

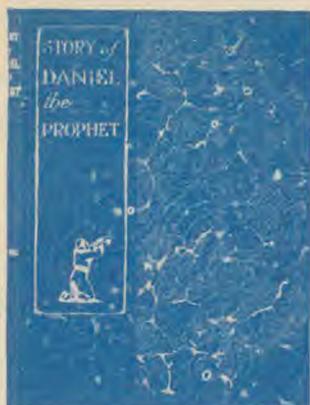
# BIBLE TRAINING SCHOOL

A MONTHLY JOURNAL DEVOTED TO THE INTEREST OF HOUSE TO HOUSE BIBLE WORK

"GO OUT INTO THE HIGHWAYS AND HEDGES AND COMPEL THEM TO COME IN  
THAT MY HOUSE MAY BE FULL"



"Serving the Lord with all humility of mind, . . . I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying . . . repentance toward God, and faith toward our Lord Jesus Christ." Acts 20: 19-21.



The NEW EDITION  
of the  
**Story of Daniel the Prophet**

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contains

**THREE DISTINCTIVE FEATURES**

NOT FOUND IN THE OLD EDITION.

**First.** Over 2300 questions have been arranged covering the contents of every chapter in the book. These are not intricate questions, yet will require study. The simple reading of the book will answer every question.

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Every family should have the book, and begin a regular course of reading at once in their families, and in their neighborhoods.

The "Story of Daniel the Prophet" is a subscription book, price one dollar, postpaid. It can be secured from agents, from your Tract Society, or

**S. N. HASKELL,**

South Lancaster, Mass.

# Bible Training School

A Monthly Journal Devoted to the Interest of House to House Bible Work

"Go out into the highways and hedges, and compel them to come in  
that my house may be full."

VOL. II

SOUTH LANCASTER, MASS., APRIL, 1904

No. 11



## A MIRACLE

"At night all bare of verdure  
The hill and meadow lay;  
The brook 'neath bushes leafless  
Went rapid on its way.  
"A few short hours I left them;  
Lo! when I came again,  
The brook slow threads of silver,  
Wound down a leafy lane.  
"The hill was green and shining  
With tuft of tender blade,  
And blossoms in the meadow  
A gay mosaic made.  
"If I had stayed and waited,  
And watched there day and night,  
No secret of their magic  
Could I have brought to light.  
"Oh! miracle most splendid,  
Oh! magic all divine,  
Of which our learned dullness  
But calendars the sign.  
"How dare we speak so lightly,  
As name of common thing,  
The name of this great miracle,  
The miracle of Spring."

## THE PASSOVER

MRS. E. G. WHITE

THE Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. The sacrificial lamb represents the "Lamb of God," in whom is our daily hope of salvation. Says the apostle, "Christ our passover is sacrificed for us." It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ's blood must be applied to the soul. We must believe not only that He died for the world, but that He died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice.

The hyssop used in sprinkling the blood was a symbol of purification, being thus employed in the cleansing of the leper and of those defiled by contact with the dead. In the psalmist's prayer also its significance is seen: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

The lamb was to be prepared whole, not a bone of it being broken; so not a bone was to be broken of the Lamb of God who was to die for us. Thus was also represented the completeness of Christ's sacrifice.

The flesh was to be eaten. It is not enough even that we believe on Christ for the forgiveness of sin; we must by faith be constantly receiving spiritual strength and

nourishment from Him through His Word. Said Christ, "Except ye eat of the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life." And to explain His meaning He said, "The words that I speak unto you, they are spirit and they are life." Jesus accepted His Father's law, wrought out its principles in His life, manifested its spirit, and showed its beneficent power in the heart. Says John, "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory of the only begotten of the Father), full of grace and truth." The followers of Christ must be partakers of His experience. They must receive and assimilate the word of God so that it shall become the motive power of life and action. By the power of Christ they must be changed into His likeness, and reflect the divine attributes. They must eat the flesh and drink the blood of the Son of God, or there is no life in them. The spirit and work of Christ must become the spirit and work of His disciples.

The lamb was to be eaten with bitter herbs, as pointing back to the bitterness of the bondage in Egypt. So when we feed upon Christ, it should be with contrition of heart because of our sins. The use of unleavened bread was also significant. It was expressly enjoined in the law of the Passover, and as strictly observed by the Jews in their practice, that no leaven should be found in their houses during the feast. In like manner the leaven of sin must be put away from all who would receive life and nourishment from Christ. So Paul writes to the Corinthian church, "Purge out therefore the old leaven that ye may be a new lump. . . . For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

### THE LAST PASSOVER

EARTH's dark night is drawing nearer,  
 Even now the shadows fall;  
 Just a few bright beams of mercy  
 Yet are shining over all.  
 But the cry goes forth, "At midnight  
 Death's grim angel passes by."  
 Who will heed this solemn warning  
 As the time is drawing nigh?  
 Heaven's choicest Lamb is offered,  
 And its blood is flowing free;  
 May its stain on thy heart's portal  
 Show salvation is for thee.  
 May its crimson flow bring to thee  
 Life eternal, free from sin,  
 And may peace, a gift from heaven,  
 Now and ever reign within.  
 Let no sleep e'er touch thine eyelids,  
 Loose not now thy sandals worn,  
 For rough will be the journey  
 E'er the coming of the morn.  
 Let no burden be a barrier  
 In the way that thou shouldst go,  
 For thy God will go before thee,  
 Lest the waters overflow.

M. E. S.

### "THE THIRD DAY."

W. A. SPICER

NOW and then one meets the idea, based on an interpretation of Matt. 12:40, that Christ must have lain in the grave three full days and three full nights, and that he was crucified on Wednesday and raised in the closing moments of the Sabbath. This would place the resurrection on the fourth day from the crucifixion. But the oft-repeated Scripture phrase, "the third day," forbids this misinterpretation. The language naturally suggests to us a series of three days, the events of the first being separated from the events of the third by one full day only. And this is emphatically the usage of Scripture. Thus, "when eight days were accomplished" (Luke 2:21), a Jewish male child was circumcised. The rite was performed on the eighth day, and but six whole days intervened between the birth and the eighth day, both the first and the eighth being

counted in the series; for no matter at how late an hour in the day the child was born, that necessarily was its first day, and no matter how early in the day the rite of circumcision was performed, that day counted as the eighth. Just so, as Jesus was to be crucified and rise again "the third day," but one whole day could intervene between the events.

