

BIBLE TRAINING SCHOOL

A MONTHLY JOURNAL DEVOTED TO THE INTERESTS OF HOUSE TO HOUSE BIBLE WORK.

"Go out into the highways and hedges and compel them to come in"

• Luke 14: 23 •



"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.

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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."

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My Daily Prayer

MAY every soul that touches mine—
Be it the slightest contact--get therefrom some
good,
Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of courage
For the darkening sky: one gleam of faith
To brave the thickening ills of life;
One glimpse of brighter skies beyond the gather-
ing mists,
To make this life worth while,
And heaven a surer heritage.

—Selected.

THE WORK FOR THIS TIME

MRS. E. G. WHITE

WHEN we reflect upon the amazing love of God for fallen man, and view the small returns we make to Him for this great love, we feel greatly humbled. Love of self, and selfish love of the things of the world, cannot find room in the hearts of true Christians. To be a Christian is to be Christlike. Self is so interwoven in the nature of some that it is the ruling sin of their lives, and not only stands in their own way of attaining Christian perfection, but is a constant stumbling-block to sinners. A vast army might be brought to

Christ through personal effort if selfishness did not stand in the way.

Many professed Christians will talk and weep over the sacrifice of Christ, the cross He bore up Calvary, His crucifixion, and ascension to heaven; while at the same time they refuse to co-operate with Christ in working as He worked, in self-denial and sacrifice for the good of souls. They refuse to drink of the cup, or be baptized with the baptism.

Let all who profess to believe in Christ follow His example, and they will be doing a great work for Jesus. It is easy to cry, when it is popular to do so, "Never man spake like this man," and to echo the hosannas to the Son of David; though we do not the things He bids us, and do not follow His example in self-denial, and in working to do others good. True religion has to do with the heart and life. All who are true followers of Jesus will have a special interest to work for the Master, whose servants they profess to be, in gathering souls into the ranks of Christ. The Christian life does not consist altogether of meditation and prayer, although these are essential, but

of earnest, active working, as well as meditating and praying.

Those who are truly converted to the truth and who love Christ will feel their individual responsibility to make a personal effort for the salvation of others. They can not be indifferent in this respect. They will see and feel the dangerous position of their friends, and of all who oppose the truths which to them are sacred and dear. They will desire to be actively engaged in the work of seeking to win them to the truth. When men and women are convinced of the truth and decide to obey it, they then have only enlisted as Christ's soldiers. The work is all before them, to be doers as well as hearers of the word, and receivers of the heavenly gift. To be merely a passive Christian, receiving blessings, and not an earnest worker, is to be a novice and a dwarf in spiritual things.

The moon and the stars would not essentially benefit us if they retained for themselves their beauty and glory, and did not give to us the light they receive from the sun. The earth itself responds to the showers of rain, and the gentle dew, and the warming rays of the sun, and returns to us its bounties in grains, fruit, and flowers.

Man, the noblest work of God, made in His divine image, is found the most ungrateful. Christ comes to every individual to see what he is doing, and frequently finds neither fruit nor blossoms, but only leaves.

The Battlefield

A DESERT place where grew no kindly herb;

A waste of sand where splintered rocks lay dead,
Where rivulets flowed not, nor flowers swayed—

And smiting rays fell from the sun o'erhead.

One lonely figure robed in ashen gray,

Whose patient eyes saw nothing, seeing all;
Nor marked the shadows slow-revolving course,
The flush of dawn, the purple darkness' fall.

There rode no hosts led on by warrior kings;

No trumpets sang; there waved no banners gay;
No fierce assaults routed quick retreats,

But silent hours wore out the night, the day.

Alone against a world the Leader stood—

Alone where ages met the parting ways,
To guide aright whoever seeks the light,
To shame from wrong with level, loving gaze.

There was the battle waged, the victory won,
That conquered conquerors, that high above
All greatness, glory, power, and all law
Forever fixed the empery of love.

There triumphed He, our Conqueror and King,
Who won for us, and all earth His prize;
Who gave His life for victory over death,
Who fell that mankind evermore should rise.

—The Century.

THOUGHTS ON 1 TIMOTHY 4:1-7

UPON any Bible subject the Bible itself is the best expositor. Compare scripture with scripture is the rule laid down in 1 Cor. 2:13. In 1 Tim. 4:1-7, there is something specially important for "The Spirit speaketh *expressly*, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving by them which believe and know the truth."

1. It refers to some who have been in the faith, or they could not depart from it. 2. Whoever they may be, it is those whose conscience has lost its susceptibility to the influence of the Spirit of God as a reprover. 3. They are deceived, for all such have given heed to seducing spirits and embraced the doctrines of devils. 4. The doctrines they embrace lead them to make light of the marriage relation, and to abstain from meats, or food, which God created to be received with thanksgiving. There is but one bill of fare God ever created to be received with thanksgiving, and that is found in Gen. 1:29. *Flesh afterwards was permitted for certain reasons, but flesh was never created for the diet of man.* The original bill of fare was sanctified by the word of God, and those who appreciate it take it with thanks-

giving. 5. A faithful minister will put the brethren in remembrance of these things. 6. Those who refuse to do this are listening to old wives' fables. 7. That the subject of health is under consideration is evident, for in the eighth verse he speaks of bodily exercise and says it profiteth a little while, and then adds godliness as a greater motive. It does not say you should not have bodily exercise, but rather exercise one's self in some useful employment.

Men may depart from the faith and give heed to seducing spirits, and not have every other characteristic. That is, men may embrace ideas that tend to break down the marriage relation and not be guilty of abstaining from food that God created to be eaten; and so men may not teach doctrines that break up marriages, and yet abstain from eating of the food created to be received with thanksgiving. Many teach one can not live upon the food God created for man's diet, but such have departed from the faith. God gave us the best, and it should be received with thanksgiving.

