

# BIBLE TRAINING SCHOOL

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

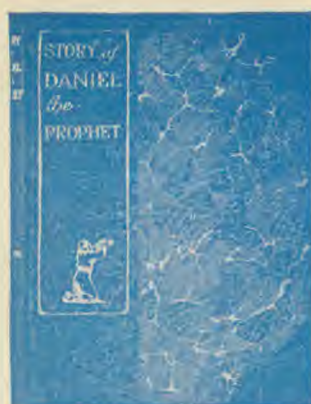
"Go out into the highways and hedges and compel them to come in"...

· 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.





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

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contains

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**T**HERE are hundreds of people who desire to do something to interest their own families and their neighbors in the study of the Bible, and would, if they knew how. The "Story of Daniel the Prophet," with the additional questions furnishes a means of doing this without arousing controversy.

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

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

**S. N. HASKELL,**

**South Lancaster, Mass.**



# Bible Training School

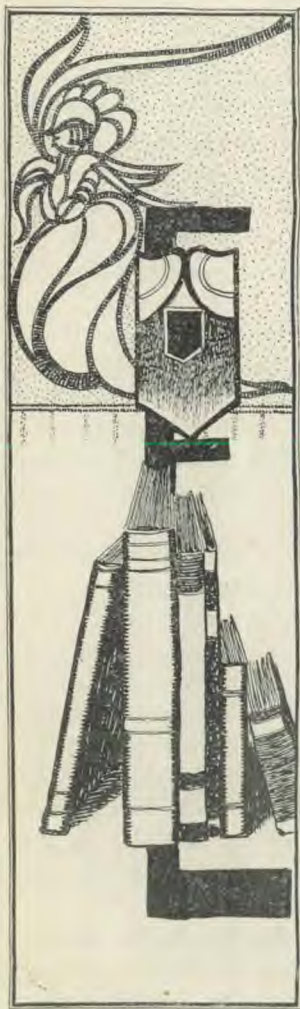
A Monthly Journal Devoted to the Interest of House to House Bible Work

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

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No. 2



## AH, WHY?

WHY carry a careworn face, beloved, why carry an anxious mind?  
There is grace for the day, if you go or stay, and the Father is ever kind.  
You need not fear for the morrow, friend, if you'll trust it in God's hand.  
He will bring you through, though you find no clue to the reason for His  
command.

Why carry a weary load, beloved, why falter under the pack?  
The burdens should drop, where the pilgrims stop, when the cross o'er-  
shades the track.

If you'll tell the Lord of the pilgrims, friend, he'll loose the wearisome  
weight:

You may leave it there, when you utter your prayer, to the Lord who is  
loving and great.

—Margaret E. Sangster.

## THE HOME OF THE REDEEMED

MRS. E. G. WHITE

THERE the redeemed shall "know, even as also they are known." The loves and sympathies which God Himself has planted in the soul, shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together "the whole family in heaven and earth,"—(Eph. 3:15) these help to constitute the happiness of the redeemed.

All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation,—sun<sup>s</sup> and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed.

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and



happiness increase. The more men learn of God the greater will be their admiration of His character. As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.

### PIONEERS IN THE THIRD MESSAGE

J. N. LOUGHBOROUGH

WEBSTER says, a pioneer is "one who goes before to remove obstructions, or prepare the way for another." In the Scriptures such an one is called an apostle. Paul, in speaking of the special gifts which the Lord has placed in his church, says: "God hath set some in the church, *first* apostles." 1 Cor. 12:28. In reference to the call to such a position he states, "called to be an apostle of Jesus Christ through *the will of God.*" 1 Cor. 1:1. Again, "An apostle (*not of man, neither by man,*) but by Jesus Christ, and God the Father." Gal. 1:1.

When the Lord has a special message of truth to be given to the world, he moves upon some person or persons to search out, arrange, and go before the people burdened with the weight and importance of that message, feeling as did the prophet in olden time when he said, "His word was in mine heart as a burning fire shut up in my bones, . . . and I could not stay;" and, as expressed by the apostle Paul, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." Obstacles in the way did not deter the apostle, for he said: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry, which I have received

of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24.

We have in previous articles spoken of Elder Bates as being one of the first moved out by the Spirit of God to proclaim the Sabbath truth as connected with the third angel's message. He spent for the advancement of the first and second messages of Rev. 14:6-8, what he possessed of this world's goods, (some \$10,000). Burdened, "as a cart is pressed that is full of sheaves," (Amos 2:13) he suffered no earthly consideration to hinder his efforts in establishing the message in the hearts of the people. He looked upon the work as God's work—his message to the people—and his watchword of faith was *success*—"it must succeed."

He soon saw that a book, or even a tract, on the Sabbath question would be a great help to him in his work, and his soul was moved by the Spirit of God to write and publish something on the subject. But how could it be done without money, was the question, as all he had was a York shilling, (twelve and one-half cents). It may interest the reader to relate his experience in this matter just as he told it to me in 1855.

He said that while in prayer he decided to write a book on the Sabbath question, and felt assured that the way would open to publish it. He therefore seated himself at his desk to begin his work. Soon after, his wife came in, stating that she needed some flour and a few other articles; for which he went out and spent the last cent of money he had. He placed the articles on the table and continued his writing. Soon Mrs. Bates (who knew not as yet the low state of his finances) came in and expressed much surprise over the small purchase of flour he had made. He then told her their financial situation. She, with a saddened heart, inquired, "What are we going to do?" His hopeful reply was, "I



am going to write a book and go out to give the message to the world." "But," said Mrs. Bates, "What are we going to live on?" His reply in cheerful faith was, "The Lord is going to open the way."

In the course of an hour he went to the post-office, and there found a letter from an entire stranger to him, in which was ten dollars. With this he purchased a barrel of flour and other necessaries for the family. He at once made arrangements for printing one thousand sheets of his book. He wrote and placed the manuscript in the hands of the printer, and as the work advanced, he received money through the mail which was paid to the publishers. This continued until the day the sheets were completed. All the money needed for the work came in from unexpected sources in response to his faith, "The Lord will provide."

With true apostolic faith he preached and worked, burdened with the weight of the message, desirous of doing the Lord's bidding, and expecting to see His hand opening the way. This incident in the printing of the *first* book by Seventh-day Adventists, virtually said, "Go on in the way the Lord leads, and see His opening providences."

