

# BIBLE TRAINING SCHOOL

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

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

· Luke. 14: 23 ·



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

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DECEMBER, 1905

No. 7



## THE WORD OF GOD

MRS. E. G. WHITE

I HAVE been reading the Word of God, —unweakened by any of the explanations of man. So many weaken the truth by many words. If they would let Christ speak, and simply apply His words to their hearts, so much more blessing would they receive.

A dying saint once cried out, "Speak to me the words of God. Give me some of the bare Word." Reading the bare Word brings wisdom from God Himself. The Word of Christ is enfolded in the Word. The receptive understanding, it unfolds the mind and will of God.

Let us receive the precious words of God as they read. Let us not cover them with human suppositions. The Word desires to comprehend. Let us have faith and God.

Jesus came and spake unto them, saying, "All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and, I am with you always, even unto the end of the world."

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Here is the commission. As obedient servants, you are to work in close connection with Christ Jesus of Nazareth. May the Lord grant that the people who sit in darkness shall see great light, and that to those who are in the region and shadow of death, light may spring up.

In simple trusting faith believe in the Lord Jesus Christ. Take right hold of a power which you cannot create but which is for you. Let the workers be filled with a spirit of cheerfulness and thanksgiving and rejoicing. Let every one make a personal consecration of himself or herself to God's service. Let them surrender their hearts to the working of the Holy Spirit, placing themselves in the right relation to God. It is time that we believed that all heaven is interested in the work before us. Christ came to this world to give Himself a sacrifice for the saving of sinners. Then believe, believe, that He will be with all who give themselves unreservedly to this work.

#### HIMSELF

ONCE it was the blessing,  
 Now it is the Lord,  
 ONCE it was the feeling,  
 Now it is His word ;  
 ONCE His gifts I wanted,  
 Now the Giver own ;  
 ONCE I sought for healing,  
 Now Himself alone.  
 ONCE 'was painful trying,  
 Now 'tis perfect trust ;  
 ONCE a half salvation,  
 Now the uttermost ;  
 ONCE 'twas ceaseless holding,  
 Now He holds me fast ;  
 ONCE 'twas constant drifting,  
 Now my anchor's cast.  
 ONCE 'twas busy planning,  
 Now 'tis trustful prayer ;  
 ONCE 'twas anxious caring,  
 Now He has the care ;  
 ONCE 'twas what I wanted,  
 Now what Jesus says ;  
 ONCE 'twas constant asking,  
 Now 'tis ceaseless praise.

ONCE it was my working,  
 His it hence shall be ;  
 ONCE I tried to use Him,  
 Now He uses me ;  
 ONCE the power I wanted,  
 Now the Mighty One ;  
 ONCE for self I labored,  
 Now for Him alone.  
 ONCE I hoped in Jesus,  
 Now I know He's mine ;  
 ONCE my lamps were dying,  
 Now they brightly shine ;  
 ONCE for death I waited,  
 Now His coming hail ;  
 And my hopes are anchored,  
 " Safe within the vale."

—A. B. Simpson.

#### THE POWER OF THE WORD

GEO. A. IRWIN

**M**ANY good people are of the opinion that if they could only receive a baptism of the Holy Spirit such as the disciples received on the day of Pentecost, that then they would be complete, furnished unto every good work, and fortified against all the temptations of the enemy.

I would in no sense be understood as discrediting the power and influence of the Holy Spirit when I say that independent or apart from the word—if it were possible to separate them—it can not accomplish all that is necessary for our complete sanctification. " Sanctify them through thy truth, thy word is truth," was Christ's prayer for his disciples and for us as well. We are prone to think of the disciples as ignorant men who were qualified for effectual service entirely, and at once, by the descent of the Holy Spirit upon them on the day of Pentecost. It is no doubt true that most, if not all, of them were illiterate men, in that they had not received an education and training in the schools of their day and time, but we must not lose sight of the fact that they had taken a three years' course under the daily and immediate supervision of the greatest Teacher the world ever knew, so that the descent of the Holy

Ghost was not the beginning of their education and knowledge, but it came as the finishing touch to make them able ministers of the "New Testament." One of the promises connected with the promise of "another comforter" was that he "should bring all things to your remembrance, whatsoever I have said unto you." When the knowledge that these men attained from their study with the Saviour, of "Moses and the prophets," was illuminated by the Holy Spirit, the scribes and Pharisees were not able to resist the wisdom and Spirit by which the disciples spake.