THE NUMERAL THREE

J. N. LOUGHBOROUGH

MOSES and Aaron appeared before Pharaoh with the modest request, that the Israelites be allowed to go *three* days' journey to serve the Lord. Ex. 8:27. Pharaoh tauntingly replied, "Who is God that I should let Israel go?" In the plagues that followed his continued refusals, especially in the three days of darkness that was so dense that "they saw not one another, neither rose any from his place for three days [but all the children of Israel had light in their dwellings]," Ex. 10:21-23, he had opportunity to learn something about God, and to learn who He was.

After Israel, at the Red Sea, had seen their mighty deliverance from Pharaoh, and his overthrow, they went *three* days' journey into the wilderness without water. Then

they came to Marah, where they found water, but behold it was bitter. The Lord miraculously healed the waters, and made to them the precious promise, if they would obey Him, none of the evil diseases of the Egyptians should be placed upon them. At their very next camping place (Elim), there were twelve wells of water and seventy palm trees. Ex. 15:22-27. From this circumstance they might have learned that, though difficulties beset their pathway, the Lord was well able to bring them "through the narrow into the wide."

"In the *third* month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." Ex. 19:1. Here the people entered into a covenant with the Lord, promising to obey what He should command them. Then the Lord sent word to them by Moses, "Be ready against the *third* day: for the *third* day the Lord will come down in the sight of all the people upon Mount Sinai. . . . And it came to pass on the *third* day in the morning that there were thunderings and lightning, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled." Exodus, chapters 19 and 20.

On that day, in an audible voice, the Lord spake the ten commandments to the people.

In the regulations given the people of Israel respecting their services, He said, "*Three* times shalt thou keep a feast to Me in the year. Thou shalt keep the feast of unleavened bread (thou shalt eat unleavened seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out of Egypt; and none shall appear before Me empty): and the feast of harvest, and the first fruits of thy labors, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy

labors out of the field. Three times in the year all thy males shall appear before the Lord thy God." Ex. 23:14-17.

Here unbelief could have easily entered the heart, suggesting, If all the adult males leave home three times in the year to go up to Jerusalem, our enemies will come in our absence and take possession of our lands, and flocks, and all our substance. The Lord who sees the end from the beginning, guarded this point, and gave them a special promise with reference to this very thing, "Neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God three times in the year." Ex. 34:24.

It is a matter of record in Jewish history that no invasion of their homes and lands was ever made by their enemies while the adult males were up to Jerusalem attending these three annual feasts, as the Lord promised them. Thus we see the faithfulness of the Lord towards His people, when they render to Him that service which He has commanded.

CONSECRATION OF THE PRIESTS

MRS. S. N. HASKELL

THERE was a special service of consecrating those appointed to the office of the priesthood in the earthly sanctuary.

Christ is our great High Priest in the heavenly sanctuary; but He is pleased to speak of us as "a chosen generation, a royal priesthood." 1 Pet. 2:9. Since we belong to a "royal priesthood," it is well for us to consider and see whether we are fully consecrated to fill that exalted position.

1. The priests were washed. Lev. 8:6. Have we followed the instruction, "Wash you, make you clean: put away the evil of your doings?" Isa. 1:16. If we have not we have not taken the first step toward the royal priesthood.

2. The priests were clothed with the holy garments. Lev. 8:13. Have we been clothed with the holy garments? Can we truly say, "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness?" Isa. 61:10.

3. The priest was anointed with oil. Ex. 30:30. Has "Thy God anointed thee with the oil of gladness above thy fellows?" Psa. 45:7.

4. The priests were required to bring an offering, and, laying their hands upon the head of the offering, they confessed all their sins over the offering. Ex. 29:10-19. Have we confessed every sin and laid them upon Jesus, "the Lamb of God, which taketh away the sin of the world." John 1:29.

5. The fifth step in the ceremony was a very impressive one. The blood of the offering was touched to the "tip of the right ear," the thumb of the right hand, and the great toe of the right foot," Lev. 8:23, 24, thus showing that ears, hands, and feet were set aside for a sacred use. Can we say our ears are opened, Psa. 40:6, that "He wakeneth mine ear to hear as the learned?" Isa. 50:4. Are our hands fully consecrated to the service of God? Do our feet always walk in His ways? Can we say, "I delight to do thy will, O my God?"

6. The priests offered a wave offering before the Lord. Lev. 8:25-27. The wave offering was a thank offering. "Rejoice in the Lord always, and again I say rejoice." Phil. 4:4.

7. The priests were to eat of the offerings. Ex. 29:31-33. "Thy words were found and I did eat them." Jer. 15:16. "I am the living bread, . . . if any man eat of this bread he shall live forever." John 6:51, 63. Our only safeguard is to feed upon this food.

8. The service of consecration lasted seven days, Ex. 29:35-37, denoting a complete work. Our consecration is to be complete. 1 Thess. 5:23.

9. The priests were required to remain in the temple seven days after consecration. Lev. 8:33-36. Seven denotes a complete number and the priests' abiding within the immediate precincts of the temple seven days, was but a type of our ever abiding in Christ. John 15:5.

10. The priests were to be without blemish. They represented the perfect offering of our Saviour, and in body were to be without blemish. Lev. 21:17-23. We, in character, are to represent our Master. Christ desires us to be "holy and without blemish." Eph. 5:27.

11. The priests were required to prove their genealogy before they exercised the priests' office. Ezra 2:62. The Lord bids us, "Examine yourselves, whether ye be in the faith: *prove your own selves*. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobate." 2 Cor. 13:5.