The record of the early morning visits to the sepulcher shows clearly enough that the resurrection took place early on the first day of the week. But in addition we have the direct statements by the disciples on the way to Emmaus, late on that first day, that "to-day is the third day since these things were done." Luke 24:21. Further, Christ showed Himself to these and other witnesses on that day, not to honor the day, but that they might be witnesses to all men of the fact that "He rose again on the third day according to the Scriptures." 1 Cor. 15:4. The day on which He rose was necessarily, therefore, the day on which to manifest Himself to the witnesses, and that is plainly said to be the first day of the week.

In Matt. 12:39, 40 Christ was speaking in possibly veiled terms to a carping people, giving a sign to an adulterous and sinful generation. His language, "three days and three nights in the heart of the earth," must therefore be interpreted accordingly, and not made to squarely contradict the plain historic statements of the Scriptures, so often repeated. Moreover, to Jewish expositors the phraseology suggests only a Hebraism, merely signifying three days, just as in Genesis "the evening and the morning" were the first day, etc., and as in Daniel 8:14 the vision of the 2,300 days is, as rendered in the margin, the vision of the "evenings and mornings." With this in view, the phrase itself would not necessarily suggest to those hearers the same idea of night and day as distinct

periods that it carries to our ears. Our usage is rather the reverse. We say "day," whether we mean the light part of the day only, or the full twenty-four-hour day. The words spoken on the fourth day of Lazarus' death (John 11:39), show how unlikely, in a warm climate, that the disciples should have planned to anoint the body after three full days and three full nights. The plain reading of the record must stand. The crucifixion was on Friday (the preparation day), Jesus rested in the grave on the Sabbath ("an high day," because it fell in the passover week), and "He rose again the third day according to the Scriptures."

On the original of the Scripture phrase, "the third day" (*te trite hemera*), an old writer and Greek scholar, Dr. Pearson, Bishop of Chester, has given a criticism so simple that the force of it is apparent to those who are not students of Greek. He says:

"According to the constant language of the Greeks and Hebrews, he cannot be said to rise to life on the third day, who died upon any other day between which and the day of his resurrection there intervened any more than one day."

He illustrates the use of the phrase by referring to our English word "tertian" (from a root signifying, third), commonly used by physicians to describe an intermittent fever which becomes acute every other day, or on the third day from the preceding attack. Any good dictionary gives the word. Then Dr. Pearson quotes from the Greek grammarians and medical writers as to the corresponding word in Greek, and concludes:

"If the fever be a *tritatio*, the day of intermission is but one, if *tetartaios*, two. . . . Thus if our Saviour were one whole day in the grave, and died the day before, and rose the day after, he did rise *tritaio*; if he were two whole days in the grave, he rose *tetartaios*. . . . From

*trite* comes *tritaïos*, and from *telarte*, *telartaïos*, in which *hemera* [day] is always understood. . . . Thus Christ did certainly rise *te trite hemera* ['the third day'], he did rise according to the Greeks, *tritaïos*, . . . that is, one day only intervening between the day of his death and the day of his resurrection."

But in our English speech, "the third day" signifies the same.

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HYMN

Old Testament Gospel

Israel, in ancient days,  
Not only had a view  
Of Sinai in a blaze,  
But learned the gospel too;  
The types and figures were a glass,  
In which they saw the Saviour's face.

The Paschal sacrifice,  
And blood-besprinkled door,  
Seen with enlightened eyes,  
At once applied with power,  
Would teach the need of other blood,  
To reconcile an angry God.

The lamb, the dove, set forth  
His perfect innocence,  
Whose blood of matchless worth,  
Should be the soul's defence:  
For He who can for sin atone  
Must have no failings of his own.

Dipped in his fellows' blood,  
The living bird went free;  
The type, well understood,  
Expressed the sinner's plea;  
Described a guilty soul enlarged,  
And by a Saviour's death discharged.

Jesus, I love to trace,  
Throughout the sacred page,  
The footsteps of thy grace,  
The same in every age!  
O grant that I may faithful be,  
To clearer light vouchsafed to me!

—Cowper

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Comfort one another;  
For the way is growing dreary,  
The feet are often weary,  
And the heart is very sad.  
There is heavy burden-bearing,  
When it seems that none are caring,  
And we half forget that ever we were glad.

THE OPEN DOOR

J. N. LOUGHBOROUGH

BEHOLD, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. 3:8.

"And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Rev. 11:9.

These scriptures represent the experience of those who were brought out as a distinct people under the proclamation of the first and second messages of Revelation 14: 6-8. Before them is placed the open door of the apartment of the heavenly sanctuary containing the "ark of His [God's] testament." As this people received knowledge concerning the change of Christ's position, and that now as our High Priest he had entered upon His work in the most holy place, they saw (by faith) the "ark of His [God's] testament." The law of God in that ark was the "reed like unto a rod," which was given them, with which to "measure the temple of God," and "them that worship therein." Rev. 11:1. This measurement of the worshipers can not relate to physical stature, but to moral and spiritual standing before the Lord. In receiving that law they obtained therewith their commission to go forth with the third angel's message, declaring "the commandments of God, and the faith of Jesus." Rev. 14: 9-12.

The opening of this door into the holiest revealed the fact that our High Priest is now "blotting out" the confessed sins of His people. The measuring reed (law of God) is applied to the living that we may discover unconfessed sins that they may be put away. "Be converted, that your sins may be blotted out." Acts 3:19. So, in the work of Christ, a "door of hope" (Hosea 2:15) is in very deed opened before the Lord's people.