### THE BOOK OF REVELATION

S. N. HASKELL

**G**OD has given the title of this book, and there is nothing imaginary about it. It is the revelation of Jesus Christ. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29. It is the only book in the Bible that is a complete revelation of Jesus Christ in all His relations to humanity, His appearance in the heavenly courts, and His coming in the clouds of heaven.

It reveals Him as He stands in the pres-

ence of God, as He walked in the midst of the seven churches, upholding the ministers in the right hand of His power, also as seated upon His throne in the heavenly sanctuary. It reveals Him as taking notice of all the labors of His people, their trials, temptations, and experiences upon this earth. It reveals Him in His attitude toward the nations of the earth who have rejected His law, and trampled His covenant under their feet. It reveals Him in His judgments upon the wicked, and finally in the seven last plagues which will be poured out upon those who reject the solemn warning that He makes to His people in the third angel's message. It reveals Him in the judgment during the thousand years when the saints sit with Him and examine the records of the wicked. It reveals Him in the execution of the judgments when all the wicked dead of all ages will have a resurrection, and Satan and sin, together with the wicked, will be cast into the lake of fire.

It reveals Him with the city of God as His bride coming down to this earth, and in the midst of the city will be the Garden of Eden in which is the tree of life, on either side of the river of life, bearing its twelve manner of fruits. It reveals Him as the only one who can wipe the tears from all faces, and as the one who will make all things new. It reveals Him as the one who will take out of the last generation of men upon the earth a company that will surround His throne and go with Him as He passes from one world to another, taking them with Him as a trophy of His grace, while they will sing a song which no man can learn except the one hundred and forty-four thousand that have been taken from the earth, redeemed from among men.

It reveals Him as one seated upon a great white cloud with a sickle in His hand with which He will reap the "vine of the earth" and cast it into the great wine-press



of the wrath of God. This book is, as its title signifies, the revelation of Jesus Christ, in all its phases and characteristics toward His people, and toward the impenitent. God made no mistake when He said this book is the *revelation* of Jesus Christ.

#### WHY HAS ISRAEL BEEN ABANDONED?

T. D. ROWE

TO any one who reads the twenty-eighth, twenty-ninth, and thirtieth chapters of Deuteronomy, it will be clear why Israel has been forsaken of God. The graphic, yet sad prophecy concerning God's chosen people came as the direct result of their rejection of God's plain commands to them. They were sent to Babylon for seventy years, because they rejected His prophets, even going so far as to kill some of them. Their sad condition, since our Saviour came to the earth, is the direct result of rejecting the One who came to restore them to their old-time glory, to set up His kingdom in their hearts, thereby preparing them for that glorious kingdom which Daniel said should never be destroyed.

Any one reading the current news of today, knows what the Jews of Russia are suffering. In Ireland they are treated with contempt, and people are forbidden to trade with them.

In the Encyclopedia of Chronology by B. B. Woodward we read of some of the terrible things which the Jews have suffered for the past nineteen hundred years. "Conquered by the Romans in A. D. 70, they were slaughtered, enslaved, and scattered. Rebelling against their conquerors in Cyrene and Egypt, in the year 115 A. D., they were suppressed by Lusiris in 117.

They were expelled from Alexandria by Cyril in 415; excluded from military service in 418; forbidden to build synagogues by Theodosius the younger, in 429; persecuted in Persia from 430 to 530; persecuted by Catholics in Italy about 520; declared

incapable of holding offices of state and virtually outlawed by Justinian in 528-531; forbidden to intermarry with Christians in France 538; doomed to pains and penalties by the Council of Toledo in 586; persecuted by the Visigoths in Spain in 612-712; persecuted in France in 1010; pillaged and massacred by crusaders in Germany in 1096; robbed of large sums of money by Henry II of England in 1189; and so on down to our own time, they have been hated, persecuted, harried, and maltreated in many ways." In all they have been vexed *fifty-one* times by one nation or another; so that the prophecy of Moses has been literally fulfilled.

"And the Lord shall scatter thee among all people from the one end of the earth even unto the other . . . and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart and failing of eyes and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!" Deut. 28:64-67.

What baleful mystery overhangs this once favored people! What is the crime for which the Jewish nation have suffered and are still suffering such terrible afflictions? Is it not because of their rejection of the greatest Prophet ever sent to them? One who from Olivet looked down upon their beloved city and wept at the thought of the impending doom which was so soon to fall upon it; and yet, even at that late hour would gladly have saved them from destruction.

"In all I think, or speak, or do,  
Whatever way my steps are bent,  
God shape and keep me strong and true,  
Courageous, cheerful, confident.





### HE HANGETH THE EARTH UPON NOTHING

#### The Earth

"He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Job 26:7.

"Thus saith the Lord . . . the earth is my footstool." Isa. 66:1.

"I made the cloud the garment thereof, and thick darkness a swaddling band for it." Job 38:9.

"Who can number the clouds in wisdom?" Job 38:37.

"Dost thou know the balancings of the clouds, the wondrous works of Him which is perfect in knowledge?" Job 37:16.

"Stand still, and consider the wondrous works of God." Job 37:14.

### WHAT PROOF HAVE YOU THAT THE EARTH IS NOT FLAT, BUT OF A GLOBULAR FORM?

**W**E have two reasons. First, it is contrary to the Bible to say that the earth is flat. The Bible states that God "sitteth upon the circle of the earth." Isa. 40:22. That God "walketh in the circuit of heaven." Job. 22:14. So the earth has the same circle as the

heavens appear to have above us. Of the sea, He says, "He set a circle upon the face of the depth." Prov. 3:27 (margin). Young says that the original word is "chug," meaning circle, arch, vault, or compass.

Second, it is against facts, as given by

those who have sailed south of the equator. The writer has conversed with many sea captains who have sailed south of the equator, and in every instance, they have said that the distance shortens toward the South Pole the same as it does toward the North Pole, which could not be true if the earth is flat like a plate, and the circle is around the outside of it, which is the position of those who say the earth is flat. Any individual who has examined a mariner's chart can see that by the flat earth theory, islands would be in a different position south of the equator, consequently it would be utterly impossible to sail with safety with a flat earth chart. The writer has seen this demonstrated by the chart when sailing south of the equator.

### A TRUE FRIEND

"THE friend who holds the mirror to your face,  
And hiding none, is not afraid to trace  
Your faults, your smallest blemishes within;  
Who friendly warns, reproves you if you sin,—  
Although it seem not so, he is your friend.

