did the sacred writers profess to be inspired? Isa. vi. 6—10; Jer. i. 4—10; Ezek. i. 3; 1 Cor. ii. 13; Gal. i. 11, 12; Rev. i. 1, 2.

14. Could they have delivered to the world what they did as a Divine revelation, with confidence and with safety to themselves, unless they had been conscious of inspiration?

15. Could they have written what they did respecting God and Jesus Christ, angels and men, time and eternity, heaven and hell, if they had not been divinely inspired?

16. What do the Scriptures say respecting their inspiration? 2 Sam. xxiii. 2; Mark xii. 36; Acts i. 16; xxviii. 25; Rom. iii. 2; 1 Cor. ii. 13; Gal i. 11, 12; 2 Tim. iii. 16; Heb. i. 1, 2; iii. 7, 8; 2 Pet. i. 20, 21; Rev. i. 1, 2.

17. When it is said that the Scriptures were given by Divine inspiration, is it meant that every thing written there is in itself true, or that God directed the sacred writers there to record what is written? Gen. iii. 2—5; Job xlii. 8; Ps. lxxii 4—22; Matt. iv. 3—11.

18. What is a *miracle*?

19. What was the design of miracles? Ex. iv. 1—9; John x. 37, 38; xi. 42; Acts xiv. 3; Rom. xv. 18, 19; 2 Cor. xii. 12; Heb. ii. 3, 4.

20. What are some of the miracles recorded in the Scriptures? Ex. xiv. 16, 21; 2 Kings ii. 8, 14; Matt. iv. 23, 24; Luke viii. 24; John xi. 43, 44; Acts v. 12, 15, 16.

21. How many miracles are recorded in the Bible?

22. What conclusion do you derive from the fact that such miracles were performed by Moses and the prophets, Christ and his apostles? John iii. 2; v. 36; vii. 31; ix. 30—33; xv. 24; Acts ii. 22; iv. 16; x. 38.

23. Is there any proof that miracles have been wrought since the last book of the Bible was written?

s prophecy?

man, unless he is inspired, foretell events that do not occur in the regular order of nature?

26. Who were the principal prophets mentioned in Scripture?

27. How may a true prophet be known? Jer. xviii. 9; Ezek. xxxiii. 33; John xiii. 19; xiv. 29.

28. Can you mention some of the prophecies which have been fulfilled?

29. Can you mention some that remain to be fulfilled?

30. What proofs may be discovered in the teachings of the Bible that it has God for its author?

31. If the morality which the Bible inculcates were universally practised, what would be the effect upon individual character, and upon society?

32. Is there any book that is worthy to be compared with the Bible?

33. Do you receive and treat the Bible as the Word of God?

How precious is the book divine.

By inspiration given!

Bright as a lamp its doctrines shine,

To guide our souls to heaven.

It sweetly cheers our drooping hearts,

In this dark vale of tears;

Life, light, and joy it still imparts.

And quells our rising fears.

LESSON III.

EXCELLENCE AND AUTHORITY OF THE SCRIPTURES.

1. WHY did the world need such a book as the Bible?

2. Did mankind deserve such a gift?

3. What do we learn from the Bible that could not be learned from other sources?

4. What benefits are to be derived from the Scriptures? Ps. xix. 7—11; cxix. 105; Matt. xxii. 29; John v. 39; Rom. xv. 4; 2 Tim. iii. 15; 2 Pet. i. 19.

5. Why should we believe the teachings of the Bible? Ps. cxix. 160; John xvii. 17.

6. Why should we practise the duties therein commanded? Ps. cxix. 56, 93, 100, 104, 128.

7. Do the Scriptures teach us all we need to know and to do in matters of religion? Micah vi. 8.

8. After hearing doctrines which are new to us, what course should we pursue? Acts xvii. 11.

9. If we hear doctrines which are contrary to the Word of God, how should we regard them? Prov. xix. 27; Isa. viii. 20; Matt. xxiv. 23—26.

10. Has any man or body of men a right to add

any thing to the Bible, or to take any thing from it? Gal. i. 8; 2 John 10, 11; Rev. xxii. 18, 19.

11. To what important point did the ceremonies and the prophecies of the Old Testament look forward? Gen. xlix. 10; Deut. xviii. 15; Luke xxiv 44; 1 Pet. i. 10, 11.

12. To what point in the past do the writers of the New Testament especially direct our attention? John xii. 32; 1 Cor. i. 23; Gal. vi. 14; Heb. xii. 2.

13. To what point in the future do they encourage us to look? Matt. xxv. 31—46; John xiv. 2, 3; Acts i. 11; 1 Thess. iv. 16, 17; Heb. ix. 28; Rev. i. 7.

14. What state of mind is necessary to a right understanding of the Scriptures? Ps. xxv. 9, 10, 14; John vii. 17; Eph. iii. 17—19.

15. What commendable fact is mentioned by the apostle Paul, in 2 Tim. iii. 15?

16. Ought the Bible to be furnished to all mankind?

17. Why should all have the Bible? Ps. cxix 105; Prov. vi. 23; John v. 39; 2 Pet. i. 19.

18. Why do bad men dislike and neglect and oppose the Bible? John iii. 19, 20.

19. Why do good men love the Bible, and endeavor to circulate it? Ps. xix. 7—11; John iii. 21; 2 Tim. iii. 15, 16; 2 Pet. i. 19.

20. Will those who have the Bible be judged by it? John xii. 48; Rom. ii. 12; 1 Cor. iv. 3, 4.

21. Is the Bible the source of *your* religious belief, and the rule of *your* moral conduct?

Here is the Judge that ends the strife
 When human reasonings fail:
 Here is the guide to endless life
 Through all this gloomy vale.

O may thy counsels, mighty God,
 My roving feet command,
 And keep me in the narrow road
 That leads to thy right hand.

LESSON IV.

EXISTENCE OF GOD, HIS SPIRITUALITY, ETC

1. Do the Scriptures any where attempt, in a formal manner, to prove the existence of God?

2. Why may we suppose that they thus assume the fact of his existence, without proving it, or even asserting it?

3. To what sources are we referred for proofs of his existence? Ps. xix. 1—3; Rom. i. 19, 20; Heb. iii. 4.

4. Is it rational to doubt his existence? Ps. hii. 1.

5. Are mankind naturally prone to reject the

evidence of his existence? Job xxi. 14, 15; P. lxxxii. 5; Rom. i. 28.

6. From what does this proneness arise? Ps. x. 4; Prov. i. 29; John iii. 19.

7. Is belief in the existence of God an essential principle of true religion? Rom. x. 14; Heb. xi. 6.

8. Is atheism, even in the heathen, criminal? Rom. i. 20, 21.

9. What does the Bible teach respecting the nature of God? John iv. 24; 2 Cor. iii. 17.

10. What is meant by the *doctrine of the Trinity*?

11. Is it a doctrine of the Bible?

12. Can it be learned from any other source than Divine Revelation?

13. In which of the Testaments is it the most distinctly revealed?

14. What are the names of the persons or beings embraced in the Trinity? Matt. xxviii. 19; 2 Cor. xiii. 14; 1 John v. 7.

15. Does the Bible teach this doctrine any where except in connection with the plan of salvation by grace? Eph. ii. 18; 1 Pet. i. 2.

16. Is it expected of us, or is it necessary, that we should understand *how* God can exist in this three-fold manner? Job xi. 7—9; Matt. xi. 27; 1 Tim. iii. 16

17. Is it unreasonable to believe a doctrine which owing to our limited powers, we are not able at present to understand?

18. If we find a doctrine revealed by God, is that fact of itself a sufficient reason why we should believe the doctrine? Deut. xxix. 29.

19. Would it be right to reject the doctrine of the Trinity because it is beyond our comprehension?

20. What is meant by the *unity* of God? Deut. vi. 4; Ps. lxxxvi. 10; Isa. xlv. 6; 1 Cor. viii. 4; Gal. iii. 20; Eph. iv. 6.

21. Is the doctrine of God's unity opposed to the doctrine of the Trinity; or rather to the pagan doctrine of a plurality of gods?

22. Do *you* believe in God the Father, Son and Holy Spirit, as revealed in the Holy Scriptures?

We raise our shouts, O God, to thee,
 And send them to thy throne;
 All glory to th' united Three,
 The undivided One.

'T was he—and we'll adore his name—
 That formed us by a word!
 'T is he restores our ruined frame—
 Salvation to the Lord!

LESSON V.

ETERNITY AND IMMUTABILITY OF GOD.

1. WHAT is meant by the *eternity* of God! Deut. xxxii. 40 ; Ps. xc. 2 ; cii. 12, 24 ; cxxxv. 13 ; Isa. xlv. 6 ; xlviii. 12 ; lvii. 15 ; lxiii. 16 ; Rom. 1. 20 ; 1 Tim. i. 17 ; Rev. i. 4.

2. Was there ever a time when God did not exist ?

3. Will there ever be a time when he will not exist ?

4. Is he self-existent or created? Ex. iii. 14 ; vi. 2.

5. What effect should the doctrine of God's eternity have upon the minds of Christians? Deut. xxxiii. 27 ; 2 Cor. iv. 18.

6. What effect should it have upon the minds of the impenitent? Heb. x. 31.

7. What is meant by the *immutability* of God? Num xxiii. 19 ; 1 Sam. xv. 29 ; Ps. xxxiii. 11 ; cii. 26, 27 ; Mal. iii. 6 ; James i. 17.

8. Apart from the declarations of Scripture, what proofs are there of the immutability of God ?

9. Is this attribute to be so understood as to signify that his *operations* admit of no change under any circumstances whatever? Ezek xviii. 20—30 ; Jonah iii 1—10.

10. Because God changes his *mode of dealing* with his creatures in accordance with their moral conduct, are we authorized to infer that he changes his *principles*? Job xxiii. 13.

11. What then are we to understand by those expressions which represent him as *repenting*? Gen. vi. 6; Ex. xxxii. 14; Jonah iii. 10.

12. What should be the effect of the doctrine of God's immutability upon the minds of those who love and obey him?

13. What should be the effect of the doctrine upon the minds of unbelievers?

14. Have the righteous any reason to fear, or the wicked any reason to hope, that God will change the laws by which he governs his creatures?

15. Have the righteous any reason to fear, or the wicked any reason to hope, that God will change the plan of mercy by which he saves sinners from guilt and perdition?

16. Have *you* such a character, and do you *sustain* such relations to God, that you can rejoice in his eternity and immutability?

Thy throne eternal ages stood,
Ere seas or stars were made:
Thou art the ever-living God,
Were all the nations dead.

Eternity, with all its years,
Stands present in thy view:
To thee there's nothing old appears;
Great God! there's nothing new.

LESSON VI.

OMNIPRESENCE AND OMNISCIENCE OF GOD.

1. WHAT is meant by the *omnipresence* of God? 1 Kings viii. 27; Ps. cxxxix. 7—10; Jer. xxiii. 23, Eph. i. 23.
2. Is God confined to any place?
3. Is he excluded from any place?
4. Is he present at the same time in all places?
5. In what sense, then, can he be said to *leave* a place, or to forsake a people? Judges vi. 13; 1 Kings viii. 57; 2 Kings xxi. 14; 2 Chron. xxxii. 31; Jer. xii. 7; xiv. 9; Hos. ix. 12.
6. Is there any thing in the operations of the natural world that implies the constant presence of God?
7. Is there any thing in the events of Providence that proves the universal presence of God?
8. What would be the probable effect if God should, *in every sense*, withdraw from any part of his dominions?
9. Is the omnipresence of God essential to the perfection of his nature?
10. Is it essential to the perfection of his government?
11. What effect should the doctrine of God's

omnipresence have upon the minds of Christians ?
Ps. xvi. 8, 9 ; xxiii. 4 ; Isa. xlii. 16 ; Heb. xiii. 5.

12. What effect should it have upon the minds of the unconverted ?

13. If they fully realized the fact of God's universal presence, could they talk and act as they do ?

14. What is meant by the *omniscience* of God ?
1 Chron. xxviii. 9 ; 2 Chron. xvi. 9 ; Job xxxvii. 16 ; Ps. xi. 4 ; xxxiii. 13, 14 ; xciv. 9, 10 ; cxxix. 1—4 ; Prov. xv. 3 ; Dan. ii. 22 ; Acts xv. 18 ; Rom. xi. 33 ; Heb. iv. 13 ; 1 John iii. 20.

15. What is the difference between omnipresence and omniscience ?

16. To what points of time does the knowledge of God extend ?

17. To what places and events does his knowledge extend ?

18. Does it extend to the operations of the mind as well as of material things ? 1 Kings viii. 39.

19. Do the creation, preservation and government of all things necessarily imply that God is omniscient ?

20. What effect should this doctrine have upon our minds ? Eccl. xii. 13, 14.

21. Do mankind generally live as if they believed this doctrine ? Ps. lxxiii. 11.

22. Do *you* habitually live under a realizing sense of the omnipresence and omniscience of God ?

Within thy circling power I stand,
 On every side I find thy hand :
 Awake—asleep—at home—abroad,
 I am surrounded still with God.

O may these thoughts possess my breast
 Where'er I rove—where'er I rest ;
 Nor let my weaker passions dare
 Consent to sin—for God is there.

LESSON VII.

OMNIPOTENCE AND WISDOM OF GOD.

1. WHAT is meant by the *omnipotence* of God!
 Gen. xvii. 1 ; Job xxvi. 14 ; Ps. lxii. 11 ; Isa. xxvi.
 4 ; Dan. iv. 35 ; Matt. xix. 26 ; Rev. xix. 6.

2. Is almighty power an essential perfection of
 the Divine nature ?

3. Could God have *created* the universe without
 it ? Ps. xxxiii. 9 ; cxlviii. 5 ; Jer. x. 12 ; Rom. i.
 20.

4. If he were not omnipotent, could he *preserve*
 all things ? Heb. i. 3.

5. If he had not all power, could he *govern* his
 extensive empire ? Ps. lxvi. 7.

6. Does the power of God extend to all *mind*,
 as well as all *matter* ? Prov. xvi. 1 ; xxi. 1 ; Rom
 ix. 21.

7. What should be the effect of the doctrine of

God's omnipotence upon those who love and obey him? Isa. xxvi. 4; Matt. xxviii. 18; Jude 24.

8. What should be the effect upon the minds of the wicked? Luke xii. 5; Rom. ix. 22.

9. How is the power of God exhibited in the natural world?

10. What events, recorded in Scripture, manifest his omnipotence?

11. What events, mentioned in other histories, show him to be almighty?

12. How is his power manifested in the salvation of sinners?

13. What is meant by the *wisdom* of God?

14. How do the Scriptures represent his wisdom? Job ix. 4; xxxvi. 5; Prov. xxi. 30; Isa xxviii. 29; Dan. ii. 20; Rom. xi. 33; xvi. 27; 1 Cor. iii. 19; Col. ii. 3.

