

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: 28 •



"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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No. 3

Only Leaves

ALAS! for the trees that have only leaves
For the Master's piercing gaze,
Who have lived and flourished and bloomed in vain
After these many days:
What if the Master should say to them,
"Never shall fruit be seen
On the trees that cumber the useful ground,
And have nothing to show but green?"
Patient Master, be patient still;
Smite not the trees to-day
With the blighting word or a stern rebuke,
Bringing the swift decay.
Let them linger a season yet,
If perchance there soon may be
Not leaves alone for thy seaching glance,
But ripened fruit for thee.

—*Marianne Farningham.*

IMPORTANCE OF A LIVING CONNECTION WITH CHRIST

MRS. E. G. WHITE

WHEN temptation comes upon us, we need spiritual discernment, that we may detect Satan's agency, and draw close to Jesus. Draw nigh to God, and He will draw nigh to you. Resist the devil, and he will flee from you. Every moment it is necessary to fight the good fight of faith; for doubt must be resisted, and faith must be encouraged. In temptation, inclination must be overruled by reason. Self will clamor for indulgence, but inclination must be resisted, and temptation overcome.

The Lord has given warnings, He has presented principles that it is necessary for every Christian to heed, and bring into his practical life. Those who pass on in indifference to the light and warning which God

has been pleased to give, will grow more and more egotistical and self-sufficient. Those who do not place their dependence upon God, will certainly be overthrown by the enemy. Satan is working by every conceivable device to keep in his own ranks those who claim to be on the Lord's side. He can blind their eyes until they will call light darkness, and darkness light. "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

Though the light of God is shining in more distinct rays than ever before, and will shine more and more clearly as we near the close of earth's history, those who will be able to discern truth from error, will be men who are often upon their knees, seeking wisdom from God. The bright beams of the Sun of Righteousness can alone reveal the numerous and varied plottings of the enemy. The wicked one is at work with all deceivableness of unrighteousness; and while we are not to keep our eyes upon the powers of darkness, we can not be ignorant of their devices. But our faith must center in Jesus Christ. Looking unto Him, clinging to His strength as sufficient for every emergency, our heart joins His heart, our life is knit by hidden links to His

life, and because He lives, we shall live also. This is practical religion; for we are to be kept by the power of God through faith unto salvation. No one of us can be safe save as we join the Lord in a perpetual covenant that shall not be forgotten by us.

Heart union with Christ makes believers heirs of God, and laborers together with Him. At home, at church, and in the world, the believer is to show forth the praises of Him who has called him out of darkness into His marvelous light. Those whom the Lord intrusts with His work should cultivate home religion. They should not remain away from the assembly of the people of God, and cease to take an active part in religious meetings. They should continually consider what will be the influence of their actions upon those around them. They should cultivate such traits of character as will qualify them to stand as head of their own households. They should be housebands, and, as Abraham, able wisely to instruct and educate their children and their household after them, that they may keep the way of the Lord, to do justice and judgment.

No Night There

NO NIGHT there, but an endless day
In that beautiful city, far away, far away,
Just beyond the river that land I see
Jesus is waiting to welcome me.

Chorus

No night there, no night there;
God is the light, there's no night there:
No night there, no night there,
God is the light, there's no night there.
Why are you troubled here below
When to that beautiful land you shall go?
Who'll be with us, what shall we see
When we cross over the jasper sea.
Flowers are blooming on every hand;
Rivers like crystal in that beautiful land;
Music the sweetest, fragrance rare:
We'll dwell with Jesus, there's no night there.

"OUR thoughts are ever forming our characters, and whatever they are most absorbed in will tinge our lives."

SIN AND THE LAW OF GOD

S. N. HASKELL

GOD has given but one definition to sin: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This is God's definition of sin. It is to transgress His law. Again we read, "Where no law is, there is no transgression." So if there be any place on earth where there is no law of God, then there is no sin and the people are perfectly free from all moral obligation. But we read "For until the law (that is, the giving of the law on Sinai) sin was in the world; but sin is not imputed when there is no law," then before the law was given on Mount Sinai there must have been a law. This is shown forth because "Death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression." Man who did not eat of the forbidden tree as Adam did, sinned in two ways: first, he inherited a sinful nature, and second, he sinned by personal transgression.

No one can say that the Jews alone were sinners because they transgressed the law; for the Apostle declares of both Jews and Gentiles "that they are all under sin; as it is written, There is none righteous, no, not one." The law of God was planted in the heart of man that man might understand what sin is. The law can in no way justify the sinner because he has transgressed it. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3:19, 20.

Righteousness must be brought into the world in a manner that it can be imputed to the sinner. Christ came to the world for this very purpose, and His life was wit-

nessed to by the law and by the prophets. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned and come short of the glory of God." Therefore, it is clearly stated that we are justified by grace through the redemption that is in Jesus Christ. The conclusion of the Apostle's argument is "Do we then make void the law through faith? God forbid: yea, we establish the law." The law of God, therefore, is as universal in the world as sin, and sin is as universal as the human race because all have sinned. Righteousness must be imputed by faith in our Lord and Saviour Jesus Christ; consequently there is no other name given under heaven whereby men can be saved, but Christ who died for the human family.

THE WOMEN OF THE BIBLE

Rachel

MRS. S. N. HASKELL

ALTHOUGH the sacred record does not mention many details in the life of Rachel, yet sufficient is given to show her to be a strong character. Joseph, her oldest son, was about sixteen years old when Rachel died, and notwithstanding the fact that Leah and the two concubines were allowing their children to grow up in wickedness, Rachel taught Joseph to fear the Lord. His brethren shared in the jealousy of their mothers and scoffed and jeered Joseph because he would not join them in their wickedness.