This door in the heavenly temple is opened by the power of Christ, and the efficacy of His blood, "He that openeth," and not by any act of individuals or of any people. In the address to the Philadelphia church, it is said, "I have set before thee an open door . . . for [because—a reason why] thou hast a little *strength*, and hast *kept my word*, and hast not denied My name." Rev. 3:8. This door refers to the "door of access" to the people, which as seen in our last article, "*Men*," for the time being, had seemingly "*shut*," but now the Lord says to the faithful, as a recognition of their steadfastness, and a reward of their diligence, "I have set before thee an *open door*, and *no man* can shut it." Rev. 3:8. He attributes this victory to the *strength* they possessed because they had "*kept*" his "*word*." His *word* is the source of *strength*. The apostle John said to the "young men" in experience, "Ye are *strong*, and the *word of God* abideth in you, and ye have overcome the wicked one." 1 John 2:14.

As the Advent people steadfastly clung to the *word of God*, not denying His *name* in the past advent movement, from that *word* shone out the clear light on the sanctuary, third angel's message, etc., which to them made all clear and plain. Now the "door of utterance," which *men* had labored so hard to *close* to them, and at one time seemingly had effectually closed, was now opened, and "*no man*" could shut it.

A few other scriptures will show that a *door* is used by Bible writers in this same sense. Paul, when writing to the Corinthians, said, "A great *door* and effectual is opened unto me, and there are many adversaries." 1 Cor. 16:9. In his second letter he said to them, "When I came to Troas to preach Christ's gospel, and a *door* was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus, my brother." 2 Cor. 2:12, 13. He made

this request of the Colossians, "Continue in prayer, and watch in the same with thanksgiving; withal praying also for me, that God would open to me a *door of utterance*, to speak the mystery of Christ, for which I am in bonds." Col. 4:2, 3.

Thus we see the *open* and *shut door* in Advent experience had a two-fold application. While it revealed a *closed*, and yet an *open door* in the heavenly temple for the truly penitent, on earth the efforts of men to hedge up the way of the faithful failed, and there is everywhere on earth now an *open door* for the promulgation of the last message of mercy, a *door* that "*no man can shut*."

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## THE PASSION WEEK

S. N. HASKELL

**S**ABBATH—Simon the leper, a Pharisee, made a feast for the Saviour, and invited his friends and neighbors. John 12:1, 2; Luke 7:36; Matt. 26:6.

*Sunday*—The Saviour rode into Jerusalem and cleansed the temple the second time. Matt. 21:1-16. At night He went out to Bethany. Matt. 21:17.

*Monday*—Christ returned to Jerusalem. He taught the moral lesson from the barren fig tree and cursed it for its barrenness. Matt. 21:17-19. He entered the temple and taught. The council was called to consider what they would do with Him, and it was *decided He must die*. Matt. 21:23-27; John 11:47-53. This was the tenth day of the first month, answering to the day the Passover lamb was chosen from the herd as the one *that must die*. Ex. 12:3-6.

*Tuesday*—In the morning Christ returned to the temple; by the roadside they saw the withered fig tree. Mark 11:20, 21. At night He left the temple for the last time, and walked no more openly with the Jews; but gave what is recorded in Matt. 23:34-39, also the twenty-fourth and

twenty-fifth chapters of Matthew. John 11:54, 55.

*Wednesday*—Christ spent this day in seclusion “in a city called Ephraim and there continued with His disciples.” John 11:54.

*Thursday*—The Saviour appeared again and sent the disciples to find the room prepared for them to eat the last supper. Matt. 26:17–23. Then came the agony in the garden, and the arrest by the angry mob, and the cruel night of trial. Matt. 26:47–75.

*Friday*—Jesus was crucified and died upon the cross about the ninth hour, [3 P. M.] between the two evenings, at the time the passover lamb had been slain for over fifteen hundred years. Matt. 27:45–50; Ex. 12:6 [margin.]

### HOW LONG WAS CHRIST IN THE TOMB?

MRS. S. N. HASKELL

**I**N the following texts we are told nine times that Christ should rise “the third day.”

Matt. 16:21. “Raised again the third day.”

Matt. 17:23. “The third day He shall be raised again.”

Matt. 20:19. “The third day He shall rise again.”

Mark 10:34. “The third day He shall rise again.”

Luke 9:22. “Be raised the third day.”

Luke 18:33. “The third day He shall rise again.”

Luke 24:7. “The third day rise again.”

Mark 9:31. “He shall rise the third day.”

Luke 24:46. “To rise from the dead the third day.”

In order that the Scripture be fulfilled, Christ must have risen some time *within the limit of the twenty-four hours composing the third day* after His crucifixion.

While attending the first Passover after His baptism the Saviour, in speaking to

the Jews, said, “Destroy this temple, and *in three days* I will raise it up.” John 2:19. In other words, within the period of time covered by the third day, He would rise. This must have made a deep impression on their minds, for they brought it up against Him three years later in His trial. Matt. 26:61.

On the Thursday evening, or what would be in Bible time the evening of Friday, the Saviour delivered Himself into the hands of the wicked mob; from that time He was in their hands. In Mark 8:31, Christ had told them that He would be “*rejected* of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.” Some time *before* the angry mob came to arrest Him, He had been “*rejected*.” If it had not been so they would never have gathered to take Him. “After three days” had passed from the time of His rejection He rose again.

FRIDAY,		SABBATH,		SUNDAY,	
Dark,	Light,	Dark,	Light,	Dark,	Light,
Arrest, Trial,	 Died 9th Hr.,	Resting in the Tomb,		Resurrection,	
1st DAY,		2nd DAY,		3rd DAY,	

The above diagram gives the events in the order in which they occurred. Christ was arrested in the evening, the trial lasted all night. At noon on Friday He was crucified. He died about three o'clock in the afternoon, and rested in the tomb until the third day.