But he who ever flattering, gives you praise,  
But ne'er rebukes, nor censures, nor delays  
To come with eagerness and grasp your hand,  
And pardon you, ere pardon you demand,—  
He is your enemy, though he seem your friend."



## JOHN, THE BELOVED

"I'm growing very old. This weary head  
That hath so often leaned on Jesus' breast  
In days long past that seem almost a dream,  
Is bent and hoary with its weight of years.  
These limbs that followed Him—my Master—oft  
From Galilee to Judah; yea, that stood  
Beneath the cross, and trembled with His groans,  
Refuse to bear me even through the streets  
To preach unto my children. E'en my lips  
Refuse to form the words my heart sends forth,  
My ears are dull, they scarcely hear the sobs  
Of my dear children gathered round my couch;  
God lays his hand upon me,—yea, His *hand*  
And not His *rod*,—the gentle hand that I  
Felt, those three years, so often pressed in mine  
In friendship such as passeth woman's love.

I'm old,—so old I cannot recollect  
The faces of my friends, and I forget  
The words and deeds that make up daily life;  
But that dear face and every word *He* spoke  
Grow more distinct as others fade away,  
So that I live with Him and holy dead  
More than with the living.

Some seventy years ago

I was a fisher by the sacred sea.  
It was at sunset. How the tranquil tide  
Bathed dreamily the pebbles! How the light  
Crept up the distant hills, and in its wake  
Soft, purple shadows wrapped the dewy fields!  
And then *He* came and called me. Then I gazed,  
For the first time, on that sweet face. Those eyes,  
From out of which, as from a window, shone  
Divinity, looked on my inmost soul  
And lighted it forever. Then His words  
Broke on the silence of my heart, and made  
The whole world musical. Incarnate Love  
Took hold of me, and claimed me for its own.  
I followed in the twilight, holding fast  
His mantle.

O, what holy walks we had,  
Through harvest fields and desolate, dreary wastes!  
And oftentimes He leaned upon my arm.  
Wearied and wayworn. I was young and strong,  
And so upbore Him. Lord, now I am weak,  
And old, and feeble! Let me rest on Thee!  
So, put Thine arm around me. Closer still!  
How strong Thou art! The twilight draws apace.  
Come, let us leave these noisy streets, and take  
The path to Bethany, for Mary's smile  
Awaits us at the gate, and Martha's hands  
Have long prepared the cheerful evening meal.  
Come James, the Master waits; and Peter, see,  
Has gone some steps before.

What say you, friends?

That this is Ephesus, and Christ has gone  
Back to His kingdom? Ay, 't is so, 't is so.  
I know it all; and yet, just now I seemed  
To stand once more upon my native hills,  
And touch my Master. O, how oft I've seen  
The touching of His garment bring back strength  
To palsied limbs! I feel it has to mine.  
UP! bear me once more to my church! Once more  
There let me tell them of a Saviour's love;  
For, by the sweetness of my Master's voice  
Just now, I think He must be very near,—  
Coming, I trust, to break the veil, which time  
Has worn so thin that I can see beyond,  
And watch His footsteps.

So, raise my head.

How dark it is! I cannot seem to see  
The faces of my flock. Is that the sea  
That murmurs so, or is it weeping? Hush,  
My little children! God so loved the world  
He gave His Son. So love ye one another,  
Love God and man. Amen. Now bear me back.  
My legacy unto an angry world is this.  
I feel my work is finished. Are the streets so full  
What call the folk my name,—the Holy John?  
Nay, write me rather, Jesus Christ's beloved,  
And lover of my children.

Lay me down

Once more upon my couch, and open wide  
The eastern window. See, there comes a light  
Like that which broke upon my soul at eve,  
When, in the dreary Isle of Patmos, Gabriel came  
And touched me on the shoulder. See, it grows  
As when we mounted toward the pearly gates.  
I know the way! I trod it once before.  
And hark! It is the song the ransomed sang  
Of glory to the Lamb! How loud it sounds!  
And that unwritten one! Methinks my soul  
Can join it now.

O my Lord, my Lord!

How bright Thou art! and yet the very same  
I loved in Galilee. 'T is worthy the hundred years  
To feel this bliss! So lift me up, dear Lord,  
Unto Thy bosom. There shall I abide."

SOME one has said we cannot prevent  
the birds flying over our heads, but we  
can prevent them building their nests in  
our hair,—a pleasant way of saying that  
we must not harbor evil. We are not to  
blame if a wrong thought enters our mind,  
but we are to blame if we cherish it.



### Special Work

ALL who are truly consecrated to God will engage with the greatest zeal in the work for which He has done the most, for which He has made an infinite sacrifice,—the work for the salvation of souls. This is the special work to be cherished and sustained, and never allowed to flag.

### THE BOOK OF THE DECREES

MRS. S. N. HASKELL

THE book of Ezra may properly be called the book of the decrees; for it is the only key that unlocks Dan. 9: 25; "Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince." The book opens with the proclamation of Cyrus, king of Persia, making ample provision for the return of all the Jews to Jerusalem. If any were too poor to return, provision was made for their traveling expenses.

Out of the whole nation only about fifty thousand responded, and returned to Jerusalem. The first year was spent in getting settled in their own homes. Under the leadership of Jeshua and Zerubbabel, the second year the foundation of the temple was laid. It was a time of great rejoicing, but the old men who had seen the glory of Solomon's temple wept.

When the Samaritans heard the Jews were building the temple they wished to unite with them, but Zerubbabel and Jeshua, seeing this would only lower the standard, refused, whereupon the Samaritans showed their true character by hindering the work in every way possible. They even wrote to Cambyses (Ahasuerus), but he was too busy with his Egyptian wars to pay any attention to their letter.

Still the work went on. Satan then tried another plan. He destroyed Cambyses, and placed Smerdis, the imposter, (Artaxerxes) on the throne, and although he only ruled

about six months, yet it was long enough for Satan to instigate the Samaritans to write a letter to him complaining of the Jews, and he to return a command that all work on the rebuilding of the temple and city of Jerusalem be stopped. The Samaritans went "up in haste and made them cease by force and power."