Rachel was surrounded by petty bickerings and jealousy during the most of her married life; but she inherited sterling traits of character from Milcah her grandmother, and stood in her God-given integrity. While the three women that shared her home were giving loose rein to their passions and allowing their children to grow up uncontrolled, Rachel was daily inculcating into

the heart of Joseph those firm and steadfast principles of righteousness that enabled him to stand true to God in the midst of Egyptian poverty or royal splendor.

If it was Jacob's fatherly training that placed in Joseph the foundation of a righteous character that could stand such a test, why was it not manifested in some of the eleven other sons? Benjamin, the son born at the time of Rachel's death, was no better than the rest of the family. He never received any instruction from his mother, but Joseph who received Rachel's instruction for sixteen years, was used by the Lord to save his people. Over and over the record states that God was with Joseph, while he was passing through that varied experience in Egypt. Rachel's early instruction in the ways of God was so firmly implanted in the heart of Joseph that it enabled him to resist temptation saying, "How then can I do this great wickedness and sin against God?" Gen. 39: 9, while Judah who had grown up with the same father, but with a different mother could deliberately commit the same sin. Gen. 38: 12-26.

If mothers will carefully read the history contained in the record of Jacob's family, they will receive help from God in training their children to fear the Lord. Rachel, Hannah, Jochebed, the mother of Moses, and many other mothers of like character are mentioned in the Bible to teach mothers that it is possible for a mother in the early years of the child's life to plant principles of virtue and Christian integrity there that will save the child under the most adverse surroundings; but this will never be done by mothers that are controlled by their children more than their children are controlled by them, nor by mothers that spend more time pampering their children's pride and appetite than they spend studying the Bible and praying.

A Psalm of David

JEHOVAH is my shepherd, I can not want:
He maketh me to repose in verdant pastures;
Beside the tranquil waters He will gently guide me.

He will restore my soul;
He will lead me in the pathway of righteousness
for His name's sake.

Yea, although I walk through the valley of the
shadow of death,
I shall feel no harm, because Thou art with me;
Thy rod and Thy pastoral staff, they will console
me.

Thou shalt furnish a table before me
In the presence of mine enemies.
Thou hast anointed my head with oil.
Ah! my cup overfloweth.

Surely goodness and mercy shall follow me
Every of the days of my life,
And I shall dwell in Jehovah's house
eternally.

—*The Bible (Spurrell's Translation).*

"RIGHT is the center of a circle, 'about right' its circumference; the circumference may be drawn to any size, but the center always remains the same."

The Master Is Coming

They said, "The Master is coming
To honor the town to-day,
And none can tell at whose house or home,
The Master may choose to stay."

And I thought, while my heart beat wildly,
What if He should come to mine?
How would I strive to entertain
And honor the guest divine?

And straight I turned to toiling
To make my home more neat;
I swept and polished and garnished,
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hasted and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore.
And I said, "I can not listen,
Nor help you any to-day;



I have greater things to attend to,"
And the pleader turned away.

And soon there came another—
A cripple, thin, pale, and gray—
And said, "O let me stop and rest
Awhile in your home, I pray!
I have traveled far since morning,
I am hungry, and faint, and weak;
My heart is full of misery,
And comfort and help I seek."

And I said, "I am grieved and sorry,
But I can not help you to-day,
I look for a great and noble Guest,"
And the cripple went away.
And the day wore on swiftly,
And my task was nearly done,
And a prayer was in my heart
That the Master to me might come.

And I thought I would spring to meet Him
And serve Him with utmost care,
When a little child stood by me
With a face so sweet and fair—
Sweet, but with marks of tear drops,

And his clothes were tattered and old;
 A finger was bruised and bleeding,
 And his little bare feet were cold.
 And I said, "I am sorry for you;
 You are sorely in need of care,
 But I can not stop to give it,
 You must hasten elsewhere."
 And at the words a shadow
 Swept o'er his blue-veined brow;
 "Some one will feed and clothe you, dear,
 But I am too busy now."
 At last the day was ended,
 And my toil was over and done;
 My house was swept and garnished,
 And I watched in the dark, alone:
 Watched, but no foot-fall sounded;
 No one paused at my gate,
 No one entered my cottage door;
 I could only pray and wait.
 I waited till night had deepened,
 And the Master had not come;
 "He has entered some other door," I cried,
 "And gladdened some other home!"
 My labor has been for nothing,
 And I bowed my head and wept,
 My heart was sore with longing,
 Yet, in spite of it all, I slept.
 Then the Master stood before me,
 And His face was grave and fair:
 "Three times to-day I came to your door
 And craved your pity and care;
 Three times you sent Me onward,
 Unhelped and uncomforted,
 And the blessing you might have had was lost,
 And your chance to serve has fled."
 "O Lord, dear Lord, forgive me!
 How could I know it was Thee?"
 My very soul was shamed and bowed
 In the depths of humility.
 And He said, "The sin is pardoned,
 But the blessing is lost to thee;
 For, comforting not the least of Mine,
 Ye failed to comfort Me."

—Reprinted by request.

Our Words

"KEEP a watch on your words, my darling,
 For words are wonderful things.
 They are sweet like the bees' fresh honey;
 Like the bees, they have terrible stings.
 They can bless like the warm glad sunshine,
 And brighten a lonely life;
 They can cut in the strife of anger,
 Like a cruel two-edged knife."

FAITH

IDA M. LACKEY

WITHOUT faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. Faith in God's word fills our souls with praise and gratitude as we test step by step the "exceeding great and precious promises," 2 Peter 1:4, and know that they are an anchor to the soul.

The Lord has promised that if we will acknowledge Him in all our ways, He will direct our paths. Prov. 3:6. The desire of my heart was to have implicit confidence in God and love Him so much that I would yield myself into His hands to be used as an instrument for the salvation of souls, and willing to do the work that He saw would best glorify His name.