God's Best

God has His best things for the few

That dare to stand the test;

God has His second choice for those

Who will not have His best.

It is not always open ill

That risks the promised rest;

The better, often, is the foe

That keeps us from the best.

There's scarcely one but vaguely wants

In some way to be blest;

'Tis not Thy blessing, Lord, I seek—

I want Thy very best.

And others make the highest choice,

But when by trials pressed,

They shrink, they yield, they shun the cross

And so they lose the best.

I want, in this short life of mine,

As much as can be pressed

Of service true for God and man;

Help me to be my best.

I want to stand when Christ appears
In spotless raiment dressed;
Numbered among His hidden ones,
His holiest and best.

I want among the victor throng
To have my name confessed;
And hear my Master say at last,
Well done; you did your best!

Give me, O Lord, Thy highest choice:
Let others take the rest;
Their *good things* have no charm for me,
For I have got *Thy* best.

—A. B. S.

WHO PERSECUTES THE PROPHETS?

GOD has ever spoken to His people by prophets. Moses was a prophet of the Lord who was faithful in all his house. Some have supposed there were no prophets in the New Testament time. But according to the New Testament record there were at least seventeen of them. The prophets of the Lord have suffered persecution, and all that will live godly in Christ Jesus will suffer persecution. But the prophet who holds the most prominent place, who reproves the wrongs of God's people always suffers persecution while he lives, but when he dies he is greatly honored. One only has to take a review of the past to see this.

But who have been the leading persecutors of the prophets? Jesus answers this question in the following words: "It cannot be that a prophet perish out of Jerusalem. O, Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." Luke 13:33-35.

It was the captain of Nebuchadnezzar's guard who took the prophet Jeremiah and

said unto him, "The Lord thy God hath pronounced this evil upon this place. Now the Lord hath brought it, and hath done as he hath said." Jer. 40:1-6. He then removed the chains from his hands that had been placed there by Jeremiah's own people. The heathen were better to the prophet than the professed people of God. These principles never change. It was so in the beginning, and it will be so till the end. Jesus said upon them would "come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." Matt. 23:35, 36. The gift of prophecy is a gift hated by the devil above every other gift. The reason is because it exposes dangers which threaten the people of God. This is illustrated in 2 Kings 6:8-12.

When Babylon the great comes up in remembrance before God, because of the rejection of the great light given her, we read, "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18:24. God measures guilt to men and women according to the light that hath shone upon them. God has respect to persons only as they receive or reject the light of His word. It is the entrance of the word of the Lord that giveth light. For God is the word, and God is the light.

ASCENSION OF CHRIST

IT was in the glad spring time of the year, probably in the month of May, that the Saviour walked with His disciples to the top of the Mount of Olives, and after talking with them He was taken up from them into heaven.

The angels gave the precious promise to the waiting disciples, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.



Once more the Saviour's feet will stand upon the Mount of Olives, and the mountain will cleave asunder under Him and form a large plain. Zech. 14:4. The city of God will come down upon this plain.

PLAIN INSTRUCTION

WHILE in many things the Lord has laid down principles in the Bible and left us to fill out the details ourselves, yet there are times when He gives a plain command. It is well for us to study and heed the plain commands. An illustration of this is the command, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." Ex. 20:8-11. The disciples heeded this command and "rested the Sabbath day according to the commandment." Luke 23:54-56. The Lord not only tells us to rest; but instructs us how to arrange our work. "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake

that which ye will bake to-day, and see the that ye will see the: and that which remaineth over lay up for you to be kept until the morning." Ex. 16:23. On the day before the Sabbath food should be prepared for the Sabbath.

At one time God's people became careless and took food from the Gentiles that sold in the streets on the Sabbath, and God severely reproveth them by His prophet. Neh. 13:15-21. Those who allow milk, bread etc. to be delivered to them on the Sabbath are under the same condemnation to-day.

The Bible

MOST wondrous Book, bright candle of the Lord,
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on time,
And, on its dark and troubled billows still,
A generation drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The everlasting hills, pointed the sinner's eye.
This Book, this glorious Book, on every line
Marked with the seal of high divinity;
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last, this ray of sacred light,
The lamp from off the everlasting throne,
Mercy took down, and in the light of time
Stood, casting on the dark her gracious bow;
And even now beseeching men, with tears
And earnest sighs to read, believe, and live.

—Pollock.

GOD'S RULES FOR READING THE BIBLE

S. N. HASKELL

THERE is salvation in every word of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. The word *live* as quoted by Christ is from Deut. 8:3 and embraces preservation of health and clothing. "Thy raiment waxed not old upon thee, neither did thy foot swell these forty years." Deut. 8:4. A word in the scriptural sense is a thought. So every

thought of God expressed contains physical and spiritual life. The ten commandments are ten words only, that is, ten thoughts. Deut. 10:4 [margin].

The following are some expressions God uses to those who read the Bible: "So they read in the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. 8:8. It will be noticed they read **DISTINCTLY**. They noticed every word and pronounced it. They gave the sense of the *reading* and not the sense of the meaning. That portion belongs to God.

"Consider what I say; and *the Lord give thee understanding in all things.*" 2 Tim. 2:7. There is altogether too much trying to get others to see a meaning that is not in the **WORDS** of the text itself. But if the words are considered the Lord attends to the meaning. Again on this same thought, "I speak as to wise men; judge ye **WHAT I SAY.**" 1 Cor. 10:15. "A certain lawyer stood up, and tempted Him saying, Master, what shall I do to inherit eternal life. And He said unto him, What is written in the law? how *readest thou?*" Luke 10:25,26. On another occasion when asked, "What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." John 6:28,29. To read the word of God and believe it in any portion of the Bible, as the word of God, will bring salvation to every soul.