15. How do his works show forth his extraordinary wisdom? Ps. civ. 24; cxxxvi. 5; Prov. iii 19; Jer. x. 12.

16. Does the plan of salvation by Jesus Christ exhibit his wisdom? 1 Cor. i. 24; Eph. iii. 10; 1 Tim. i. 17; Jude 25.

17. Is this attribute essential to the perfection of the Divine character?

18. What feelings should it awaken in human bosoms?

19. Have *you* a confidence in the power and wisdom of God that promotes your happiness?

Through all his works his wisdom shines
 And baffles Satan's deep designs ;
 His power is sovereign to fulfil
 The noblest counsels of his will.

And will this glorious Lord descend
 To be my Father and my Friend ?
 Then let my songs with angels join ;
 Heaven is secure, if God be mine.

LESSON VIII.

INDEPENDENCE AND INCOMPREHENSIBLENESS OF GOD.

1. WHAT is meant by the *independence* of God ?
 Eph. iv. 6.

2. Is he dependent upon any being or any thing
 for his existence ? Ex. iii. 14 ; vi. 3.

3. Is he dependent upon any being for his knowl-
 edge ? Job xxi. 22 ; Isa. xl. 13, 14 ; Rom. xi. 34 ;
 1 Cor. ii. 16.

4. Is he dependent upon any being for his
 power ? Job xxxvi. 22, 23.

5. Is he dependent upon any being for his moral
 excellences, or his happiness ? Acts xvii. 25.

6. Is he dependent upon any being or any thing,
 out of himself, for the reasons of his conduct ?
 Dan iv. 35 ; Luke xii. 32 ; Rom. ix. 15—18 ;
 Eph. i. 5, 11 ; Heb. ii. 4 ; James i. 18 ; Rev. iv. 1.

7. If he were, in any sense, dependent upon any being or any thing, would he be God?

8. Are all beings and things dependent upon God for their existence and preservation? Gen. 1. 1; Job xii. 10; xxxiii. 4; Ps. xxxiii. 6; Dan. 7. 23; John i. 1—3; Acts xvii. 28; Rom. xi. 36; Heb. i. 10.

9. If God is independent, can he be laid under obligation to any of his creatures? Job xxii. 2, 3; xxxv. 6, 7; Rom. ix, 20, 21; xi. 35.

10. If God is perfectly independent, can any other being or thing in the universe be independent? Rom. xi. 36.

11. What effect should the doctrine of God's independence have upon the minds of his creatures?

12. What is meant by the *incomprehensibility* of God? Job xi. 7—9; xxxvi. 26; xxxvii. 23; Ps. lxxvii. 19; cxlv. 3; Isa. xl. 28; Rom. xi. 33, 34.

13. Why cannot God be comprehended by any of his creatures?

14. Can any *one* of his perfections be comprehended by the greatest intellect in heaven or earth?

15. Is it probable that any created being will ever be able fully to comprehend his self-existence, his eternity, his omnipresence, his omniscience, his omnipotence, his wisdom his holiness, his goodness, his love?

16. Is God fully comprehended by Christ and by the Holy Spirit? John x. 15; 1 Cor. ii. 10, 11.

17. What effect should the doctrine of God's incomprehensibility have upon the minds of men? Ps. viii. 1, 4; Eccl. v. 2.

18. Is it probable that we shall know more of God in eternity than we do in this world?

19. What advantages shall we there possess for increased acquaintance with him?

20. Will this increase of knowledge contribute to the happiness of the saved?

21. Will it aggravate the misery of the lost?

22. Do *you* realize your dependence upon an independent God?

23. Is it to *you* a source of delight that you expect to know more of God in eternity, and that he will forever be incomprehensible?

Great God, in vain man's narrow view
Attempts to look thy nature through;
Our laboring powers with reverence own
Thy glories never can be known.

Yet, Lord, thy kindness deigns to show
All that we mortals need to know;
While wisdom, goodness, power divine,
Through all thy works and conduct shine.

LESSON IX.

JUSTICE, TRUTH AND HOLINESS OF GOD.

1. WHAT is meant by the *justice* of God?

2. Is this attribute essential to the perfection of his character?

3. Do the Scriptures teach that God is perfectly just? Deut. xxxii. 4; Neh. ix. 33; Job viii. 3; xxxiv. 12; xxxvii. 23; Ps. lxxxix. 14; cxix. 137; Isa. xlv. 21; Rev. xv. 3; xvi. 5.

4. Is God just in all that he requires? Deut. v. 7—21; x. 12; Mic. vi. 8.

5. Is he just in all that he forbids? Ex. xx. 3—17.

6. Is he just in the distribution of his rewards? Matt. xvi. 27; xxv. 34—40; 2 Tim. iv. 8; Heb. xi. 6.

7. Is he just in the infliction of punishments? Matt. xxv. 41—45; 2 Thess. i. 6.

8. Is he just in saving sinners who deserve to perish? Isa. xlv. 21; Zech. ix. 9; Rom. iii. 24—26; 1 John i. 9.

9. Do the dealings of God with his creatures in this world always *appear* to be just? Ps. lxxiii. 3—12; Eccl. viii. 11, 14.

10. Is this apparent inequality in the dispensations of his providence a valid argument against his justice?

11. How did Asaph get his mind relieved of this difficulty? Ps. lxxiii. 16—30.

12. When will God make it plain to all beings that he is strictly just? Eccl. xii. 14; Acts xvii 31; Rom. ii. 4—11; 2 Thess. i. 6—10; Rev. xx. 11—15.

13. What effect should the doctrine of God's perfect justice have upon men's minds?

14. What is meant by the *Truth* of God? Num. xxiii. 19; Deut. xxxii. 4; Ps. lxxxvi. 15; lxxxix. 34; cxlvi. 6; John iii. 33; Rom. iii. 4; 2 Tim. ii 13; Tit. i. 2; Heb. vi. 18.

15. May we place entire confidence in everything that God says with respect to the past, the present, and the future? Num. xxiii. 19; 2 Chron. xx. 20; Mark xi. 22; Luke i. 45; Acts xxvii. 25; 2 Tim. i. 12

16. Will he fulfil his promises? Gen. xv. 18; Ps. lxxxix. 34; Heb. x. 23.

17. Will he execute his threatenings? Gen. vi 7; vii. 21—23; xix. 13, 24; Num. xxvi. 64, 65; Prov. xi. 21; xix. 5; Jer. xlix. 12.

18. Will he accomplish his predictions? Matt. v. 18; Luke xvi. 17; xxiv. 44.

19. What effect should this doctrine of God's truth or faithfulness have upon the minds of believers?

20. What effect should it have upon the minds of the impenitent?

21. What is meant by the *Holines* of God?

22. Do the Scriptures represent him as absolutely holy? Ex. xv. 11; Lev. xi. 44; xix. 2, Job xxxvi. 3; Ps. xxii. 3; Isa. vi. 3; Heb. xii. 29.

23. What is the effect upon the mind of a right apprehension of God's purity? Job xlii. 5, 6; Isa. vi. 5.

24. Do *you* love God as just, true and holy?

JEHOVAH reigns—his throne is high,
His robes are light and majesty;
His glory shines with beams so bright,
No mortal can sustain the sight.

His terrors keep the world in awe;
His justice guards his holy law;
His love reveals a smiling face,
His truth and promise seal the grace.

LESSON X.

GOODNESS AND MERCY OF GOD.

1. WHAT is meant by the *goodness* of God?

2. How has God shown his goodness in the works of creation? Gen. i. 31; 1 Tim. iv. 4.

3. How does he manifest it in the ways of his providence? Ps. xxi. 3; xxxi. 19; xxxiii. 5; lxxv. 9—13; Acts xiv. 17.

4. Do the Scriptures represent him as preëmi

nently good? Ex. xxxiv. 6, 7; Ps lxxxvi. 15, c. 5; Matt. vii. 11; James i. 17.

5. Is any being but God perfectly good? Matt. xix. 17.

6. Is he good in every respect? Ps. cxix. 68.

7. Is he good to all his creatures? Ps. cxlv. 9, Matt. v. 45.

8. Is he infinitely good? Rom. xi. 33.

9. Is he unchangeably good? Ps. lii. 1; ciii. 17.

10. What should be our feelings and conduct in view of his goodness? Ps. cvii. 1, 8; cxlv. 7; Rom. ii. 4.

11. What is meant by the *mercy* of God?

12. Do the Scriptures represent him as being merciful? Ex. xxxiv. 6, 7; Num. xiv. 18; Neh. ix. 17; Ps. lxii. 12; lxxxvi. 15; ciii. 8, 17; cxvi. 5; cxxxviii. 8; Lam. iii. 22; Mic. vii. 18; 2 Cor. i. 3; Eph. ii. 4, 5; James v. 11.

13. What is the most remarkable exhibition of the Divine mercy? John iii. 16, 17; 1 John iii. 1, 16; iv. 9, 10.

14. Are sinners saved *entirely* by a merciful arrangement? Rom. ix. 16; Eph. ii. 8, 9; Tit. iii. 5.

15. Is the mercy of God everlasting and invariable? Ps. ciii. 17; cxviii. 1; Jer. xxxi. 3; Rom. viii. 28—30; 2 Tim. i. 9.

16. Is it plenteous and abundant? Ps. lxxxvi. 5; ciii. 8; cxxxv. 7; 1 Tim. i. 14; 1 Pet. i. 3.

17. With what feelings should we contemplate the mercy of God? Ps. c. 4; 2 Cor. ix. 13; Col. iii. 15; Rev. vii. 12.

18. Are you grateful for the goodness and the mercy of God?

O bless the Lord, my soul!
His grace to thee proclaim:
And all that is within me join
To bless his holy name.

O bless the Lord, my soul;
His mercies bear in mind;
Forget not all his benefits:
The Lord to thee is kind.

LESSON XI.

HUMANITY AND DIVINITY OF CHRIST.

1. WHAT is meant by the *humanity* of Christ?
2. What is the purport of the name "Son of Man," by which he is so frequently called?
3. Was Christ a man in all the attributes essential to humanity? John i. 14; Rom. viii. 3; Gal. iv. 14; Phil. ii. 7, 8.
4. What facts are stated respecting him that prove him to have been human? Matt. iii. 13—16; iv. 1, 2; viii. 24; ix. 11; xxvi. 38, 39, 50; xxvii. 50; Luke ii. 16, 40, 52; xxiv. 39

5. What importance is attached to Christ's humanity? Heb ii. 14—17; iv. 15; viii. 3; ix. 12. 22; x. 5—10.

6. What is meant by the *divinity* of Christ? *

7. Do the Scriptures represent Christ as God! Matt. i. 23; John i. 1; xx. 28; Acts x. 36; Rom. ix. 5; 1 Cor. ii. 8; 1 Tim. iii. 16; Tit. ii. 13; 2 Pet. i. 1; 1 John v. 20; Jude 4.

8. Do the Scriptures ascribe to Jesus Christ the attributes or perfections of Jehovah?

—*His Eternity*.—Isa. ix. 6; Mic. v. 2; John i. 1, 2; iii. 13; vi. 62; viii. 58; xvii. 5; 2 Cor. viii. 9; Phil. ii. 6, 7; Col. i. 15—17; Heb. i. 8—12; 1 John i. 2; Rev. i. 8, 11; ii. 8; xxii. 13.

—*His Immutability*.—Heb. i. 12 viii. 8.

—*His Omnipresence*.—Matt. xviii. 20 · xxviii. 20; Mark xvi. 20; John iii. 13; Epn i. 23; iv. 10.

—*His Omniscience*.—Matt. xi. 27; John i. 18, ii. 24, 25; x. 15; xvi. 30; xxi. 17. Compare 1 Kings viii. 39, and Luke ix. 47; Jer. xvii. 10, and 1 Cor. iv. 5; Heb. iv. 13; Rev. ii. 23

—*His Omnipotence*.—Isa. ix. 6; Matt. xxviii 18; John v. 19; Rom. i. 4; Rev. i. 8.

* See the admirable treatise on the Divinity of Christ, by Dr. Wynperse, sold at the Depository, 118 Arch St. Philadelphia.

9. Is *creation* a work of God? Gen. i. 1; John i. 3, 10; Col. i. 16; Heb. i. 2, 10; Rev. iv. 11.

10. Is *preservation* a work of God? Ps. lxxv. 3; Col. i. 17; Heb. i. 3.

11. Is the *government of the world* a work of God? Rom. xiv. 9; Eph. i. 20—22; Heb. i. 8; Rev. i. 5; xix. 6, 16.

12. Is the *salvation of sinners* a work of God? Matt. i. 21; John iv. 42; x. 28; Col. i. 13; Heb. v. 9.

13. Is the *forgiveness of sin* a work of God? Mic. vii. 18; Mark ii. 5—12.

14. Is the *raising of the dead* a work of God? John v. 25—29; Acts xxvi. 8; 2 Cor. i. 9.

15. Is the *judging of the world* a work of God? Ps. l. 6; lxxv. 7; Matt. xxv. 31—46; John v. 21—23; 1 Thess. iv. 15—17; 2 Tim. iv. 1, 8; Heb. xii. 23; Rev. xx. 11—15.

16. What honor are we required to render to Christ? Matt. xii. 21; John v. 23; xiv. 1.

17. Do the Scriptures authorize us to worship any being but God? Ex. xx. 3; Matt. iv. 10; Rev. xxii. 9.

18. Is not Christ worshipped in heaven? Rev. v. 8—14.

19. Are not all creatures required to worship him? Phil. ii. 9—11; Heb. i. 6.

20. Are not "grace, mercy and peace," im-

plored of Christ the same as of the Father? Rom. xvi. 24; 1 Cor. xvi. 23; 2 Cor. xiii. 14; Gal. vi 18; Eph. vi. 23, 24; Phil. iv. 23; 1 Thess. v. 28; 2 Thess. iii. 18; 2 Tim. iv. 22; Philemon 25.

21. Would a wise man, in the hour of death, commit his soul to any being inferior to God? Acts vii. 59.

22. Was the union of Divinity and Humanity in Christ necessary to render him a perfect Saviour? John i. 14; Heb. v. 9.

23. If he had been only *Divine*, could he have made atonement for sin by the sacrifice of himself? Gal. iv. 4, 5; Heb. ii. 14; v. 9. vii. 3; ix. 12—28.

24. If he had been only *human*, would his atonement have possessed the requisite value? Acts xx. 28; Rom. iii. 24—26; Heb. vii. 25—28; ix. 14.

25. Is it possible to explain how these two natures were united in him? 1 Tim. iii. 16.

26. Are we at liberty to reject the doctrine of such a union simply because it is mysterious?

27. What feelings should be awakened in our hearts by the gracious assurance that we have a Saviour who, by virtue of his humanity, can sympathize with us, and, by virtue of his divinity, is almighty to redeem, protect, preserve, and finally save us? Heb. iv. 15, 16; vii. 24, 25.

28. Is Jesus Christ *your* Saviour?

Th' almighty Form^{er} of the skies
 Stoops to our vile abode ;
 While angels view with wondering eyes,
 And hail th' incarnate God.

How rich the depths of love divine !
 Of bliss, a boundless store !
 Dear Saviour, let me call thee mine—
 I cannot wish for more !

LESSON XII.

NAMES AND OFFICES OF CHRIST.