Only faith in God's word can take the carnal mind, which is contrary to all the principles of righteousness, and mould and fashion it according to His divine purpose. The promise that "All things work together for good to those that love the Lord," Rom. 8:28, will prove a blessing to all that will believe to the extent that they will praise God in the dark and trying hours, as in the bright and prosperous ones.

I call to mind an experience when all seemed dark to me, and as I prayed, the Spirit of the Lord directed me to go to a certain city where I found a lady who had been praying for a knowledge of God's word, and she accepted every ray of light that was shown her. In the dark hours we will seek the Lord more earnestly, then the Spirit of the Lord can make the deepest impressions upon the mind and we will appreciate the blessing the more. In all our experience, if we will only have faith in God, we shall never be confounded, for "in Him is no darkness at all." 1 John 1:5. So let us step out on the promises of God. He

will never fail nor forsake us, and we will find that He is the same loving Father that delivered Daniel from the lions' den, the three Hebrew children from the burning fiery furnace, and He has promised that the angels of the Lord shall "encamp round about them that fear God and deliver them," (Psa. 34:7), and nothing is too hard for Him, so have faith in God.

WHAT IS TRUTH?

EDITH MACDONALD

IN the summer of 1903 the writer was privileged to attend a series of tent meetings conducted by Seventh-day Adventists, and was deeply impressed by these words written above the platform in the tent, "What is truth?" and "Preach the word," and being of an inquiring mind, I sought, like Nicodemus and the noble Bereans, to know the meaning of these words.

Our Saviour's admonition to "Search the Scriptures" was not in vain, for comparing scripture with scripture, and carefully weighing each thought, diligently I studied to show myself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2:15. "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16. I read in John 17:17, "Sanctify them through thy truth: thy word is truth." In Psalms 119:151, I find that "all thy commandments are truth;" also in Psalms 111:7, 8 that "they stand fast for ever and ever and are done in truth and uprightness."

I trembled at His word, for in the law I read my own condemnation, for the fourth commandment plainly stated, "The seventh day is the Sabbath of the Lord thy God" (not the Sabbath of the Jews), and I saw myself a sinner in God's sight, for "sin is the transgression of the law," and "the wages of sin is death." Like many other

conscientious Sunday-keepers, I did not know that I was transgressing God's law until it was brought to my attention. I could not neglect to look into it, nor could I ignore it, for I knew that before God I was responsible for the light that shone upon my pathway, and "if ye know these things, happy are ye if ye do them," yea, "Blessed are they that do His commandments."

Because God said the seventh day is the Sabbath of the Lord thy God, I decided to keep the Sabbath day holy, not realizing at the time that it was an evidence of a clear, clean mind to accept a thing as so because God says so. God says, "To obey is better than sacrifice, and to harken than the fat of rams." "Oh! that thou hadst harkened unto my commandments, then had thy peace been as the river, and thy righteousness been as the waves of the sea." "Great peace have they that love thy law, and nothing shall offend them, while they that forsake the law praise the wicked, and he that turneth away his ear from hearing the law, even his prayer shall be an abomination. My prayer to God is "Let my heart be sound in Thy statutes; that I be not ashamed." Psalms 119:80.

"EVERLASTING PUNISHMENT."

G. B. THOMPSON.

MANY endeavor to build the terrible doctrine of a continued existence of the lost in limitless torture of the statement that the wicked will go into "everlasting punishment." Well, they certainly will, for the Bible so declares. Their punishment will continue as long as the redeemed bask in the effulgent glories of the world to come.

But in what sense is their punishment eternal. If this means life amid the confines of despair, where, without hope, and in unmitigated torture, poor lost souls will wail and blaspheme in unspeakable agony to all

eternity, we will believe it; but, bless God, no such hideous doctrine is taught by these words.

The "punishment" here mentioned is *not torture*. It is *death, eternal death*, everlasting in its settled finality. "The wages of sin is death." The wicked living in hell-fire would be as much alive as those in the region of bliss. But this is not what the text says. The wicked go away into "everlasting punishment," but the punishment, let it be noted, is *death*, and death is the absence of life. The wicked are to perish, be destroyed, burned up, rooted out, utterly consumed, and "be as though they had not been." All this, and more, the word declares. The last vestige of sin and the curse are to be blotted out, and everlasting righteousness will fill the earth. There will never be a restoration, or recovery, from the terrible visitation of fire in the last day which will purge the earth of the foul blot of sin. No penitence or pardon can reach beyond this time. Affliction will not rise up the second time. The fire which purifies the earth, consumes Satan, fallen angels and sinners. Thus ends the great controversy, and one chorus of victory will be heard throughout the universe. Rev. 5:13.

"To SHARE is the bliss of heaven, as it is the joy of earth,

And the unshared bread lacks savour, and the wine unshared lacks zest;

And the joy of the soul redeemed would be little, little worth.

If, content with its own security, it could forget the rest."

"SOME murmur when the sky is clear and wholly bright to view,

If one small speck of dark appear in their great heaven of blue;

And some with thankful love are filled if but one streak of light—

One ray of God's good mercy—gild the darkness of the night."

A GOOD CONSCIENCE

S. N. HASKELL

THE secret of Paul's strength as a Christian was a good conscience. "I have lived in all good conscience before God until this day," said the great apostle before the council. This speech angered Annanias who was sitting as judge, for there was a conviction that went with it. Again, the apostle said, "And herein do I exercise myself to have always a conscience void of offense toward God and toward men." Acts 24:16.

God could trust such a man that would risk his life on what he believed to be right. A conscience that will never compromise with anything it does not believe to be right, gives great strength of character. A conscience that is susceptible to the word of God and makes it paramount to everything else, is of greater value than knowledge; for "Knowledge puffeth up, but charity edifieth. . . . But if any man love God, the same is known of Him."