Daniel had several visions which he did not understand. "I was astonished at the vision but none understood it." These visions were given by symbols as in the seventh and eighth chapters. In the tenth chapter the angel appears to him again and a vision is given him without symbols, and he said to the prophet, "Understand *the words* that I speak unto thee." Dan. 10:11. If we understand the words, that is our part. The

understanding of the meaning is God's part. He will never fail in His part. The words form the channel through which the Spirit flows. It is impossible to feed on the words as God gave them and not receive the Spirit. The angel touched the prophet's lips, and he opened his mouth and spake. Dan. 10:16. See also Jer. 1:9, Isa. 6:5-8. Christ taught the entire Bible should be read. "And beginning at Moses and all the prophets, He expounded unto them in ALL the scriptures the things concerning Himself." Luke 24:27. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 13:31.

A SHORT SERMON

Text, Rev. 12:17

THE dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ." The dragon is one of Satan's names. "The dragon, that old serpent which is the devil and Satan," Rev. 20:2. The woman represents the church of Christ. "Thy Maker is thy husband." "The Lord hath called thee as a woman." Isa. 54:5, 6. The remnant is the last portion of a web of cloth. If there are six yards in a piece of cloth and it be torn in two pieces and one sold and the other is left in the remnant box, the one left is the remnant. It is the last piece of the web.

The devil comes to make war with the remnant which has two characteristics. They keep the commandments of God, and have the testimony of Jesus Christ. The testimony of Christ is the spirit of prophecy. Rev. 19:10. Substituting God's own definition, it would read, "which keep the commandments of God and have the spirit of prophecy." This angers Satan so he comes to make war on the remnant. The spirit of

prophecy is eyes to the church, and points out the dangers in the pathway. See 2 Kings 6:8-12. It exposes the snares set for God's people, and reveals their dangers which otherwise they would not discover. The remnant is the last generation of believers. To find the remnant is to find a religious body who keep the commandments of God and have the spirit of prophecy. No other people will answer.

We may find bodies of people who keep the commandments of God, but they are not the remnant unless they have the spirit of prophecy. So on the other hand there may be those who have in their midst a spirit of prophecy, but they are not the remnant unless they keep the commandments of God. Satan has always hated the church of Christ and in a special manner hated the living voice of God in the church. When a prophet dies, often times they are exalted to heaven. To the Jews Christ said, "Ye are the children of them which killed the prophets." Again Stephen said, "Which of the prophets have not your fathers persecuted?" and Christ bears the following decisive testimony, "For it can not be that a prophet perish out of Jerusalem."

We conclude, therefore, that when the remnant is seen, there will be a religious body that will keep the commandments of God, and connected with their rise and history there will be the spirit of prophecy. This will stir the hatred of Satan, so in a special manner he will make war upon them, and this war will be among the professed believers, because every prophet that ever lived, or ever will live, will be persecuted by their professed friends. The most bitter enemies are those who have once believed and have departed from the faith.

"God does not leave His lambs out in the cold until they are old enough to come into the fold."



THE WOMEN OF THE BIBLE

Mary

MARY is the Greek form of Miriam. There are five different women mentioned in the New Testament by the name of Mary. Surrounded by evil associations in the wicked town of Nazareth, lived a young woman noted for her purity. On account of her righteousness, she was intrusted by the Lord with the care and training of the child Jesus. Of her it was said: "Thou art highly favored; the Lord is with thee; blessed art thou among women." Luke 1:28. To many who read these lines the name of Mary sounds musical because it was the name of a beloved mother, sister, or wife. To every one who loves the Saviour the name of Mary is dear because it is the name of the mother of Jesus. Mary was only a woman, but she loved the

Lord and was willing to follow His instruction. There is very little recorded of Mary after the birth of the Saviour. In her old age she was tenderly cared for by John the beloved disciple. John 19:26, 27.

The second woman bearing the name of Mary in the New Testament is Mary the wife of Cleophas. John 19:25. The divine record is silent in regard to her character; but we know she loved her Lord, for she stayed close by the foot of the cross during the hours of His cruel suffering.

The third Mary lived in Rome. All we know of her is contained in the brief sentence, "Greet Mary, who bestowed much labor on us." Rom. 16:6. Paul, although a zealous laborer, was a great sufferer, and Mary "bestowed much labor" on him. In many ways she added to his comfort and relieved his pain, and Paul, like

his beloved Master, was not unrighteous to forget her work and labor of love, which she had showed toward the Lord, in that she ministered to the saints.

The fourth Mary was the mother of Mark. Her house was a house of prayer. Acts 12:12. It would be pleasing to God if many homes were opened for prayer-meetings.

The fifth Mary was Mary Magdalene, the sister of Martha and Lazarus. She is noted for her great love for the Master. The fact that the Lord did not cast her off when she fell seven times, but each time prayed for her deliverance from the power of Satan, caused her heart to overflow with gratitude. Her love knew no bounds. She, together with others, helped to support Jesus and the twelve disciples as they labored from city to city. Luke 8:1-3.

When she heard the Saviour say that He would die, she believed Him and purchased a box of very costly ointment to anoint the body of her Saviour for burial; but from some things He said, she concluded He would live, and at the first opportunity poured the ointment upon the head of her Lord, and washed His feet with tears of gratitude and wiped them with the hairs of her head. The Saviour recognized the ardent love that prompted the act, and said, "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Mark 14:1-9.