Speaking of the early life of our Saviour, we read in "Desire of Ages,"

"From the lips of His mother, and from the scrolls of the prophets, He learned of heavenly things. The very words which He himself had spoken to Moses for Israel, He was now taught at His mother's knee. . . His intimate acquaintance with the scriptures shows how diligently His early years were given to the study of God's word." . . . "Every child may gain knowledge as Jesus did. As we try to become acquainted with our Heavenly Father through His *word*, angels draw near, our minds will be strengthened, our characters will be elevated and refined. We shall become more like our Saviour"

The apostle Peter admonishes us, "as new-born babes to desire the sincere milk of the *Word*, that ye may *grow* thereby." The word of God is the food provided for the Christian, and he who substitutes something else in place of it, will have a sickly, dwarfed experience, and sooner or later will die altogether; for spiritual life is obtained only through the word.

The experience of our Saviour in his temptation in the wilderness is a glowing tribute to the power of the Word. Notwithstanding the fact that Jesus, after his baptism, and at the time he was led into the wilderness to be tempted of the devil, was "full of the Holy Ghost," he overcame in the conflict by the Word alone.

The following paragraph taken from

"Desire of Ages," makes this thought very plain:

"By what means did He overcome in the conflict with Satan?—By the word of God. Only by the word could He resist temptation. 'It is written,' He said, and unto us are given 'exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.' Every promise of God's word is ours. By every word that proceedeth out of the mouth of God are we to live. When assailed by temptation, look not to circumstances or to the weakness of self, but to the *power of the word*. All its strength is yours. 'By the word of thy lips I have kept me from the paths of the destroyer.'"

The study necessary to produce this short article has produced in the heart of the writer more love for God's word, and a firm determination to study it more carefully in the future; and if it shall cause a similar desire and resolution upon the part of those who shall read it, he will feel richly repaid for his time and effort.

## THE WOMAN IN THE EPHAH

M. L. ANDREASEN

**I**N Zech. 5 we have a clear and distinct prophecy concerning present day events.

The first four verses speak of the work that God's law shall do in the earth, how that the time shall come when God's down-trodden law shall be lifted up so that all men can see it, and punishment meted out to the transgressors thereof. The law is here spoken of as going forth "over the face of the whole earth," a work corresponding to the work of the first angel in Rev. 14, where the attention of "every nation, and kindred, and tongue, and people" is called to "him that made heaven, and earth, and the sea, and the fountains of waters."

After the prophet has thus seen how God's law should be proclaimed, his attention is called to something else that also claims the attention of men, for it, too, is flying through the midst of heaven. He lifts up his eyes and sees something that he

cannot tell just what it is, so he asks the angel: "What is it?" The angel answers: "This is an ephah that goeth forth."

An ephah is a measure corresponding in size to our bushel. It was a standard measure in Zechariah's time, and used in business transactions. As the prophet looks at this measure the lid that covers the top is lifted up, and he sees "a woman that sitteth in the midst of the ephah," Seventh verse. As he is wondering what this all means, the explanation is given that "this is wickedness," and immediately the heavy lid is put on again and nothing but the ephah is visible.

While the prophet is still beholding and wondering, two women come out with "wings like a stork: and they lifted up the ephah between the earth and the heaven," and flew away with it. "Whither do these bear the ephah?" inquires the prophet of the angel. "To build it [her] a house in the land of Shinar," is the answer.

To the careful student of prophecy these few verses present an interesting field for study. Who is the woman in the ephah? Who are the two other women? What is the meaning of their going to the land of Shinar, to build her a house? These and other questions are well worth considering.

The woman in the ephah according to the symbolic language of the Bible represents a church. Rev. 19:7; Eph. 5:25; Jer. 3:14. And as she is a wicked woman, she represents a fallen church, yea *the* fallen church, for the angel speaks of her as the very personification of wickedness, or lawlessness, as the Hebrew text reads. The ephah—even as the pair of balances in Rev. 6:5—signifies worldliness, business, commercialism. Here, then, we have a church sitting in, surrounded by, and wrapped up in the affairs of this world. What church is this? The Bible student will not hesitate a moment, but answers, The papacy. No other church fits the descrip-

tion as completely. And does not Inspiration itself in speaking of Babylon the great, the mother of harlots, in Rev. 18, give a complete parallel description to that in Zech. 5? Is not Babylon *there* spoken of as trafficking in gold and silver and all kinds of merchandise, even the souls of men, so much so, that when the plagues come on her, the "merchants of the earth weep and mourn," "for no man buyeth their merchandise any more"? And is not that whole description of her buying and selling in Rev. 18 contained in the short sentence in Zech. 5 that she is sitting "in the midst of the ephah"?

The woman in the ephah is the papacy. But who are the other two women that are helping her along, even building her a house in the land of Shinar? Let me answer in the words of another: Fallen Protestantism and Spiritualism. "The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism, they will reach over the abyss to clasp hands with the Roman power." "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near." "*Great Controversy*," p. 588. "*Testimonies for the Church*," Vol. 5, p. 451.

(To be continued.)

"A MINISTER once asked how he might improve his sermon. 'Cut a bit off both ends, and set fire to it in the middle,' said a candid critic."