In Matt. 12:38–40 the Jews asked for a sign. After saying the wicked asked for signs, He said they should have the sign of Jonas the prophet. “As Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and

three nights in the heart of the earth." If we take this language literally as it reads, we must understand that Christ spent three days and three nights in the heart or center of the earth; but we know that the tomb of Joseph in which the Saviour lay, was on the surface of the ground in plain sight. The term "earth" is often used when referring to the people on the earth. Jer. 6:19; Isa. 1:2. From the evening Christ delivered Himself into the hands of the mob until He broke the grave and came forth a mighty Conqueror, He was in the hands of the people in the "heart of the earth."

This is according to the words of the angel. "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." Luke 24:4-7. He was to rise the third day after He delivered Himself "into the hands of sinful men."

#### THE ANTITYPICAL WAVE-SHEAF

THERE is the throne, and around it the rainbow of promise. There are the cherubim and seraphim. The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds, are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms, over which Satan had thought to establish his dominion, are all there to welcome the Redeemer. They are eager to celebrate this triumph and to glorify their King.

But He waves them back. Not yet: He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet: He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; *He presents to God the wave-sheaf*, those raised with Him as representatives of

that great multitude who shall come forth from the grave at His second coming. He approaches the Father with whom there is joy over one sinner that repents, who rejoices over one with singing. Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. The pledge Christ has fulfilled. When upon the cross He cried out, "It is finished," He addressed the Father. The compact had been fully carried out. Now He declares, "Father, it is finished. I have done thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, 'I will that they also, whom Thou has given Me, be with Me where I am.'"

The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are "accepted in the Beloved." Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. Where He is, there His church shall be. "Mercy and truth are met together; Righteousness and Peace have kissed each other." The Father's arms encircle His Son, and the word is given, "Let all the angels of God worship Him."—*Desire of Ages*.

On the sixteenth day of the first month, A. D. 31, while the priest in Jerusalem was waving the sheaf of the first fruits in the empty temple, (Matt. 23:38) before the rent veil, the scene described above took place in the "true tabernacle, which the Lord pitched and not man."

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The Lamb is slain, the Sacrifice immortal,  
Whose life received creates the soul anew;  
His blood is shed,—but is it on the portal?  
O haste and see! doth it avail for you?



#### UNDER HIS WINGS

**O** JERUSALEM, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23 : 37. This figure is often used to illustrate God's care for His people. When the judgments are abroad in the land, He promises to cover us with His feathers and shelter us "under His wings." Psa. 91 : 4. He will hide us "under the shadow of His wings." Psa. 17 : 8.

Happy will the individual be who in every trial can say, "I will trust in the covert of Thy wings." Psa. 61 : 4. "Yea, in the shadow of Thy wings will I make my refuge, until these calamities be overpast." Psa. 57 : 1.

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Comfort one another,  
 By the hope of Him who sought us  
 In our peril—Him who bought us,  
 Paying with His precious blood;  
 By the faith that will not alter,  
 Trusting strength that shall not falter,  
 Leaning on the One divinely good.

#### GOD'S POWER IN THE GRASS

**L**OOK at the tiny blade of grass just pushing its way through the hard ground to the sunlight. It is a very frail thing. Pull it up, and you will see that it has not power to stand alone. Even scrape the soil away from it as it stands in the earth, and it will at once lose its upright position. It depends upon the soil to hold it up, and yet it is pushing its way to the surface through that very hard soil. Dissect it as carefully as you please, and you will find nothing to indicate the possession of power. Rub it between your fingers, and you will see that there is scarcely any substance to it. It is about as frail a thing as there is in nature, and yet it will often remove quite large stones that are in the way of its growth. Whence comes this power?—It is not inherent in the grass, but is nothing less than the power of the life of God, working according to His word, which in the beginning said, "Let the earth bring forth grass."

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WE first make our habits, and then our habits make us.

## GOD'S CLAIM

S. N. HASKELL

GOD has done everything that an infinite being could do to connect humanity with Himself. Every feast of the Mosaic Economy had this one object in view. They all contained instructive lessons far beyond the ceremony. Christ was enshrined in the cloud that went before them; He was hid in all trials, and they were designed to develop faith and trust in the afflicted one. Why should we eat bitter herbs? would be asked by the children when they observed the Passover in succeeding generations. The answer would be, Because we were afflicted in Egypt. What meaneth the bringing of the first fruits? Because heaven gives the best, the first it possesseth for us. Why the unleavened bread? Because He would have us always sincere. 1 Cor. 5:7, 8. Why was the Lamb taken up on the tenth day of the month? Because Christ would be set apart to die on that day. Why was not a bone of the lamb broken? Because the great Sacrifice was to be a perfect offering, and not a bone be broken. Why was the lamb slain in the middle of the afternoon between the two evenings? Because that was in the midst of the seventieth week. Dan. 9:26, 27. Why was this the only offering roasted? Because death was in it, as in the Egyptian bondage. In the blood, and the meat, were the elements of death. Why was the first-born of Israel to be consecrated to God? Because God spared the first-born of Israel when every first-born of the Egyptians was slain that dreadful night. Why must the blood be sprinkled on the two side posts and on the upper part of the door? Because the virtue of their salvation and ours is in the blood of Christ. "And they overcame him by the blood of the lamb and the word of their testimony." Such were some of the questions that would naturally arise in the minds of the

children and should show how willing God is to answer our queries that pertain to our salvation. He does things to have us ask questions, and He has given us His Word to answer them. All of this is to connect the soul with heaven.

## AT REST

AT last Jesus was at rest. The long day of shame and torture was ended.

As the last rays of the setting sun ushered in the Sabbath, the Son of God lay in quietude in Joseph's tomb. His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day.

In the beginning, the Father and Son had rested upon the Sabbath after their work of creation. When "the heavens and the earth were finished, and all the host of them," the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. "The morning stars sang together, and all the sons of God shouted for joy." *Now Jesus rested from the work of redemption;* and though there was grief among those who loved him on earth, yet there was joy in heaven. Glorious to the eyes of heavenly beings was the promise of the future. A restored creation, a redeemed race, that having conquered sin could never fall,—this, the result to flow from Christ's completed work, God and angels saw. *With this scene the day upon which Jesus rested is forever linked.* For "His work is perfect," and "what God doeth, it shall be forever."