1. **WHAT** is the import of the following terms, when applied to Christ, as descriptive of his character, and expressive of the relations which he sustains ?

Adam. 1 Cor. xv. 45.

Advocate. 1 John ii. 1.

Almighty. Rev. i. 8.

Alpha and Omega. Rev. i. 11.

Amen. Rev. iii. 14.

Angel. Isa. lxiii. 9.

Ancient of Days. Dan. vii. 22.

Anointed. Ps. lxxxiv 9.

Apostle. Heb. iii. 1.

Author of Faith. Heb. xii. 2.

Beginning of the Creation of God Rev. iii. 14.

Beloved. Eph. i. 6.

- Bishop of Souls. 1 Pet. ii. 25.
 Branch of Righteousness. Jer. xxxiii. 15.
 Bread of Life. John vi. 48, 51.
 Brightness of the Father's Glory. Heb. i. 3.
 Captain. Josh. v. 14; Heb. ii. 10.
 Christ. Matt. i. 16; ii. 4.
 Consolation of Israel. Luke ii. 25.
 Corner Stone. Eph. ii. 20; 1 Pet. ii. 7.
 Covenant. Isa. xlii. 6.
 Counsellor. Isa. ix. 6.
 Covert. Isa. xxxii. 2.
 David. Jer. xxx. 9; Hos. iii. 5.
 Day's-Man. Job ix. 33.
 Day-Star. 2 Pet. i. 19.
 Deliverer. Rom. xi. 26.
 Desire of all Nations. Hag. ii. 7.
 Door. John x. 7.
 Elect. Isa. xlii. 1.
 Ensign. Isa. xi. 10.
 Eternal Life. 1 John v. 20.
 Everlasting Father. Isa. ix. 6.
 Express Image. Heb. i. 3.
 Finisher of Faith. Heb. xii. 2.
 First Begotten. Rev. i. 5.
 First Born. Col. i. 15, 18.
 First Fruits. 1 Cor. xv. 23.
 First and Last. Rev. ii. 8.
 Foundation. Isa. xxviii. 16.
 Fountain Opened. Zech. xiii. 1.
 Forerunner. Heb. vi. 20.

- * Gift of God. 2 Cor. ix. 15.
 God. John i. 1; Rom. ix. 5; 1 Tm. iii 16;
 1 John v. 20.
 Governor. Matt. ii. 6.
 Head. Eph. iv. 15; Col. ii. 19.
 Head of the Church. Col. i. 18.
 Head of the Corner. Matt. xxi. 42; Acts iv
 11; 1 Pet. ii. 7.
 Head of all Principality and Power. Col ii. 10
 Head over all Things. Eph. i. 22.
 Heir of all Things. Heb. i. 2.
 Hiding Place. Isa. xxxii. 2.
 High Priest. Heb. iii. 1; vii. 1.
 Holy Child. Acts iv. 30.
 Holy One of God. Mark i. 24.
 Hope. 1 Tim. i. 1.
 Jesus. Matt. i. 21; 1 Thess. i. 10.
 Image of God. Col. i. 15; Heb. i. 3.
 Immanuel. Isa. vii. 14; Matt. i. 23.

Dearest of all the names above,
 My Saviour, and my God,
 Who can resist thy heavenly love
 Or trifle with thy blood?

*T is by the merits of thy death,
 The Father smiles again;
 *T is by thine interceding breath,
 The Spirit dwells with men.

LESSON XIII.

SAME SUBJECT—CONTINUED.

- JUDGE.** Acts x. 42.
King. Matt. xxi. 5 ; xxv. 34.
King of Kings. 1 Tim. vi. 15 ; Rev. xvii. 14
Lamb. John i. 29 ; Rev. v. 6.
Lawgiver. Isa. xxxiii. 22 ; James iv. 12.
Leader and Commander. Isa. lv. 4.
Light. John i. 9 ; viii. 12 ; xii. 46.
Life. John i. 4 ; xi. 25 ; xiv. 6.
Lion of the tribe of Judah. Rev. v. 5.
Living God. 1 Tim. iii. 15.
Lord. Rom. i. 3 ; Rev. xvii. 14
Lord of Lords. 1 Tim. vi. 15 ; Rev. xvii. 14
Man. Acts xvii. 31 ; 1 Tim. ii. 5.
Master. Matt. viii. 19 ; xxiii. 8.
Mediator. 1 Tim. ii. 5 ; Heb. ix. 15.
Messenger. Mal. iii. 1.
Messiah. Dan. ix. 25 ; John i. 41.
Mighty God. Isa. ix. 6.
Minister. Heb. viii. 2.
Morning Star. Rev. xxii. 16.
Offspring of David. Rev. xxii. 16.
Only Begotten. John i. 14.
Passover. 1 Cor. v. 7.
Potentate. 1 Tim. vi. 15.
Prince. Acts iii. 15 ; v. 31 ; Rev. i. v.
Prophet. Luke xxiv. 19 ; Acts iii. 22.

- Propitiation. 1 John ii. 2; iv. 10.
 Power of God. 1 Cor. i. 24.
 Purifier. Mal. iii. 3.
 Polished Shaft. Isa xlix. 2.
 Priest. Heb. vii. 17.
 Quickening Spirit. 1 Cor. xv. 45.
 Ransom. 1 Tim. ii. 6.
 Redeemer. Isa. lix. 20; lx. 16.
 Redemption. 1 Cor. i. 30.
 Resurrection. John xi. 25.
 Refiner. Mal. iii. 3.
 Refuge. Isa. xxv. 4.
 Righteousness. Jer. xxiii. 6; 1 Cor. i. 30
 Rock. Deut. xxxii. 15; 1 Cor. x. 4.
 Root of David. Rev. xxii. 16.
 Rose of Sharon. Sol. Song ii. 1.
 Ruler in Israel. Mic. v. 2.
 Salvation. Luke ii. 30.
 Sanctification. 1 Cor. i. 30.
 Sanctuary. Isa. viii. 14.
 Saviour. Isa. lx. 16; Luke ii. 11.
 Seed of Abraham. Gal. iii. 16.
 Seed of David. 2 Tim. ii. 8.
 Servant. Isa. xlii. 1.
 Shadow. Isa. xxv. 4.
 Shepherd. John x. 11; Heb. xiii. 20.
 Shield. Ps. xviii. 35; lxxxiv. 9.
 Shiloh. Gen. xlix. 10.
 Son of God. Matt. iv. 3; viii. 29; Luke viii. 28
 Son of Man. Matt. viii. 20.

Strength. Isa. xxv. 4.
 Sun of Righteousness. Mal. iv. 2.
 Surety. Heb. vii. 22.
 Tabernacle. Heb. viii. 2.
 Teacher. John iii. 2.
 Testator. Heb. ix. 16, 17.
 Tree of Life. Rev. ii. 7.
 Truth. John xiv. 6.
 Vine. John xv. 1.
 Way. Isa. xxxv. 8; John xiv. 6.
 Wisdom of God. 1 Cor. i. 24, 30.
 Witness. Isa. lv. 4; Rev. i. 5; iii. 14.
 Wonderful. Isa. ix. 6.
 Word. John i. 1; Rev. xix. 13.

Jesus, I love thy charming name;
 'Tis music to my ear;
 Fain would I sound it out so loud,
 That earth and heaven might hear.

All my capacious powers can wish,
 In thee doth richly meet;
 Nor to mine eyes is light so dear,
 Nor friendship half so sweet.

LESSON XIV.

NATURE AND OFFICES OF THE HOLY SPIRIT.

1. WHAT is meant by the *Personality* of the Holy Spirit?

2. Are the personal powers of understanding and will ascribed to him? 1 Cor. ii. 10, 11; xii. 11.

3. Is he represented as performing personal acts? Matt iv. 1; John xiv. 26; Acts v. 32; xv. 28; xvi. 7; xx. 23; Rom. viii. 11, 14, 16, 26; 1 Cor. vi. 19.

4. Is the Holy Spirit called God? Acts v. 3, 4; 1 Cor. iii. 16, 17.

5. Is he called Lord? 2 Cor. iii. 17, 18. Compare Isa. vi. 9, and Acts xxviii. 25; Ex. xvii. 7, and Heb. iii. 7—10; Jer. xxxi. 31—34, and Heb. x. 15—17.

6. Is he represented as performing the works of God? Gen. i. 2; Job xxvi. 13; xxxiii. 4; Ps. civ. 30; 1 Cor. ii. 10; 2 Pet. i. 21.

7. Are the attributes of God ascribed to the Holy Spirit?

Eternity. Heb. ix. 14.

Omnipresence. Ps. cxxxix. 7; Eph. ii. 18.

Omniscience. Isa. xl. 13, 14; 1 Cor. ii. 10, 11.

Power. Rom. viii. 11; xv. 13, 19.

Goodness. Ps. cxliii. 10.

8. Is he joined in worship with the Father and the Son? Matt. xxviii. 19; 2 Cor. xiii. 14.

9. In what emblematic forms did the Holy Spirit ever appear? Matt. iii. 16; Acts ii. 3.

10. When the Holy Spirit was imparted to the apostles and other Christians, were there any extra-

ordinary effects! Acts ii. 4 ; x. 46 ; xix. 6 ; 1 Cor. xii. 8, 9, 10.

11. Are these extraordinary gifts of the Spirit now bestowed upon Christians?

12. Is the Holy Spirit, in his ordinary operations, continued in the Church of Christ? Matt xxviii. 20 ; John xiv. 16 ; Eph. i. 13, 14.

13. What agency has the Holy Spirit in the salvation of men?

Conviction of sin. John xvi. 8, 9.

Regeneration. John iii. 5, 6 ; vi. 63 ; Tit. iii. 5.

Sanctification. 1 Cor. vi. 11 ; 2 Thess. ii. 13 ; 1 Pet. i. 2, 22.

Access to God. Eph. ii. 18.

Instruction. John xiv. 16, 17, 26 ; xvi. 13, 14, 15.

Direction. Rom. viii. 5, 9, 14 ; Gal. v. 16, 18, 25.

Assistance in duty. Rom. viii. 26.

Sealing. 2 Cor. i. 22 ; Eph. i. 13 ; iv. 30.

14. Are we dependent upon the Holy Spirit for the saving influence? Zech. iv. 6 ; John vi. 63 . Rom. viii. 9.

15. How should we treat the Holy Spirit? Rom viii. 4, 5.

16. May the Holy Spirit be ill-treated? Isa. lxiii. 10 ; Matt. xii. 31 ; Acts v. 3 ; vii. 51 ; Eph iv. 30 ; 1 Thess. v. 19 ; Heb. x. 29.

17. How does God regard the ill-treatment of the Holy Spirit? Gen. vi. 3; Isa. lxiii. 10; Matt. xii. 31, 32.

18. What should be the prayer of every individual? Ps. li. 11, 12.

19. What is our duty with respect to the Holy Spirit? Rom. viii. 15; 1 Cor. xiv. 15; Gal. v. 5, 16, 18, 25; Eph. iv. 3, 30; v. 18; vi. 18; Phil. iii. 3; 1 Thess. v. 19; Jude 20.

20. What are some of the peculiar characteristics of the Spirit and his operations? John vi. 63; xiv. 17, 26; Acts ix. 31; Rom. i. 4; v. 5; viii. 2; 1 Cor. ii. 4; vi. 11; 2 Cor. iii. 8; iv. 13; Gal. iv. 6; Eph. i. 13; 1 Pet. iv. 14; 1 John v. 6.

21. What are some of the predictions and promises with respect to the outpouring of the Spirit? Prov. i. 23; Isa. xxxii. 15, 16, 17; xlv. 3, 4; Ezek. xxxvi. 25; Joel ii. 28, 29; Zech. xii. 10; John xiv. 16, 17; xvi. 7—15.

22. Have *you* been renewed by the Holy Spirit?

23. Do *you* habitually welcome and cherish the influences of the Holy Spirit?

Come, Holy Spirit, come;
 Let thy bright beams arise:
 Dispel the sorrow from our minds,
 The darkness from our eyes.

Convince us all of sin,
 Then lead to Jesus' blood;
 And to our wondering view reveal
 The mercies of our God.

LESSON XV.

ANGELS, GOOD AND EVIL.

1. Is it rational to suppose that there must be an order of created beings between God and man?

2. Is it the general belief of mankind that there is such an order of intelligent beings?

3. Do the Scriptures teach us that such an order of beings actually exists?

4. Into how many classes do the Scriptures divide them? Matt. xxv. 31, 41.

5. With what nature did God create them, material or spiritual? Ps. civ. 4.

6. Did they all retain their character as holy beings? 2 Pet. ii. 4; Jude 6.

7. What is the meaning of the word *angel*?

8. What are we to understand by "elect angels?" 1 Tim. v. 21.

9. What is their character? Matt. xxv 31; Mark viii. 38.

10. What is their residence? Rev. vii. 11

11. Are they numerous? Ps. lxxviii. 17; Dan. vii. 10; Matt. xxvi. 53; Luke ii. 13; Heb. xii 22.

12. By what names are they called? Job xxxviii. 7; Isa. vi. 2; Ezek. x. 19; Dan. iv. 17; Col. i 16; Heb. i. 6, 14.

13. What service did the angels render in the revelation of the Old Testament? Acts vii. 53; Gal. iii. 19; Heb. ii. 2.

14. What service did they render the Saviour? Matt. iv. 11; xxviii. 2; Luke xxii. 43.

15. What service do they render the children of God? Num. xx. 16; Ps. xxxiv. 7; xci. 11; Matt xviii. 10; xxiv. 31; Luke xvi. 22; Heb. i. 14.

16. What is their service with reference to the wicked? Gen. iii. 24; xix. 1—29; Num. xxii. 22; 2 Kings xix. 35; Acts xii. 23; Rev. xv. 1, 6.

17. Do the angels worship God? Isa. vi. 2, 3; Dan. vii. 10.

18. Do they worship the Son of God? Heb. i. 6; Rev. v. 11, 12.

19. Is it proper to worship angels? Judges xiii. 16; Col. ii. 18; Rev. xix. 10; xxii. 9.

20. What part will the angels take in the final judgment? Matt. xiii. 39—42, 49; xxiv. 31; xxv. 31; 2 Thess. i. 7.

21. What are the fallen, or apostate angels, usually called in Scripture? James ii. 19; Rev. xviii. 2.

22. By what names is the chief of the devils called? Job i. 12; Isa. xiv. 12; Matt. iv. 3; xii. 24; John viii. 44; xii. 31; 2 Cor. iv. 4; vi. 15; Eph. ii. 2; vi. 12; 1 Pet. v. 8; Rev. xii. 7, 9, 10; xx. 2, 10

23. What is the meaning of the word *devil*?
24. Are the fallen angels few or many? Mark v. 9.
25. Is any Saviour provided for them? Matt. xxv. 41; 2 Pet. ii. 4; Jude 6.
26. Have they any agency in this world? Gen. iii. 13; Matt. iv. 1; xiii. 39; Mark iv. 15; John viii. 44; xiii. 2, 27; Acts v. 3; 2 Cor. ii. 11; 1 Thess. ii. 18; 2 Tim. ii. 26; 1 Pet. v. 8; Jude 9; Rev. ii. 10; xii. 12; xviii. 2.
27. Can they be considered as believers in the Bible who deny the existence and agency of devils?
28. How ought we to treat the apostate angels? Eph. iv. 27; vi. 11, 12, 16; James iv. 7; 1 Pet. v. 8, 9.
29. Whose children are *you*, according to the following passages? Matt. xiii. 38; John viii. 44; Acts xiii. 10; 1 John iii. 10.