An idolator with a good conscience is of greater value in God's sight than those who have had great light and have defiled or compromised their conscience by indulging in that which they believe to be wrong. To us who have had light, there is but one God the Father. There is one truth. There is but one Lord Jesus Christ by whom were all things, and we by Him. "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither if we eat not are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat

those things which are offered to idols: and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." 1 Cor. 8:7-12. A good conscience can concede its own ideas for another's benefit. They will regard one who is conscientious and seek to educate their conscience rather than to violate their conscience. If we have greater light, we should show greater leniency. But to be strictly conscientious, and to be willing to sacrifice, if need be, our life for that which we believe to be right, will always give strength of character and nobility of soul even if it be among the heathen. They will sacrifice personal friendship, personal ease, and everything that would bring to us personal favor. They are those who have laid their all upon the altar a living sacrifice to be consumed for His glory.

There is nothing but the blood of Christ who, through the eternal Spirit offered Himself without spot to God, that can purge the conscience from dead works to serve the living God. Heb. 9:14.

DANGER OF PORK EATING

I HAVE often heard and read of people's dying of trichinosis, a disease received from eating raw pork, but it has never been my sad privilege to see a case of it until recently. While in Alamosa, Colo., a few weeks ago, a young lady with whom I was well acquainted, one who had attended our meetings there and was interested in the truth, sent for me to call and see her, as she was very sick with this disease. While talking with her sister and friends who were present, I learned that a few days before at a tea party where sandwiches were served made of raw ham, she had eaten freely of these, and as a result her whole system was filled with trichina, a little worm which inhabits the bodies of the majority of hogs.

These little worms gather by the millions in the muscles or fleshy parts of the body, and when taken into the stomach alive, as they are when eating raw pork, even a few of them in the stomach will multiply into millions and millions before leaving the stomach. In about nine days after eating the pork, they begin to bore through the walls of the stomach to get to the muscles of the human body. The disease at this stage, and in fact all the way through, resembles typhoid fever. Many who die from this dread disease are said by the doctors to be typhoid cases. This young lady was literally eaten alive by these worms, and when they reached her heart, about four weeks after eating the pork, she died. She suffered in great agony after the nine days until her death. These worms are so small that they can not be seen with the naked eye.—*G. W. Anglebarger.*

Prayer

OUR Father, our hearts to thee we raise
To give our blest Redeemer praise
For care and peace and love divine
Which from thy throne doth ever shine.

Thy sacrifice, so broad and deep,
Will wake the dead up from their sleep,
To give Thee praises every hour
For thy great mercy, love, and power.

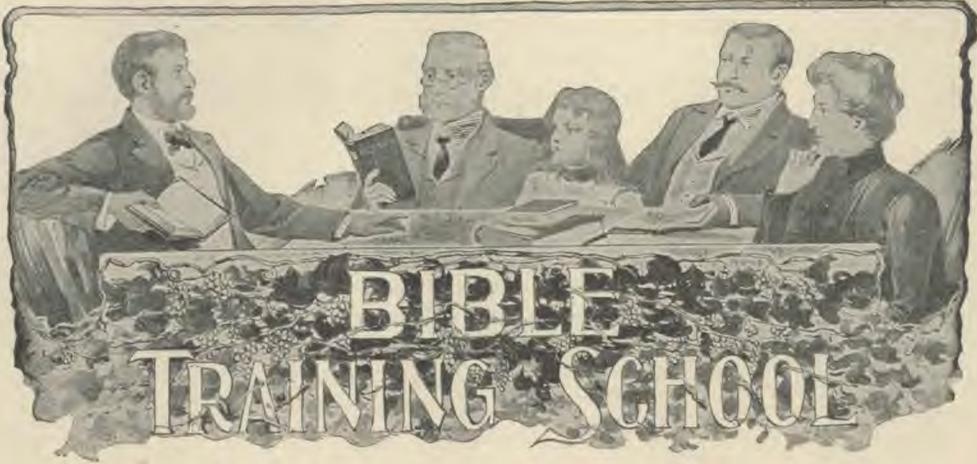
Thou feedest the raven and the dove,
Thou sendest the water from above,
To carpet the earth in white or green,
Thy constant care is ever seen.

From the rugged rocks on the mountain steep
To the lowest valley in the ocean deep,
Thy creatures' lives thou dost sustain
In water or valley or wood or plain.

Our Father, accept our thanks to-day,
And teach thy people how to pray,
And live for Him who came in love
That we might dwell with Him above.

T. J. EVANS, M. D.

"BE not amazed at life. 'Tis still
The mode of God with his elect,
Their hopes exactly to fulfill,
In times and ways they least expect."



BIBLE READERS' CLASS

EVERY soul living upon the earth will have to answer for the deeds done in the body, before the judgment bar of God, therefore the subject of the judgment should be carefully studied by all.

There Will Be a Judgment

Micah 7:3-5. Bribery is practiced in earthly courts, and those who do not fear God can not be relied upon.

Eccl. 3:16, 17. When the prophet beheld the injustice practiced in earthly courts he looked forward to the time when God Himself would judge all righteously.

Acts 17:31. God hath appointed the time of judgment. The resurrection of Christ is an assurance of the judgment.

Rom. 14:11, 12. Every one that has ever lived upon the earth "shall give an account of himself to God."

Acts 24:25. The preaching of the judgment and temperance caused kings to tremble.

1 Thess. 4:16, 17. When Christ comes the righteous are raised first, therefore there must have been a judgment before Christ's coming to determine who were righteous.

The Nature of the Judgment

Eccl. 11:14. Every secret thing will be brought out in the judgment.

1 Cor. 4:5. The hidden things and the counsels of the heart, or the thoughts, will be made manifest.

1 Sam. 2:3. Every action is weighed by the Lord.

Matt. 12:36. Every idle word will have to be accounted for.

Rev. 20:13. Every one will be judged according to their works.

Jer. 2:22. Each sin is written or marked before the Lord.

