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· Luke 14 : 23 ·



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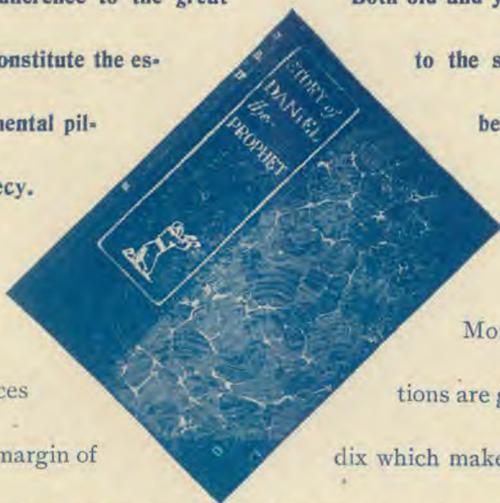
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# Bible Training School

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. V

SOUTH LANCASTER MASS., APRIL, 1907

NO. 11



The days are getting longer now,  
The sun is slower going to bed;  
And as it sinks in wonderful tints,  
Paints longer with its gold and red.  
The grass is coming fresh and green,  
The trees have just begun to sprout,  
The sky has found a brighter blue, A perfume fills the air without.  
The robin with his yellow breast, The blue-bird with his merry lay,  
Have come as messengers of God, To make our hearts most  
glad and gay.

All hail the fast-approaching spring, All hail the beauty everywhere!  
Look well, for in each little bud, God's love and power are written there.

List well, and hear the birds proclaim  
A message as they sweetly sing.  
List well, for all of nature's telling,  
Of Jesus, Brother, Savior, King.

**Brave Calm**

Why fret thee, Soul,  
 For things beyond thy small control?  
 Why fret thee, too,  
 For needed things that thou canst do?  
 Whate'er thou canst help—help!  
 Whate'er thou canst not, with no useless worry,  
 bear.  
 Two things at least, then, Soul, need never cause  
 thee care.

*Gerard E. F. Hallock, D. D.*

**HOW WE SHOULD WORK**

MRS. E. G. WHITE

**T**HE end is near! We have not a moment to lose! Light is to shine forth from God's people in clear, distinct rays bringing Jesus before the churches and before the world. Our work is not to be restricted to those who already know the truth; our field is the world. The instrumentalities to be used are those souls who gladly receive the truth which God communicates to them. These are God's agencies for communicating the knowledge of truth to the world. If, through the grace of Christ, His people will become new bottles, He will fill them with new wine. God will give additional light, and old truths will be recovered, and replaced in the framework of truth; and wherever the laborers go they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail; one subject will swallow up every other—Christ our Righteousness

"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth

me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness in the earth: *for in these things I delight*, saith the Lord." This is what needs to be brought into the experience of every worker, high or low, in all our institutions, in all our churches. God wants every soul to return to the first love. He wants all to have the gold of faith and love, so that they can draw from the treasure to impart to others who need it.

Then the believers will be of one heart and one mind, and the Lord will make His word powerful in the earth. New cities and villages and territories will be entered; the church will arise and shine, because her light has come, for the glory of the Lord is risen upon her. New converts will be added to the churches, and those who now claim to be converted will feel in their own hearts the transforming power of the grace of Christ. Then Satan will be aroused, and will excite the bitterest persecution against God's people. But those not of our faith, who have not rejected light, will recognize the spirit of Christ in his true followers, and will take their stand with the people of God.

Christ says, speaking of the Comforter, "He shall not speak of himself;" "He shall testify of me." "He shall glorify me." How little has Christ been preached! The laborers have presented theories, plenty of them, but little of Christ and His love. As the Saviour came to glorify the Father by the demonstration of his love, so the Spirit came to glorify the Christ by revealing to the world the riches of His love and grace. If the Holy Spirit dwells in us, our work will testify to the fact,—we shall lift up Jesus. No one can afford to be silent now; the burden of the work is to present Christ to the world. All who venture to have their own way, who do not join the angels who are sent from heaven with a message to fill the whole earth with its glory, will be

passed by. The work will go forward to victory without them, and they will have no part in the triumph.

## THE HEART

J. N. LOUGHBOROUGH

**T**HE heart of man is really the seat of life force in the body—like a force-pump propelling the living tissue to all parts of the system. So in scripture phrase the heart is used in the sense of the mind of man controlling his life conduct. If left to himself, and to his own imaginings, unaided by the Spirit and word of the Lord, he soon goes astray. This is made plain by many statements of Holy Writ.

"The heart is deceitful above all things and desperately wicked; who can know it? I the Lord search the heart, and try the reins [motives] even to give to every man according to his ways, and according to the fruit of his doings." Jer. 17:9, 10.

"Who can understand his errors? Cleanse thou me from secret faults." Ps. 19:12. In view of the natural waywardness of the human heart, Solomon said, "He that trusteth in his own heart is a fool; but whoso walketh wisely he shall be delivered." Prov. 28:26.

The Lord said of ancient Israel, "Forty years long was I grieved with this generation, and said, it is a people that do err in their heart, and they have not known my ways." Ps. 95:10. Of that people He afterwards stated that they "prophesy out of their own heart . . . follow their own spirit, and have seen nothing." Ezek. 13:2, 3.

The Lord spoke through Jeremiah of "this evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods to serve them." Jer. 13:10. Of them He said their prophets "say unto every one that walketh after the imagination of his

heart, No evil shall come upon you." Jer. 23:17.