Beyond the glittering, starry sky,
 Which God's right hand sustains,
 There, in the boundless worlds of light,
 Our great Redeemer reigns.

The host of angels, strong and fair,
 In countless armies shine;
A his right hand, with golden harps,
 They offer songs divine.

LESSON XVI.

NATURE AND EXTENT OF THE DIVINE LAW.

1. WHAT rule of obedience did God give to our first parents? Gen. ii. 16, 17.

2. Has God given a moral law to all men? Rom. ii. 14, 15.

3. To whom did he give his written law? Ex. xxxi. 18; xxxiv. 1.

4. Does the law which he wrote on tables of stone differ in its principles from the law which he impressed upon the heart?

5. Is the law of God the eternal and unchangeable rule of his government? Matt. v. 17; Luke xvi. 17; Rom. iii. 31.

6. What obedience to this law does God require? Gal. iii. 10; James ii. 10.

7. What is the reward of obedience to God's law? Lev. xviii. 5; Rom. x. 5.

8. What is the penalty of disobedience? Ezek. xviii. 4; Rom. vi. 23; James i. 15.

9. Under what circumstances was the moral law given to Israel? Ex. xix. 18, 19.

10. What is the *first* commandment? Ex xx 3

What does it forbid? * Ps. xiv. 1; lxxxi. 11
Rom. i. 20, 21, 25.

What does it require? 2 Kings xix. 15; 1
Chron. xxviii. 9; Job xxii. 21; Ps. xlviii
14; Matt. iv. 10.

11. What is the *second* commandment? Ex
xx. 4—6.

What does it forbid? Deut. iv. 2, 15, 16;
Col. ii. 9.

What does it require? Deut. xii. 32, xxxii.
46.

What reasons are annexed? Ex. xx. 5, 6;
xxxiv. 14; Ps. xc. 7; Isa. xxxiii. 22.

12. What is the *third* commandment? Ex.
xx. 7.

What does it forbid? Lev. xviii. 21; Mal. ii.
2; James v. 12.

What does it require? Job xvi. 24; Ps. xxix.
2; cxxxviii. 2; Prov. xiii. 13; Eccl. v. 1;
Rev. iv. 8; xv. 3.

What reason is annexed? Ex. xx. 7; xxxiv.
7; Deut. xxviii. 58, 59.

13. What is the *fourth* commandment? Ex.
xx. 8—11.

* It will be readily understood that *all* the sins forbid-
den, and *all* the duties required by the law of God, cannot
here be specified. A few passages are referred to in each
case, just to direct attention to the *extent* of a Law which
forbids *all* sin, and requires *all* righteousness.

What does it forbid? Isa. lviii. 13, 14; Jer. xvii. 21; Ezek. xxiii. 38; Amos viii. 5.

What does it require? Ex. xxxv. 2; Lev. xix. 30; Deut. v. 12, 14.

Which day of the week is the Christian Sabbath? Acts xx. 7; Rev. i. 10.

How should the Sabbath be observed? Lev. xxiii. 3; Isa. lxvi. 23; Matt. xii. 12; Acts xvii. 2.

What reasons are annexed? Ex. xx. 7; Gen. ii. 3; Ex. xxxi. 15, 17; Lev. xxiii. 3.

14. Have *you* always obeyed these four commandments, abstaining from every thing which they prohibit, and performing from the heart every thing which they require?

Lord, how secure my conscience was,

And felt no inward dread!

I was alive without the law,

And thought my sins were dead.

My hopes of heaven were firm and bright;

But since the precept came

With such convincing power and light,

I find how vile I am.

LESSON XVII.

SAME SUBJECT—CONTINUED.

1. WHAT is the *fifth* commandment? Ex
 . . . 12.

What does it forbid? Ex. xxii. 28; Eccl. x
20; Rom. xiii. 8; 1 Thess. v. 15; 1 Pet.
iii. 8.

What does it require? Lev. xix. 32; Rom.
xii. 10, 16; xiii. 7; Eph. v. 21; vi. 1, 4,
5, 9; 1 Pet. ii. 17.

What is the reason annexed? Ex. xx. 12;
Prov. xx. 20; Eph. vi. 2, 3.

2. What is the *sixth* commandment? Ex.
xx. 13.

What does it forbid? Gen. ix. 6; Lev. xxiv.
17; Job xiv. 14; Acts xvi. 28.

What does it require? Gen. ix. 5, 8; Prov.
xxiv. 11, 12.

3. What is the *seventh* commandment? Ex.
xx. 14.

What does it forbid? Matt. v. 28; Eph. iv.
29; v. 3.

What does it require? 1 Cor. iii. 17; Eph.
v. 3, 11; 1 Thess. iv. 4; 1 Tim. v. 20; 2
Tim. ii. 22; 1 Pet. iii. 2.

4. What is the *eighth* commandment? Ex.
xx. 15.

What does it forbid? Deut. xv. 8; xix. 14;
Prov. xx. 10; xxiii. 21; 1 Tim. v. 8.

What does it require? Prov. xxvii. 23;
Rom. xii. 17; 2 Cor. viii. 21; Gal. vi. 10
Phil. ii. 4.

5. What is the *ninth* commandment? Ex

What does it forbid? Ex. xxiii. 1; Job xxvii. 6; Ps. xv. 3; Eph. iv. 25.

What does it require? Prov. xiv. 5; Zech. viii. 16; Tit. iii. 2.

6. What is the *tenth* commandment? Ex. xv. 17.

What does it forbid? Deut. v. 21; 1 Cor. x. 10; Gal. v. 26; Col. iii. 5; James v. 9.

What does it require? Luke xii. 15; Rom. xii. 15; 1 Cor. xiii. 14; 1 Tim. vi. 8; Heb. xiii. 5.

7. What is the summary of these ten commandments? Deut. x. 4; Matt. xxii. 37—40; Rom. xiii. 10.

8. Which of the ten comprise our duty to God?

9. Which include our duty to man?

10. What is the character of God's law? Ps. cxix. 96; Rom. vii. 12.

11. Does any man perfectly keep the commandments of God? Gen. vi. 5; Job xv. 14; 1 Kings viii. 46; Eccl. vii. 20; Rom. iii. 19; vii. 19; viii. 7; James iii. 2, 8; 1 John i. 8.

12. Are all transgressions of the law of God equally heinous? Deut. xxxii. 6; Ezra ix. 13, 14; Ps. lxxviii. 17, 32, 56; Isa. iii. 9; Matt. xi. 22—24; Luke xii. 47, 48; Acts v. 4; Heb. vi. 4—6; x. 29.

13. What does every sin deserve at the hands

of God? Deut. xxviii. 15—68; Matt. xxv. 41
Rom. vi. 21, 23; Gal. iii. 10.

14. Does the Christian love the law of God.
Ps. i. 2; xix. 8—10; cxix. 16, 24, 47, 48, 72, 92,
97, 104, 127, 167, 174; Isa. li. 7; Rom. vii. 22;
Heb. viii. 10.

15. Do *you* love and endeavor to obey that law!

My guilt appeared but small before
Till I with terror saw
How perfect, holy, just, and pure,
Is thine eternal law.

Then felt my soul the heavy load;
My sins revived again;
I had provoked a dreadful God,
And all my hopes were slain.

LESSON XVIII.

PROVIDENCE OF GOD, GENERAL AND PARTICULAR.

1. WHAT is meant by the *providence* of God?
2. What evidence is there, apart from the Scriptures, that God exercises a providential care over all his works?
3. What do the Scriptures teach us upon this subject? Ps. ciii. 19; cxxxv. 6; Rom. xi. 36.
4. Is the providence of God *particular* as well as *general*? Gen. xlv. 7; 2 Chron. xvi. 9; Job v. 6,

7, 17, 18; Ps. xxxvii. 23; cxiii. 5, 6, cxlv. 9, 16; cxlvii. 4, 8; Prov. xxi. 1; Isa. xlv. 7; Jer. xxxi. 35; Amos ix. 9; Matt. x. 29, 30; Luke xii. 24, 27, 28.

5. Does the superintending care of our Heavenly Father extend to the smallest creatures and events? Ps. l. 10, 11; Luke xii. 6, 7.

6. Is it derogatory to the character of the great God, to suppose that his providence is concerned in the minutest occurrences of life?

7. How do you account for it that events which, at the time of their occurrence, seem very trivial, are often found afterwards to be of the greatest importance?

8. What is the effect on the mind of a disbelief of God's universal providence?

9. What effect has a cordial belief of his universal providence? Matt. vi. 30; Luke xii. 22—28.

10. Has God a perfect right to exercise over his works this universal care and control?

11. What would be the effect if he should withdraw that care and control?

12. What is our duty with respect to the providential dealings of God? 2 Sam. xv. 26; Job i. 21, 22; Ps. xxxix. 9; xlvi. 10; cxlv. 17; Isa. xxviii. 29 Rom. viii. 28.

13. With what emotions should we contemplate the providence of God, as manifested in our personal history? Deut. viii. 2; Ps. lxxvii 10—12

14 What events in *your* history evince the peculiar care of God for you and the family with which you are connected?

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

LESSON XIX.

PURPOSES OF GOD.

1. WHAT is meant by the *purposes* of God?
2. In what respects do purposes and decrees agree, or differ?
3. Is it rational to suppose that God, as the Creator, Preserver, Governor, and Disposer of all things, would act without a purpose?
4. Can we suppose that any thing in his plan of action was left doubtful or contingent?
5. If he had a *general* design in regard to the whole system of his works, must not his purposes have extended to all the parts included in the whole?

6. Can we suppose that any thing occurs in which the purposes of God are *in no sense* concerned?

7. What are some of the statements of Scripture with respect to the Divine purposes? Job xiv. 5, Ps. xxxiii. 11; Acts iv. 27, 28; xvii. 26.

8. Are the purposes of God *eternal*? Job xxiii. 13, 14; Isa. xlvi. 10; Matt. xxv. 34; Eph. iii. 11.

9. Are his purposes *sovereign*? Ps. cxv. 3; Isa. xl. 14; Dan. iv. 35; Matt. xi. 26; Rem. ix. 15, 18; Eph. i. 4, 5, 9, 11.

10. Are his purposes *sure*? Ps. xxxiii. 11; Prov. xix. 21; Isa. xiv. 24—27; xlvi. 10; Rom. viii. 28—30; ix. 11—16; Eph. i. 11.

11. Do all things occur in accordance with God's purpose and plan? Acts ii. 23; iv. 27, 28; xiii. 48; 2 Tim. i. 9; 1 Pet. ii. 8.

12. Do the purposes of God destroy or interrupt the freedom of man's moral agency? Isa. lxvi. 3; Luke xxii. 22; Acts ii. 23; Rom. ix. 17, 18, 21, 22, 23; Jude 4.

13. Does the doctrine of the Divine purposes discourage the use of means? Acts xxvii. 23, 24, 31; 2 Pet. i. 10.

14. Are the Divine purposes the rule of our conduct? Deut. xxix. 29.

15. Is it important that the Scripture doctrine of the Divine purposes should be taught and be-

lieved? Isa. xxx. 9, 10; Jer. xxiii. 28; xxvi. 2,
2 Tim. iv. 3.

16. What effect should this doctrine have upon
our minds?

Admiration. Deut. xxxii. 4.

Reverence. Jer. x. 7.

Humility. Rom. xi. 33.

Submission. Dan. iv. 35.

Desire for heaven. John xiii. 7; 1 Cor. xiii
9, 10, 12.

17. Are you reconciled to the eternal, sovereign,
sure purposes of God? Matt. xi. 25, 26; xx. 15;
Rom. ix. 14.

Keep silence, all created things,
And wait your Maker's nod;

My soul stands trembling while she sings
The honors of her God.

Life, death, and hell, and worlds unknown,
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be.

LESSON XX.

CHARACTER AND CONDITION OF MAN.

1. WHAT is the origin of the soul of man
Gen. ii. 7; Job xxxii. 8.

2. Is it mortal, like the body, or immorta

Eccl. xii. 7; Matt. x. 28; xvii. 3; xxii. 32; Luke xx. 36; 2 Cor. v. 1; 1 Thess. iv. 13—17; 2 Tim. i. 10.

3. In what state did God create our first parents? Gen. i. 27; Ps. viii. 5; Eccl. vii. 29.

4. What method did God adopt to test their obedience? Gen. ii. 15—17.

5. In what relation did Adam stand to his posterity? Rom. v. 12—19.

6. In what way did our first parents apostatize from God? Gen. iii. 6.

7. Did they involve their posterity in the consequences of their transgression? Rom. v. 12—19.

8. Is it right, therefore, to cast the blame of *our own sins* upon them? Deut. xxiv. 16; Ezek. xviii. 2—4, 20; Hos. xiii. 9; Matt. xv. 19; Rom. iii. 23; v. 12; James i. 14, 15.

9. Were they the *cause*, or the *occasion*, of the sinfulness of their posterity?

10. What does the Bible teach with respect to our natural depravity? Gen. viii. 21; Job xiv. 4; xv. 14; Ps. li. 5; lviii. 3; Prov. xxii. 15; John iii. 6; Rom. iii. 10—18; Eph. ii. 2, 3; iv. 18.

11. Is this depravity *universal*? Eccl. vii. 20; Rom. iii. 10, 11, 12, 23; v. 12.

12. Does the depravity of man destroy his moral agency and accountability? Matt. xxii. 3; xxiii 37; John iii. 18, 19; v. 40

13. Does the wickedness of man, however great, diminish his obligation to love and obey God?

14. Do the Scriptures represent mankind as *totally*, or only *partially* depraved? Gen. vi. 5; xiii. 13; Ps. xiv. 1—4; Rom. i. 28—32; iii. 10—19; viii. 7, 8.

15. Does the expression, *total depravity*, necessarily imply that all men are as bad as they can be?

16. Does it imply that all are equally wicked?

17. What, then, is meant by the expression? John v. 42; Eph. ii. 1—3, 5.

18. What are the consequences of man's depravity? Gen. ii. 17; iii. 8, 16, 17, 19, 24; Isa. xxxii. 14; Matt. xxv. 41; Rom. vi. 23; Gal. iii. 10; Eph. ii. 2, 3; 2 Thess. i. 9; 2 Tim. ii. 26.

19. What are some of the punishments of sin in this world? Gen. iii. 17; iv. 13, 14; Acts v. 1—10; xii. 20—23; Rom. i. 26, 28; ii. 5; vi. 21; Eph. iv. 18; 2 Thess. ii. 11.