Dan. 7:9, 10. These record books will be brought into the judgment.

Rev. 20:12. All will be "judged out of those things which were written in the books according to their works."

1 Pet. 4:17, 18. The judgment must begin with the righteous first.

Luke 20:35. 1 Thess. 4:16, 17. All the righteous dead that are "accounted worthy" will come up in the first resurrection.

Luke 21:34-36. The righteous living also will be "accounted" worthy.

Eccl. 7:27. To "account" is to consider one by one.

1 Cor. 15:51, 52. When the righteous are changed there will be no time for an investigation of character.

2 Tim. 4:1. This will be in connection with the coming of the Lord.

"When Jesus shall gather the nations,
Before Him at last to appear,
Then how shall we stand in the judgment,
When summoned our sentence to hear.

The Rule of the Judgment

Eccl. 12:13, 14. The ten commandments are God's rule of judgment.

James 2:10-12. The law will be used to judge our words and actions.

- Rom. 2:12, 16. The judgment will be according to the gospel.
- Rom. 3:21. The law will witness to the righteousness of the saints.
- Isa. 51:7. The life that is in harmony with the law of God will be righteous.
- Psa. 119:172. The commandments are righteousness.
- 1 John 5:3. True love to the Lord is shown by a cheerful obedience to the law of God.
- Matt. 19:16, 17. "If thou wilt enter into life, keep the commandments."
- Luke 10:25, 26. We are tested by what is *written* in the law and not by any interpretation we may give to it.
- 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."
- 1 Tim. 5:24, 25. Blessed is the man who has confessed his sins and sent them before into judgment.

The Execution of the Judgment

- Psa. 1:5. The wicked will not stand in the judgment.
- 1 John 3:4. Sin is the transgression of the law; and the law is the test in the judgment.
- 1 Tim. 5:24, 25. If sins have not been confessed, they follow after and condemn the individual.
- Jude 6, 7. The special instances where God has destroyed individuals and places in the past are illustrations of what will befall the wicked.
- Matt. 11:20-24. The wicked cities that have perished because of their sins will have to answer in the judgment.
- Luke 12:47, 48. The punishment in the judgment will vary according to the sins committed.
- 2 Pet. 2:4. The fallen angels are reserved for judgment.
- 2 Pet. 2:9. The unjust are also reserved until the judgment.
- 1 Cor. 6:2, 3. The saints will assist in judging the wicked.
- Rev. 20:1-4. This work will be done during the thousand years.
- Rev. 20:5-7. At the end of the thousand years the wicked are raised from their graves.
- Rev. 20:9-15. The wicked are then destroyed by fire.
- Mal. 4:1-3. The wicked are burned.
- Eze. 28:17-19. Satan will be brought to ashes on the earth.
- Rev. 21:1-5. After all sin is destroyed there will be a clean, new earth.

THE NUMERAL THREE

J. N. LOUGHBOROUGH

WHEN Israel settled in Canaan, *three* cities of refuge were appointed on either side of the Jordan. Places to which one might flee, if he had accidentally killed a person. Here he could remain till his case was examined. If found to be without hatred to the slain he could dwell there until the death of the high priest. After the high priest had passed away he was free to return to his own home. Num. 35:11-25. Christ our High Priest "ever liveth to make intercession." Heb. 7:25. He is "our refuge and strength, a very present help in trouble." Psa. 46:1.

When Israel was preparing to attack Jericho, Joshua sent men to view the city. Rahab secreted them while the men of Jericho were searching for them in the city. She told them that they had heard of the Israelites deliverance from Egypt; and the Lord's dealing with them in the way, and also of the fear of the inhabitants that they should be captured. As she had shielded them she required of them a pledge—an assurance—of the safety of herself and relatives. Having let them down outside of the wall—as her house was on the wall—she told them to flee to the mountains and hide for *three* days. It seems she understood that the number *three* would be the limit of the search of the pursuers. Josh. 2:16.

In the reign of the judges of Israel they were delivered into the hands of the Midianites for seven years. When a crop of grain was ready to harvest, the Midianites "came up with their cattle and their tents, and they came as grasshoppers for multitude. . . . and they entered into the land to destroy it. Judges 6:5.

On one occasion an angel of the Lord appeared in Orpah, where Gideon was threshing wheat by the winepress to hide it

from the Midianites. The angel said to Gideon, "The Lord is with thee, thou mighty man of valor. And Gideon said unto him, Oh my Lord, if the Lord be with us, why then has all this befallen us? . . . And the Lord looked upon him and said, Go in this thy might [namely, *the Lord with thee*] and thou shalt save Israel from the hand of the Midianites; have I not sent thee." Judges 6:12-14.

Three tokens were given that the Lord would use Gideon who was "poor in Manassah" and "the least in his father's house" to deliver Israel. First, there was the wonderful manner of the angel's departure from him. He ascended to heaven in a flame that came from the rock as the angel touched it with the staff that was in his hand. Second, a fleece of wool was thoroughly wet while the soil was dry around it; and third, the fleece was perfectly dry and the ground wet. Judges 6:21, 37-40.

Gideon proceeded to gather an army of thirty-two thousand men, but when the call was made for the fearful and fainthearted to go home, twenty-two thousand responded, and reduced his army to ten thousand. Next his company was reduced to *three* hundred by the test in drinking at the stream of water. "And the Lord said unto Gideon, By the *three* hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man to his place." Judges 7:7.

Of the attack made by the *three* hundred we read, "And he [Gideon] divided the *three* hundred into *three* companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers." Judges 7:12, 16.

Three peculiar kinds of weapons of warfare were used,—lamps, pitchers, and trumpets. Not one was a weapon with which to take life. When the pitchers were broken,

and the *three* hundred lights glared upon that mighty host, and the blast of the *three* hundred trumpets, and the shout, "the sword of the Lord and of Gideon," fell upon the ears of the Midianites, they took to flight, slaying one another. That mighty victory was gained in fulfilment of the prediction of the angel, "The Lord is with thee, thou mighty man of valor."