Those following their own heart are thus spoken of by the prophet Ezekial: "These men have set up their idols in their heart, and put the stumbling block of their iniquity before their face; should I be inquired of at all by them? Therefore speak unto them, and say unto them, thus saith the Lord God: every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet, the Lord will answer him according to the multitude of his idols. Ezek. 14:3, 4. This accords with the word to David found in Psalms 18:26: "With the pure thou wilt show thyself pure; and with the froward thou wilt shew thyself froward."

In view of this, no marvel the psalmist should pray, "Search me, O Lord, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24. He discerned the fact that the Lord would not leave him, for he said, "Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness." Ps. 97:12.

The Lord has expressed his desire over and over again to instruct our hearts. After speaking His law from Mount Sinai He said, "O, that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and their children forever." Deut. 5:29. Of such, like King Jehoshaphat, it could be said, "thou hast prepared thine heart to seek God." 2 Chron. 19:3.

To all such the promise, is "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will

give you an heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezek. 36:26, 27.

May it be that such a work shall be wrought in all our hearts. Then we shall not stray from the Lord in paths of our own devising.

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### THE BASIS OF SPIRITUALISM

G. B. THOMPSON

A NOTED spiritualist defines Spiritualism as follows:

"The central truth of Spiritualism is that the conscious spirit in man is immortal and has the power after death, under proper conditions, to communicate with human beings."

Mark the above statement, dear reader. Have you ever really considered that that monstrous system of falsehood and deception which is really leading a hell-doomed host of devotees to irretrievable ruin, is all based on the doctrine of man being conscious in death? Let us listen to what the Lord says regarding the matter: "Put not your trust in princes, nor in the son of man, in whom there is no help; his breath goeth forth, he returneth to his earth; in that very day *his thoughts perish.*" Psa. 146:3, 4.

In a seance the "medium" proposes to materialize the "spirits" of the dead and enable the living to communicate with them. But communicating with that which does not *think* is not a very intellectual feast, to say the least.

Once more: "For the living know that they shall die: but the *dead know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; *neither have they any more a portion forever in any thing that is done under the sun.*" Eccl. 9:5, 6. This is very clear. Those who are dead, have no

thoughts, and therefore "know not anything," and have no part in any transaction beneath the circle of the sun.

I could quote numerous other texts but they are not necessary. This is the teaching of the Bible throughout. So when Spiritualism comes to us with the claim that the dead are conscious, it comes with a lie on its lips. The Bible shows that the very "central truth" of Spiritualism is a falsehood. It is really an echo of the lie *Satan told* in Eden when, in contradiction of what Jehovah had said, he stated that "Ye shall not surely die." Gen. 3:1-4.

In turning to Spiritualism therefore for light, we are turning away from God the only source of light, and turning to the doctrine of the bottomless pit. A belief in the teaching of the Scriptures concerning the condition of man in death alone can save us from this delusion.

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### THE SANCTUARY

#### The Passover

ORIGINALLY the year began in the autumn, but when Israel came out of Egypt in the spring time, the Lord told them that Abib, the month in which they left Egypt should be the beginning of months to them. From that time Abib was the first month of the Jewish religious year, while the civil year began with the first day of the seventh month in the autumn. The first feast in the religious year was the passover, celebrated on the fourteenth day of the month Abib. A careful reading of Ex. 12:1-36, Lev. 23:5-21 reveals the following facts in regard to the passover: The lamb was chosen on the tenth day of the month and kept as a doomed animal until the fourteenth day of the month, when it was slain between the two evenings, which was about three o'clock in the afternoon. It was eaten by all Israel the following night. The lamb was cooked entire, not one bone broken.

The next day, the fifteenth day of the month, was observed as a Sabbath of rest. All work was laid aside. On the sixteenth day of the month the priest entered the temple with a handful of ripe heads of grain and waved them before the Lord as an offering of the first fruits of the harvest to be gathered at the end of the year. This was typical of the death and resurrection of Christ. "Christ our passover is sacrificed for us," 1 Cor. 5:7.

From John 11:47-53 we learn that Christ was marked for death some days before He was taken by the mob. Jesus was arrested Thursday evening; all night He was taken from place to place in that cruel trial, in the morning (Matt. 27:1, 2). He was brought before Pilate in the judgment hall; but the Jews did not dare enter the judgment hall "lest they should be defiled; but that they might eat the passover," John 18:28. This shows that the passover had not been eaten Friday morning but must have been eaten the next night. Two texts prove conclusively that the day of the crucifixion was Friday, the fourteenth day of the month Abib. Luke says Jesus was crucified on the day before the Sabbath of the commandment which is the seventh day of the week or Saturday, and that the following day was the first day of the week, Luke 23:54-56, Luke 24:1. In John 19:31 we are told that this Sabbath was an "high day," viz., the annual passover Sabbath, or fifteenth day of Abib, as well as a weekly Sabbath.

Christ is called "the first fruits of them that slept." In the type on the sixteenth day of the month Abib, the priest waved a handful of grain in the temple before the Lord, so in the anti-type Christ, our high priest, presented Himself as the "first born among many brethren" before the Lord on the sixteenth day of the month Abib. Rom. 8:29.

When the Saviour came from the grave

He brought with Him an handful, or sample of the coming harvest at the end of the world. Matt. 27:50-53. When He ascended on high He took these with Him and presented them before the Father as trophies of His victory. Eph. 4:8 (margin).