20. Is man already in a state of condemnation? John iii. 18; Rom. v. 16.

21. What should be our feelings in view of our character in the sight of God?

22. What should be our feelings and conduct in view of our condition as sinners?

23. What are *your* character, condition and prospects?

Great King of glory and of grace
 We own, with humble shame,
 How vile is our degenerate race,
 And our first father's name.

We live estranged, afar from God,
 And love the distance well ;
 With haste we run the dangerous road
 That leads to death and hell.

LESSON XXI.

ELECTION OF GRACE—SOVEREIGN, ETERNAL, PERSONAL.

1. WHAT is meant by *election of grace*?
2. In what did this election originate? Jer. xxxi. 3 ; 1 John iv. 8, 10.
3. Is it *sovereign*? Rom. ix. 15, 16 ; xi. 5, 7 ; Eph. i. 5, 9, 11 ; 1 Pet. i. 2.
4. Is it *eternal*? Eph. i. 4 ; ii. 10 ; iii. 11 ; 2 Tim. i. 9.
5. Is it *personal*? Jer. xxxi. 3 ; John xv. 16, 19 ; xvii. 2, 6, 9 ; Acts xiii. 48 ; 1 Thess. v. 9 ; 2 Tim. ii. 19.
6. Is this election founded on any thing meritorious in those who are chosen? Rom. ix. 11—16 ; Eph. i. 4, 5 ; 2 Thess. ii. 13 ; 2 Tim. i. 9 ; 1 Pet. i. 2.

7. Does God reveal to us who are elected, or chosen unto eternal life? Job xxxiii. 13; Isa. xlv. 15.

8. How does it become manifest who are the elect? John vi. 37; Acts xiii. 48; Rom. viii. 29, 30; Eph. i. 4; 1 Thess. i. 4—10.

9. Have those who are the objects of God's electing love any occasion for boasting? Rom. iii 27; 1 Cor. i. 26—31; iv. 7; Col. iii. 11; Tit. iii. 5.

10. Have those who perish in their guilt any occasion to complain? Prov. i. 24—33; Isa. lv. 1; Matt. xx. 15; xxiii. 37; John v. 40.

11. Is God under any obligation, simply because he saves one from the perdition that he deserves, to save any other person? Rom. ix. 14—23.

12. If men had a proper sense of their own guilt and unworthiness, would they ever find fault with the doctrine of God's electing love?

13. If they were willing that God should be supreme, would they raise objections to any thing that he says or does?

14. When this doctrine is exhibited in a scriptural manner, do *you* feel submissive, or rebellious

Why was I made to hear thy voice,
 And enter while there's room,
 When thousands make a wretched choice,
 And rather starve than come?

'T was the same love that spread the ~~fees~~
 That sweetly forced us in;
 Else we had still refused to taste,
 And perished in our sin.

LESSON XXII.

ATONEMENT.

1. WHAT is meant by *atonement*?
2. Do the Scriptures represent the sufferings and death of Christ as making provision for the salvation of sinners? Isa. liii. 5, 10, 11; Rom. iii. 25, 26; v. 10; 2 Cor. v. 21; Heb. ii. 10, 14.
3. Did Christ endure the same *kind* and *degree* of sufferings that would have been endured by sinners, had he not died for their redemption?
4. Did he suffer *remorse of conscience*? Heb. v. 15; vii. 26; 1 Pet. ii. 22.
5. Did he suffer *absolute despair*? Heb. xii. 3
6. What gave to his sufferings their value as an infinite atonement? John i. 1, 14; x. 30; Acts xx. 28.
7. Did he suffer in his human or his Divine nature, or both? Isa. liii. 10; Matt. xxvi. 38; xxvii. 34, 46, 50; Luke xxii. 44; Eph. ii. 15; Col i. 22; 1 Pet. iv. 1.
8. Were his sufferings bodily, or mental, or both? Isa. liii. 10; Mark xv. 34; 1 Pet. iii. 18.

9. Were his sufferings very severe? Matt. xxvi. 38; xxvii. 46; Luke xxii. 44.

10. If he was perfectly innocent, why did he thus suffer? 2 Cor. v. 21; Gal. iii. 13; 1 Pet. ii. 24; iii. 18.

11. Why was it necessary that such an atonement should be offered? Lev. xvii. 11; Rom. iii. 25, 26; Heb. ii. 10; ix. 22.

12. Why did the Father send his Son to die for us? John iii. 16, 17; 1 John iv. 9, 10.

13. Is the atonement sufficient *in its nature* for the whole, or only a part of mankind? John i. 29; iii. 17; 2 Cor. v. 14, 15, 19, 20; 1 Tim. ii. 6; Heb. ii. 9; 1 John ii. 2.

14. What other considerations imply the same doctrine? Isa. xlv. 22; lv. 1; Mark xvi. 15, 16; Acts xvii. 30; 1 Tim. ii. 1—4; Rev. xxii. 17.

15. If the atonement is sufficient for the salvation of all men, why are not all men partakers of its blessings? Mark xvi. 16; Luke xiii. 3; John iii. 19; v. 40; 2 Thess. i. 8.

16. What is the difference between *atonement* and *redemption*?

17. Because the atonement is adequate to the necessities of all men, does it follow that the redemption must be extended to all?

18. Has not God a right to make ample provision, and yet to limit its benefits according to his own pleasure? 1 Tim. iv. 10.

19. To what do Christians acknowledge their indebtedness for their salvation? Rom. v. 11; Eph. i. 7; Rev. v. 9.

20. Is the doctrine of atonement represented in the Bible as of much importance? John xiv. 6; Acts iv. 12; 1 Cor. i. 23, 24; ii. 2; Gal. vi. 14.

21. Are *you* personally interested in the blessings of Christ's atonement?

22. Can you assign any valid reason why *you* should not be a partaker of its saving benefits?

Agonizing in the garden,
 Lo! your Saviour prostrate lies;
 On the bloody tree behold him;
 There he groans, and bleeds, and dies:
 "It is finished;"
 Heaven's atoning sacrifice.

Lo! th' incarnate God, ascended,
 Pleads the merit of his blood;
 Venture on him—venture wholly;
 Let no other trust intrude:
 None but Jesus
 Can do helpless sinners good.

LESSON XXIII.

REGENERATION.

1. WHAT is meant by *regeneration*?
2. Does it consist in any external reformation of conduct? Luke xi. 39.

3. Does it consist in conversion from one religious denomination to another?

4. Does it consist in the communication of any new faculty or passion to the soul?

5. Does it consist in any succession of emotions, as terror or joy, despair or hope, distress or comfort?

6. In what, then, does it consist?

7. Is it a physical or a moral change? 2 Cor. v. 17; Eph. iv. 22—24; 1 John iv. 7.

8. Does regeneration render the soul completely holy?

9. Does it accord with Scripture to suppose that any arrive at sinless perfection in this life? Job ix. 20; Eccl. vii. 20; Rom. vii. 24; James iii. 2; 1 John i. 8, 10.

10. Is regeneration indispensably necessary to salvation? John iii. 3, 7; 1 Cor. ii. 14; Gal. vi. 15; Heb. xii. 14.

11. Is there any evidence that this saving change ever takes place after death? Heb. ix. 27, 28.

12. Can we enter heaven unless we are perfectly holy? Heb. xii. 14.

13. Can we become fit for heaven without regeneration? John iii. 3, 5.

14. By whose agency is the heart of the sinner changed? Ezek. xxxvi. 26; John i. 13; Eph. ii. 1; Tit. iii. 5.

15. Can regeneration be effected by any other power than that of God, the Holy Spirit? John i 12, 13; iii. 6; vi. 44; Eph. ii. 8, 10.

16. Why is such a powerful agent necessary to change the heart? John v. 40; Rom. viii. 7; 1 Cor. ii. 14.

17. Does this necessity excuse the impenitence of the wicked?

18. What does this necessity imply? Rom. viii. 7; Eph. iv. 18, 19; Col. i. 21.

19. Are we under obligation to be holy in heart and life irrespective of the influences of the Holy Spirit? Ezek. xviii. 31; 1 Pet. i. 16.

20. Does God act as a Sovereign in regenerating sinners? Rom. ix. 16; 1 Cor. iii. 6, 7; James i. 18.

21. What instrument is he pleased to use in renewing the human heart? 1 Cor. iv. 15; James i. 18; 1 Pet. i. 23.

22. Is it wise to inquire into the *mode* of the Holy Spirit's operation in renewing the heart? Deut. xxix. 29; John iii. 8.

23. What are some of the evidences that a man is regenerated? Ps. lxxxiv. 2; cii. 14; Mal. iii. 16; Matt. xi. 29; Rom. vii. 22, 24, 2 Cor. v. 17, Eph. v. 9; Gal. v. 16—23; 1 John iii. 14, v. 14; 2 John ii. 3.

24. Have *you* "been born again?"

The Spirit, like some heavenly wind,
Breathes on the sons of flesh,
Creates anew the carnal mind,
And forms the man afresh.

Our quickened souls awake and rise
From their long sleep of death;
On heavenly things we fix our eyes,
And praise employs our breath.

LESSON XXIV.

HOLY LOVE.

1. WHAT is the requirement of God: Mark xii. 30, 31.

2. Why should we love God?

3. Why love our fellow-men?

4. When the heart is renewed by the Holy Spirit, what change is wrought? Jer. xxxi. 33.

5. What are some of the effects? Rom. v. 5; xiii. 10; 1 John iv. 7, 8, 12, 16, 20.

6. Does the true Christian love God for what he is in himself, irrespective of the benefits received from him?

7. Does he love God as the righteous Governor, as well as the kind Benefactor of his creatures?

8. Does he love the *holiness* as well as the *goodness* of God?

9 Does he love the whole character of God, and desire his glory more than all things else?

10. How does he regard the Bible? Ps i. 2; cxix. 97, 99, 103, 162, 167.

11. How does he feel toward Christians? 1 John iii. 14.

12. How does he feel toward the impenitent? Rom. ix. 1—3; x. 1.

13. Does he delight to converse with God in prayer? Ps. v. 1—3; Dan. vi. 10; Acts ix. 11; 1 Thess. iii. 10.

14. Is he willing to make sacrifices for the conversion of sinners and the glory of Christ? Acts xx. 31; Rom. ix. 1—3; 2 Cor. v. 14; Col. i. 28.

15. Is he disposed to obey God? John xiv. 23; 1 John ii. 3—5.

16. Do *you* love God for what he is, and your fellow-men as his creatures?

17. What proof do *you* give that you truly love God and your neighbor?

Happy the heart where graces reign,

Where love inspires the breast:

Love is the brightest of the train,

And strengthens all the rest.

This is the grace that lives and sings

When faith and hope shall cease;

'Tis this shall strike our joyful strings

In brightest realms of bliss.

LESSON XXV.

REPENTANCE.

1. How many kinds of repentance are there? 2 Cor. vii. 10.

2. What is *legal*, or false repentance?

3. Does it originate in any holy principle of heart? Gen. iv. 13, 14.

4. Is it produced by the Spirit of God? Gal. v. 22; Eph. v. 9.

5. How was it exemplified in the case of Judas? Matt. xxvii. 3—5.

6. What is *evangelical*, or true repentance?

7. Does it imply that the heart is renewed? Ezek. xxxi. 18, 19.

8. Does it imply love to God? Ps. xcvii. 10.

9. Does it imply hatred of sin, and love of holiness? Ps. cxix. 114, 128; cxxxix. 21—23; 2 Cor. vii. 10, 11.

10. By what agency is it produced? Acts v. 31; 2 Tim. ii. 25.

11. How has its character been exemplified in true penitents? Ps. li. 1—15; Luke vii. 37—50.

12. What does God require in repentance? Isa. lv. 7; Ezek. xiv. 6; xxxvi. 31; Joel ii. 12, 13; Matt. iii. 8.

13. When the heart is truly broken under a

consciousness of guilt, what are the effects? Ps. xxxviii. 18; li. 1—14; Jer. xxxi. 18, 19; Matt. xxvi. 75; 2 Cor. vii. 11.

14. If a man is sorry for sin merely because of the punishment which it brings, is he truly penitent?

15. When a man truly repents, does he confess his sins to God, or not? Judges x. 19; Ezra ix. 7, 10, 11; Ps. xxxii. 5; xxxviii. 18; li. 3, 4; Dan. ix. 4—6.

16. Is confession of sin to God an indispensable part of true repentance? Prov. xxviii. 13; 1 John i. 9.

17. If the true penitent has injured others, what does he do? Luke xix. 8.

18. If a person confesses his sins, but does not turn from them, has he true repentance?

19. Is repentance indispensable to salvation? Isa. lv. 7; Luke xiii. 3; Acts iii. 10.

20. Is the duty of repentance much inculcated in the word of God? Ezek. xviii. 30; Matt. iii. 1, 2; i. 17; Mark vi. 12; Luke xxiv. 47; Acts ix. 21; xxvi. 20.

21. Is it the duty of all, or of only the more wicked? Luke xiii. 3; Acts xvii. 30; Rom. iii. 23.

22. Is repentance man's immediate duty? Ps. cxix. 59, 60; Heb. iii. 7, 8.

23. To what period is the time for acceptable repentance limited? Eccl. ix. 10; Heb. iii. 7, 8.

24. What are the consequences of impenitence? Ps. vii. 11, 12; l. 22; Ezek. xviii. 50; xxxiii. 11; Luke xiii. 3.

25. When a sinner repents, what is the effect in heaven? Luke xv. 7.

26. Are *you* truly penitent for sin?

27. What proof do *you* give that you are truly penitent?

O, wash my soul from every sin,
And make my guilty conscience clean;
Here, on my heart, the burden lies,
And past offences pain my eyes.

My lips with shame, my sins confess,
Against thy law, against thy grace;
Lord, should thy judgment grow severe,
I am condemned, but thou art clear.

LESSON XXVI.

FORGIVENESS.

1. WHAT is meant by *forgiveness of sin*? Ps. xxxii. 1, 2; Isa. xliii. 25; Mic. vii. 19; Heb. viii.

12.

2. Is it the same as pardon?

3. Whose prerogative is it to forgive sins that

are committed against God? 1 Kings viii. 30; Ps. xxv. 18; Dan. ix. 9; Mark ii. 7; Luke xxiii. 34; Eph. iv. 32.

4. Did Christ, when on earth, forgive sins? Mark ii. 5, 9, 10; Luke v. 20.

5. What is the proper inference from this fact?

6. Does God forgive the sins of the truly penitent? Ex. xxxiv. 7; Ps. xxxii. 5; cxxx. 4; Isa. lv. 7; Jer. xxxi. 20; Mic. vii. 18; 1 John i. 9.

7. When a sinner is forgiven by God, from what liability is he delivered? Isa. xliii. 25, Jer. xxxi. 34; Rom. vii. 1, 2, 6; viii. 1—5, 33, 34; Heb. viii. 12; x. 17.

8. Does repentance, or any thing that is felt or done by the sinner, constitute the meritorious ground of forgiveness?

9. By what influence is repentance produced in the mind? Acts v. 31; 2 Tim. ii. 25.

10. Why is repentance necessary?

11. What is the ground of forgiveness? Ps. xxv. 11; Dan. ix. 18; Luke xxiv. 47; Rom. iii. 24—26; Eph. i. 7; Col. i. 14; Heb. ix. 14.