Thus the names of the two women, Mary the mother of Jesus, and Mary Magdalene, will ever be interwoven with the story of salvation through Jesus Christ. We can follow the virgin Mary's submission and righteous character. Like Mary the wife of Cleophas, we can cling close to the foot of the cross, and with Mary of Rome "bestow much labor" on those who go forth and bear the burdens in the heat of the day to advance the cause of the Lord. Who, like Mary the mother of Mark, will open their homes for little companies to gather for prayer?

New Testament Prophets

- Acts 7:37. Jesus.
 Matt. 11:9-11. John the Baptist.
 2 Cor. 12:1-7. Paul.
 Rev. 1:10. John.
 Acts 10:9-17. Peter.
 Acts 11:27,28. Agabus, and one other.
 Acts 21:8,9. Philip's four daughters.
 Acts 15:32. Judas and Silas.
 Luke 1:67. Zacharias.
 Luke 2:25-28. Simeon.
 Luke 2:36. Anna.
 James 5:1-5. James.

"You can be altogether child-like and not at all childish."

Desire

LORD, I approach Thy throne,
 For Thou to me hast shown
 Thy blood; and that alone
 Can make me free.
 My heart is now inclined
 To come to Thee and find
 Rest for my burdened mind,
 Sweet rest in Thee.

Thou art the Lord of all!
 I hear Thy gentle call,
 And at Thy feet I fall
 To rest in peace.
 Praise now I give to Thee,
 Since Thou hast heard my plea
 And now hast given me
 A sweet release.

O, guide me every day,
 So I will never stray;
 Nor leave the narrow way
 Till Thou shalt come.
 Till through the open door
 Where friends shall part no more,
 On that bright, golden shore
 I reach my home.

MISS E. BATTERSON.

THE TWO COMINGS

S. N. HASKELL

THE first and second advent of Christ are the two most important events that will ever be witnessed by the universe of God. The great apostle speaks of these two events as follows: "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin (sin offering) unto salvation." The appointment of death was because of sin, and by this fall all have inherited sinful natures. So all have sinned in Adam. "By one man sin entered into the world, and death by sin; and so death passed upon all men in whom all have sinned." The blessings brought to the human family are as broad as the effect of sin. For "So Christ was once offered to bear the sins of many," just as many as sinned

in Adam. Salvation is therefore offered to the entire human family. But the entire human family will not be saved, for, only those are saved who "look for Him." The first advent of Christ was to bring pardon, the second advent salvation.

Every religious ceremony in the Bible, whether it be in the Old Testament or in the New, has in it a reference to one of these events. Every prophecy in the Bible however local it may be, points to these events. There clusters around these two main pillars every ray of hope to the Christian. From these two events radiates every ray of light to this darkened planet. The nature of the death that came upon mankind is shown in every decayed leaf, in decayed vegetation. Sin is a living death. In it lies all the suffering and misery that exists in the universe of God. And when death, the last enemy, is destroyed, the blight is removed, and everything blooms with eternal glory. This takes place when Christ comes the second time for the salvation not only of man, but for all that is lost. The refuse will be burned with unquenchable fire. Even Satan will be consumed with sin and sinners. Then the eternal purpose of God will be accomplished.

"Fly swift around, ye wheels of time,
And bring the welcome day."

RUNNING AND WAITING

THERE is a great difference between running and waiting. Running implies haste, waiting implies expectation. After Elijah had prayed for rain, and a black cloud had arisen about the size of a man's hand, he sent word to Ahab, "Prepare thy chariot, and get thee down, that the rain stop thee not. . . . And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab." 1 Kings 18:44-46. The reason for girding up the loose garments was that he be not hindered in his running,

The first instance where the word girded is used in the Bible, is where Israel came out of Egypt. They were to eat the pass-over with their loins girded, their shoes on their feet, their staff in their hand, and they were to eat it in haste. Ex. 12:11. They were to be prepared to start immediately after the destroying angel had passed. If the blood was on the lintel of the door post, then they could go out in safety. If they had neglected this preparation, they would have been left mourning for one slain in the house. This was an object lesson of a preparation for the second coming of Christ. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your *loins be girded* about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Then follows the parable of the good man who did not watch, and his house was broken up. See Luke 12:33-40. The only salvation for the church is to watch, and by selling let the hold on the world grow less, and the hold on the future inheritance grow stronger. Jesus's warning is, "Be not overcharged with the cares of this life," "For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

We are now in the time of the preparation, in a time of activity when we must gird our loins with the truth. Examine closely and see that we are not sliding away from the foundations of the truth. The coming of the Lord is coming as stealthfully as a thief in the night. Probation will end while men are planting, building, and all the affairs of life moving as they are to-day. Luke 17:26-30. After we pass the divid-

ing line when he that is unjust and filthy will so remain, and he that is righteous and holy will so remain, then we shall be in the waiting time. Rev. 22:11. There will be a space of time in which the church is waiting, so it will say when the Lord appears in the clouds of heaven, "We have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:8, 9. Now, even now is a time of activity to prepare for that event. The cloud has already arisen larger than a man's hand, and there is a sound of an abundance of rain. We are now and then receiving a shower in different portions of the great harvest field.

FORGIVENESS

ONE distinguishing feature between the God of the universe and false gods, is in forgiveness. In that memorable prayer of Christ are these words, "Forgive us our debts as we forgive our debtors." In our relationship towards our enemies is mirrored to us our relationship towards God. It is in obedience to this principle we have the assurance that God hears and answers our prayers. "When ye stand praying, forgive if ye have ought against any: that your Father also which is in heaven may forgive your trespasses. For if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." When God forgives it is compared to the sins cast into the depth of the sea. Micah 7:19. Again, He forgets our sins. It is as great a mark of infinity for God to forget as it is for Him to know. And some things God really forgets. "The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Jer. 50:20. The new covenant holds out the promise of God's forgetting our sins. Heb. 8:12. This is a most wonderful

thought. Every inducement is held out to the repenting sinner. Many a man finds himself in error by holding a grudge and talking over the sins of others, for it may be God has forgiven the individual. Another forcible illustration of forgiveness is found in Psalms 103:12. "As far as the east is from the west, so far hath He removed our transgression from us." When would we or God find our sins if they were as far from us as the east is from the west? They would ever be on the opposite side of the globe.