Thus the passover feast definitely located the month, and the day of the month and also the time of the day in which Christ was to offer his life for the world. It also showed that He would rest in the tomb on the Sabbath and rise on the third day.

### A CRY OF WARNING IN THE STREETS

W. A. SPICER

A FRENCH writer, visiting busy, bustling, noisy New York City, said that the streets were full of "dead persons running and walking." It was what Lowell described years ago:

"They pass by like shadows, crowds on crowds,  
Dim ghosts of men that hover to and fro,  
Hugging their bodies round them like thin shrouds  
Wherein their souls were buried long ago."

Multitudes are too intent on business cares, on gain and pleasure, and the things of this world to give their souls a chance to live. But the Lord does not forget the dwellers amidst the din and rush of noisy cities. The voice of heaven's warning is lifted even there:

"Wisdom crieth aloud in the street;  
She uttereth her voice in the broad places.  
She crieth in the chief place of concourse,  
( 'At the head of the noisy streets' );  
At the entrance of the gates,  
In the city she uttereth her words:  
How long, ye simple ones, will ye love simplicity?  
And scoffers delight them in scoffing,  
And fools hate knowledge?  
Turn you at my reproof:  
Behold, I will pour out my spirit upon you;  
I will make known my words unto you."

Proverbs 1:20-23.

Who is the "simple one"?—"What is a man profited, if he shall gain the whole

world, and lose his own soul? Or what shall a man give in exchange for his soul?" Matt. 16:26.

The greatest master of finance, whose word stands for power "in the city," the envy of all the noisy throngs in the chief places of concourse, is a failure if he barter soul and life and heaven for the wealth that passes away.

Who that has never heeded this cry of warning, will pause in the busy rush to hear now the voice of Wisdom crying,—

"Turn you at my reproof,  
Behold, I will pour out my spirit upon you."

It is only at the jeopardy of the soul that the warning voice is unheeded. It will not always be heard. One day its message will be:

"Because I have called, and ye have refused;  
I have stretched out my hand, and no man hath regarded;

But ye have set at nought all my counsel,  
And would none of my reproof:  
I also will laugh in the day of your calamity:  
I will mock when your fear cometh:  
When your fear cometh as a storm,  
And your calamity cometh on as a whirlwind;  
When distress and anguish come upon you,  
Then will they call upon me, but I will not answer;  
They will seek me diligently, but they shall not find me.

For that they hated knowledge,  
And did not choose the fear of Jehovah,  
They would none of my counsel,  
They despised all my reproof;  
Therefore shall they eat of the fruit of their own way,  
And be filled with their own devices.  
For the backsliding of the simple shall slay them,  
And the careless ease of fools shall destroy them.  
But whoso hearkeneth unto me shall dwell securely,  
And shall be quiet without fear of evil."

Proverbs 1:24-33.

"As SHIPS meet at sea, a moment together, when words of greeting must be spoken, and then away into the deep, so men meet in this world, and I think we should cross no man's path without hailing him, and, if he needs, giving him supplies."

## FROM DEACON TO EVANGELIST

MRS. H. W. COTTRELL

EVERY Bible character should be studied. The Lord has had the histories of individuals, families, tribes and nations minutely described, and he tells us "they are written for our admonition, upon whom the ends of the world are come," 1 Cor. 10:11. We will be admonished just in proportion to the study we give of what is "written."

There is much of interest in the brief history given of Philip, one of the seven deacons. The first account given of him is soon after Pentecost. When the number of believers was so multiplied that the twelve apostles were unable to minister to both spiritual and temporal wants, a complaint was made that some were being neglected in the daily ministration. "Then the twelve called the multitude of the disciples unto them, and said, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Accordingly seven men were chosen "whom they set before the apostles: and when they had prayed, they laid their hands on them." Acts 6:1-6. Thus were these seven men solemnly ordained for a special work.

Stephen was first chosen, and was doubtless best qualified to stand at the head of this department of the Lord's work. Philip is next on the list. The labors of these new officers proved an added blessing to the already prosperous church, "And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great number of the priests were obedient to the faith." Verse 7.

But the unbelieving Jews looked with amazement at the spread of the doctrines

they supposed had been forever silenced with the death of Christ. They decided that steps must immediately be taken to suppress them, and soon the iron heel of persecution began to be felt. "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." Acts 8:3. He not only consented to the death of Stephen, but acted a prominent part as is shown by his being the keeper of the executioner's clothes while the bloody deed was done.

This death was a sore trial to the church at Jerusalem, and the continued persecution was the means of the believers being scattered abroad which proved to be the first step in fulfilling the words of Christ, that the gospel was to go to all nations, "for they that were scattered abroad went everywhere preaching the word." Philip's yoke-fellow had fallen a martyr to the faith, and the church was scattered abroad, but he was not discouraged. He saw in it a signal for advance, for the record says "Then Philip went down to the city of Samaria, and preached Christ unto them." He laid down the work of "serving tables" to take up the more sacred work of ministering the word to a people who had been enemies to the Jews for hundreds of years.

In the days of Ezra, when the temple at Jerusalem was being rebuilt the Samaritans desired to unite with the Jews in the work but were not permitted to do so. From that time bitter enmity had existed between them, and the two peoples had no dealings with each other. It is true this middle wall had been weakened when Christ met the Samaritan woman at Jacob's well, and asked of her a drink in order that he might give her the water of life. She quickly returned to the city to tell her people of the wonderful man who told her all she ever did. Many of the Samaritans believed on him and presented to the disciples a beau-

tiful object lesson of the gospel going to other nations.