When there shall be a "restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began," the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as "from one Sabbath to another, the nations of the saved shall bow in joyful worship to God and the Lamb."—*Desire of Ages.*

## MY REFUGE

IN the secret of His presence,  
 How my soul delights to hide!  
 O how precious are the lessons  
 Which I learn at Jesus' side.  
 Earthly cares can never vex me,  
 Neither trials lay me low;—  
 For when Satan comes to tempt me,  
 To the "secret place" I go.

When my soul is faint and thirsty,  
 'Neath the shadow of His wing  
 There is cool and pleasant shelter,  
 And a fresh and crystal spring;  
 And my Saviour rests beside me,  
 As we hold communion sweet;  
 If I tried, I could not utter  
 What He says when thus we meet.

Would you like to know the sweetness  
 Of the secret of the Lord?  
 Go and hide beneath His shadow,  
 This shall then be your reward;  
 And when'er you leave the silence  
 Of that happy meeting place,  
 You must mind and bear the image  
 Of your Master in your face.

You will surely lose the blessing  
 And the fullness of your joy,  
 If you let dark clouds distress you,  
 And your inward peace destroy.  
 You may always be abiding,  
 If you will at Jesus' side;  
 In the secret of His presence  
 You may every moment hide.

—Anon.

## THE ACCUSER CAST DOWN

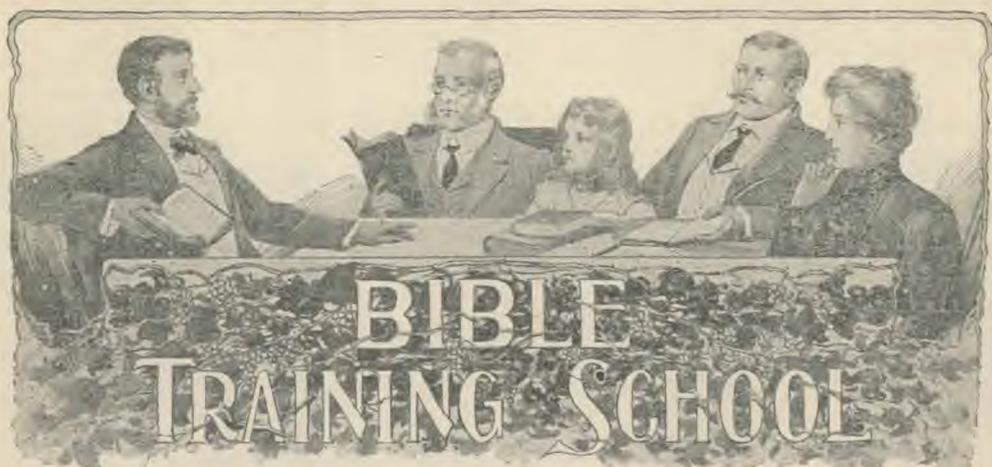
**S**ATAN has been the accuser of the church of Christ from the fall of man. His ground of accusation is that no man can keep the law of God. His rights and privileges are abridged or restricted by the observance of the ten commandments, and that when man does keep the law by the strength Christ imparts, it is because Christ is partial, and if Satan only had a fair chance at him he would sin like all others. Job 1:6-12. Job was permitted to pass through his temptations, so that the universe, unfallen inhabitants as well as the men of all ages might see the triumphs of grace, for we are made a theater unto

the world and unto angels and men. 1 Cor. 4:9.

There has ever been a council held at the gate of heaven, (Prov. 8:34; Gen. 28:17) and there, at certain seasons Satan and his angels have gone not only to accuse Christ in the person of His servants because of their sins, but to be employed to deceive those who place themselves upon Satan's ground. 1 Kings 22:18-23. Cities of the world, where Satan reigned, were in some respects modelled after this plan in heaven. The courts of justice were held at their gates. Gen. 19:1. Certain battles were fought at the gates of earthly cities. 1 Chron. 19:9. It was at the gate, the kings sat on their royal thrones. Esther 5:1; 2 Sam. 18:33. It was the gateway to the garden of Eden that the angel with the flaming sword guarded. Gen. 3:24. It was at this place, before the Lord, that Cain and Abel brought their offerings. Gen. 4:3-6, 16.

Satan as a representative of this world was a member of this council after the fall of man, until he planned and executed the crucifixion of the Son of God, one whom in no sense whatever Satan could accuse before God and the holy angels. John 14:30. At this time came the second casting down of the devil which was from this council at the gate of heaven. John 12:30-33. His character was fully developed. In no instance could he say that Christ, who possessed man's fallen nature failed. On this occasion, for this cause, there was and is and ever will be rejoicing in heaven. Rev. 12:9-12.

There will be one more casting down of the devil, when the work of our High Priest is finished in heaven. He will be confined to this earth for one thousand years. Left to roam with his angels over the broken surface of the earth, without man, bird, or beast. Rev. 20:1-4; Jer. 4:19-28.



**BIBLE READER'S CLASS**

**T**HE subject of the Passover can never lose its importance, as long as there are souls sheltering 'neath the blood of Christ. The child of God will love to study of that night in Egypt when the angel of God passed through, carefully scrutinizing every door to see if the blood was there. The promise made at that time, "*When I see the blood, I will pass over you,*" has lost none of its power. The angel of God is soon to be sent forth again to slay, but His work will not be restricted to the first-born only. Will you be to blame if he does not find the "blood mark" on your neighbor's door?

**Passover—Type**

Lev. 23:5. There was only one day in the whole year upon which the Passover could be kept.  
Ex. 12:27. It commemorated the passing over or

Ex. 12:6 [margin]. All Israel were to slay their lambs at the same time, "between the two evenings," which would be in the middle of the afternoon.