This idea that men will forgive but not forget, belongs to the unregenerate heart. It is often found in children, and sometimes in grown up children. God delights in mercy. He loves to forgive, but it is called a weakness by man. "I would not stand it," says the unforgiving spirit. "I will get even with him." Such a spirit needs to be changed. We are living near the great jubilee. Shall we not partake of the character of God who made us? The fifty-eighth chapter of Isaiah should be read and re-read to learn what relation we should sustain to others. "In the day of your fast ye find pleasure, and exact all things wherewith ye grieve others." "Is not this the fast I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" God is now calling for such a people. Such a people will exist in the earth. There are those whose hearts are as true as steel. To all such their light will break forth as the morning and their darkness will be as the noon day. They will heed the call to "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

"When thou hast thanked thy God
For every blessing sent,
What time will then remain
For murmurs of lament?"

In Summer Days

"A DEEPER blue is in the sky,
 And softer winds are blowing;
 The white clouds lift their snows on high,
 To greet the glad sun, blazing by,
 And whiten and brighten and melt and die,
 In the moonlight warmly glowing.

"Through meadows green the brooklets gleam,
 The alder's gnarled roots laving;
 Daisies and buttercups nod and dream,
 And mosses creep from the gray rock's seam,
 From loftiest trees the wild-vines stream,
 Their leafy meshes waving.

"In fields where freshest clover springs,
 The herd contented grazes;
 The singing bird on the hazel swings,
 With a shower of song and a flutter of wings;
 And every way-side thicket rings
 With music's wildest mazes.

"Oh, glad, bright hours! O breath of balm!
 O heart, thy song upraising!
 Oh, endless voice of the ceaseless psalm
 That all things breathe through summer's calm
 From mountain pine to tropic palm
 God's love for ever praising."

—Selected.

AN UNSAFE ROAD

WHEN God created Adam and Eve He placed them in the garden He had prepared for them. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." How long Adam remained in the garden to eat of the tree of life is not told. But it would appear that for a while at least he ate of that tree, until in his system were elements that gave him and his posterity a long life. After he had sinned he was debarred the privilege of eating of it, lest he should live forever, and thus become an immortal sinner. The effect of eating of the tree of life was seen on him and his posterity. For fifteen hundred years, one quarter of this world's history, the average age of man was over nine hundred years. Adam lived nine hundred and thirty years. The grandfather of Noah

lived nine hundred and sixty-five years. This was the oldest man that ever lived. Even Noah lived twenty years more than Adam. So that man's age was not shortened till after the flood.

After the flood, for the first time God gave Noah permission to eat flesh. He said to him, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." The age of man gradually began to shorten after he began a flesh diet, until within ten generations, the same number of generations that was before the flood, the average age of man was reduced to a little over two hundred years. Before Noah died he became intoxicated, thus associating flesh eating and strong drink. Several hundred years later the wise man wrote: "Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." Prov. 23:20, 21. Flesh meat is stimulating, and he who eats it usually wants tea and coffee or something of like nature. So it is with those who use strong drink; they want some narcotic like tobacco. It is the wrong road for a temperance man to travel. It appears harmless at first, but its associations are bad. God's original bill of fare is far safer. Gen. 1:29.

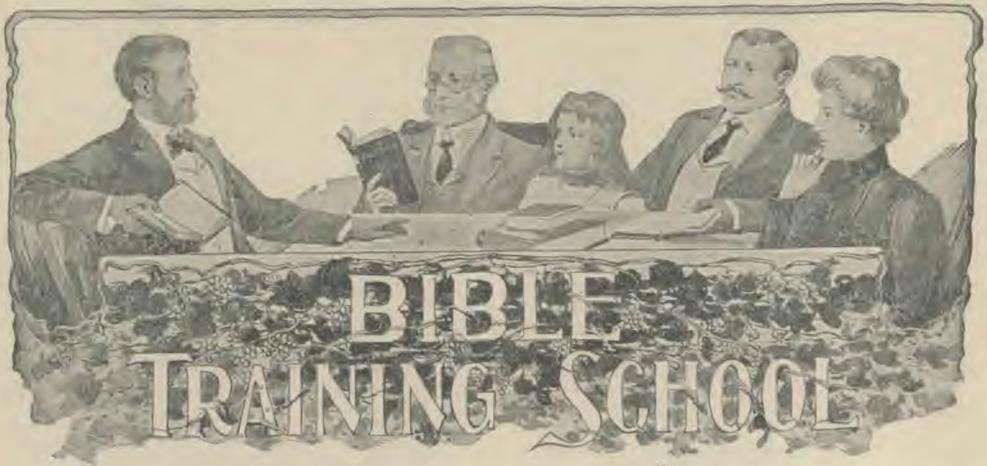
Royal Service

To do for others in some sort
 What thou hast done for me.
 Since in such work thy saints have found
 A closer walk with thee,
 This will my Father glorify;
 This, happiness will bring.
 For, serving others, I shall find
 The way to serve my King.

—Emma Stewart.

"If you are Christ-founded you shall never be confounded."

"He who would establish another's faith must be well founded himself."