### LESSONS FROM THE CLOUDS

MRS. NELLIE A. HONEYWELL

**W**HEN the Lord wishes to bestow a special blessing He spreads a cloud over the earth.

So in the spiritual life. The Lord often draws near to us in a cloud, and like the disciples on the mount, we fear as we enter into the cloud. But from the cloud God speaks, "and when they had lifted up their eyes, they saw no man, save Jesus only." May this blessed experience be ours.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud." This experience is common to all. The cloud symbolizes God's special protection and blessing. "And the Lord went before them by day in a pillar of cloud, to lead them in the way." Ex. 13:21. The cloud not only protected them, but also led them. "Yet Thou in Thy manifold mercies forsookest them not in the wilderness: the pillar of cloud departed not from them by day, to lead them in the way." Neh. 9:19.

"They called upon the Lord, and He answered them. He spake unto them in the cloudy pillar." Ps. 99:6, 7.

To our human sight the cloud seems to separate us from God. But our Father wishes to reveal Himself more fully, so He covers His glory with a cloud, that we be

not consumed. "Clouds and darkness are round about Him." Ps. 97:2.

"When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds."

The cloud is for a covering, but in order to keep under its protection we must follow where it leads. "These are they which follow the Lamb whithersoever He goeth."

"The cloud that was a wall of darkness to the Egyptians was to the Hebrews a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them. So the dealings of Providence bring to the unbelieving, darkness and despair, while to the trusting soul they are full of light and peace. The path where God leads the way may be through the desert or the sea, but it is a safe path." —*"Patriarchs and Prophets"* p. 290. The cloudy pillar represented their invisible Leader. To those who followed, it was a wall of light, to the rebellious and disobedient, clouds and thick darkness. "So, at this time, there is a people whom God has made the depositaries of His law. To those who obey them, the commandments of God are as a pillar of fire, lighting and leading the way to eternal salvation. But unto those who disregard them, they are as the clouds of night." —*"Testimonies for the Church,"* Vol. 4, p. 27. Let us ever remember that

every cloud has a bright as well as a dark side, and the bright side is the pathway of obedience. If our path seems to be enshrouded in darkness, let us search and try our ways, to discover where we are out of harmony with our Leader. Let us submit ourselves fully to Him, to be guided in the way He would have us go.

When the cloud overshadows us, the Lord is seeking to reveal to us some defect of character. By faithful work in overcoming we may dwell in the sunlight of God's presence.

"The Lord is my light; though clouds may arise, Faith, stronger than sight, looks up to the skies Where Jesus forever in glory doth reign, Then how can I ever in darkness remain?"

#### A TEST OF LOVE

HOW often we say we "love the Lord," little realizing the true meaning of the term. "This is the love of God that we keep His commandments: and His commandments are not grievous." 1 John 5:3. I fancy I hear some one saying, "None of His commandments are grievous except the fourth one. I can never keep the seventh day as the Sabbath, when the world around me does not observe it." Listen to the Saviour's words, "If ye love Me, keep My commandments." John 14:15. "If ye keep My commandments, ye shall abide in My love: even as I have kept My Father's commandments, and abide in His love." John 14:10. The Saviour told His disciples to pray that they might not have to flee from Jerusalem on the Sabbath day. Matt. 24:20. If you will follow this instruction and pray that God will keep you from breaking His holy Sabbath day (Isa. 58:12, 13), then the fear of men will be less and your fear of disobeying the Lord greater, and, like those associated with the Saviour, you will rest upon the Sabbath day "according to the commandment," Luke 23:54-56. The seventh day Sabbath will be to you a blessed rest day.

#### IS MAN IMMORTAL?

G. B. THOMPSON

MANY believe that he is. They have been taught it from childhood by the religious teachers of the day. So much is said about the immortal soul that one would think it could be found on almost every page of the Bible. Poets have written about it, and from our youth up we have sung it. One favorite hymn reads:—

"A charge to keep I have,  
A God to glorify;  
A never dying soul to save,  
And fit it for the sky."

Then the poet, seeming to forget what he said in the first verse, says in the second verse:—

"If I my trust betray,  
I shall forever die."

This rhyme has been sung thousands of times, and but few have ever stopped to enquire how a "never dying soul" could "forever die."

Without seeming to be inquisitive, we would like to ask how anybody knows that man is immortal. The Bible does not say so. The word soul, spirit, etc., occurs over seventeen hundred times in the Bible, but not in a single instance are they said to be immortal. Strange omission indeed, when men have been saying so much about it!