The history of this incident is recorded for our benefit, and is a token of what God can do with the weakest instrument, whose trust is in the "*three* that bare record in heaven."

CHRIST DIED FOR THE BODY AS WELL AS THE SOUL

WHEN Christ was upon the earth, He spent more time among the poor and the sick than with any other one class of people. This was to reveal the love of the Father for fallen humanity. It was also to teach His willingness to forgive sins and save both soul and body. Because of the Jews' traditional ideas that it was sacrilegious to heal on the Sabbath, they would bring their sick and those possessed with devils at the close of the Sabbath; and Christ cast out the spirits with His word, and healed all that were sick. This is declared to be "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matt. 8:16, 17.

By turning to 1 Peter 2:21-24 we find the apostle quotes from the same scripture in Isaiah and applies it to bearing "our sins in His own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed." It cost the same price, even the blood of Christ, to purchase our bodies as it did to purchase our souls. This places our bodies and our minds of great value in the sight of God. We talk about our souls, but a healthy body has much to do with a healthy soul. It

was in view of this that the apostle John says, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

None can fail to see, unless they are so blind they will not see, that the gospel of Christ is a complete gospel. It embraces soul, body, and spirit; and God who gave us the body, and has promised to give it back in the resurrection so that every person will have their own body, has a special regard for that which He created; and if we but realized the purchase price that has been paid, then we would seek to preserve our bodies in the best condition to glorify God.

AN ANSWER

A CORRESPONDENT asks, "Do not the fourth and fifth chapters of Revelation describe the investigative judgment the same as spoken of in Dan. 7: 9, 10?" We think not. First, it will be noticed in Rev. 4:1 that John was taken up into heaven and he entered through an open door. Second, in that first apartment of the open door he saw a throne and before that throne "were seven lamps of fire burning." Verse 5. These seven lamps were never in the most holy place.

Third, he saw "in the midst of the throne and round about the throne four beasts full of eyes before and behind." And these beasts "gave glory and honor and thanks to Him that sat on the throne, who liveth forever and ever." Rev. 4:8-11. These four beasts are those that had been slain and redeemed to God by Christ's blood, out of every kindred and tongue and people and nation, and had been made kings and priests. Rev. 5:8-10. They also had harps and golden vials full of incense which are the prayers of the saints.

Fourth, the high priest entered the most holy place "alone once every year not without blood, which he offered for himself and

for the errors of the people." Heb. 9:7. These saints which are now in heaven were ministering with Christ in the outer apartment where there were seven lamps; for no person was ever with Christ in the most holy place. The covenant originally was formed between God and Christ, before the world was created, and this covenant embraced a world peopled with a race of holy beings and perfect in every particular, with animals such as God created when he formed this earth. Christ then and there became surety for the accomplishment of this purpose of God even though it should be necessary for Him to come to this earth and die for a lost race. This, He did do, and when He goes into the most holy place to remove the last sin from before the law and brings it out and lays it upon the head of the scapegoat, He finishes this work and has made atonement for the people of God. This closing work He does alone. These are some of the reasons why the fourth and fifth chapters of Revelation are not the scene of the investigative judgment.

THE SAVIOUR'S REST DAY

THERE were two associated together in the work of creation for the record reads: "Let us make man in our image after our likeness." Gen. 1:26. The Father and the Son united in the work of creation and also rested together upon that first seventh day of time. Gen. 2:1-3.

When the Saviour came to earth as a sacrifice for man, He finished His earthly work on the sixth day of the week just as the work of creation was completed on the sixth day four thousand years before. As the sun was beginning to seek its rest behind the western hills, Jesus upon the cross said, "It is finished," and yielded up the ghost. When the sun disappeared in the west and the Sabbath came, the Saviour was quietly resting from all strife and commotion in Joseph's new tomb. The Jews

set a band of soldiers to guard the tomb, but they were useless. Nothing would have disturbed the Saviour's rest upon that holy Sabbath. He was resting from the great work of redemption upon the same seventh day upon which He had rested from the work of creation, thus making the Seventh day Sabbath doubly sacred to those that would follow in His footsteps. Those who loved Him, quietly "rested the Sabbath day according to the commandment." Luke 23: 54-56.

When the hours of the holy Sabbath were past, very early on the first day of the week the Saviour left His resting place and entered upon active work for His people. Matt. 28: 1-6. Those that had listened to His teachings and had also rested upon the Sabbath, came early to do a work they would not do on the Sabbath. Luke 24: 1.

If we follow the footsteps of our Saviour, we will rest upon the seventh day and be early at our work upon the first day of the week.

The Ten Commandments

1. THOU shalt have no other gods before me.

2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the

Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

—Ex. 20: 3-17.

"The law of the Lord is perfect, converting the soul." Psalms 19: 7.

A noted infidel lawyer once bore the following testimony in regard to the above law: "The ten commandments are a perfect code of laws. I have tried to deduct and add to them, and find if I add something it is superfluous, and if I take any thought from them, they are weakened. They truly are a perfect code of laws." This is true, and when man attempts to take out the *seventh-day Sabbath* and insert the first day of the week as a Sabbath, it does not fulfil the law; for the Sabbath of the law is a memorial of creation, and God's rest after the work of creation, while Sunday is not a memorial of any rest day; but has been a working day ever since God began the work of creation upon that day, Gen. 1: 1-5, and was doubly made a working day when the Saviour arose from the tomb upon that day and began His work again.

Important Questions Answered

1. Did the high priest ever officiate in the first apartment of the earthly sanctuary? Yes. Ex. 30:7, 8. Aaron, the high priest, offered incense upon the golden altar and attended to the lamps on the golden candlesticks.