But God as well as Satan was watching the work at Jerusalem, and His heart was also open to the many prayers that were ascending to Him in behalf of the city that was called by His name. God opened the way for Smerdis to be exposed, and placed an honorable man, Darius Hystaspes, on the throne of Persia. He even did more than this, for in the second year of Darius' reign, in the sixth month, he chose Haggai and used him as a mouth-piece to speak to the Jews at Jerusalem and encourage them to begin rebuilding the house. Two months later his Spirit came upon Zechariah, and he also prophesied with Haggai. With this encouragement they began to build the temple. It seemed that under Darius' reign a more honorable set of men had been placed in authority in Samaria than under Smerdis' reign. These men came to inquire about the building and were informed of the decree of Cyrus. Letters were written to King Darius which gave a very fair account of the work, referring to Cyrus' decree. Darius found the decree among the records, and issued another decree, making provision for the work to be carried forward and government aid to be given.

Under this second part of the decree the temple was finished in four years and dedicated, and the way seemed open for the full work of restoration to be completed. This finishes the record given in the first six chapters of the book.

Fifty-eight years are passed by in silence by Ezra between the sixth and seventh chapters. Instead of going forward with the work, the people mingled with the



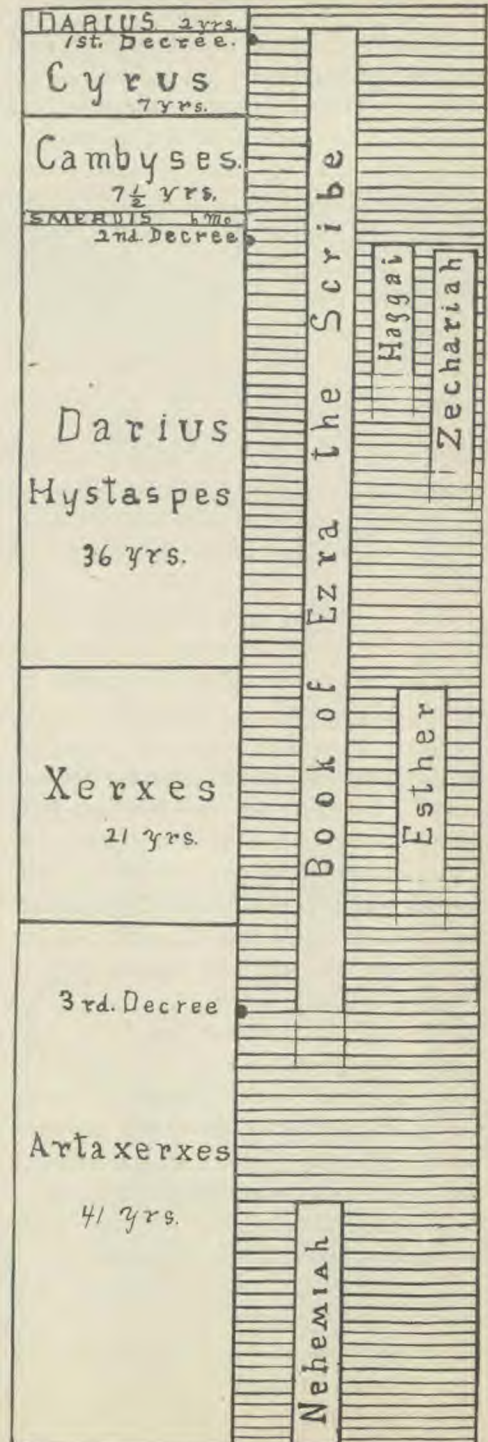
world and the work was retarded, not by the decrees of kings, but by the sins of God's chosen people.

The seventh chapter opens with the seventh year of Artaxerxes. For years Ezra's prayers had ascended for the rebuilding of Jerusalem. Now he decided to go up in person and help to answer his prayers for the holy city. God gave him favor with the king, and he fearlessly told the king of the mighty power of God. At this time, the king issued the third part of that wonderful commandment to restore and build Jerusalem, and on the first day of the year, Ezra started with a company to carry the document to Jerusalem. He also carried treasure with him to assist in carrying forward the work.

The road across the desert was infested with robbers then, as at present, and he was afraid to go forward, and ashamed to send for an armed force, for when the king had offered him an armed escort, he had confidently affirmed that God would defend them. He now stopped and sought the Lord by prayer and fasting for a safe escort across the desert. Their prayers were answered, and in the fifth month they reached Jerusalem in safety, when the decree was published and went into effect by the middle of the seventh year of Artaxerxes' reign, 457 B. C.

In the remaining chapters we have a record of Ezra's effort to rescue the people from their sins and worldly alliances. The great three-fold decree, (Ezra 6.14) seems to be the theme of the book. After that is completed, little more is given. A careful study of the book of Ezra will reveal many precious lessons.

In the following diagram we have a table of the first seven Persian kings, showing what portions of their reigns were covered by the books of Ezra, Haggai, Zechariah, Esther, and Nehemiah.





## THE SANCTUARY SERVICE

### The Peace Offering and Its Lesson

A PEACE offering was a "Wave offering" which was a "Thank offering," waved before the Lord. Ex. 29:24.

(margin) In a note in the Jewish translation by Isaac Leeser is the following: "The owner of the sacrifice placed the pieces on his hands, and the priest put his hands under the others, and they together waved the sacrifice to the four corners of the heaven, lifting up and lowering it. This is the wave and uplifting spoken of in the text."

It was partaken of by all the people. This sacrifice pointing to Christ's death was designed to preserve in the hearts of the people, faith in the Redeemer to come. Hence it was of the greatest importance that the Lord's direction should be strictly heeded. The peace offerings were especially an expression of thanksgiving to God, and they referred to Christ, who became our peace, and brought nigh by the blood of Christ those who were afar off. He broke down the middle wall of partition between us, and made in Himself of twain one new man, (the sinner and the sinless One) so making peace. Eph. 2:13-16.

On special occasions of rejoicing they ate the peace offering, as in the case of David placing the ark in Jerusalem. 1 Chron. 16:1-3. 2 Sam. 6:17-19.

Under no circumstances were they ever to eat the blood. Lev. 7:26, 27. Gen. 9:4. This the Holy Ghost enjoined upon the Gentile Christians in the New Testament as a necessary thing. Acts 15:28, 29.

The flesh was always sodden or boiled to remove the last vestige of blood and all sediments of it. 2 Chron. 35:13. Lev. 6:28. It was a grievous sin to eat it otherwise, 1 Sam. 2:12-17. This would exclude blood puddings, roasts, rare-cooked meats, rich gravies made from the juice of meats, etc., etc.