When Philip entered his new field of labor he found the Samaritans as hungry for the bread of life as was the church at Jerusalem for the temporal bread. "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies and that were lame, were healed. And there was great joy in that city. Acts 8:6-8. The blessing of God attended Philip's ministry, and many believed and were baptized. When the apostles at Jerusalem heard of the success attending the preaching of the gospel in Samaria they sent Peter and John to assist Philip.

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### Waiting

LEARN to wait—life's hardest lesson,  
 Conned, perchance, through blinding tears:  
 While the heart-throbs sadly echo  
 To the tread of passing years.

Learn to wait—hope's slow fruition;  
 Faint not though the way seems long;  
 There is joy in each condition,  
 Hearts, through suffering, may grow strong.

Constant sunshine, howe'er welcome,  
 Ne'er would ripen fruit or flower;  
 Giant oaks owe half their greatness  
 To the scathing tempest's power.

Thus a soul, untouched by sorrow,  
 Aims not at a higher state;  
 Joy seeks not a brighter morrow—  
 Only sad hearts learn to wait.

Human strength and human greatness  
 Spring not from life's sunny side.  
 Heroes must be more than drift-wood,  
 Floating on a waveless tide.

—Victoria.

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"I WAIT for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning."



### “SEEING THE BLOOD.”

“FATHER, I cannot sleep? the Prophet’s words  
Ring in my ears; they fill my heart with fear;  
For am I not the firstborn, and the one  
On whom the destroying angel’s shaft would fall,  
Were not the token on the lintel found?  
Thrice have I named the patriarchs, and once  
The creatures great and small that Noah drove  
Before him in the ark; but all in vain,  
I can not sleep. O father, art thou sure  
The blood is sprinkled as God gave command?”

“Peace, peace, my child; just as the evening fell,  
The fairest lamb of all the flock was slain,  
And roasted then with purifying fire;  
With bitter herbs and bread devoid of leaven,  
In haste we ate the Lord’s appointed feast.  
Nor were the means of saving thee forgot.  
Scarce was the yearling slain ere I gave word  
For sprinkling of the blood upon the door.  
Sleep, then, my firstborn; God’s avenging one  
Will see the signal, and pass over thee.”

Thus on that dark night which God had chosen  
For passing throughout all fair Egypt’s land,  
To smite on every side the loved firstborn,  
Sparing not e’en the firstlings of the flock,  
A Hebrew father soothed his restless child;  
Restless himself, as now with girded loins,  
Sandals upon his feet, and staff in hand,  
He waited for that solemn midnight hour,  
When God’s almighty arm should break the chain  
That bound his people to proud Pharaoh’s throne.

The bread unbaked was in the kneading-trough,  
The scattered flocks were gathered in the fold,  
And all betokened plans for hasty flight.  
There was a thrilling silence in the air,  
A quiet joy burned in the Rabbi’s breast,  
Joy that was not unmingled with regret  
At leaving thus his birthplace, though it was  
A house of bondage, for the promised land.

The night wore on,  
And yet again the pleading voice was heard:  
“Father, sleep will not come; before my eyes  
I see the angel pass, and at our door  
Pause sadly, as though he wept to enter,  
Yet dared not hasten unavenging by.  
O father, if the blood has been removed,  
Or if the herd-boy heeded not thy voice,  
Then never shall my weary eyes behold  
The land of Canaan with its waving fields.”  
“Rest, little one; faithful our Jared is.  
Not only on the side-posts of the door  
Should be the stain, but on the one above;  
So if some hungry dog should from its place  
One token lick, the others would remain.  
Sleep, my sweet child, for thou hast need of rest;  
The journey will be rough for little feet.”

The anxious voice was silent; for in that home  
Obedience reigned supreme, though not as yet  
The law had sounded forth from Sinai’s top.  
With patience dutiful she sought to woo  
Soft slumber to her long unclosed eyes.  
Sleep came at last, but with it dreams of fright,  
Wherein she tossed, and moaned, and oft cried out.



The midnight hour drew nigh ; unbroken still  
 The darkness solemn hush ; the child awoke  
 With a loud cry, " Father, I thought I heard  
 The cock's shrill crow to greet approaching morn.  
 My heart is beating with a sick'ning dread  
 Of danger near. O ! take me to the door,  
 And let me see the red blood sprinkled there."



Lighting a torch, the father took,  
 His firstborn in his arms, and bore her forth—  
 Started and paled to see no paschal sign,  
 No warning that their door should be passed by !  
 With trembling hand he snatched the hyssop then,  
 Himself applied the blood in eager haste.  
 A long sigh of relief escaped the child ;  
 Almost before he placed her on the couch  
 Sweet sleep had fallen on her heavy lids ;  
 Nor when that " great cry " rose did she awake.  
 That agonizing wail of man and beast  
 Reached not her ears, with drowsy slumber sealed,  
 And at the dawn they bore her, sleeping still,  
 Away from Egypt's darkness and despair.

Christ, our Passover, is slain for us ;  
 The " blood of sprinkling " for our sins is shed ;  
 Have we the atoning sacrifice applied ?  
 Made sure our entrance to the promised land ?

—*Lucy Wade Herrick.*

" THE blood shall be to you for a token  
 upon the houses where ye are : and when I  
 see the blood, I will pass over you."

### THE LAW OF GOD

THE greatest event in the history of the world for six thousand years was the giving of the law on Mt. Sinai. It was honored as no other event has been honored in the history of the past. God, Christ, and the holy angels came down from heaven. It was Christ that spake the law while God the Father stood by His side. As their feet touched the mount and the words of the law were spoken, the whole earth shook. Deut. 4 : 32.