BIBLE READERS' CLASS

THERE is no subject as dear to the Christian as the second coming of the Saviour. The natural impulse of every heart is to bound with joy at the thought of the return of a loved one. All who love the Lord rejoice at the thought of His return.

Christ's Glorious Appearing

- Acts 3:19-21. Every prophet has prophesied of the coming of Christ.
- John 14:1-3. Christ promised to come again.
- Acts 1:9-11. He will come in person.
- Rev. 1:7. The Saviour will come in the clouds of heaven.
- Heb. 9:28. This is called His second coming.
- Matt. 24:30. He will come with great glory.
- Luke 9:26. It will be a threefold glory.
- Matt. 17:1, 2. When clothed in glory, the Saviour's face shines as the sun and His raiment is white as the light.
- Ex. 24:16, 17. God's glory appears like devouring fire to those whose hearts are not right with God.
- Eze. 1:28. But to the righteous it appears as the glorious rainbow.
- Matt. 25:31. All the holy angels will come with Him.
- Matt. 28:2, 3. When clothed with glory the faces of the angels are like lightning and their raiment as white as snow.
- Rev. 5:11. There are many more than 100,000,000 holy angels.
- 2 Thess. 2:8. The combined glory of the Saviour,

God the Father, and all the angels will slay the wicked.

Jer. 25:30-33. The wicked will be left dead upon the ground.

1 Thess. 4:16, 17. The righteous will be caught up to meet the Lord in the air.

1 Cor. 15:51-53. The righteous will be made immortal.

Phil. 3:20, 21. Their bodies will be fashioned like the Saviour's glorious body.

Matt. 24:31. The angels will gather the righteous.

Psa. 50:5. Those who have sacrificed for the Lord will be gathered.

Matt. 13:43. The righteous will shine forth as the sun in the kingdom of God.

Effect upon the Earth of Christ's Second Coming

- Isa. 2:17-27. The earth will be terribly shaken.
- Rev. 6:14-17. Every mountain and island will be moved out of their places.
- Rev. 16:17, 20. Then will be the greatest earthquake that will ever come upon the earth.
- Psa. 46:1-4. The righteous will not fear.
- Jer. 4:23-27. The earth will be all broken up and without form and void.
- Zeph. 1:2, 3. All animal life will be taken from the earth.
- Jer. 25:33. The wicked will be dead.
- 1 Thess. 4:16, 17. The righteous will be in heaven.
- Rev. 20:3-6. The desolation will continue one thousand years.
- John 14:30. Satan is the prince of the earth.
- Rev. 20:1-3. Satan will be confined upon the earth. He will have no one to tempt.
- Rev. 20:5-7. When the wicked are raised to life Satan will have something to do.

Rev. 20:8. Satan will gather the wicked.
 Rev. 20:9. Fire devours all sin and sinners.
 Rev. 21:1, 2. The heavenly Jerusalem comes down to the earth.
 2 Peter 3:7-13. The fire purifies the earth and from the burning comes a new earth.

The New Earth

Isa. 45:18. The earth was formed to be inhabited.
 Gen. 1:31. It was perfect in the beginning.
 Gen. 1:26. Man was given dominion over the earth.
 Gen. 3:1-6. Man sinned.
 Rom. 6:16. By obeying Satan man became the servant of Satan.
 Gen. 3:17, 18. Sin cursed the earth, and it brought forth thorns and thistles.
 Gen. 4:9-12. As the result of sin, the earth does not yield her increase and there are failures of crops and deserts.
 Gen. 7:11. At the time of the flood the earth was again cursed and the surface was all broken up and much of its beauty lost.
 Num. 35:33. The earth can be cleansed only by blood.
 Heb. 2:14-18. Christ partook of humanity that He might destroy Satan.
 Luke 19:10. Christ came to seek and save that which was lost.
 Micah 4:8. The first dominion given to Adam (Gen. 1:26) will come to Christ.
 Eph. 1:13, 14. The Holy Spirit is a pledge of the new earth.
 Gen. 13:14-17. Rom. 4:13. The earth was promised to Abraham.
 Gal. 3:16, 29. The promise was to Christ and to us through Christ.
 2 Peter 3:7-13. The earth will be purified by fire.
 Isa. 65:17. A new earth is promised.
 Rev. 21:1-5. There will be no more death, sorrow, nor pain.
 Isa. 65:21-25. There will be homes for the righteous upon the new earth.
 Isa. 66:22, 23. There will be regular seasons of worship upon the new earth.

The New Earth (Continued)

Rev. 21:1, 2. The heavenly Jerusalem will come down upon the earth.
 Heb. 11:16. God has built the city for the righteous.
 Heb. 11:8, 10. Abraham looked for this city.
 Rev. 21:9-12. The city has a beautiful wall and on each gate the name of one of the tribes of Israel.

Rev. 21:13, 14. The names of the twelve apostles are on the foundations.
 Rev. 21:15-17. The city measures three hundred and seventy-five miles on each side.
 Rev. 21:18. The city is pure gold.
 Rev. 21:19, 20. The twelve foundations are garnished with all manner of precious stones.
 Rev. 21:21. Each gate is formed of a pearl.
 Rev. 21:23. The glory of Christ is so great that there is no need of the sun.
 Isa. 30:26. The sun will be seven times brighter than on this earth.
 Rev. 21:24, 25. The redeemed from all over the earth will bring their glory and honor into the city.
 Isa. 66:22, 23. The redeemed will go up to the holy city every Sabbath and once a month.
 Rev. 22:1, 2. The fruit of the tree of life will ripen every month and the redeemed will come to partake of it.
 Rev. 22:3, 4. There will be no more curse.
 Rev. 22:14. "Blessed are they that do His commandments that they may have right to the tree of life, and may enter in through the gates into the city."