The priests were also to receive a portion

of each peace offering, the breast of the wave offering, and the shoulder of the heave offering, which was heaved up, and also the cheek. Lev. 7:18-34; Deut. 18:3. In this was seen Christ bearing our burdens and being smitten for us. Isa. 22:22-24. Matt. 26:67, 68. Luke 22:64.

It was to be eaten the same day it was offered and on the morrow, and if any of it remained until the third day, it was to be burnt with fire. Under no circumstances was it to be eaten on the third day, for by this time it would begin to decay. Lev. 19:5-8; 7:11-17. Nothing corrupted by fermentation, the symbol of sin and death, could represent the Lamb without sin and without spot. 1 Cor. 5:8. This also pointed to Christ and His resurrection. Psa. 16:8-19. This argument was one with which the Jew was familiar, and was used with great effect on the day of Pentecost. Acts 2:25-32. And also by the apostle Paul. Acts 13:29-37. For the Jew to eat of it on the third day was to deny the resurrection of Christ. Christ was alive the third day, hence dead flesh could not represent Him on the third day.

When the peace offering was being eaten the individual could not eat, or even touch, an unclean animal under the penalty of being cut off, so sacred was this offering. Lev. 7:19-21. The unclean animals represented sin, but a perversion of this truth was making unclean animals represent the sinner or those belonging to another nation. This was Peter's mistake. Acts 19:19-21, 28.

It would appear that once a year for two successive years, the Jews were to have such a feast as a peace offering, at Jerusalem, always inviting the Levites and the poor. Deut. 14:9-29. Also chapter 12. Then every third year it was eaten at home, but in both instances they always invited the Levites and the poor.

It would also appear that the distinction



of meats in the eleventh chapter of Leviticus was given more to regulate this ceremony than as a common article of diet; but when the Jews lost the spirit of this offering, and did not see Christ in it so as not to regard its sacredness, clean animals became a general article of diet which God did not originally design, for it is not in harmony with God's original bill of fare. Gen. 1:29. Again, it is possible that the distinction of clean and unclean animals, being recognized at the time of the flood, (see Gen. 7:2) came about as the result of the curse, something as the thorns and thistles came into existence by amalgamation of the species, and partly by the change of the order of things that was effected by the curse, so that the unclean animals themselves were an object lesson of sin, for all of the ceremonies were but an object lesson of some truth of the gospel.

---

#### Find the Place

WHEN giving Bible readings to others, always turn to the text yourself. Do not trust to your memory in giving the texts. Christ was more familiar with the Scriptures than any earthly worker, and yet when called upon to conduct the reading of the Scriptures, He took the book, "and when He had opened the book, *He found the place where it was written.*" Luke 4:16, 17. He did not depend upon His memory. He taught the people to read the Scriptures by opening them and reading before them.

---

#### TOBIAH

HELEN MCKINNON

WHEN Nehemiah came to Jerusalem to rebuild the walls he found among the adversaries of Judah one named Tobiah, the Ammonite. "He was grieved exceedingly that there was come a man to seek the welfare of the children of Israel." Neh. 2:9, 10. The hatred of

Tobiah for Israel was a legacy from his forefathers. Deut. 23:3, 4.

As Nehemiah proceeded to build the wall, Tobiah made sport of it by laughing at them, (Chap. 2:18, 19) and calling it a "stone wall" that a fox could not walk over without breaking it down. Chap. 4:1-4.

But as the walls of Jerusalem finally became a reality, his amusement was turned into wrath. Chap. 4:7.

Tobiah was very bold in his resistance to Nehemiah for he had friends even among the nobles of Judah, who kept him well informed of all that was being done by Nehemiah, (Chap. 6:17-19) and who were even trying to help get Nehemiah into his hands. Chap. 6:1-14.

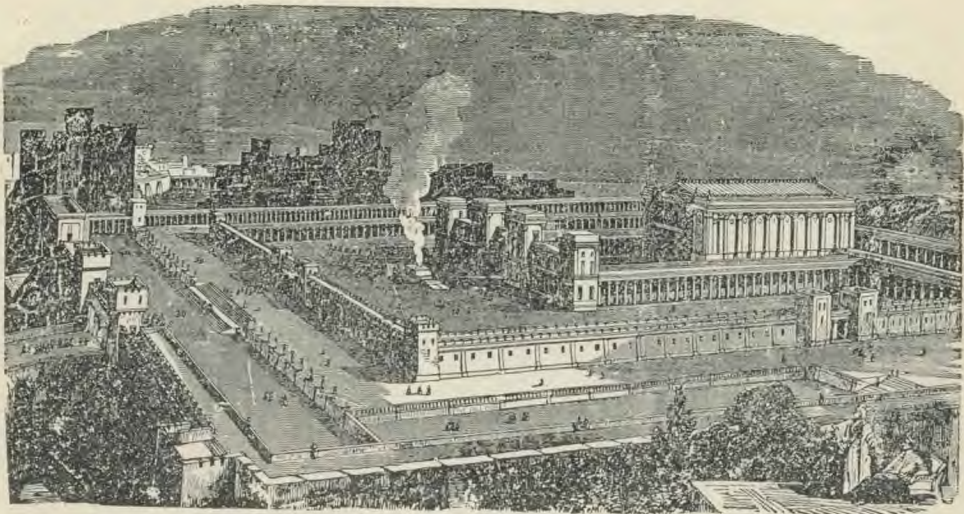
It became necessary for Nehemiah to return to Persia for a time, (Chap. 13:6) and while he was there the high priest took a chamber in the house of God that was used for the storing of tithes and offerings, (2 Chron. 31:11, 12; Feb. 12:44-47) and furnished it for the dwelling of this same Tobiah. Chap. 13:4, 5.

When Nehemiah returned and found Tobiah not only in Jerusalem, but nicely domiciled in the very courts of the house of God, (Chap. 13:1-3, 7) he was sorely grieved. Whatever Nehemiah did, there was no half way about it; he did it thoroughly. He walked up to the tithe chamber, took Tobiah's household goods and set them out in the street, (chap. 13:7, 8) and commanded a good housecleaning to cleanse it of its defilement. Chap. 13:9, 12.