The Bible very plainly declares that man does not *now* possess inherent immortality. We are admonished to "seek for glory and honor and *immortality*." Rom. 2:7. Why seek for what we already are in possession of? This is nonsense. We are clearly told that man is *mortal*, (Job 4:17), and that *God only* has inherent immortality. 1 Tim. 6:15, 16. It is an attribute of the Deity (1 Tim. 1:17), and will never be given to those who refuse to accept of the precious boon of everlasting life. It is the gift of God to the overcomer, and it will be bestowed upon them at the resurrection of the just. When the final trump of God



summons them from their silent homes in the dust, then this corruptible will put on incorruption, and this mortal will put on immortality. 1 Cor. 15:51-54. Christ is the great life-giver; in him is man's only hope of immortality.

### THE CALF PATH

ONE day through the primeval wood,  
A calf walked home, as good calves should,  
But made a trail, all bent askew—  
A crooked trail as all calves do:  
Since then two hundred years have fled,  
And I infer the calf is dead;  
But still he left behind his trail,  
And thereby hangs my moral tale.  
The trail was taken up next day  
By a lone dog that passed that way;  
And then a wise bell-weather sheep,  
Pursued the trail o'er vale and steep,  
And drew the flock behind him, too,  
As good bell-weathers always do,  
And from that day o'er hill and glade,  
Through those old woods a path was made,  
And many men wound in and out  
And dodged and turned and bent about,  
And uttered words of righteous wrath  
Because 'twas such a crooked path;  
But still they follow—do not laugh  
The first migration of that calf;  
And through this winding wood-way stalked,  
Because he wobbled as he walked.  
This forest path became a lane  
That bent and turned and turned again.  
This crooked lane became a road  
Where many a poor horse with load  
Toiled on beneath the burning sun,  
And travelled some three miles in one,  
And thus a century and a half  
They trod the footsteps of that calf.  
The years passed on in swiftness fleet;  
The road became a village street,  
And this, before men were aware,  
A city's crowded thoroughfare  
And soon the central street was this  
Of a renowned metropolis;  
And men two centuries and half  
Trod in the footsteps of that calf;  
Each day a hundred thousand route  
Followed the zig-zag calf about,  
And o'er his crooked journey went  
The traffic of a continent;

A hundred thousand men were led  
By one calf near three centuries dead;  
They followed still his crooked way  
And lost a hundred miles a day,  
For thus such reverence is lent  
To well-established precedent.  
A moral lesson this might teach  
Were I ordained and called to preach,  
For men are prone to go it blind  
Along the calf-paths of the mind,  
And work away from sun to sun  
To do, what other men have done;  
They in the beaten track  
And out and in and forth and back  
And still their devious course pursue  
To keep the path the others do.  
But how the wise old wood-gods laugh,  
Who saw the first primeval calf!  
And many things this tale might teach  
But I am not ordained to preach.  
—Sam. W. Foss.



### THE CALF

THE first mention of the calf in the Bible is where Abraham ran unto the herd and fetched a calf tender

and good, and hastened to dress it. Gen. 18:7. With it Abraham entertained the Lord and two angels. On this occasion the Lord left a special blessing, as He always does where He is entertained.

The calf was used in the sacrificial offerings. Lev. 9:3, 8.

The fatted calf was offered to guests when marked hospitality was shown. 1 Sam. 28:24, 25. The skipping calf was used as a symbol of joy. Psa. 29:6. When the saints eat of the tree of life on the new earth (Rev. 22:2), they are represented as growing up like calves of the stall, Mal. 4:2.

The calf is a beautiful creature and will be on the new earth. Isa. 11:6.

## IS SHAVING FORBIDDEN?

J. N. LOUGHBOROUGH

THESE are conscientious persons who claim that the shaving of the beard is condemned in the Scriptures. They reason that "the Lord placed the beard on the face; why, then, should we shave it off?" The same reasoning could be applied in like manner to the hair upon the head. The Lord made it grow there, why, then, should we cut it off? The apostle Paul settles the latter question by asking one which implies the sanctioning of hair cutting. "Does not," he says, "even nature itself teach you, that, if a man have long hair, it is a shame unto him?" 1 Cor. 11:14.

The proof texts relied upon for non-shaving are found in the book of Leviticus, and read, "Neither shalt thou mar the corner of thy beard," and "Neither shall they shave off the corners of their beard." Lev. 19:27; 21:5. The connection of these texts shows plainly that reference is made to a custom connected with mourning for the dead which the Lord's people, and especially His priests, were forbidden to follow. The first reads, "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in thy flesh for the dead, nor print any marks upon you." Lev. 19:27, 28. The second text (Lev. 21:1-5) plainly states it is a ceremony connected with mourning for the dead, and the priest is forbidden to engage in it.