This world, which is but a speck in the universe of God, trembled and felt the shock. There was no law in nature that controlled this shaking. It was the presence of God, and Christ who is the Creator of nature and its laws. The mountain itself become so sacred and holy at the presence of God that if a beast or a man touched it he was to be stoned or thrust through with a dart. It was the greatest event of the past. When Christ died the earth quaked, and the rocks rent ; and when he came out of the grave, many of those who slept came out with him. But the giving of the law of God effected this entire world. Ex. 19 : 14-25 ; Deut. 4 : 6-13.

There is an event to which we look forward that will be greater than this. It is the second coming of Christ. At that time every island will be moved out of its place. Heb. 12 : 26-29.

## AN IMPORTANT ANNIVERSARY

THE passover was a very important feast. It was both a memorial and a type. As a memorial it commemorated the night when all Israel, who were trusting in the blood of the passover lamb to save them from death were delivered from Egypt at midnight with a mighty hand. The history of the blood upon the door posts, the hosts of Israel eating the passover lamb with their loins girded ready for marching, and the deliverance from Egypt was all an object lesson of the experience of every child of God that escapes the evil of this world and enters the promised land. The whole passover feast was a wonderful type of the death and resurrection of our Saviour.

The Saviour was crucified on the fourteenth day of the month Abib. The Bible does not record the exact date of Christ's birth; from this fact we conclude God never designed man should celebrate it; but the exact day of the crucifixion is plainly taught in the Bible.

Some Christians keep Good Friday in memory of the death of Christ, but while it is a fact that the Saviour died upon the cross upon Friday, it can be seen by every one that we can not celebrate the day of his death upon Friday every year. To illustrate: Mr. Brown was born on Friday, January 14, 1864. He can not celebrate his birthday on Friday only once in seven years. It is January 14th every year that he celebrates as his birthday and not Friday. Likewise the Saviour died on Friday, the 14th day of the Jewish month Abib. So the fourteenth day of the Jewish month Abib is the anniversary of His death. The fourteenth day of the month Abib usually comes some time during the month of April.

It is a good practice to let our minds dwell on the scenes of the cross at all seasons but this does not prevent our re-

membering especially the annual anniversary of that wonderful event.

## The Song Is All

"Who sang the song that thrilled my soul last night?"

Queried the King. His courtiers, bowing low  
Before the throne with gold and gems alight,  
Answered him musing, "Sire, we do not know.

"We heard the song. It echoes in our heart,—  
The singer from our vision passed away;  
We deemed him only of his song a part,—  
And then—it is so long since yesterday."

The singer heard, nor hearing, felt regret;  
What could it matter where their praise might  
fall?

The song, at least, they did not quite forget,  
Naught is the singer, but the song is all.

## A BEAUTIFUL LIFE

SUSIE GREEN

WHILE driving with a friend across the long bridge over the Santa Ana River in Southern California, I remarked that the river bed, although so wide, was almost destitute of water. "How," said I, "was such a wide river bed formed by so small a stream of water?" My friend replied, "Before the days of irrigation this was a large river, a part of the year, pouring its waters into the ocean beyond." Without thinking, I replied, "What a pity to rob the noble river of all its water, and leave nothing but a sandy bed and shores as a relic of its former grandeur." "If the river still flowed in its bed to the sea, all the broad acres of orange and olive groves, beautified with graceful palms which you see around here, would be but arid plains covered with cactus," was the answer of my friend.

I thought much of that answer, and the next time I crossed the long bridge, I looked down upon the broad, empty river bed as some thing sacred. It grew to be a

thing of beauty—an object lesson of a wholly unselfish life, one entirely given up to bless others.

As I passed any of the many tiny streams of water flowing through their prepared channels as they went merrily on their way to water orange groves or vineyards, I thought, "Here is a part of the self-sacrificing Santa Ana on its way, sustaining the life work of the great river, keeping the land clothed with verdure and fruit."

In my heart I longed to be like the great river, that my life work might clothe some arid plains of sin and woe with the eternal verdure of Christ's righteousness and love, and I uttered a prayer that as the great river submitted to be used by a power that could accomplish so much I, too, might place myself wholly in God's hands to be used to His glory.

### CHURCH AND STATE

ALLAN MOON

**I**N the beginning God created man to have dominion over the works of his hands.

"And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

The Son of God was the active agent in creation; for of Him it is said, "For by Him were all things created, that are in heaven and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him."

The dominion of the earth was conferred upon mankind by his Creator, on condition of obedience. The adversary, Satan, then appeared upon the scene, and by his deception caused man to disobey God and to render obedience to himself. Thus the

dominion of the earth went into the hands of the adversary, and man himself became his servant.

The Father and the Son entered into an arrangement for the restoration of man to obedience to his Maker, and the eventual recovery of the dominion. The plan was to be made known to mankind, and as many as were willing to accept the plan and conditions, would be restored to favor with the Father and the Son, and such should constitute the church of God on earth. The church could truly be said to have a king over it (Num. 24:7); and yet it was not reckoned among the nations, although it is a kingdom. Num. 23:9. God promised to dwell in the midst of the church, and His presence would separate it from all peoples and nations. Ex. 33:16, 17. By that indwelling the church should be made free from iniquity and transgression (Num. 23:21), and it was never to cease from being a nation before God. Jer. 31:36. In brief, as Satan is the usurper of the dominion, he could retain it only until the decree of the Father shall end his reign. The adversary was not in darkness regarding the fact that the dominion was to be given to the Son, in case His mission was successful; hence, his attempt to bribe Him with the temporary glory. As it is said, "Again the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and said unto Him, all these things will I give thee if thou wilt fall down and worship me. Jesus knew it was written: "And Thou, O tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come; even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:8), and refused to worship.