2. How many times each day did the high priest perform priestly work in the first apartment of the earthly sanctuary? At least twice each day. In Ex. 30:7, 8 we are told that at least *every morning* and *every night* the high priest officiated in the first apartment throughout the entire year.

3. When was the service carried into the second apartment? On the tenth day of the seventh month, in the close of the year. Lev. 16:29.

4. Did the common priests officiate in the second or most holy place? No, the high priest *alone* entered the second apartment. Heb. 9:7.

5. Could the high priest enter the most holy place before the last day of the year, or before he had performed the work required in the first apartment? Why not? The Lord gave Aaron, the high priest, a plain command not to enter the most holy place only at the appointed time. This was so important that death was the penalty for disobeying.

6. Of what was the work of the priests in the earthly sanctuary a type? They served "unto the example and shadow of heavenly things." Heb. 8:1-5.

7. Where did Christ go when He left the earth? He entered within the veil of the heavenly sanctuary to act as our high priest.

8. In what part of the heavenly sanctuary did Christ begin His service for man after the offering was for sin? In the earthly sanctuary the priests served unto the example and shadow of heavenly things (Heb. 8:5), and in the earthly death penalty awaited the high priest that attempted to enter the most holy place until the last day

of the yearly round of service, therefore Christ must have entered upon the work in the first apartment when He entered heaven.

9. When did Christ enter the second or most holy place of the heavenly sanctuary? In 1844; for at this time prophecy foretold that the heavenly sanctuary would be cleansed. Dan. 8:14; Lev. 16:29-33. See article entitled "End of the Twenty-three Hundred Days," in "Early Writings."

What Jesus Does

THE Christ does not wait to be sought,
The Seeker is He,
Ere thy wish for Him came to a thought
He was near unto thee.
Who comes to Him is not cast out,
But instantly blessed,
Why trouble thyself with a doubt?
He gives thee His rest.
He watches and waits for thy trust,
All the days, bright or dim,
Ah! the pains that He takes—for love must—
To woo thee to Him.
He has shown thee much mercy to prove
That He will not forsake,
He has touched thee to love by His love,
The yield, for love's sake.
Thou canst never measure His grace,
So full, and so free.
Nor imagine how kind is the face
He turneth to thee!
Oh, child, be thou glad in thy Lord
Let every care cease,
Believe Him, and trust in His word,
And thou shalt have peace.

—Marianne Farningham.

Servants of Righteousness

WHOSE servants are we? Rom. 6:16.
Who is the servant of sin? John 8:34.
What wages are given in His service? Rom. 6:23.
Is there any bondage in being overcome by sin? Answer, Indeed there is. 2 Peter 2:19.
While sin promises liberty in his service, what does he make his servants? 2 Peter 2:19, first part.
What is the condition of every unconverted man and woman? Answer, "Carnal, sold under sin." Rom. 7:14.
For what have they sold themselves? 1 Kings 21:20. 2 Kings 17:17.
Is the captivity and service of sin pleasant to

men thus employed? Answer, No. Rom. 7: 15, 24.

Who has bought and set free the servants of sin? 1 Cor. 7:22, 23.

What did He give for them? Answer, Himself. Titus 2:14. Gal. 1:4; 2:20.

Then are we *our own*? Answer, No, indeed. 1 Cor. 6:19, 20.

Who frees us from sin's bondage? Answer, Christ. John 8:36.

Being made free from sin, what do we become? Rom. 6:17, 18.

What are the feelings of such as are made free? Psa. 116:16.

How does the servant of righteousness feel about what he did while serving sin? Answer, Ashamed. Rom. 6:20, 21.

What will be the fruit of the servants of God, and their gift through Christ? Rom. 6:22, 23.

What heritage has the Lord for his servants? Isa. 54:17; 65:8, 9.

What has God promised His servants? Isa. 65:13-19.

By what endearing title are they called in John 15:14, 15.

How should they use what God entrusted to His servants? Answer, "As wise servants." Luke 12:42-44.

What has God given to His servants? Mark 13:34. Luke 12:35-37.

What will He say to the faithful servant? Matt. 25:19-23.

Will sin mar and curse the home of the saved? Rev. 22:3-6.

G. T. WILSON,

God's Kingdom on Earth

1. It will not be set up until Christ, the nobleman, returns, having received it. Luke 19:11, 12, 15.

2. He receives it in heaven (Dan. 7:13, 14. Rev. 11:15), at the close of the investigative judgment or cleansing of the heavenly sanctuary, when he finishes His priestly work and probation ends. Dan. 7:9, 10; 8:14. Heb. 9:25-28.

3. The kingdoms of this world become Christ's by promise, as Abraham's seed, through the righteousness of faith. Rom. 4:13. Gal. 3:16.

4. Whatever our nationality we may inherit with Him as Abraham's seed. Gal. 3:29. Rom. 8:17.

5. Neither Abraham nor his natural seed received the promise in their life-time, as many suppose. Acts 7:2-5. Heb. 11:8-10, 13-16.

6. True or spiritual Israel, the "whole house of Israel," inherit or receive it together after the resurrection. Eze. 37:1-14. Heb. 11:39, 40.

7. He promises it to the meek, the rich in faith, and to those who love Him. Matt. 5:5. Jas. 2:5.

8. "When the wicked are cut off thou shalt see it." Ps. 37:8-11, 18, 20, 22, 29, 34.

9. The fire that consumes them will also burn and purify the earth (2 Pet. 3:7, 10), and then God will make it new. Isa. 65:17, 18.

10. The early church believed His promise and looked for the new earth. 2 Pet. 3:13.

11. John also saw it in vision and also its capital the "city that hath foundations" that Abraham looked for. Rev. 21:1-7, 9-27.