Ex. 12:22. The sides and top of the door-frame were marked with the blood.

Ex. 12:8, 9. The lamb was roasted.

Ex. 12:8-10. It was all to be eaten *that night*. If any remained until morning, they were not to eat of it. It was to be burned.

Ex. 12:11. They were to eat it, dressed for a journey. They were to be ready for marching orders while eating.

Ex. 12:8. Unleavened bread and bitter herbs were eaten with the flesh.

Ex. 12:29. While they were eating it the destroying angel passed over them.

Ex. 12:4. Neighboring families were gathered together to this feast.

Ex. 12:48, 49. Strangers that complied with the requirements could eat of it.

Ex. 12:26, 27. The children were to be taught the meaning of the Passover.

10th Day.		14th DAY.	15th DAY.	16th DAY.
Lamb Selected.	11th, 12th, and 13th Days.	Lamb Slain in the Afternoon.	Sabbath.	First Fruits Waved.

shielding of God's people when the "first-born" of Egypt was slain.

Ex. 12:3-6. On the tenth day a lamb was selected. From that day it was set aside as the one that should die.

**Passover—Antitype**

1 Cor. 5:7. Christ is our "Passover Lamb."  
John 11:47-53. The tenth day of the first month, 31 A. D., the council set Him apart for death.  
John 18:28. During the night of the cruel trial,

the Jews were looking forward to the Passover which was to be eaten the next night.

John 19:14. Christ was crucified at the time of "the preparation of the Passover."

Matt. 27:46-50. Christ died between the evenings, in the middle of the afternoon, about three o'clock. It was at the time the Passover lambs were being slain in the homes of Israel.

1 Cor. 15:20. Christ rose from the dead, the "first fruits of them that slept."

Matt. 27:52, 53. "Many bodies of the saints which slept arose" and followed Christ from the tomb.

Acts. 20:28. The church is purchased with the blood of Christ.

Rom. 3:25. Faith in His blood will cleanse past sins.

Rom. 5:9. We are justified by His blood.

Eph. 2:13. Those far off are made nigh by the blood of Christ.

Col. 1:20. The "blood of His cross" makes peace.

Heb. 13:12, 20, 21. It will make us perfect.

Rev. 5:9. The redeemed host sing of the precious blood of Christ.

Rev. 7:14. The robes of the ransomed ones are made white by the blood of Christ.

10th DAY.		14th DAY.	15th DAY.	16th DAY.
Death Sentence Passed.	11th, 12th, and 13th Days.	Christ died about 3.00 p.m.	Sabbath. Rested.	Presented a Company Before the Father in Heaven.

Rom. 8:29. He was the "first-born among many brethren."

Eph. 4:7, 8, [margin]. When He ascended to heaven He took this company with Him as a sample of the final great harvest.

Lev. 23:10, 11 [margin]. In the type the priest waved a "handful" or "sheaf" of the heads of the ripened grain before the Lord on the sixteenth day of the first month.

John 20:16, 17. In the early morning of that memorable sixteenth day of the first month the Saviour had not ascended.

Matt. 28:9. A little later in the same day He permitted them to touch and worship Him, for He had ascended to the Father and His sacrifice had been accepted.

### The Blood

Ex. 12:7. The blood was placed on each side of the door-frame and above. As one stood in the door, he was surrounded by the blood.

Ex. 12:13. The blood shielded the inmates of the home from the power of the destroyer. None were spared who had not blood upon their doors.

Rom 5:12. Death sentence has been passed upon all men.

1 John 1:7. The blood of Christ cleanseth from all sin.

Eph. 1:7; Col. 1:14. We have redemption through His blood.

Heb. 9:14. It will "purge your conscience from dead works to serve the living God."

1 Pet. 1:19. The blood of Christ is very precious.

### Scenes at the Cross

John 19:16-18. Christ was nailed to the cross.

Psa. 22:16. The prophet saw the pierced hands and feet.

Matt. 27:39-43. The chief priests mocked Him.

Psa. 22:7, 8, 13. This was foretold.

Matt. 27:35. They cast lots for his garments.

Psa. 22:18. This was seen by the prophet.

Luke 23:42, 43. The power in the blood of Christ was felt by the thief on the cross.

Matt. 27:50-54. The silence following the Saviour's last cry was broken by the centurion confessing faith in Christ.

Matt. 27:46; Psa. 22:1. The cry of anguish on the cross was a fulfillment of prophecy.

John 19:34, 37. The cruel spear entered His side.

Zech. 12:10; Rev. 1:7. Those that pierced Him will see Him at His coming.

John 19:36; Ex. 12:46. Christ was the true Passover; not a bone was broken.

John 19:31. The day following the crucifixion was an "high day"; that is, the yearly Passover Sabbath, and also the Sabbath of the Lord, the seventh day of the week.

Luke 23:54-56; Ex. 12:4-16. While Christ, the true Passover, rested in the tomb from His finished earthly work on the Passover Sabbath, the fifteenth day of the first month, His followers were resting according to the commandment, upon the same day, the creation Sabbath. The day from that time was doubly blessed.

**Lessons From Nature.**

HELEN MCKINNON

Jer. 10:13; Psa. 147:15-18; 148:8; Amos 9:6; Job. 37:6. It is by the direct command of God that snow, rain, and frost come.

Psa. 147:16. He giveth snow like wool.

Isa. 1:18. What the snow should bring to our mind.

Psa. 147:16. Scattereth the frost like ashes.

Job 37:10. Frost reminds us of the nearness of God.

Job 36:27, 28. Clouds drop and distill the rain.

Job. 37:16. Do you understand the balancing of the clouds?

Isa. 44:22. Do the clouds bring any promise to you?

Psa. 147:8. God prepareth the rain.

Job 36:27; 37:6. He controls the size of the drops.

Hosea 10:12; Joel 2:23. What promise should the rain bring to mind?

Hosea 6:3; Psa. 72:6. Of whose presence is it a symbol?