The custom of the heathen, when mourning for their dead, was to mar their hair, and their beards, make cuttings and marks on their bodies. Heathen Indians follow to some extent such customs even at this day. In the year 1888 the writer was holding meetings at St. Clair, Nevada. Dining one day at a brother's house who had a Piute Indian working for him digging sage brush, I had opportunity to see the man prepare to

take his dinner. He washed his hands, but applied no water to his face, which was smeared to his eyes with pitch, and well covered with desert dust. On inquiring as to the meaning of this, I learned that his son had died a few days before, and that this pitch was the badge of mourning for this tribe. This pitch was to remain upon the face until it came off of itself. To wash it off would be considered disrespect for the dead.

The heathen practice of mourning for the dead is plainly set forth by both Isaiah and Jeremiah when speaking of the mourning Moad (worshippers of the god Molech) would practice when death and defeat befell them, we read, "Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off." Isaiah 15:2. Again, "For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth." Jer. 48:37.

While it is true that the Lord forbade His people to pluck their hair and disfigure their beard in mourning, thus imitating the heathen, His Word speaks of those who stood in His favor who, under other circumstances, did shave their beards.

When Joseph was called before Pharaoh to interpret his dreams, "he shaved himself, and changed his raiment." Gen. 41:14. Surely the Lord did not regard this as sin in him, for He gave him wonderful light respecting the dreams of Pharaoh.

Then there is the record of Mephibosheth, Saul's son, who came to meet David after the overthrow of Absalom. He "had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed." 2 Sam. 19:24. From this we learn that it was his ordinary custom to cut his beard.

On the whole it appears that what is said in Leviticus respecting the shaving, etc., is a prohibition from imitating heathen in mourning for the dead.



### NO MUZZLE

MRS. S. N. HASKELL.

THE divine command was "Thou shalt not muzzle the ox when he treadeth out the corn." Deut. 25 : 4. There was nothing to prohibit their muzzling the ox on other occasions, but when he was patiently treading out the kernals of ripe grain *then* he was at liberty to eat of the grain. Only the ox doing the work of treading out the grain was to be free from the muzzle. Other oxen were not allowed to eat from the threshing-floor.

God designed from this to teach an important spiritual lesson. Paul brings this out quite clearly in 1 Cor. 9 : 9-14. Where after quoting Deut. 25 : 4, he adds, "Doth God take care for oxen? or saith He it altogether for our sakes? *For our sakes, no doubt, this was written* : . . . that he that

thresheth in hope should be partaker of his hope." He then shows that the one that ministers in spiritual things should share in the carnal things of the one ministered unto, and adds, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*" How did they "which ministered about holy things live of the temple? We answer in the Lord's own words. *I have given the children of Levi all the tenth in Israel for an inheritance . . . for their service which they serve even the service of the tabernacle of the congregation.*" Num. 18 : 21. The question naturally arises, How does the Lord get the tenth to give it to the priests? I have known indi-

viduals who were so accustomed to careless dealing that they would borrow from their neighbors and finally conclude the borrowed article was their own property. Many have dealt in this way with the Lord; but God says, "*All the tithe (tenth) of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.*" Lev. 27:30.

"The earth is the Lord's, and the fulness thereof: the world, and they that dwell therein." Psa. 24:1. If we would be allowed to use the term, The Lord has only "leased" or "rented" the earth to man and the terms of the "lease" are a faithful return of one-tenth of all the income to the great Landlord; but the mass of humanity steal the "rent money," ignore the claims of the Owner, and spend all for themselves. God set apart His "rent money," the tenth, or tithe, to support the Gospel ministry. If all paid a faithful tithe the work would soon be finished and the Saviour return for His people.

Everybody, both saint and sinner, is under obligation to pay an honest tithe to the Lord. If the Lord's plan was fully carried out it would advance His cause and purify the ministry, for only the *faithful* minister who is winning souls is entitled to live upon the tithe, for only the ox treading the ripened grain was entitled to eat from the threshing floor.

#### An Answered Prayer

1 Chron. 4:9, 10

IT is a very simple petition, only a few words: "Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me!" Here is one short prayer of thirty-three words containing five distinct requests, *four* for the companionship and protection of the Lord and *one* for temporal prosperity. The record states that "God granted him that which he requested." The Lord could trust such a man with temporal prosperity; for he would use it to the glory of God.

## THE FEAST OF TABERNACLES

F. C. GILBERT

(A Converted Hebrew)

IT was said by one, on a certain occasion, that the best of the wine was saved for the last of the feast. John 2:10. This saying has great significance when applied to this feast of the Lord. This festival was observed in the seventh Jewish month, beginning on the fifteenth day of the month, and lasting for seven days, though there was an eighth day connected with it. Lev. 23:33, 34; Num. 29:12; Lev. 23:39. It was designed to commemorate the ingathering of the harvest of the field, hence was called, "The Feast of Ingathering." Ex. 23:16, second clause. It was also called, "The Feast of Booths," because during these days the people were commanded to dwell in booths. Lev. 23:42. It was this feast that was lost for nearly a thousand years, but was brought to light again in the days of Ezra. See Neh. 8:13-17.