12. Is forgiveness an act of free grace? Ps. li. 1; Eph. i. 7.

13. Does God forgive in a way to promote the interests of holiness? Ps. cxxx. 4; John viii. 11; Rom. vi. 14, 22; viii. 10; Eph. ii. 10.

14. Will a man who loves God and hates sin be

likely to sin the more *because* God has freely forgiven him? Rom. vi. 1, 2, 6, 11, 14, 15, 22.

15 Will a man who knows that his forgiveness has been procured by the sufferings and death of the Saviour whom he loves, be likely to sin the more *because* he has been forgiven for Christ's sake? Rom. vi. 5, 6; vii. 4; Gal. ii. 19, 20; yi. 14; Col. iii. 3; 1 Pet. ii. 24

16. If a man should take encouragement, from the fact that God can graciously pardon sin, to persevere in wrong doing, what should be our conclusion respecting him? Acts viii. 21—23.

17. Are *you* forgiven by God?

Show pity, Lord; O Lord, forgive;
Let a repenting rebel live;
Are not thy mercies large and free?
May not a sinner trust in thee?

My crimes, though great, cannot surpass
The power and glory of thy grace;
Great God, thy nature hath no bound;
So let thy pardoning love be found.

LESSON XXVII

ADOPTION.

1. DOES God regard mankind, in their fallen state and enmity against him, as his children? Isa. i. 2; Jer. iii. 19; Rom. ix. 8

2. Do they resemble him in any feature of his moral character? Deut. xxxii. 5; Ps. liii. 1—3; Isa. lv. 9; Rom. iii. 9—19.

3. Do they exhibit toward him the filial spirit? John v. 42; Rom. viii. 7, 8; Eph. iv. 18; Col. i. 21; 1 John ii. 15.

4. Do they render obedience to him as to their Heavenly Father? Mal. i. 6; John viii. 44, 47; Rom. iii. 18.

5. Have they any title to his heavenly inheritance? Matt. xxv. 41, 46; Rev. xx. 15.

6. How does he regard them? Ps. vii. 11; Matt. xviii. 11; John iii. 18; Rom. iii. 9; 2 Cor. iv. 3; Gal. iii. 10, 22.

7. How are sinners introduced into the family of God?

By *election*. Eph. i. 4, 5; 1 Pet. i. 2.

By *regeneration*. John i. 12, 13; iii. 3—6.

By *faith*. Gal. iii. 26.

By *adoption*. Eph. i. 5; Gal. iv. 5.

8. What is *adoption*?

9. Is it by regeneration, or by adoption, that a man receives a new *nature*? John iii. 6; 2 Cor. v. 17; Gal. vi. 15; Tit. iii. 5.

10. By which does he receive a new *name*? Eph. iii. 15; 1 John iii. 1.

11. Does God adopt sinners into his family because of any thing excellent in them? Ezek. xvi 5, 6; Eph. ii 4—10

12. Whom do such as he regenerates and adopts resemble? Rom. viii. 29; 2 Cor. iii. 18; Col. iii. 10; 2 Pet. i. 4.

13. Do they possess the filial spirit? Rom. viii. 15; Gal. iv. 6.

14. Is obedience to the divine will their delight? John xiv. 23; Acts ix. 6. Compare Ps. xl. 8, and Rom. viii. 9.

15. Do they love one another? John xiii. 34, 35; Rom. xii. 10; 1 John iii. 14; iv. 7, 11, 20, 21.

16. What are some of their peculiar privileges?

Great honor. Hos. i. 10; John i. 12; Gal. iv. 7; 1 John iii. 1, 2.

Abundant provision. Ps. lxxxiv. 11; Isa. xxxiii. 16; 1 Cor. iii. 21, 22; Eph. i. 3, Col. i. 27; Rev. xxi. 7.

Free access. Eph. ii. 18; iii. 11, 12; Heb. iv. 14—16; x. 19—22.

Divine protection. Ps. xxxiv. 7; xxxvii. 23, 24; Prov. xiv. 26; Isa. xxxii. 18, 19; xxxiii. 16; liv. 17; John x. 28—30.

Instruction. Ps. xxv. 9; xxxii. 8; John xiv. 6, 26; 1 John ii. 27.

Preservation. Ps. ciii. 17, 18; cxxv. 1, 2; Jer. xxxii. 40; John xvii. 11, 12, 15; Phil. i. 6; 1 Pet. 1, 5; Jude 24.

Heirship. Rom. viii. 17; Gal. iii. 29; Col. i. 12; Tit. iii. 7; 1 Pet. i. 3—5, 8.

Eternal Glory John viii. 35 ; Rom vi. 23.
1 Thess. iv. 17 ; 1 Pet. i. 4 ; 1 John iii. 2.

17. What are the evidences of adoption ?

Renunciation of other objects of attachment.

Isa. xxvi. 13 ; Hos. xiv. 8 ; Matt. xiii. 45,
46 ; Phil. iii. 8.

Supreme affection to God. Ps. xviii. 1 ; lxxiii.

25 ; Lam. iii. 24 ; Luke vii. 47 ; 1 John iv.
19.

Spirit of obedience. John xv. 14 ; 1 John ii.
3—6.

Patient, yet joyful expectation of the inheritance.

Rom. ii. 7 ; 2 Cor. iv. 18 ; Heb. xi. 26, 27.

18. Is adoption an act of free grace ? Eph. i.
5—8 ; 1 John iii. 1.

19. By what influence is it applied to believers ?
Rom. viii. 15, 16 ; Gal. iv. 6.

20. What are the obligations of the adopted ?
Eph. v. 1 ; Col. iii. 12 ; Heb. xii. 9.

21. Are *you* an adopted child of God ?

My Father, God, how sweet the sound !

How tender and how dear !

Not all the melody of heaven

Could so delight the ear.

Come, sacred Spirit, seal the name

On my believing heart,

And show that in Jehovah's grace

I share a filial part.

LESSON XXVIII.

FAITH.

1. WHAT is meant by *faith*?
2. How do you understand the definition in Heb. xi 1?
3. What is *historic* faith? Heb. xi. 3.
4. May this faith exist without piety? James ii. 17—19.
5. May the preaching of God's servants be credited as true, so far as to produce reformation of conduct, and yet there be no true piety? Jonah iii. 4—9; Acts viii. 13, 18—23; Rom. i. 18.
6. What is the faith of miracles? Matt. ix. 28; xviii. 19; Mark ix. 23; xi. 23; John xi. 40; Acts xiv. 9, 10.
7. Is this the saving faith required of all men? 1 Cor. xiii. 2.
8. What is true *evangelical* faith?
9. What is the object of true faith? John i. 29; iii. 14—18; Acts xvi. 31; Rom. x. 4; 1 John v. 13.
10. What ought we to believe concerning Christ? John xi. 27; xvi. 30; xvii. 8; Acts viii. 37; Rom. x. 9; 1 Thess. iv. 14.
11. Does true faith include the *consent* of the heart, as well as the *assent* of the understanding? Luke viii 15; Acts viii. 37; Rom. x. 10.

12. Has unbelief its seat in the *heart*? John iii. 19—21; Rom. i. 21; Heb. iii. 12.

13. By what various forms of expression is faith in Christ denoted? Isa. xlv. 22; lv 1; Matt. xi. 28; John i. 12; iv. 14; vii. 37; Eph. i. 12, 13; Heb. xii. 2.

14. Is faith very important? Mark xvi. 16; John xi. 25; xx. 31; Acts x. 43; xiii. 39; xvi. 30, 31; Rom. i. 16; x. 11; Gal. iii. 26; Eph. ii. 8; Heb. iv. 3; 1 John v. 13.

15. Is faith the gift of God? 1 Cor. ii. 5; Eph. ii. 8; Col. ii. 12; 2 Thess. i. 11; Heb. xii. 2.

16. What instrumentality is used in the production of this faith? Rom. x. 14, 17; 1 Cor. iv. 15.

17. What are evidences of true faith? Heb. xi. 7—10, 17—19; James ii. 21—24; 1 Pet. ii. 7; 1 John v. 4.

18. Is unbelief sinful? John xvi. 9; Heb. xi. 6.

19. What are the consequences of unbelief? Mark xvi. 16; John iii. 18, 36; 2 Cor. iv. 4; 2 Thess. ii. 12; Heb. iii. 18, 19; 1 John v. 12; Jude 5.

20. Are *you* a believer, or an unbeliever?

Faith works with power, but will not plead

The best of works when done;

It knows no other ground of trust

But in the Lord alone.

It gives no title, but receives;

No blessing it procures;

Yet, where it truly lives and reigns,

All blessings it insures.

LESSON XXIX.

JUSTIFICATION.

1. WHAT is meant by *justification*?

2. If a man should in every respect obey God's law, would he stand justified before God? Lev. xviii. 5; Ezek. xx. 11; Luke x. 27, 28; Rom. ii. 13; x. 6; Gal. iii. 12.

3. If he has transgressed God's law, is he justified or condemned? Gal. iii. 10; James ii. 10.

4. Is any human being, then, justified by the law? Job ix. 2; Ps. cxliii. 2; Rom. iii. 9, 19, 20, 23; Gal. iii. 11, 22.

5. How, then, can a sinner be justified? Acts xiii. 39; Rom. iii. 24, 26, 28; v. 1; 1 Cor. vi. 11; Eph. i. 6, 7; ii. 7—10.

6. If a man is justified, is he pardoned and exempted from punishment? John v. 24; Acts x. 43; Rom. v. 9; viii. 1, 33, 34.

7. Does justification affect the *character*, or only the *state* of the sinner?

8. If men could be justified and saved by their own good works, would there have been any necessity for the death of Christ? Rom. xi. 6; Gal. ii. 21

9. Have good works any part in the justification of any man? Rom. iii. 20, 28; iv. 3—7; xi. 6; Gal. ii. 16; iii. 11; Phil. iii. 9

10. Are all who are saved justified upon the same principles? Acts xv. 9; Rom. iii. 22, 30, x 12; 1 Cor. iv. 7; Gal. iii. 28; Col. iii. 11; Rev v. 9; vii. 9, 10, 13, 14.

11. Does the gospel mode of justification diminish the force of law, and tend to immorality? Rom. iii. 27, 31.

12. Which is the more likely to produce humility, gratitude and obedience,—justification by one's own righteousness, or justification by the righteousness of Christ?

13. Should we regard any man as in a justified state who does not yield obedience to Christ? James ii. 20—24.

14. What part does God the Father take in the sinner's justification? John iii. 16; Rom. viii. 32, 33.

15. What part does the Son take? Rom. viii. 34; Tit. ii. 14.

16. What part does the Holy Spirit take? John xvi. 8—15.

17. What are we to regard as the source, or *originating* cause of justification? Rom. iii. 24; Tit. iii. 4, 5.

18. What is the ground, or the *meritorious* cause of justification? Rom. iv. 25; v. 9, 19; 2 Cor. v. 21; Eph. i. 7.

19. What is the recipient, or the *instrumental*

cause of justification? Rom. i. 17; iii. 28; x. 4, 6, 10; v. 1; Gal. ii. 20; iii. 26; v. 5; Eph. ii. 8, iii. 17.

20. What are the effects of justification upon those who are justified? Ps. xxxii. 1, 2; Rom. v. 1—3, 10, 11; viii. 1, 14, 15, 16, 28—39; 1 Cor. i. 30; iii. 21, 22; Eph. iii. 12; v. 27; 1 Tim. iv. 8; 2 Tim. i. 12.

21. Is justification an alterable or unalterable act? Mal. iii. 6; Rom. v. 17; viii. 30; xi. 29.

22. What does the Apostle say of those who attempted to mislead the Galatian churches upon this subject? Gal. i. 8, 9.

23. What is the true import of Gal. v. 4?

24. Have *you* received the righteousness of Christ by faith, so that you are justified in the sight of God?

In vain we ask God's righteous law
To justify us now;
Since to convince and to condemn
Is all the law can do.

Jesus, how glorious is thy grace!
When in thy name we trust,
Our faith receives a righteousness
That makes the sinner just.

LESSON XXX.

SANCTIFICATION.

1. WHAT are the two more common meanings of *sanctification*, as the word is used in the sacred Scriptures?

To set apart, or consecrate. Gen. ii. 3; Ex. xxviii. 41; Lev. xxvii. 14, 16; Num. vii. 1; Job i. 5; Joel i. 14; John xvii. 19.

To cleanse, or purify from sin. Ezek. xxxvi. 25; 1 Cor. vi. 11; Tit. iii. 5, 6; Heb. ix. 14.

2. Is sanctification, in the latter sense, represented as indispensable to salvation? John iii. 5; xiii. 8; Heb. ix. 22, 23; xii. 14; Rev. i. 5; vii. 14.

3. Why is sanctification necessary? Job xv. 14—16; xxv. 4; xl. 4; Ps. li. 5; Prov. xx. 9; Isa. vi. 5; lxiv. 6; Rom. vii. 18, 24; Eph. ii. 2, 3; Tit. iii. 3.

4. Has God made provision for the sanctification of every believer? Ezek. xxxvi. 25—27; Zech. xiii. 1; Rom. vi. 6, 14; Eph. v. 26, 27; Tit. iii. 5, 6; Heb. ix. 13, 14; 1 John i. 7, 9; v. 6.

5. Is it the will of God that his people should be sanctified? John xvii. 17—19; Acts xxvi. 18; Col. iv. 12; 1 Thess. iv. 3; v. 23; 2 Thess. ii. 13; Tit. ii. 14; 1 Pet. i. 2.

6. Has God enjoined sanctification as a duty? Isa. i. 16; Jer. iv. 14; Ezek. xviii. 31; Rom. xii. 1, 2; 2 Cor. vii. 1; Heb. xii. 14; James iv. 8.

7. Is sanctification desired by the true believer? Ps. li. 2, 7, 10; Rom. vii. 24.

8. Upon whose grace are we dependent for sanctification? Acts xxvi. 18; 1 Cor. i. 30; Tit. ii. 14; Heb. x. 10, 22; 1 John i. 7; iii. 5; v. 6; Rev. i. 5; vii. 14.

9. By what influence is sanctification wrought? Acts iii. 26; 1 Cor. vi. 11; 2 Cor. iii. 8, Phil. ii. 13; 1 Thess. v. 23; Tit. iii. 5; Jude 1; 1 Pet. i. 2.

10. What is the instrument of sanctification? Ps. xix. 7, 9; cxix. 9, 11; John xvii. 17, 19; Acts xv. 9; Eph. v. 26; James i. 21; 1 Pet. i. 22, 23.

11. Is sanctification equal in degree in all cases? Heb. v. 12—14; 1 John ii. 12—14.

12. Is it a progressive work, or is it perfected at once? Prov. iv. 18; Hos. vi. 3; Mal. iv. 2; 2 Cor. iii. 18; vii. 1; Eph. iv. 13—15; Phil. i. 6; iii. 12—14; 2 Thess. i. 3; Heb. vi. 1; 1 Pet. ii. 2; 2 Pet. i. 5—7; iii. 18.