Isa. 55:10-13. Of what promise does the rain remind the missionary worker?

**History of the Passover**

THE Passover has a wonderful history. It began on the fourteenth day of the first month, the month Nisan, when Israel came out of Egypt. This was four hundred and thirty years to the very day from the time the promise was made to Abraham. Being on a journey, or ceremonial uncleanness by touching a dead body, was not to prevent their eating it. Josiah, seeking to avert the judgment of God, held the most wonderful passover recorded in the Bible. It finally grew into a simple form, and they trusted in the form rather than in the Christ that was typified by every ceremony connected with it. The last paschal lamb that had the least vestige of virtue as a sacrifice was the lamb held by the priest at the hour and minute that Christ died on the cross. The knife fell from the priest's hand, and the

lamb escaped. Christ had died, the great Sacrifice who gave His life for the world, was offered. The form from that time on had no significance whatever. It was like a nut whose meat was all gone, and the shell dry and lifeless. So God deals with His people. He waits and waits until the last act is done. Men then may struggle but are unable to cope with the powers of darkness until the day of final reckoning. O what a scene will it be when men wake up to the dread realities of a day of Judgment! It will then be realized that God has done all that an infinite mind could do to save humanity.

**The Passover Supper**

It was at the Passover supper the ordinances of the Lord's house were instituted. "And supper being ended," that is, the Passover supper, "He riseth from supper and laid aside His garments: and took a towel, and girded Himself." John 13:1-4. Then came the ordinance of humility, after which they partook of the bread and wine. While at the table he pointed out Judas as the betrayer and murderer, and gave him the sop when he had dipped it. John 13:26. He dipped his hand with Christ in the dish. Matt. 26:23; the twenty-fifth verse gives the Saviour's response to him when he asked, "Master, is it I?" This was Thursday evening before the regular time of the Passover, which occurred at the death of Christ at the ninth hour on Friday. His death sealed the covenant, (Heb. 9:16-18) and whatever entered the new covenant had to be in advance of His death, hence the Lord's Supper was instituted before His death.

The fourteenth chapter of John was spoken in the upper chamber. John 14:31. The fifteenth to the seventeenth chapters were spoken on His way to the garden where He was arrested and hastened off to the mock trial and crucifixion.

### Reverence My Sanctuary

THE Lord laid out before the people whom He had led out and set apart for Himself, their life-work, in these words: "Ye shall keep my Sabbaths, and reverence my sanctuary; I am the Lord." Lev. 26:2. Here the Lord associates His own name with the sanctuary for which He calls for reverence. We have reason to reverence the sanctuary, as the grand center where the means for the rescue of a lost world reposes in glory beneath the eye of God. Here God and Christ with the unnumbered myriads of angels, His heavenly assistants, display their glory. Here God the Judge and Father of all, holds His throne, from the glory of whose throne and countenance the heavens and the earth, as a prelude of the new creation, will flee away so that no place will be found for them. Rev. 20:11-15. Verily we have reason to reverence the sanctuary.—*U. Smith.*

### LITTLE THINGS

A CRUMB will feed a little bird,  
A thought prevent an angry word,  
A seed bring forth full many a flower,  
A drop of rain foretell a shower.  
A little cloud the sun will hide,  
A dwarf may prove a giant's guide,  
A narrow plank a safe bridge form,  
A smile some chee less spirit warm!

### A Bible Reading for Those Who Are Reading the Bible

#### IMPORTANCE OF THE WORD

Dan. 7:28, 8:27, 12:8. The prophet Daniel was not able to comprehend all God showed him in vision.

Dan. 10:3, 4. With his friends he retired to the great river Hiddekel, where they fasted and prayed for three full weeks.

Dan. 10:11. When the angel came to him he said, "Understand the words that I speak unto thee."

2 Tim. 2:7. When we consider the words, the Lord giveth the understanding.

Neh. 8:12. Anciently, when they understood the Word, they rejoiced and showed their gratitude by sending gifts to their friends.

1 John 2:20, 27. The Holy Spirit is the Great Teacher of mankind.

John 6:63. The Holy Spirit is always in harmony with the Word.

Luke 10:25-28. Eternal life is in the Word and will be found by the reading of it.

Neh. 8:8. The Word should be read distinctly and the sense of the reading given.

1 Cor. 10:15. God speaks to us as to wise men, and we are to consider what He says.

Matt. 24:15. The Saviour teaches the importance of understanding the reading of the book of Daniel.

Rev. 1:3, James 1:22, 25. He who reads and hears and obeys the Word is blessed of God.

Prov. 30:5. Every word of God is pure and is a shield.

Psa. 12:6. It is as pure as silver purified seven times in a furnace of fire.

Prov. 30:6. He that adds to God's words is a liar.

Matt. 4:4. He who meets temptations with "It is written," is following Christ's example.

Psa. 91:4. It is thus that the Word becomes a shield and a buckler in time of trouble.

### The Sun as a Sign

THE sun, moon, and stars were brought into existence as light-bearers. They were created for five purposes. First, to divide day and night; second, for signs; third, for seasons; fourth, for days; fifth, for years. Gen. 1:14.

The sun is not the body of light, for light was created upon the first day of the week, and the sun, moon, and stars upon the fourth day. David says, "The day is thine, the night also is thine; thou hast prepared the light and the sun." Psa. 74:16. "And God said, there shall be light-bearers in the expanse of the heavens, to separate between day and between night; and they shall be for signs and for seasons, and for days and for years: and they shall be for light-bearers in the expanse of the heavens to give light upon the earth, and it was so. And God made two great light-bearers. The greater light-bearer to govern the day, and the lesser light-bearer to govern the night, together with the stars." Gen. 1:14-16.—*Spurrell.*

### German Work in Greater New York

Our winter's work was started in Brooklyn, by a hall effort, beginning Nov. 29, 1903. The Ren-war Hall was secured for holding lectures three times a week—Sunday, Tuesday, and Wednesday evenings at 7:45. A kind friend and brother helped us financially to get an electric sign for our hall, which illuminates the entrance and serves as an invitation to the passer-by. The prophecies of the Old and New Testaments have been dwelt upon, and the interest is increasing.