Many are the lessons this festival was intended to teach the people, space forbidding to consider them extensively. Particularly were they to be impressed with it as illustrating the finished work of the Messiah. It was a feast that was attended with a great deal of joy and gladness, and with much rejoicing. It was a feast every day of which the happiness and gladness of the people increased, which culminated in the last day being known as, "The Rejoicing of the Law." It was on this day that the Saviour, seeing the multitudes of the people in the temple, outwardly filled with joy, according to the teachings of the Rabbis, called their attention to words found in John 7:37. It meant much to them at that time, as there were so many things of deep significance going on in the temple service. The water, the music, the silver pitcher, the priest's work, as well as the work of the Levites, and the Nethinim.

The blessed Messiah Jesus is to celebrate

with His people a glorious Feast of Tabernacles, a "Feast of Ingathering," a real and genuine harvest. This harvest is the end of the world. Matt. 13:39. Thank God that day is hastening. The Son of Man, the Sower of the seed, is soon to return to this earth and gather His harvest of precious souls. This generation will not pass till it shall be fulfilled. May God help us to each be filled with joy at the thought of this blessed feast, and prepare us in this life to gather at that great "Feast of Tabernacles" which shall convene when the Lord shall again bring Zion. May we all be there.

### THE BOOK OF EZRA The Decrees

THE central thought in the book of Ezra is the decree to restore and to build Jerusalem, and the time of its going forth. The events which cluster around the fulfillment of the seventy weeks of the ninth chapter of Daniel, the first portion of the 2300 days or years of Dan. 8:14 as designated by the angel Gabriel are located by the decree in Ezra. These events locate the baptism of Christ, and His death, and the time the gospel goes to the Gentiles. These are important events in establishing the New Testament history. From the time the seventy weeks expire, and the gospel goes to the Gentiles, there remains but 1810 years to the cleansing of the Sanctuary of Daniel 8:14. This brings us to the closing work of the gospel. Let the reader seriously consider these facts, and it not only shows the importance of the history in the book of Ezra as filling a link in sacred chronology, but it also throws great light upon the present position and work of the chosen people of God. Prophecy and history are so connected in divine revelation, that the student can clearly discern a divine overruling providence.

The name Gabriel is mentioned but twice

in the Old Testament, and both times in connection with this prophecy. When Daniel had seen the wonderful vision in the eighth chapter of his prophecy, and sought for the meaning then, he said, behold, there stood before me as the appearance of a man, and I heard a man's voice between the banks of the river Ulai; which called and said, Gabriel, make this man to understand the vision. Dan. 8:15, 16. This vision was not fully explained to the prophet at this time, for the closing words of the chapter are, "I was astonished at the vision, but none understood it."

A few months later the angel again appeared to the prophet. We read, "And while I was speaking and praying, and confessing my sins, and the sins of my people Israel, and presenting my supplications before the Lord my God for the holy mountain of my God; Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the beginning being caused to fly swiftly, touched me . . . and informed me and talked with me and said, O Daniel, I am now come forth to give the skill and understanding." He first assured the prophet that another command had been given to make him understand. "I am come to show thee; for thou art greatly beloved; therefore understand the matter and consider the vision. Seventy weeks are determined [or cut off from the 2300 days as that was the only period given in the vision] upon thy people . . . to finish the transgression, . . . know therefore and understand from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince shall be seven weeks three score and two weeks, . . . after three score and two weeks shall Messiah be cut off . . . in the midst of the week, [that is the remaining seventieth week] he shall cause the sacrifice and oblation to cease." Dan. 9:20-27. Here is a definite time given for the baptism of Christ, three and a half years later He is crucified, and three and a half years more reaches the time the gospel goes to the Gentiles. The starting point is definitely given. "From the going forth of the commandment to restore and to build Jerusalem." This commandment is found in only one place in the Bible and that is in the book of Ezra.

### THE GIFT OF PROPHECY

S. N. HASKELL

ONE of God's ordained ways of warning and instructing mankind is by prophets. The spirit of prophecy is a special gift to the church, and for the church. It is spoken of as the "best gift." The apostle speaks of the prophets in the past as follows: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Heb. 1:1, 2. God has spoken to every one of His prophets in visions or dreams. "If there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak unto him in a dream." Num. 12:6.

While in vision the prophet has no control of his own mind, but is under the direct influence of the Spirit of God. Paul said, "Whether in the body, or out of the body, I [he] cannot tell: God knoweth." 2 Cor. 12:1-3. The apostle could not tell whether he was really in his mortal body, or was taken up to heaven during the vision; it was so real to him. Hence he had no control of his mind. See also the case of Balaam, who set his head to curse Israel, contrary to the mind of God. His own testimony was: "How shall I curse whom God hath not cursed? or how shall I defy whom the Lord hath not defied?" Again, "He hath blessed, and I can not reverse it." Num. 23. When God gives a dream to a prophet it is a vision in his sleep. Dan. 7:1, 2.