The Righteousness of Christ Imputed to Believers

WHAT promise is made to those who hunger and thirst after righteousness in Matt. 5:6? Answer, They shall be filled.

To whom shall they go to get the righteousness for which they hunger and thirst? Matt. 6:33.

Who are warned to seek meekness and righteousness in Zeph. 2:1-3?

Why does the last church need such a solemn warning? Rev. 3:14-17.

What does the True Witness counsel the Laodiceans to buy? Rev. 3:5, 18. Answer, *Gold tried in the fire* is faith, patience, and love. The white raiment is Christ's righteousness. The eyesalve is the Holy Spirit.

What will those be able to say who heed this counsel? Isa. 45:24.

What does the Lord say of the righteousness of His servants? Isa. 54:17. "Their righteousness is of me saith the Lord."

Is this righteousness given as a reward for our works? Rom. 4:4-8.

Does it come by the deeds of the law of God? Gal. 2:21; 3:21.

How then does this righteousness come to the servants of God? Rom. 5:17, 21; 6:23.

Was it imputed to Abraham for his works, or as

he result of faith in God's promises? Rom. 4:2, 3, 20-22; Gal. 3:6.

What connection has faith with works in imputed righteousness? James 2:21-23.

Will God account us righteous if, like Abraham, we believe his promises? Rom. 4:23-25.

What will this belief in God's promises require us to do? Answer, To submit ourselves to God and resist the devil. James 4:7. And all imaginations which cause us to exalt self must be cast down. 2 Cor. 10:5. 1 Cor. 1:29-31.

If we submit our wills to God and acknowledge that all our goodness is from Him, what will be our language about righteousness and strength? Isa. 45:24, 25.

Did Paul set any value on his own goodness, or was it the righteousness of God which comes by faith in Christ our Saviour? Phil. 3:6-9.

In whose righteousness then, are the people of God exalted? Psa. 89:15, 16.

In whose steps does this righteousness set us? Psa. 85:10-13.

Then if we profess to know Christ, and do not walk in His steps what will we prove ourselves to be? 1 John 2:4-6.

When Christ is "made the righteousness of God" to us, and His Spirit dwells in us, what will we fulfill in our lives? Answer, "The righteousness of the law." Rom. 8:4.

What may be known of those who do righteousness? Answer, That they are born of God. 1 John 2:29; 3:7.

What has been done for such a soul? Zech. 3:1-5.

Will such a one be ashamed of the gospel of Christ? Answer, No, indeed. Rom. 1:16, 17.

What will be their language? Psa. 68:16; 34:8. Isa. 61:10.

G. T. WILSON.

Bible Questions

ANSWERS will be given in the June BIBLE TRAINING SCHOOL.

1. What noted man took an heifer with him to save his life?

2. What man paid his fare but did not get all of his ride?

3. Who, for half a day, repeated a prayer of four words?

4. What good man at the age of eighty years had lost his sense of taste and hearing?

5. Who came with supposed good news and was slain for giving it?

6. Of what kind of wood were musical instruments made in the days of David?

7. What good man had three daughters renowned for their beauty?

8. Who ran without a message?

9. When did the Lord fill the country with water without wind or rain?

10. Who was the first organist?

Answers to Bible Questions given in the April Number

1. MICAH stole eleven hundred shekels from his mother. Judges 17:1-4.

2. During the reign of Hezekiah the people ate "such things as grew of themselves," for two years. 2 Kings 19:29.

3. In the king of Assyria's army "all the mighty men of valour, and the leaders and captains were slain by an angel. 2 Chron. 32:21.

4. Gen. 20:7.

5. Noah. Joshua 17:3.

6. The Philistines sent ten golden "images" as a trespass offering with the ark of the Lord. 1 Sam. 6:1-9.

7. Cyrus. Ezra 1:2. Isa. 45:4, 5.

8. "The blueness of a wound is a purging medicine against evil. Prov. 20:30 [margin]

9. "There sat in a window a certain young man named Eutyclus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead." Acts 20:9.

10. Deut. 33:14.

"WE know we must toil, if ever we win,

Some other day;

But we say to ourselves, There's time to begin,

Some other day;

And so, deferring, we loiter on,

Until at last we find withdrawn

The strength of the hope we leaned upon,

Some other day."

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SOUTH LANCASTER, MASS., MAY, 1906

"THERE is no hope of being a polished, smooth pillar without the experience of the rough quarry."

THE poem on the first page of the BIBLE TRAINING SCHOOL for February was credited to R. M. Brown, but we are informed that Eliza H. Morton is the author of the poem.

WE are glad to announce the publication of a new quarterly magazine entitled *Liberty*. It is published in the interest of religious liberty, and should have a wide circulation.

THE young people will find it profitable to have a meeting once each month to compare answers from the various members, to the list of ten unanswered questions given in the Bible Training School each month.

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A Thankful Song

FOR air and sunshine pure and sweet,
For grass that grows beneath our feet,
For flowers that all around us bloom,
For birds that sing in joyful tune,
For leafy trees with fruit and shade,
For things of beauty He has made,
For daily blessings full and free,
And all thy goodness unto me—
But most of all for thy dear Son,
That for my sins he did atone,
That if I love him when I die,
He'll take me home to live on high—
I thank thee, heavenly Father.

—Selected.

LET praying fathers and mothers never grow faint of heart. Let despondent churches, long unvisited by revival blessings, only close up their ranks more compactly about the mercy-seat, and besiege heaven with new importunity. For above the dark cloud of their discouragement is written, He that "asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—*T. L. Cuyler*.

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