How was the work of God prospering all this time? The tithes and offerings had ceased to come in, the house of God was forsaken, for the priests were obliged to go to their fields. Chap. 13:10, 11. The people in keeping back the tithe were stealing from the Lord, for He says the tithe is His. Lev. 27:30. When people will steal tithes and offerings from the Lord they will also appropriate His time. Chap. 13:15-18. The same principle is taught in James 2:10.

There are two ways of saving, one that brings only trouble and loss, Hag. 1:6, 9-11; 2:17; and the other that brings happiness and gain. Mal. 3:8-12; Matt. 6:19, 20.





### THE TEMPLE

**T**HE temple at Jerusalem has been called the most beautiful building that was ever constructed. The first one was built by King Solomon, a thousand years before Christ. The foundation walls were in places five hundred and twenty-five feet deep, and some of the stones used were seventy feet square. The temple was of the same proportions as the tabernacle, only much larger. It was built of white marble, exquisitely wrought and polished, and the holy and most holy places were covered inside with plates of gold. The house of God was adorned everywhere with representations of angels.

Solomon's temple retained its first glory but thirty-three years, when, on account of the sinfulness of God's professed people, it was plundered by Shishak, king of Egypt, and was utterly destroyed by Nebuchadnezzar, B. C. 588. The ark and the mercy-seat, made by Moses, were forever lost.

In B. C. 17, King Herod tore down the second temple, and on its foundation he built another, "which was the admiration and the envy of the world." It was entirely surrounded by three courts, or yards.

That of the Gentiles, around the outside, covered over fourteen acres. It was from this place that the Saviour drove the money changers, and those who sold animals for sacrifice to persons who came from a distance, and could not bring their offerings with them. Next within this was the court of the Israelites, and inside was that of the priests, in which were the laver and the altar of burnt offerings. Between the court of the Gentiles and that of the Israelites, on the east, was the court of the women, which was the place where the Jews went for ordinary worship, and beyond which women might not go unless they had sacrifices to offer.

There were two ranges of porticoes, or covered walks, around the temple; one outside of the court of the Gentiles, was very rich, having one hundred and sixty-two columns of dazzling white marble, supporting a cedar ceiling of the most exquisite workmanship. The other, surrounding the inner court, had smaller columns, but was equally magnificent. There were ten gates leading into the temple courts. Nine of these were richly adorned with gold and silver. The tenth, called the Beautiful



Gate, was of Corinthian brass of the finest workmanship. It was eighty-seven feet high, and its door seventy feet high; while the doors of the others were fifty-two feet high and half as wide.

The great gateway Nicanor opened into the court of the priests. It was one hundred and thirty-two feet high, and forty-three feet wide. Through its spacious arch could be seen the Golden Gate of the temple. Over this gate hung a golden vine which had bunches as large as a man: the grapes were precious stones and the leaves were of solid gold.

Beautiful as this temple was the heavenly temple far surpasses it in beauty.

### Thoughts for Bible Students

#### THE WEEK

THE weekly cycle is arbitrary. There is nothing in nature to make it. The month is formed by the circuit of the moon around the earth. The motion of this earth constitute days, seasons, and years. Spring and autumn, summer and winter. But the seven days' cycle is from God's arrangement at the creation of this world. From the Encyclopedia Britannica article, Calendar, we take the following: "The week is a period of seven days, having no reference to the celestial motions,—a circumstance to which it owes its unalterable uniformity." "The English names of the days of the week are derived from the Saxons. The ancient Saxons had borrowed the week from some eastern nation, and substituted the names of their own divinities for the gods of Greece. In legislative

and judiciary acts the Latin names are still retained."

God calls the six days "working days," and in the same verse the seventh day the Sabbath. Eze. 46:1. In the New Testament the Sabbath is mentioned as being past when the first day came. Mark 16:1, 2. The early disciples rested the "Sabbath day according to the commandment," and came to the sepulchre to anoint the body of Christ early the first day morning. Luke 23:56; 24:1.

### Follow His Steps

THE Saviour's feet are described as "fine brass as if they burned in a furnace." Brass was never found in any mine. *It is formed only in the heat of the furnace.* It is a combination of metals that will unite *only under intense heat.* In each place where John describes the Saviour's glorious person, he speaks of His feet of fine brass. Rev. 1:15; 2:18. "Christ also suffered for us, leaving us an example, that ye should follow in His steps." His steps led Him where He was "reviled," "threatened," and where He "suffered" much. 1 Peter 2:20-24. It was in the path of suffering wrongfully for others' good that the feet of "fine brass" were formed. They come only from the furnace heat.

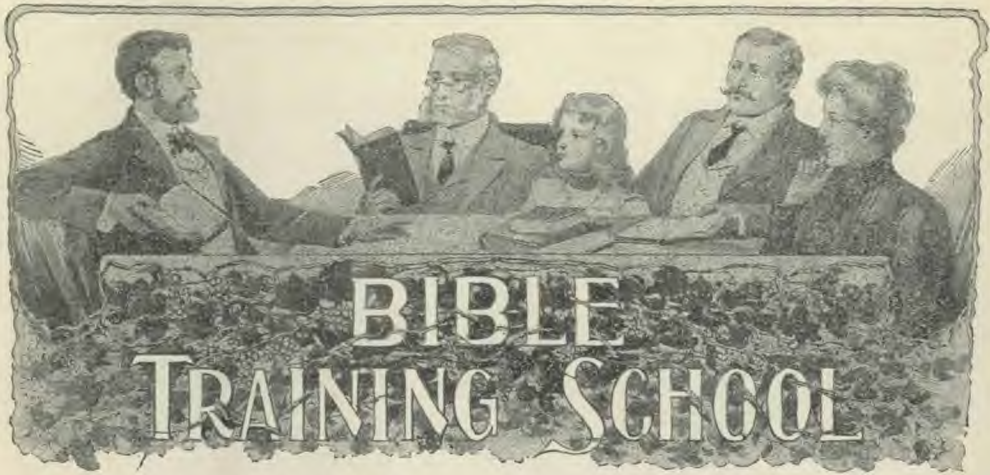
Sinful humanity and sinless divinity can only be blended into one, under the fiery trials that will consume the dross of selfishness out of our natures. The trials will be so intense that we will forget self and cling to the Lord alone for help, before the heavenly metal can be formed. Are you ready to follow in the Saviour's steps? "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But

Names which God gave.		Latin Names.	Saxon Names.	English Names.
"The first day."	Gen. 1:5.	Dies Solis	Sun's day	Sunday
"Second day."	" 1:8.	Dies Lunæ	Moon's day	Monday
"Third day."	" 1:13.	Dies Martis	Tiw's day	Tuesday
"Fourth day."	" 1:19.	Dies Mercuril	Woden's day	Wednesday
"Fifth day."	" 1:23.	Dies Jovis	Thor's day	Thursday
"Sixth day."	" 1:31.	Dies Veneris	Friga's day	Friday
"The seventh day,"	" 25:2, 3.	Dies Saturni	Sateme's day	Saturday

or "Sabbath," which means rest.

rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13.