As stated in the last clause of the above Scripture, the children of Christ will share in the dominion, when Satan's usurpation

shall come to an end; for we read, "But the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Inasmuch as the saints of God, or the members of the true church on earth, are to obtain jointly with Christ the dominion of the earth, Satan, having failed in his attempt to overthrow the head of the church, by the offer of a kingdom and dominion and glory, has not ceased to besiege the church with the same temptation to the love of power and glory connected with the kingdoms of the earth. Thousands have gone down in the whirlpool of his power, in each generation, when once they have lost sight of the everlasting dominion, and permitted the fleeting glory to dazzle the eyes.

The church in its purity is described as "a woman clothed with the sun, and the moon under her feet; and upon her head a crown of twelve stars" (Rev. 12:1); but after she had been led to fix her gaze upon the glory of earthly dominion, how different is the characterization! "And I saw a woman sit upon a scarlet colored beast full of names of blasphemy . . . and the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication; and upon her forehead was written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 17:4, 5.

Thus the church, having been deceived by the temptation of the glory of the temporal dominion, is hopelessly fallen. The little band which Christ has redeemed from the powers of darkness will share in the glory of the redeemed dominion. The Re-

deemer has said, "The harvest is the end of the world; the reapers are the angels. . . . In the end of this world the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:39-43.

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#### The Robin's Return

They have come, dear mamma,  
I have heard them today,  
The red-breasted darlings  
Just over the way.

I saw two of them fly  
Towards our cherry-tree tall,  
Oh, mamma, don't you hope  
They will give us a call?

And perhaps they will build  
A dear little nest,  
And make a soft bed  
Where the birdies can rest.

I'll throw out some crumbs  
On the walk every day,  
And perhaps the dear robins  
All summer will stay.

Oh, there they are now,  
And have lit on the tree!  
If they make it their home,  
How glad I shall be!

S. E. D.

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#### HIS ANGEL

S. N. HASKELL

CHRIST has one particular angel with whom He is associated in giving revelations to His prophets. The angel Gabriel said to the prophet Daniel, "I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince." Dan. 10:21. Michael is Christ; and it was Christ that spoke to the angel Gabriel from between the banks of Ulai . . . and said, Gabriel, make this

man to understand the vision. Dan. 8:16. Again in the ninth chapter; Daniel says: "yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Dan. 9:21. These are the only instances in which the name "Gabriel" is mentioned in the Old Testament.

In Luke 1:19, Gabriel is mentioned again as being the one who appeared to Zacharias, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings." Again he is mentioned as the one who appeared to Mary. The same angel appeared to John on the isle of Patmos; and is called Christ's angel, or "His angel."

"The revelation of Jesus Christ, which God gave unto Him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by 'His angel' unto His servant John." Rev. 1:1. When John was about to worship this angel he said to him, "see thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." It will be noticed that here are three parties that the angel says he is the servant of,—first, of John; second, of his brethren the prophets: third, of those who keep the sayings of the book of Revelation. This has direct reference to the remnant: those living when the prophecies of this book are fulfilled for no others could fully "keep the sayings" of the book. No wonder, then, that Satan "went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. "For the testimony of Jesus Christ is the spirit of prophecy." Rev. 19:10.

Here, then, is the angel Gabriel who holds the position that Satan once held in heaven acting as a revealer to the remnant of Sa-

tan's schemes to ensnare their feet, and bring upon them destruction. It was the same angel who appeared to the prophet and communicated to him the plan of the king of Assyria to conquer Israel. 2 Kings 6:8-12. This has ever been the angel Gabriel's work; for he is the servant of the prophets. He was the servant of John on the isle of Patmos, and he is the servant of the prophet among the remnant. The remnant have great cause to rejoice in the light that shines on the pathway that leads them to the heavenly city.

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### Go

"Go thou and preach the kingdom of God." Luke 9:60; Matt. 8:21.

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

"Go ye also into the vineyard, and whatsoever is right I will give you." Matt. 20:4.

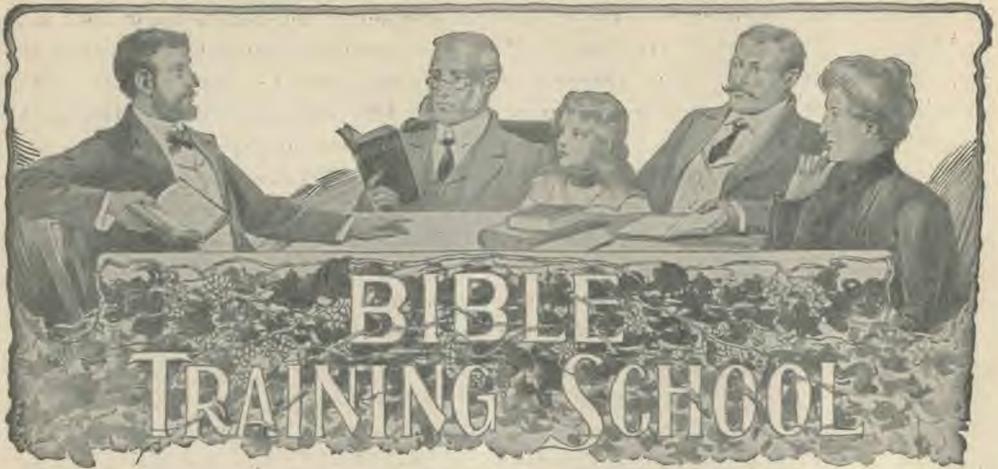
"Go ye therefore into the highways, and as many as ye shall find; bid to the marriage." Matt. 22:9.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for my people." Isa. 62:10; see 58:1, 13, 14.

"Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Eze. 9:4. See also Rev. 7:1-3; Rom. 4:11; Eze. 20:12, 20.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

ARTHUR MANOUS.



### BIBLE READERS' CLASS

**T**HE person wholly engrossed in the things of the world can not comprehend the power of the inner life that sustains the child of God. Neither can the child of God see any attraction in the power of the world that holds in thralldom the mass of humanity. The mystery of God can not be understood by those who are bound by the charms of the mystery of iniquity.

#### Mystery of God

1 Tim. 3:16. "Without controversy great is the mystery of godliness."

Mark 4:10, 11. Those who spend time apart alone with Christ are the ones to whom "It is given to know the mystery of the kingdom of God."

Eph. 1:9. It is the Lord's good pleasure to make known unto us the mystery of His will.

Eph. 3:3. This mystery has been made known by revelation, therefore in the revelations given through the prophets of the Lord, we will learn of this mystery.

Matt. 13:10-12. Knowledge of the mystery of God will be given in the degree we seek and desire it.

1 Tim. 3:16. There are six facts revealed in the mystery of godliness; viz,

1. God manifest in the flesh.

2. Justified in the Spirit.

3. Seen of angels.

4. Preached unto the Gentiles.

5. Believed on in the world.

6. Received up into glory.

Gal. 4:3, 4. Divinity comes into human flesh when sins are confessed and forsaken and Christ is taken into the heart and life in place of sin.

Eph. 3:16, 17. When we are strengthened with might by His Spirit in the inner man, and Christ dwells in the heart by faith, then the first step in understanding the mystery of godliness is established in us.

Rom. 8:16. When the Spirit itself beareth witness with our spirit that we are the children of God, the second step is taken in understanding the mystery of godliness.

Psa. 34:7. Matt. 18:10. Those who have taken the first two steps in the mystery of godliness are "seen of angels;" they are guarded continually by the angels of God.

#### Mystery of God (Continued.)

1 Cor. 4:1. All who learn of the mystery of godliness are stewards, to minister it to others; and all who understand the first three steps in the mystery of godliness can not help taking the fourth step and preaching it to the Gentiles.

Eph. 6:18, 19. The one who understands the great mystery of the gospel of Christ will earnestly pray like one of olden time: "That utterance may be given to me, that I may open my mouth *boldly*, to make known the mystery of the gospel."

Col. 2:2. A knowledge of this mystery will lead one to pray earnestly even for those he has never seen.

John 17:15, 16. A knowledge of this mystery will enable a person to live out the life of a Christian in the midst of a sinful world.

1 Cor. 15: 51-53. The culmination of this wonderful mystery is the resurrection of the dead and the changing of the living.

1 Thess. 4:16, 17. All who understand this mystery are taken with Christ when He comes.

John 17:5, 24. When the mystery is complete those who have understood the mystery will be "received up into glory," and behold the glory the Saviour had with the Father before the world was.

### Mystery of Iniquity

1 John 4:3. As the mystery of godliness is the Spirit of God dwelling with humanity, so the mystery of iniquity is the spirit of the evil one dwelling in human flesh.

2 Thess. 2:7. This power is called the "mystery of iniquity"

2 Thess. 2:4. In its strongest manifestations it seeks to take the place of God, and aims to exalt itself above God.

Dan. 7:25. In order to accomplish this the mystery of iniquity lays hands upon the loyal subjects of God, and even thinks to change the law of God.

Rev. 17:3-5. That the work may be more complete the mystery of iniquity takes the reins of earthly government in its hands, and uniting with civil power seeks to accomplish its aim.

Dan. 7:21, 22. This warfare against the subjects of God's kingdom is kept up until earthly kingdoms are all overthrown.

Rev. 19:19, 20. Its character of opposition to God and His law is maintained until it is destroyed in the lake of fire.

### The Secrets of the Two Mysteries

1 John 4:7-12. Pure unselfish love is the key that enables one to comprehend the mystery of godliness.

1 John 4:17-19. There is no fear in perfect love; but trust and confidence.

1 John 5:3. Perfect love makes obedience to God's law a pleasure.

1 John 3:16. This love will lead one to sacrifice his own comfort and happiness for the good of others.

1 John 2:11. As pure love leads to an understanding of the mystery of godliness, so *hate* leads one into the mystery of iniquity.

1 John 3:15. Hate is the seed from which murder grows.

John 8:44. It all comes from the devil who leads in the mystery of iniquity.

1 John 3:4. The outgrowth of hating the good is disobedience to the law of God.

Rom. 6:23. The wages of sin is death.

Rev. 20:14. All who continue in sin will suffer the second death.

### Early Rising

BIBLE teaching harmonizes with the old adage:

"Early to bed and early to rise

Makes a man healthy, wealthy, and wise."

Job 1:5. The oldest book in the Bible states that Job rose early to worship.

Ex. 19:16-20. It was in the morning God came down upon Sinai to give the law.