This gift is in the Christian church as really as in the former dispensation. The apostle says, "He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers." Eph. 4:11. So in connection with apostles, evangelists, pastors, and teachers, are prophets. One will continue as long as the others. All work together for the accomplishing of the

same grand purpose,—“the perfecting of the saints.” Eph. 4:12, 13.

The time will come when these gifts will be no more needed; “when that which is perfect is come.” 1 Cor. 13:8-10. Then all will have come in the unity of the faith; the design of the gospel will have been accomplished. Eph. 4:13, 14. The object of these gifts is, therefore,—“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”

Some will have the most unlimited confidence in these gifts. To deny them would be to deny the Bible, and to deny the Bible is to deny God, and launch upon a boisterous sea, without chart, compass, or rudder to guide our fragile Lark to land.

### LESSONS FROM JEREMIAH

HELEN MC KINNON

JEREMIAH was the son of a priest living in Anathoth, of Benjamin. Jer. 1:1.

He was called when a child to the prophetic office (Jer. 1:6) during the reign of king Josiah and continued as such until the carrying away of Judah captive. Jer. 1:2, 3. Before he was born, the Lord sanctified and ordained him a prophet. Verse 5. He was not a prophet alone for Judah. “I ordained thee a prophet unto the nations,” and not only to the nations living at that time, but even unto the end. Jer. 25:15-33. The Lord particularly called his attention to the effect his work would have upon the nations and kingdoms, he would pull down and destroy and plant and build. Jer. 1:10.

When Jeremiah's work was made known to him he was so overwhelmed by his inefficiency that he shrank from the task and exclaimed, “Ah, Lord, God! behold, I can

not speak: for I am a child." Jer. 1:6. The Lord then reminded him that it was His work and His message, and He would supply the needed power and words. "Behold I have put my words in thy mouth, and thou shalt be as my mouth." Jer. 1:7-9; 15:19.

Jeremiah is not the only one with a special call and work, but to every individual the Lord sends the message, "I have called you to my kingdom and glory." 1 Thess. 2:12. And in that call your work is assigned, for He has given to every man his work. Mark 13:34. We have just as wide a field as Jeremiah and the same assurance of help. Matt. 28:19, 20; Rev. 14:6, 7. He was not promised an easy time. "They shall fight against thee." Our experience is to be the same. "Ye shall be hated of all men for my name sake," but the same one that promised His servant of old His word and mouth, tells us to-day, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke 21:15.

Jeremiah has left the record that the Lord was with him as a mighty terrible one. Jer. 20:11. These things are written for our admonition to show us how the Lord can and will work through weak, human mortals that are willing to be led by him to do the work he has called them to do. No earthly grandeur or glory is promised, but the path of the just shineth brighter and brighter unto the perfect day, and the Lord gives His blessing which maketh rich and He addeth no sorrow with it.

The message given us may separate from kindred and friends, and cause us to shrink, but to every one He sends this assurance, "Fear thou not; for I am with thee: be not dismayed; for I am thy God, I will strengthen thee." "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left." Isa. 41:10; 30:10.

## GOD KNOWS HOW

MRS. J. WILSON

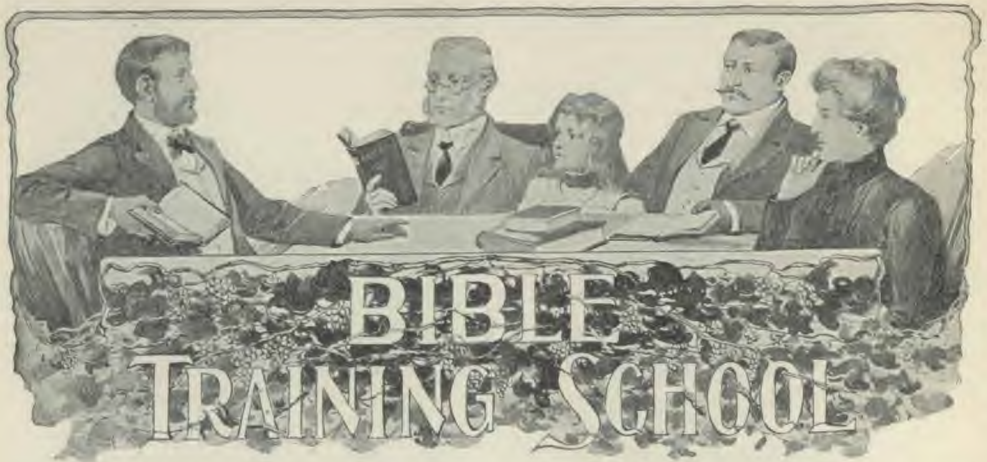
WE read in 2 Pet. 2:9, that "The Lord knows how to deliver the godly out of temptation." There is not a circumstance in the life of any individual, beset as all are, by the wiles and snares of Satan, that is so intricate and dense, that the Lord can not give deliverance. He "knows how to deliver." Not only does He know how to deliver, but He is faithful, and will with the temptation, make a way of escape, that we may be able to bear it. 1 Cor. 10:13.