Our Missionary Society ordered thirteen hundred of the special edition of the *Hausfreund*, our German missionary paper. In addition, we received five thousand more from the publishing office. This runs the number up to sixty-three hundred, which will keep every member quite busy for a time.

The special *Signs of the Times* is also used quite freely; two hundred and fifty have been ordered, and house-to-house work is being done. We also shall send every German pastor in Greater New York a copy of this special number by mail to their home, so that they may become familiar with the truth for this time.

Our Bible worker, Miss C. Wentland, has a goodly number of Bible readers, who are very much interested; besides, she is canvassing from house to house with the papers. Mrs. Reinke has her hands full in visiting the sick and giving treatments to the poor, doing medical missionary work; while this is being done through the day, we unite our efforts in the evening to the services in the hall.

Brother Schopbach is using his violin in our hall efforts to the glory of God. We try to make every talent tell for the cause of God and for the benefit of his work. We are all of good courage, asking God daily to advance His cause in this great city and add to the number who shall be saved at last.

Your brother in the work,

O. E. REINKE.

1124 Putnam Ave.

### Interested

A PRISONER in Nashville who has been a lawyer, thanked his teacher for the lesson recently given him on Daniel 1, adding that he was so much interested in the study that he could not stop till he had read the whole book.

We wish that others more favorably situated would manifest the same interest in the study of the Word of God, which brings life and peace to all who believe it.—*J. Wilson.*

### Co-operation

THE sister who prepares the Bible lessons for some Sunday classes in the Nashville prison was wishing she could send the BIBLE TRAINING SCHOOL to some of the prisoners who were interested. The next mail brought us an envelope containing twenty-five cents and a subscription blank, with no name, but where the name should be were the words, "To some prisoner." We felt sure that the angel of the Lord had visited this dear sister in Omaha, Neb., and she being "in touch with her Lord," heeded the message and co-operated with the Lord in supplying the needs of the workers in the prison.

### Gleanings from the Mail

"TO THE BIBLE TRAINING SCHOOL:

"I must say your little book has done me a great amount of good. It has been a big book to me and I desire to continue it.

"I highly appreciate your grand paper. It has the right ring—the ring of old '43 and '44. I greatly enjoy reading the articles contained in the paper; they are powerful and soul-stirring. Send it for another year. Find amount enclosed."

The following comes from the Vermont Tract Society: "We shall be pleased to receive a complimentary copy for the office, and shall use the same in missionary work. A few days ago, a lady who came to the treatment rooms saw a copy of the TRAINING SCHOOL on the reading table, and wished to buy it. She said she knew of your work in New York, and had seen copies of the paper before; so you see it is making friends for itself. The office copy will be used for the visitors to read at the treatment rooms; we can assure you it will not be filed away and forgotten."

"I enjoy the BIBLE TRAINING SCHOOL very much. It is a great help to me in my Bible work."

Another Bible worker reports that the BIBLE TRAINING SCHOOL is a good visiting card. It opens the way into the homes.

A dear sister in Los Angeles, California, sends us a donation of \$4.75 to help meet the expense of sending out the extra copies of the BIBLE TRAINING SCHOOL. We greatly appreciate this as the expense is quite heavy.

One good sister calls for more subscription blanks. We are always glad to send blanks to all who will fill them.

A church school teacher writes: "The BIBLE TRAINING SCHOOL is a splendid little paper, and takes well among the people here."

## BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY  
S. N. HASKELL,

FOR  
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SOUTH LANCASTER, MASS., APRIL, 1904

ADDRESS all checks or post-office money orders payable to the BIBLE TRAINING SCHOOL, South Lancaster, Mass.

OUR Bible workers in Nashville find more opening for Bible study with families than they can fill. There are many honest hearts who long to become acquainted with the Word of God. The address of the Training School family is 914 Belmont Ave., Nashville, Tenn.

WALTER TOTTEN, who was formerly connected with the office of the BIBLE TRAINING SCHOOL, is spending some time at the sanitarium in Phoenix, Ariz. The prayers and best wishes of the BIBLE TRAINING SCHOOL family follow him in his new home.

If you are not interested in Bible study, and you receive a sample copy of this little paper, give it a careful reading and send for a year's subscription. It may be the means in God's hands of interesting you in the Word of God.

ELDER AND MRS. S. N. HASKELL spent some time last month attending the South-western Union Conference, at Keene, Texas. They enjoyed the meetings very much, and found many warm friends of the BIBLE TRAINING SCHOOL among the workers.

OUR BIBLE TRAINING SCHOOL family in Nashville, wish to thank Dr. J. H. Kellogg and Brother Joseph Smith, of Battle Creek, Mich., for the liberal supply of health foods donated for the use of our family. We greatly appreciate their kindness. Those who supply the needs of the workers will share together the reward of the labor.

THE May number of the BIBLE TRAINING SCHOOL will be an ascension number. The ascension of Enoch, Elijah, and the one hundred and forty-four thousand, and the preparation of character necessary to be among that number, will be the leading subject in the paper. Send for copies to use in your neighborhoods.

"THE Lover's Love," by W. P. Pearce, has recently come to our table. It is full of precious thoughts on the wonderful love of God. May it bless many as it goes forth on its mission of love.

### Club Rates

BIBLE TRAINING SCHOOL and <i>Life Boat</i> one year,	\$ .50
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AT the institute held in Nashville, Tenn., it was voted to take immediate steps towards establishing a sanitarium in Nashville. Brother Hanson, an energetic nurse, has succeeded in establishing treatment rooms and a health-food store in a good part of the city. Dr. Hayward is working with him. They have secured a house with ten acres of land out of the city, where patients can have a quiet home. The Southern Union Conference decided to co-operate with the work already done by Brother Hanson.

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