Ex. 24:4-8. Moses rose up early in the morning when he ratified the old covenant.

Psa. 90:14. The psalmist prayed, "O satisfy us early with thy mercy."

Gen. 19:27-29. Abraham arose early to see if his prayers were answered.

Jer. 7:25. All the prophets were early risers.

John 20:1. Mary arose and went to the tomb of the Saviour before daybreak.

### PROPHETS EARLY RISERS

GOD is spoken of as rising early and giving messages to His prophets who rise early to receive them. "I spake unto you rising up early and speaking, but ye heard not." Jer. 7:13. All of God's prophets have arisen early and bore the testimony of God. "Since the day that your fathers came out of the land of Egypt unto this day, I have even sent unto you ALL my servants the prophets, *daily* rising up early and sending them." Jer. 7:25; 11:7; 35:25; 44:4.

From the time Jeremiah began prophesying, "From the thirteenth year of Josiah . . . I have spoken unto you: rising early and speaking." Jer. 25:3. This is characteristic of God's prophets. "Whom I have sent unto you, rising up early and sending them" 26:5. Again, "Which I have sent unto them by my servant the prophets, rising up early and sending them." 29:19.

There is no time like the early part of the day to receive Bible instruction. There is one sample Bible reading given in the Bible, and that was given, "From the light until midday" Neh. 8:3 [margin]. Upon this point Jeremiah says, "I taught them rising up early and teaching them." Jer. 32:33. And he testifies, "I have spoken unto you rising early and speaking; but ye have not inclined your ear nor harkened unto Me" Jer. 25:14.

One more testimony will suffice upon this subject. "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; He wakeneth morning by morning; He wakeneth mine ear to hear as the learned." Isa. 50:4.

### The Bairnies' Feet

In a street of Glasgow city,  
 Full of children at their play,  
 Stoop'd a woman, and then something  
 In her apron hid away.  
 From the poor, plain gown, her station,  
 At a glance could be descried,  
 But her face, despite its sweetness,  
 Told of honest Scottish pride.  
 Then a guardian of the public,  
 Sure some precious thing she'd found  
 Bade her halt and show the treasure  
 She had picked up from the ground.  
 When her apron wide she opened,  
 He beheld a shining mass,  
 But no gold or gems there glittered—  
 It was only broken glass.  
 To the question stern, "What value  
 In sic-like things d'ye see,  
 Thus to tak' them?" came the answer,  
 Full of sweet simplicity:  
 "When I saw the bonnie bairnies,  
 Rinnin' barefit i' the street,  
 The bits o' glass I lifted, fearin'  
 They might hurt the pair wee feet."  
 Oh, for more such Christ-like spirit,  
 More such hearts with love replete,  
 Then all stumbling blocks might vanish  
 That would hurt the bairnies' feet.

—Mrs. Frances W. Gibson.

### Questions Answered.

The following explanations were requested by a reader of the BIBLE TRAINING SCHOOL.

Matt. 16:18, 19. In order to understand these verses we need to read the preceding verses. Christ had asked the disciples whom they thought He was? And Peter replied "Thou art the Christ the Son of the living God." "Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, and I say unto thee, That thou art Peter, and upon this rock [a confession that Christ was the Son of God, or upon Christ the son of the living God] I will build my church." The word Peter meant a rolling stone, but a confession of Christ, the Rock of Ages, was a solid rock.

Isa. 22:22. Christ has opened a way of salvation and none can shut it but the time will come when He will shut it and none can open. The same truth is taught in Rev. 3:7. It also refers to Christ opening the door to the most holy place of the heavenly sanctuary.

Matt. 18:18. John 20:23. There is a sense in which Heaven recognizes the action taken by God's recognized church on earth, when that church is directed by the spirit of God.

Ques. If the Father answers our prayers and Christ intercedes for us to whom are we to pray? Ans. "Our Father which art in Heaven." "If ye shall ask anything in my (Christ's) name, I will do it."

Ques. Is the clause "Lead me not into temptation" a misinterpretation Jas. 1:13 says God tempteth no man? Ans. While it is true that God never tempts any one, He does permit us to be led into places where we will be tried and tested. Of Christ we read: "Then was Jesus lead of the spirit into the wilderness to be tempted of the devil." Read 1 Cor. 10:13.

"He built a house; time laid it in the dust,  
 He wrote a book, its title now forgot;  
 He ruled a city, but his name is not  
 On any tablet graven, or where rust  
 Can gather from disuse, or marble bust.  
 He took a child from out a wretched cot,  
 Who on the state dishonor might have brought,  
 And reared him to the Christian's hope and trust.  
 The boy, to manhood grown, became a light  
 To many souls, and preached for human need  
 The wondrous love of the Omnipotent.  
 The work has multiplied like stars at night  
 When darkness deepens; every noble deed  
 Lasts longer than a granite monument."

# BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY  
S. N. HASKELL,

FOR

## THE HOME BIBLE TRAINING SCHOOL

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(The following verse was found on the blackboard the day Elder Haskell and wife closed their Bible classes in Oakland.)

'Tis sad to think that we must part,  
But sweet to think we'll meet again;  
And link our lives as heart to heart,  
And sing aloud "Alleluia, Amen."  
The pains of time will be forgot,  
The strength of life will all be past,  
And peace and joy will be our lot,  
As long as GOD and TRUTH shall last.  
A few more days and then, Farewell.  
A few more paths,—no more you'll roam.  
God give you peace no tongue can tell—  
Eternal peace in Home sweet Home,

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