13. Is any one perfectly sanctified or holy in the present life? 1 Kings viii. 46; Job xv. 14—16; Ps. cxxx. 3; cxliii. 2; Prov. xx. 9; Eccl. vii. 20; 1 John i. 8, 10.

14. Whence arises the imperfection of the sanc-

tification of believers? Rom. vii. 18, 23; Gal. v. 17; Heb. xii. 1.

15. Where may the perfectly sanctified be found? Acts xx. 32; xxvi. 18; Col. i. 12; Heb. xii. 23; Rev. iii. 4, 5; vii. 9, 14—17.

16. What are evidences that the work of sanctification has been commenced? Job xlii. 5, 6; Ps. i. 1, 2; xxvii. 4; xlii. 1, 2; ciii. 1, 2; cix. 4; cxix. 16, 53, 59, 113, 133; Isa. xxvi. 7; Lam. iii. 24; John xv. 8; Gal. v. 16—25; Eph. iii. 15—19; v. 9; 1 John iii. 14.

17. Has the work of sanctification been commenced in *your* soul?

18. To what extent does *your* daily life indicate that you are sanctified?

19. Can *you* sincerely offer the prayer in Ps. li. 10?

20. What means are *you* employing to promote your own advancement in sanctification?

Breathe, O, breathe thy Holy Spirit

Into every troubled breast;

Let us all thy grace inherit;

Let us find thy promised rest:

Take away the love of sinning;

Take our load of guilt away;

End the work of thy beginning;

Bring us to eternal day

LESSON XXXI.

PERSEVERANCE.

1. WHAT is meant by the doctrine of *Perseverance*?

2. Does it imply that real saints never fall into sin? Gen. ix. 20, 21; Num. xx. 7—12; Ps. li. 3, 4; Prov. xxiv. 16; Jonah i. 2, 3; iv. 1—4; Matt. xxvi. 69—75.

3. Does it imply that none who profess religion, and *appear* to possess it, ever fall away and perish? Matt. vii. 22, 23; xiii. 20, 21; xv. 13; John vi 64, 66, 70; xvii. 12; Acts i. 16—18, 25; viii. 13—23; 1 John ii. 19.

4. Does it imply that saints, in and of themselves, will persevere unto eternal salvation? Ps. xxx. 10; lxxi. 16; John xv. 4, 5; 2 Cor. xii. 9, 10; Phil. iv. 13.

5. Does it imply that all who are truly converted will uniformly increase in holiness and enjoy the hopes and comforts of religion? Ps. li. 12—15; lxxxix. 30—32; Jer. iii. 22; Lam. i. 12.

6. Does it imply that a Christian, if he fall into sin, will be saved whether he repent or not? Ps. li. 16, 17; Prov. xxviii. 13; Mark xiv. 72; 2 Cor. vii. 10.

7. Does it imply that a person, when once con

verted, will be saved, whether he endure to the end or not? Matt. x. 22; xxiv. 13; Rom. ii. 7; Heb. iii. 14; vi. 11; James i. 12; Rev. ii. 7, 10; iii. 21

8. Does it imply that a Christian will persevere in holiness without his own exertions? Gal. vi. 9, Eph. iv. 30; Phil. ii. 12, 13; 1 Pet. v. 9; 2 Pet. i. 10, 11; Jude 20, 21.

9. Do the Scriptures explicitly teach the doctrine that all who are truly converted by the grace of God will persevere and be finally saved? Job xvii. 9; Ps. xxxvii. 23, 24, 28; lxxxix. 28—34; xci. 12; cxxi. 3—8; Jer. xxxi. 3, 34; John vi. 37, 39; x. 27—30; xiv. 16—19; xvii. 2; Rom. viii. 28—39; 1 Cor. i. 8; Phil. i. 6; 2 Thess. iii. 3; 2 Tim. ii. 19; 1 Pet. i. 3—5; Jude 24, 25.

10. Does the Bible any where assert that any saint will totally and finally apostatize?

11. Does the Bible mention a single instance in which a converted person has apostatized so as to fall of heaven?

12. Is there an inseparable connection between the first exercise of evangelical faith and eternal life? Luke x. 42; John iii. 14—16, 36; iv. 14; v. 24; vi. 47—54; Rom. viii. 29, 30.

13. If there were no certainty of the salvation of any particular individual, what security is there for the salvation of any? If *one* believer may fully apostatize and perish, why may not all?

14. How, in such a case, could Christ be certain of a people to serve him in heaven? Ps. lxxxix. 28—37; Isa. liii. 10, 12; John vi. 37, 39; xvii. 24.

15. How, in such a case, also, is it possible for any to cherish assured hope of salvation? Job xix. 25; Ps. xvii. 15; 2 Tim. iv. 8; Heb. vi. 11—20. 1 John iii. 2.

16. Are *you* obeying the exhortation in 2 Pet. i. 10?

Grace led my roving feet
To tread the heavenly road;
And new supplies, each hour, I meet,
While pressing on to God.

Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise.

LESSON XXXII.

SAME SUBJECT—CONTINUED.

1. WHAT is the argument in Rom. v. 8—10.
2. Unto what are the people of God *elected*? Rom. viii. 30; xi. 2; 1 Thess. v. 9; 1 Pet. i. 2—5.
3. What is the tenor of God's *covenant* respecting them? 2 Sam. xxiii. 5; Ps. lxxxix. 28—37; Isa. liv. 10; Jer. xxxii. 40; Heb. xiii. 20, 21.

4. Are they not *justified* with reference to final salvation? John v. 24; Rom. v. 10; viii. 30, 33.

5. Are they not *united to Christ* by strong, inseparable bonds? John xiv. 19; Rom. viii. 35—39; 1 Cor. i. 9; Col. iii. 3, 4.

6. Will not Christ's intercession on their behalf prevail? Luke xxii. 32; John xi. 42; xvii. 9, 11, 15, 17, 24; Rom. viii. 34; Heb. vii. 25; 1 John ii. 1.

7. Is it any valid objection to this doctrine that Christians are commanded to persevere? Phil. ii. 12, 13; Heb. x. 23; xii. 14; 2 Pet. i. 10; Rev. ii. 10; iii. 11.

8. Is it any valid objection that Christians are cautioned and warned against apostacy? Ezek. iii. 20; xviii. 24; Rom. xi. 20, 21; 1 Cor. x. 12; Heb. iv. 1; vi. 4—6, 11; x. 26, 27, 29, 38; xii. 15.

9. Is it any valid objection that Christians are encouraged by promises to persevere? Matt. x. 22; James i. 12; Rev. ii. 10; iii. 5.

10. May not these commands, cautions, warnings and promises be the *means* by which God secures the *end*? John xvii. 6; 2 Tim. iv. 7; Heb. vi. 9; 1 Pet. i. 5.

11. When professors, who once gave credible evidence of piety, fall away, what should be our conclusion respecting them? Matt. xiii. 20, 21; John vi. 70; Acts viii. 21—23; 1 John ii. 19.

12. Is it any valid objection to the doctrine of perseverance that angels and Adam fell from holiness ?

13. Are Christians placed upon the same foundation, and subject to the same conditions as were the angels and our first parents? Rom. vi. 14, Gal. iii. 11—14, 21—26; Eph. ii. 8; Heb. vi. 11—20; vii. 22.

14. What effect is the doctrine of perseverance likely to have upon true Christians? Rom. v. 5; 2 Cor. vii. 1; Col. i. 6; 1 Tim. vi. 3; Titus ii. 11, 12; Heb. iv. 1; vi. 19; x. 39; 2 Pet. i. 4; iii. 14; 1 John iii. 3.

15. What effect has it upon false professors? Jer. vii. 10; Rom. iii. 8.

16. If God has given a certain number to his Son; if the Son of God has died for them; if the Holy Spirit has renewed them; if they are justified by the imputed righteousness of Christ; if they are united to the Saviour by a faith which is of Divine origin, what is the *rational* conclusion?

17. Is it *rational* to suppose that God would begin a work and not finish it?

18. If, when a sinner repents, there is no assurance of his reaching heaven, is it *rational* for the angels to rejoice at his conversion?

19. Are *you* a Christian?

Firm as the earth thy gospel stands,
My Lord, my hope, my trust;

If I am found in Jesus' hands
My soul can ne'er be lost.

His honor is engaged to save
The meanest of his sheep;
All, whom his heavenly Father gave
His hands securely keep.

LESSON XXXIII.

BAPTISM AND THE LORD'S SUPPER.

1. WHEN was *Baptism* instituted as a religious ordinance? Mark i. 1—5; xi. 30.
2. Who was its first administrator? Matt. iii. 5, 6.
3. What did he require as qualifications for baptism? Matt. iii. 8, 11; Acts xix. 4.
4. How did Christ sanction, or ratify this ordinance? Matt. iii. 13—15.
5. How did God signify his approval of that act? Matt. iii. 16.
6. Who are the proper subjects of this ordinance? Matt. iii. 5—12; Mark xvi. 15, 16; Luke iii. 3—9; vii. 29; Act ii. 37, 38, 41; viii. 12, 37; x. 47; xvi. 14, 30—34; xviii. 8; xix. 4; xxii. 16.
7. How is it to be administered? Matt. iii. 6. John iii. 23; Acts viii. 38, 39; Rom. vi. 4; Co. ii. 12.

8. Who are the proper administrators? Matt xxviii. 19; John iii. 23; iv. 2; Acts viii. 38.

9. What is the design of this ordinance? Acts xix. 4; Rom. vi. 3—5; 1 Cor. xii. 13; Gal. iii. 27; Col. ii. 12; 1 Pet. iii. 21.

10. Is there any *command* in the New Testament for baptizing any but believers?

11. Is there any *example* in the New Testament of the baptism of any but professed believers?

12. What are the obligations of the baptized? Matt. xxviii. 20; Acts ii. 42; xvi. 15, 34; Rom. vi. 1—4.

13. When was the *Lord's Supper* instituted? Matt. xxvi. 26—28; 1 Cor. xi. 23—25.

14. Who are the proper persons to partake of the Lord's Supper? Matt. xxviii. 19, 20; Acts ii. 41, 42.

15. Is there any evidence in the New Testament that any unbaptized person was admitted to the Lord's table?

16. What is the design of this ordinance? John vi. 51—53; 1 Cor. x. 16; xi. 23—26.

17. With what feelings should communicants come to the Lord's table? Ps. xxvi. 6; Zech. xii. 10; Matt. v. 23, 24; 1 Cor. v. 7, 8; x. 17; xi. 27—34; 2 Cor. xiii. 5; Heb. x. 21, 22, 24.

18. How long is this ordinance to be continued in the churches? 1 Cor. xi. 26.

19. Is there any conclusive direction in the New Testament as to the frequency with which it should be administered?

20. Are *you* a baptized believer, and, as such, a regular communicant at the Lord's table?

My dear Redeemer and my Lord,
I read my duty in thy word ;
But in thy life the law appears,
Drawn out in living characters.

Be thou my pattern ; make me bear
More of thy gracious image here ;
Then God, the Judge, shall own my name
Among the followers of the Lamb.

LESSON XXXIV.

DEATH AND A FUTURE STATE.

1. WHAT is *Death*?

2. Is it an extinction of being? Eccl. xii. 7 ;
Luke xvi. 22, 23 ; Rev. vi. 9 ; xx. 4.

3. Is it the portion of all men? Gen. iii. 19 ;
Eccl. iii. 20 ; vi. 6 ; Rom. v. 12 ; Heb. ix. 27.

4. How many exceptions to this general rule are
found in the divine record? 2 Kings ii. 11 ; Heb.
xi. 5.

5. Will there be any exceptions hereafter? 1
Cor. xv. 51, 52 ; 1 Thess. iv. 15--17.

6. Can death in any way be averted? Job xiv 5; xxx. 23; Ps. xlix. 7—9; Eccl. viii. 8; Heb. ix. 27; James iv. 14.

7. What is the procuring cause of human mortality? Gen. ii. 17; iii. 19; Rom. v. 12; vi. 23; 1 Cor. xv. 21.

8. What are the effects of death upon the human race? Ps. xlix. 16, 17; Eccl. iii. 20; ix. 10, Luke xii. 20; 1 Tim. vi. 7; Rev. xxii. 11.

9. Is death to any a *joyous* event? Num. xxiii. 10; Prov. xiv. 32; Isa. lvii. 1; 2 Cor. v. 1—8; Phil. i. 21, 23; Rev. xiv. 13.

10. Is death to any a *terrible* event? Prov. x 28; xiv. 32; Luke xvi. 22, 23.

11. Is it important to be constantly prepared for death? Eccl. ix. 10; Isa. xxxviii. 1; Amos iv 12; Matt. xxiv. 44; 1 Tim. vi. 19.

12. What preparation is necessary for death? Mark xvi. 16; Luke xiii. 3; John iii. 3, 5, 18; Acts ii. 37, 38; xvi. 30, 31.

13. Do the Scriptures give absolute assurance of a Future State? Eccl. iii. 21; xii. 7; Matt. x. 28; xvii. 3; xxii. 32; 2 Cor. v. 1; 2 Tim. i. 10.

14. What is the state of the soul after death? Luke xvi. 22—25; xxiii. 43; 2 Cor. v. 6—9; Phil. i. 21, 23.

15. Are *you* prepared for death and entrance upon a future state?

O, if my Lord would come and meet,
 My soul should stretch her wings in haste,
 Fly, fearless, through death's iron gate,
 Nor feel the terrors as she passed.

Jesus can make a dying bed
 Feel soft as downy pillows are,
 While on his breast I lean my head,
 And breathe my life out sweetly there.

LESSON XXXV.

RESURRECTION AND JUDGMENT.

1. WHAT is meant by *resurrection*?

2. Do the cases, mentioned in the Bible, of deceased persons restored to life by Christ and others, come under the head of *resurrection* or *resuscitation*?
 2 Kings iv. 32—37; Luke vii. 12—15; viii. 54, 55; John xi. 1—44; Acts ix. 36—41.

3. What case was the first which can properly be denoted a *resurrection*? Acts xxvi. 23; 1 Cor. 15, 20; Col. i. 18; Rev. i. 5.

4. Is the doctrine of the resurrection of the body incredible? Matt. xxviii. 18; Acts xxvi. 8.

5. What do the Scriptures teach upon this subject? Job xix. 26, 27; Ps. xvi. 10; Isa. xxvi. 19; Dan. xii. 2; John v. 28, 29; Acts xxiv. 15; 1 Cor. xv. 52; 1 Thess. iv. 14—16; Rev. xx. 13.

6. Will the same body that is deposited in the earth be raised? Isa. xxvi. 19; Luke xxiv. 39; John xx. 20, 27; 1 Cor. xv. 35—44.

7. Did Enoch and Elijah and Christ, when they went to heaven, leave their bodies behind?

8. Must the body be changed, in order to dwell in heaven? 1 Cor. xv. 50—52; Phil. iii. 21.

9. When will the dead be raised? 1 Cor. xv. 23, 51—53; 1 Thess. iv. 16; Rev. xx. 11—13.

10. By whom will the dead be raised? John v. 25—29; vi. 40, 54; xi. 24—26; Rom. viii. 11; Phil. iii. 20, 21; 1 Thess. iv. 16.