## BIBLE READER'S CLASS

## The Seven Churches

**I**N studying the seven churches we must not forget that the Lord says *seven* times, "*He that hath an ear, let him hear what the Spirit saith unto the churches.*" Listen for what the Spirit saith to you as you study. A study of the texts referring to Ephesus shows it was one of the first cities in Asia Minor. This is no doubt the reason it was chosen to represent the first period of the church.

## Ephesus

REV. 2:1-3.

- Acts 19:27. Center of heathen worship.
- Acts 19:10. Center of Christian worship.
- Acts 19:19. Christian education established.
- Acts 19:1-7. Re-baptism.
- Acts 19:11, 12. Mighty miracles.
- Acts 19:9. Separation from the world.
- Acts 19:24-27. Trades Union.
- Acts 19:28-34. Mobs.
- Acts 19:34. No reason.
- 1 Cor. 15:32. Contested with wild beasts.

*"I know thy works."*

- Acts 20:20. Taught publicly and from house to house.
- Acts 5:42. Taught daily in temple and in every house.
- Acts 6:2-4. Divisions of work.
- Acts 9:36-39. Christian help work.

*"And thy labor."*

- Acts 20:34, 35. Labored to give others.
- 2 Thess. 3:8-11. Self-support for an example.
- 2 Cor. 12:10, 11. Took pleasure in work for an example.
- Col. 1:28, 29. Labored to make all perfect in Christ.

*"And thy patience."*

- 2 Cor. 12:12. Sign of apostleship.
- Isa. 42:4. Will not be discouraged.
- Jas. 5:10, 11. The prophets an example of.
- Job 1:20, 22. An example of.

## Ephesus—Continued

*"Thou canst not bear them which are evil."*

- Acts 5:1-13. Hated covetousness.
- Acts 8:8-23. Made merchandise of the Lord's work.
- Acts 14:4-11. Perverting the right ways of the Lord.
- Acts 16:16-24. A reproach on the cause.
- Gal. 2:1-8. False brethren.

*"Thou hast tried them which say they are apostles and are not, and hast found them liars."*

- 2 Tim. 2:15-19; 1 Tim. 1:19, 20; 2 Tim. 4:14-16.
- Hymenæus, Philetus, Alexander.
- Acts 19:33, 34; 2 Tim. 4:10. Demas.

*"And hast not fainted."*

- Luke 18:1. Prayer prevents.
- 2 Cor. 4:1. Mercy prevents.
- 2 Cor. 9:15-18. Grace and thanksgiving prevents.
- Matt. 9:36; Matt. 15:32. Christ sympathizes with those who faint.
- Gal. 6:9. Reap if we faint not.
- Heb. 12:3. Consider Christ lest ye faint in your mind.



## Ephesus—Continued

REV. 2:4-7.

*"Remember from whence thou art fallen."*

Acts 5:41. "Rejoicing that they were counted worthy to suffer shame for His name."

Rom. 5:3. Glory in tribulation.

1 Pet. 4:13. "Rejoice . . . ye are partakers of Christ's sufferings,"

*"And repent."*

2 Tim. 2:19. "Let every one that nameth the name of Christ depart from iniquity."

Phil. 3:7-15. "I count all loss . . . that I may win Christ."

*"Do the first works."*

Acts 8:4. "They . . . went everywhere preaching the word."

Acts 5:42. "In every house they ceased not to teach and preach Jesus Christ."

Acts 5:12. "They were all with one accord."

*"Will remove thy candlestick out of his place, except thou repent."*

John 12:35. "Walk while ye have the light, lest darkness come upon you."

Matt. 6:23. "If therefore the light that is in thee be darkness, how great is that darkness."

*"Hate the deeds of the Nicolaitans."*

Jude 1:21-23; Matt. 5:44-46. Love the sinner and hate the sin.

*"He that hath an ear, let him hear what the Spirit saith unto the churches."*

Isa. 50:4, 5. "He wakeneth mine ear to hear as the learned."

Psa 40:6. "Mine ear hast thou opened."

*"He that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."*

Rev. 22:1, 2. Fruit ripens every month.

Isa. 66:22, 23. Gather each month to partake of the fruit.

## Smyrna

REV. 2:8-11.

This church covers the period of pagan persecution, when many sacrificed their lives. Smyrna means,—myrrh or sweet smelling savor.

*"I know thy works, and tribulation, and poverty."*

John 15:20. "They will also persecute you."

Luke 6:22. "Blessed are ye when men . . . cast out your name as evil, for the Son of Man's sake."

Matt. 10:28. "Fear not them which kill the body, but are not able to kill the soul."

*"But thou art rich."*

Jas. 2:5. "Rich in faith."

*"I know . . . them which say they are Jews . . . but are the synagogue of Satan."*

Acts 20:29-31. "Grievous wolves enter in among you."

2 Pet. 2:1. "False teachers."

*"Fear none of those things which thou shalt suffer . . . ye shall have tribulation ten days."*

This doubtless referred to the severe persecution of ten years under Diocletian, emperor of Rome.

*"I will give thee a crown of life."*

Rev. 1:18. "I am alive forevermore."

*"He that overcometh shall not be hurt of the second death."*

Rev. 20:14. The lake of fire, this is the second death.

## A CONTRACT

## Christ's Mission and Methods

Luke 19:10. Christ came from heaven to seek and to save that which was lost.

Matt. 4:23. He went among men to bless, and to heal them.

Acts. 10:38. He went about doing good and healing those who were oppressed of the devil.

John 5:2-9. When all human aid fails, Jesus stretches forth His hand to help.

Mark 10:46-52. When a soul needed His help, nothing was of so much interest to Him as the needs of that soul.

Matt. 15:21-28. On one occasion Jesus went sixty miles to comfort one mother.

Matt. 12:20. He always encouraged the least spark of spiritual life.