12. "The ransomed of the Lord shall return" with rejoicing to their long lost inheritance (Isa 35), and so the "first dominion" will be restored to Adam and his redeemed children, who make up the church of Christ, called also the "daughter of Jerusalem." Micah 4:8.

13. "Then shall the righteous shine as the sun in the kingdom of their Father," and their prayer, "Thy kingdom come," will be answered. Matt. 13:43; 6:9, 10.

A. WELSH.

"Nothing but Leaves"

"NOTHING but leaves"—the words came low,
In saddened tones so full of woe.

My heart with anguish then was stirred,
While to my ears there came a word—Tobacco

"Nothing but leaves," yet many a slave
Has early filled a drunkard's grave,
And sadly owned the tempter's power,
And cursed the day and cursed the hour
When first he used tobacco.

"Tobacco is a poison weed,
It was the devil who sowed the seed."
To raise a crop of gin and rum,
Dear friends, I think most every one
Commences with tobacco.

"Nothing but leaves," yet something more
When once we see the dreadful power
It has upon the sons of men
Who chew and smoke, and chew again,
The filthy weed—tobacco.

A slave to just a few poor leaves,
No matter whose dear heart it grieves—
Whoever is a slave like this
Can never find in endless bliss
A place for his tobacco.

In heaven tobacco has no place,
On earth it is a foe to grace;
And the devil who sowed the seed,
Will say, "Come home, slaves of the weed,
My harvest from tobacco."

—Amos A. Evelsizer.

Satan Loosed

At the end of the thousand years, the rest of the dead which are the wicked are raised from their graves. The city of God comes down from heaven on the earth and Christ's feet for the first time since He ascended, stand upon the mount of Olives. Zech. 14:4; Rev. 21:2. Satan goes out into the four quarters of the earth and deceives the nations making them think that they can take this city, so they come around the city and while there, the fire of God connects with the fire that is in the earth and devours them and the earth is burned and a few men left. The few men are those who were translated at the beginning of the thousand years.

At this second resurrection they come from the sea, from death and the grave and are cast into the lake of fire. This is the second death, and then comes a new heaven and a new earth wherein will dwell righteousness forever and ever. 2 Peter 3:11-13; Isa. 66, 22, 23.

Answers to Questions in July "Bible Training School"

1. Solomon promoted Jeroboam because he was industrious. 1 Kings 11:28.

2. When Jeroboam was appointed king he fled into Egypt for fear of Solomon. 1 Kings 11:26-40.

3. Rehoboam forsook the old men's counsel and followed the counsel of the young men, and the result was a division of the kingdom. 1 Kings 12:12-19.

4. Shiloh was north of Bethel. Judges 21:19.

5. Joash, king of Judah, would have been killed by his grandmother, Athaliah, if his sister, Jehoshabeath had not stolen him and hid him six years in the temple. 2 Chron. 22:10-12; 23:1-15.

6. The tabernacle was set up at Shiloh. Josh. 18:1.

7. Hannah, the mother of Samuel, sacrificed a bullock when she took Samuel to the temple the first time. 1 Sam. 1:24, 25.

8. Jeroboam ordained priests for the worship of devils. 2 Chron. 11:14, 15.

9. Jeroboam established a false worship at Bethel and Dan for fear if the people went up to Jerusalem to worship they would be led away from him. 1 Kings 12:25-29.

10. Hezekiah began a reform by repairing the doors of the temple. 2 Chron. 29:1-7.

Bible Questions

ANSWERS to the following questions will be given in the September BIBLE TRAINING SCHOOL.

1. What three prophets united in arranging a choir of singers?

2. How many leading singers in a certain choir prophesied?

3. What prophet had fourteen sons and three daughters?

4. At what point in the temple service did the music begin?

5. Who laughed at the idea of going up to Jerusalem to seek the Lord?

6. What idolatrous city influenced the world?

7. When were altars thrown into a running stream of water?

8. Who sent for his cloak and books?

9. What wicked men insisted upon having raw meat?

10. Upon what thrifty business does the Lord pronounce a woe?

SOMEBODY did a golden deed;
 Somebody proved a friend in need;
 Somebody sang a beautiful song;
 Somebody smiled the whole day long;
 Somebody thought, "Tis sweet to live;"
 Somebody said, "I'm glad to give;"
 Somebody fought a valiant fight;
 Somebody lived to shield the right;
 Was that somebody you?

—Selected.

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A Good Work

JUNE 12, Sister Ida Lackey and Sister Edith McDonald finished a good work begun last autumn. These sisters have sold twenty-five thousand of the Special BIBLE TRAINING SCHOOL printed last September. These papers have been sold mostly in the cities of the Southern States. The young sisters have not only sold all they first ordered, but have sold five hundred more than the twenty-five thousand first ordered. This may not seem a great work to some; but when you consider that two persons in a few months have placed a periodical *filled with the message* in the hands of 25,500 people, it is indeed a *great work*, and eternity alone will reveal the value of the work. The one that prayerfully and faithfully scatters publications containing the truth will reap a rich harvest by and by.

These two sisters are happy and free in God, thankful for the privilege of carrying the truth to those that know it not. They have paid all their expenses, replenished their wardrobes, given \$475 in cash to the work in India, and have a nice little sum of cash laid by for a rainy day, as the result of their winter's work. God has blessed them spiritually and temporally, for they have honored Him and always laid aside

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"The Lord saith, . . . them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2:30.

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"Hoping to be able soon to send more names, and wishing you a wider circulation of your valuable paper, I am

"Respectfully your brother in the blessed hope."

If a man has fixed his happiness on anything lower than the stars, less stable than the heavens, less sufficient than God, there comes a time, sooner or later, when it passes from him or he from it. Do not venture the rich freightage of your happiness in flimsy vessels. If you do, be sure that somewhere or other, before your life is ended, the poor, frail craft will strike on some black rock rising sheer from the depths, and will grind itself to chips there.
—Alexander Maclaren.

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