11. Will both the righteous and the wicked be raised? Dan. xii. 2; John v. 28; Acts xxiv. 15.

12. Will both classes rise with the same prospects? Dan. xii. 2; John v. 29; 1 Thess. iv. 17; Rev. xx. 15.

13. Is the doctrine of the general resurrection an important doctrine of Christianity? 1 Cor. xv. 12—14.

14. Will there be a general *judgment*? Acts xvii. 31; Rom. xiv. 10, 12; Jude 6; Rev. xx. 12, 13.

15. When will it be? Deut. xxix. 29; Matt xxiv. 36; Acts i. 7.

16. Will it be before or after death? 2 Tim. iv. 1; Heb. ix. 27; Rev. xx. 12.

17. Will it be before or after the resurrection?
Rev. xx. 13.

18. Who will be the Judge? Matt. xxv. 31, 32; John v. 22, 27; Acts x. 42; xvii. 31; Rom. ii. 16; 2 Tim. iv. 1.

19. Who will be judged? Matt. xxv. 32; Rom. xiv. 10—12; 2 Cor. v. 10; 2 Tim. iv. 1; Jude 6; Rev. xx. 12, 13.

20. By what rule will men be judged? Ps. xvi. 13; xcvi. 9; John xii. 48; Acts xvii. 31; Rom. ii. 12, 16.

21. Will the whole moral character and conduct of men be subjected to trial? Eccl. xii. 14; Matt. xii. 36, 37; Luke xii. 2; 1 Cor. iv. 5; 2 Cor. v. 10; Jude 14, 15; Rev. xx. 12.

22. What sentences will the Judge pronounce as the result of the trial? Matt. xxv. 34, 41.

23. What will follow? Matt. xxv. 46; 1 Thess. iv. 17; Rev. xx. 15.

24. What effect should the doctrine of the resurrection and of the final judgment have upon mankind? Eccl. xi. 9; xii. 13, 14; Amos iv. 12; Matt. xxiv. 42, 44; 1 Pet. iv. 7; 2 Pet. iii. 10—14.

25. Are *you* prepared for that sublime and solemn scene?

And will the Judge descend?

And must the dead arise?

And not a single soul escape

His all-discerning eyes?

How will my heart endure
 The terrors of that day,
 When earth and heaven, before his face,
 Astonished, shrink away?

LESSON XXXVI.

HEAVEN AND HELL.

1. Is there a *place of future happiness*? Matt. xxv. 34; John xiv. 2, 3; Rev. iii. 21; xiv. 13.

2. Where is it? Ps. xvi. 11; John xiv. 3; 2 Cor. v. 8; Phil. i. 23; 1 Thess. iv. 17.

3. By what names is it called? Matt. xxv. 34; Luke xxiii. 43; 2 Cor. v. 1; xii. 2; Heb. xi. 16, xii. 22, 23; Rev. xxi. 2.

4. For whom is it designed? Matt. xxv. 34, Mark x. 40; John xiv. 2, 3; 1 Cor. ii. 9; Heb. xi. 16.

5. In what does the happiness of heaven consist? Ps. xvi. 11; 1 Cor. xiii. 12; 2 Cor. v. 8; Phil. i. 23; 1 John iii. 2; Rev. v. 9, 10, 13; vii. 15—17; xxii. 3.

6. What number from among men will be thus happy? Rev. vii. 9.

7. To what will they ascribe their salvation? Ps. xxxvii. 39; cxv. 1; Isa. lix. 16; Jonah ii. 9; Acts iv. 12; 2 Thess. ii. 13; Heb. v. 9; Rev. i. 5, 6; v. 9; vii. 14.

8. What will be the duration of their happiness? **Matt. xxv. 46**; **John iii. 15, 36**; **iv. 14**; **x. 28**; **Rom. vi. 23**; **1 Pet. i. 4**; **Rev. xxi. 4**.

9. Is there a *place of future misery*? **Ps. ix. 17**; **Mark ix. 43**; **Luke xvi. 23**; **2 Pet. ii. 4**; **Rev. xx. 10**; **xv. 21**.

10. Where is it? **Matt. xxv. 30**; **Rev. xx. 10**.

11. By what names is it called? **Matt. vii. 13**; **x. 28**; **1 Pet. iii. 19**; **Jude 13**; **Rev. ix. 2**; **xx. 10, 14**.

12. For whom was it originally prepared? **Matt. xxv. 41**.

13. Will all suffer the same degree of misery? **Matt. xi. 22, 24**; **xxiii. 14, 15**; **Rom. ii. 6**, **2 Cor. v. 10**; **Heb. x. 28, 29**; **Rev. xx. 13**.

14. What will be the duration of the misery of the finally impenitent? **Dan. xii. 2**; **Matt. xxv. 41, 46**; **Mark iii. 29**; **2 Thess. i. 9**; **Rev. xiv. 11**; **xxii. 11**.

15. Will their sufferings be severe? **Ps. xi. 6**; **Isa. xxxiii. 14**; **Matt. iii. 12**; **xiii. 30, 40, 41, 42, 49, 50**; **Mark ix. 43, 44**; **Luke xvi. 22—26**; **2 Thess. i. 9**; **Rev. xiv. 10**; **xix. 20**; **xx. 10, 14, 15**; **xxi. 8, 15**.

16. Why will they be thus punished? **Prov. i. 24—31**; **Ezek. xviii. 4**; **Mark xvi. 16**; **John iii. 18, 19, 36**; **v. 40, 42**; **viii. 24**; **Acts xiii. 46**; **Rom. i. 28—32**; **iii. 9—20**; **vii. 13**; **2 Thess. i. 9**; **ii. 12**; **Rev. xxi. 8**.

17. What effect should this doctrine have upon our minds? Matt. vii. 13; x. 28; Luke xxi. 33 34, 36; 2 Pet iii. 11—14.

18. What are *your* prospects for eternity?

Beyond this vale of tears,
 There is a life above,
 Unmeasured by the flight of years;
 And all that life is love.

There is a death whose pang
 Outlasts the fleeting breath:
 O, what eternal terrors hang
 Around the second death!

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GENERAL REMARKS.

A COMMON objection to Question Books that have been prepared and published for the use of Sabbath Schools and Bible Classes, is, that they are often encumbered with two kinds of useless questions—the *too simple*, and the *too difficult*. It is said that many of the questions pertain to matters which every pupil may be supposed already to understand, or that they are so framed as to be answered in the shortest manner by a bare affirmative or negative, without eliciting any thought, or requiring any investigation. On the other hand, it is alleged that many questions either presuppose a greater degree of previous knowledge than is ordinarily possessed by pupils, or are so very profound that no man, however learned, can satisfactorily answer them.

In preparing this volume, the author has had a careful eye to this objection, and studiously endeavored to avoid the two-fold evil that has been so frequently the subject of complaint. He flatters himself that very few of the questions will be regarded as unnecessary on account of their simplicity, and that fewer still can be classed among the unanswerable. He readily admits, however, that some of the questions—especially those to which no references are added—will require not only considerable reflection, but also the occasional consultation of

books that treat of the subjects which they propose for consideration. His object has been to lead the mind into fields where *thought* and *research* would be unavoidable, and thus to task the faculties in the acquisition of invaluable knowledge.

Both teachers and pupils should make it a point of duty to be *thorough* in their examination of every subject suggested in each lesson, and not to allow any question to be dismissed, until the truth has been fully elicited and made as obvious as possible to every individual. If this cannot be done at a single meeting of the class, the lesson can easily be divided, and several weeks, or even months, as the case may require, expended upon the subject which it embraces. When the spirit of inquiry and faithful investigation is deeply awakened—and this is always desirable—one question will sometimes be found sufficient for the whole time usually allotted to a lesson. The greater the time devoted to investigation, provided it be not spent in the discussion of minute and useless subtleties, the greater, ordinarily, will be the amount of knowledge acquired. Something may be gained by a superficial process, just as the miner may easily gather up the few grains of gold which the rains have laid bare to the eye; but those only, who, by patient and protracted assiduity, descend beneath the surface, and follow the veins of truth into their hidden depths, will come into the possession of “unsearchable riches.” Fail not to BE THOROUGH.

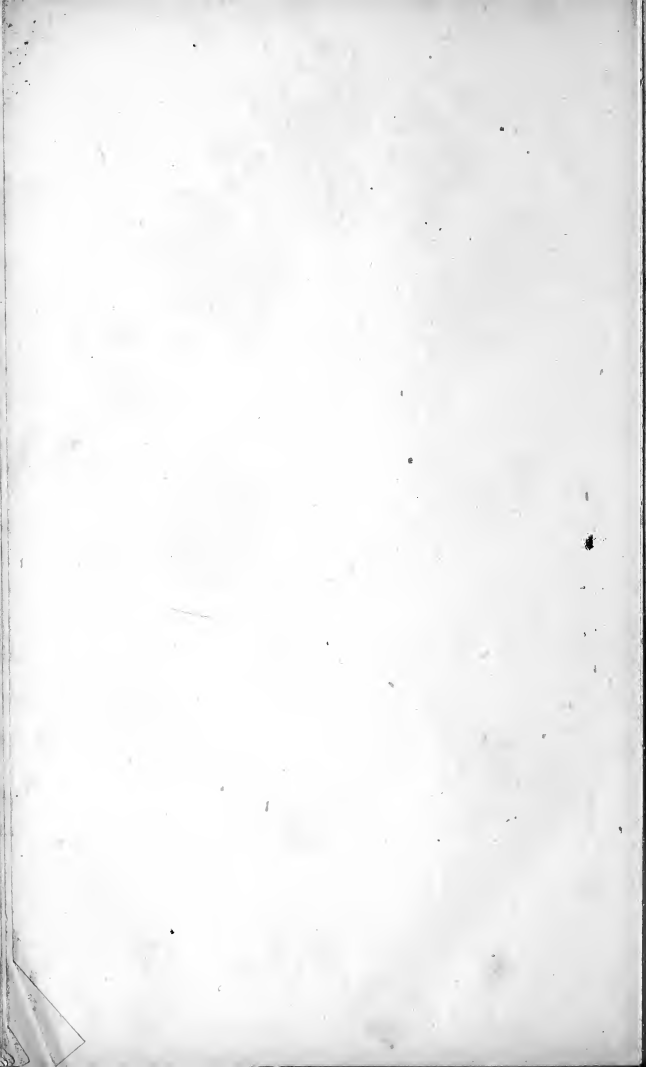
In a note at the bottom of the first page of questions, it is said that "all the necessary definitions can be found in either Malcom's, or the Union Bible Dictionary." They may also be obtained with equal accuracy, and often accompanied by more numerous illustrations, from Dr. Alexander's Bible Dictionary, Calmet's Dictionary of the Holy Bible, or Rev. J. N. Brown's Encyclopedia of Religious Knowledge. With at least one of these works, every teacher, and, if possible, every pupil who may use this Question Book, should be supplied. No lesson can be profitably studied, or intelligently recited, without a distinct understanding of the terms employed.

The more difficult questions will probably be found in the first three lessons, and the author was strongly inclined to furnish, in an appendix, the information which might enable the pupils to answer them. But as such a course would considerably increase the size and the cost of the book, it was judged expedient to adopt the more concise method of referring to the books from which the desirable facts and arguments might be obtained.

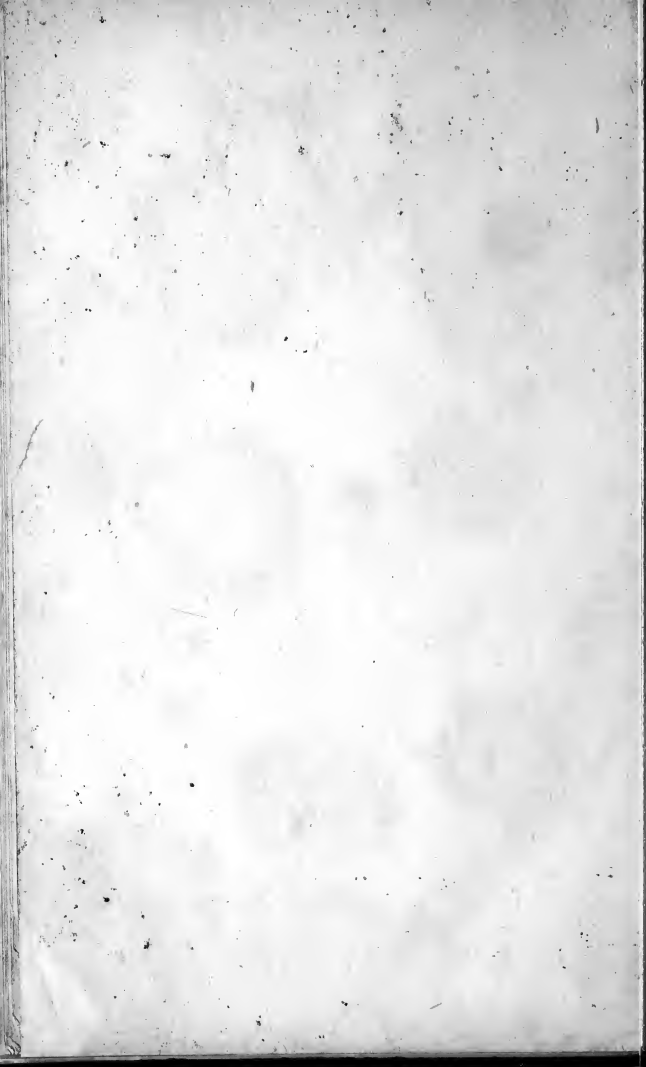
Every point embraced in the first three lessons will be found abundantly illustrated in the first volume of Horne's "Introduction to the Critical Study and Knowledge of the Holy Scriptures." Where this cannot be conveniently procured, the author would recommend Gregory's Letters to a Friend on the Evidences, Doctrines and Duties of the Christian

Religion ; or Bishop Wilson's Evidences of Christianity ; or Bishop McIlvaine's Lectures on the same subject. Prof. Gaussen's Treatise on Inspiration translated by the Rev. E. N. Kirk, is invaluable. In addition to these, Faber's Difficulties of Infidelity, Wilberforce's Practical View of Christianity, Nelson's Cause and Cure of Infidelity, and Leslie's Short Method with the Deists, may be read with great profit. Several of these have been published in a cheap form by the American Tract Society. Let teachers and pupils remember that they cannot easily take too much pains to store their minds richly with the copious and conclusive arguments in favor of the genuineness, authenticity, and inspiration of the Sacred Scriptures. The period is manifestly approaching when fundamental principles will be subjected to new and severe tests, and when this species of knowledge will be an indispensable element of Christian character, and essential to an efficient defence of Christian institutions. Let our youth and children be so instructed that they shall not only be able to express their confidence in the truth of the Bible as the Word of God, but also qualified, by stating the grounds of that confidence, to defend their position against the attacks of the flippant and sophistical, and no serious evil need to be apprehended. In every conflict of opinion, *Truth, wielded by those who understand it, is an effective weapon, and sure to be victorious.*











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