Matt. 9:20-22. Not only did he heal, but he gave personal consolation, saying to the troubled soul, "Be of good comfort; thy faith hath made thee whole."

Matt. 9:36 (Margin.) A tired look on the countenance of the people, called forth his sympathy and compassion.

Luke 15:3-7. His great tenderness manifested toward the erring is shown in the parable of the lost sheep.

Heb. 13:8. And, wonderful thought, He is the same yesterday, to-day, and forever.

## Satan's Mission and Methods

1 Pet 5:8. Satan goes about seeking whom he may devour.

Job. 1:7; 2:2. He goes to and fro, watching for subjects against whom he may lay his snares.



Job. 1:13-19. When a soul is in trial, he often brings one calamity after another, hoping to bring him into despair.

Luke 4:4-12. When Jesus was weak from forty days' fasting, Satan brought against Him his fiercest temptation. He does the same now, when we are tired, or ill, or faint.

Mark 9:17-26. When he finds a person down, he works to push him still lower.

2 Thess. 2:9,10. He works with all power and signs and lying wonders to deceive his subjects.

Rev. 12:10. One of his ways of working is to accuse the brethren. He is an enemy to peace and happiness.

Rev. 16:14. His last work is like all the rest, *seeking to destroy men.*

#### Which Character Do We Imitate?

1 John 3:2. We know that when He shall appear, we shall be like Him.

Gal. 6:10. As we have therefore opportunity, let us do good unto all men.

Mrs. J. WILSON.

#### THE EDUCATION OF LABORERS

CHRIST was the greatest educator that ever walked this earth. All of His instruction and labor was for the salvation of souls. It was for the benefit of humanity in every lawful occupation and business relation. For thirty years He was an artisan and worked for the support of Himself and family. When wholly engaged in the ministry He was supported by others. Luke 8:3. They had a treasurer for the company. John 13:29. He taught it was more blessed to give than to receive. Acts 20:33-35. They also accepted donations from other churches, and it was as sweet incense before the Lord, and insured the donor a reward. Phil. 4:14-19. Angels visited such and answered their prayers. Acts 10:3, 4. He commended gifts from the poorest. Luke 21:1-4. All who are spiritually benefited are under obligation to give of their substance. 1 Cor. 9:11. To properly educate or train laborers is to train them to follow the example of Christ and His apostles, who were instructed by Him. Matt. 10:24, 25. John 13:15. 1 Tim.

4:12. While training His disciples Christ lived with them. They had one common home. He sent them forth two and two.

Mark 6:7. When among the believers they were to take neither purse nor scrip.

Mark 6:8, 9. When they went to the world, they were to carry purse and scrip so as not to be dependent. Luke 22:35,

36. They returned and related their successes. Luke 10:17. And their failures.

Matt. 17:14-21. Their mistakes in giving instruction. Mark 9:38-40. Their failure in vindicating Christ. Matt. 17:24, 25. He

instructed them and often wrought a miracle to cover their mistakes rather than to criticise them. Matt. 17:25-27; Mark 9:

39, 40. Sometimes He would take them apart to rest and instruct them. Mark 6:

30-32. Thus their instruction was theoretical and practical blended. He taught them to be self-reliant and self-supporting.

Luke 8:3. He co-operated with them in this. John 21:6-10. On all occasions

He took time to instruct them, taking what they were doing as an object lesson of spiritual, practical instruction. Matt. 4:18-20;

John 21:15-22. Three and a half years of such an education sent forth twelve men who successfully carried forward the work

of establishing the gospel in every nation on the face of the earth. The same commission is given to His people to-day.

#### ASSURANCE

1 PET. 5:7.

O, THE heavy weight of care,  
Which presses sore the soul  
Of all who doubt, and do not dare  
Cast at His feet the whole.

O, the joy and peace we feel  
When the victory is won,  
And humbly at His feet we kneel,  
Saying, "Thy will be done."

Surely I dare not repine,  
Since I the Lord have known,  
This blest assurance now is mine,  
He careth for His own.

E. BATTERSON.



### THE HOLY SPIRIT

THE Lord has promised to come to His people like showers of rain upon the mown grass. Psa. 72:6.

It is the Lord alone who can give rain and showers. Jer. 14:22.

He has promised to make bright clouds and give showers to every one grass in the field. Zech. 10:1.

This is on condition that man feels the need of it as much as he does of water when he is thirsty or the dry parched ground needs rain. Isa. 44:3.

Then souls will be converted here and there like willows by the water courses. Isa. 44:4.

With the Jews there was an early and latter rain, and when they received this in their seasons their floors were full of grain. Joel 2:23, 24.

It restored what the canker-worm had eaten. Joel 2:25.

The Holy Spirit will do the same. It not only forgives sin, but restores to man what sin has destroyed. John 14:26.

It was the special work of Christ when on earth to restore by the Holy Spirit's power. Luke 4:18.

The disciples were unprepared to take up Christ's work without it. Luke 24:49.

The first work of the Spirit was to convince them of sin which they were to put away by confession. John 16:7-11.

The disciples while waiting for the Spirit studied the Word and sought to bring themselves into the right relation to it. Acts 1:15-26.

The outpouring of the Spirit on the day of Pentecost was an object lesson of what they expected and received on other occasions. Acts 10:44-48; 19:2-6.

To desire the Holy Spirit for self-aggrandizement was a sin to be repented of before God. Acts 8:18-24.

The same promise and the same conditions are for every one. Acts 2:38, 39.

To understandingly attribute the work of the Holy Spirit to the devil was a sin against the Holy Ghost. Mark 3:28-30.

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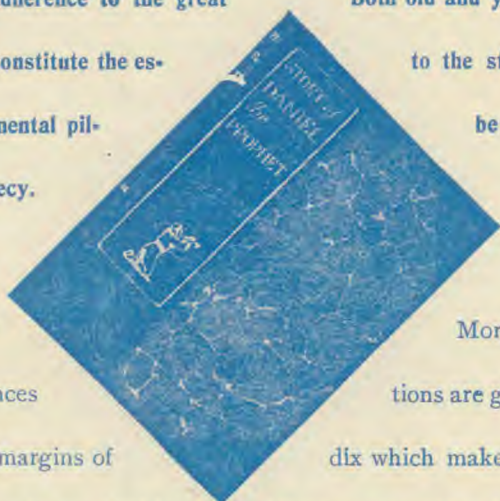
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