It may not please the Lord to show us the way that He has in mind, for our deliverance, when we first meet the temptation; perhaps we need to learn to endure, but deliverance will come, just as sure as we have the promise.

We may want to get out of the temptation by a way of our own planning, but the best way to do is to let Him guide us through just the way that He has for our escape. He tells us that He will guide us with His eye. Of course He can not do this for us, unless we look to Him constantly. The psalmist tells us how to do this "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that He have mercy upon us." He will not disappoint one who makes Him their confident. "Because he hath set his love upon Me, therefore will I deliver him." How worthy is such a God of our confidence and love.

So, if we place our love upon Him, and let Him deliver us out of every temptation, at the end of the struggle, after the last victory, Jesus will, with His own hands, place a crown upon those who have learned not only that the Lord knows how to deliver out of temptation but have let Him work deliverance for them.

Let us keep this in mind when in temptation.



### BIBLE READERS' CLASS

THE question asked by Manoah of the angel of the Lord, "How shall we order the child, and how shall we do unto him?" is asked by many anxious parents, and the question has oft been repeated during the past ages. If the parents ask of the right person they will receive an answer they can rely upon. "Manoah intreated *the Lord*, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child." Judges 13:8-12. Any parent that will prayerfully and carefully seek out of the Bible and read and obey the instruction the Lord has given, will find the blessing of the Lord abiding upon their families. In the following studies we have collected some of the varied instruction given to parents in God's Word.

#### General Instruction

- Ex. 20:12. Children should be taught to honor their parents.  
 Lev. 19:32. Should be taught to respect all aged people.  
 Deut. 21:18-21. Prov. 20:20. Parents are not to shield and cover up the faults of their children, but if they will not obey, the parents are to give them to other powers to be punished.  
 Prov. 20:11. The sins of the children can not be covered up, for "even a child is know by his doings, whether his work be pure, and whether it be right."

- Prov. 29:15. A child uncontrolled brings shame to the parents.  
 Prov. 22:15. The natural inclination is to evil, for all are born in sin.  
 Prov. 22:6 The young need to be *trained*. When trained aright they will not depart from the Lord.  
 Deut. 6:6, 7. Daily instruction in the things of God should be given by the parents.  
 2 Tim. 3:15, 16. Should be taught the Scriptures while young.

#### Duty of Parents to their Children

- Titus 2:4. To love them.  
 Matt. 19:13, 14. To bring them to Christ.  
 Prov. 22:6. Eph. 6:4. To train them up for God.  
 Deut. 4:9. Isa. 38:19. To instruct them in God's Word.  
 Joel 1:3. To tell them of God's judgments.  
 Ex. 10:2 Psa. 78:4. To tell them of the miraculous works of God.  
 Deut. 32:46. To command them to obey God.  
 Gen. 48:15. To bless them.  
 Psa. 103:13. To pity them.  
 Job 42:15. 2 Cor. 12:14. 1 Tim. 5:8. To provide for them.  
 1 Tim. 3:4, 12. To rule them.  
 Prov. 13:24; 19:18; 23:13; 29:17. Heb. 12:7. To correct them.  
 Eph. 6:4. Col. 3:21. Not to provoke them.  
 Gen. 24:1-4; 28:1, 2. Not to make unholy connections for them.

#### The Result of Wrong Training

- 1 Sam. 2:27-34. The priesthood was taken from the family of Eli because he failed to control his children.



1 Sam. 2:23-25. Eli reprov'd his sons for their wrong course; but reproof alone is not sufficient.

1 Sam. 3:13. Parents must "restrain" and control their children as well as reprove them.

1 Sam. 2:29. It is dishonoring God for parents to allow their children to grow up in disobedience.

Prov. 29:15. Disobedient children bring their parents to shame.

1 Sam. 8:1-5. The disobedience of Samuel's sons caused the office of judge to pass from Samuel's family.

2 Kings 19:37. Uncontrolled children will even slay their own parents.

Prov. 17:25. A "foolish son" brings grief and bitterness to the parents.

#### Result of Good Training

1 Sam. 3:19. The Lord is with good children.

2 Tim. 3:15. They become acquainted with the Scriptures.

Prov. 28:7. A wise son obeys the law of God.

Col. 3:20. God is well pleased with obedient children.

Acts 2:39. They share in the promises of God.

Eph. 6:2. A blessing is pronounced upon good children.

Gen. 46:29. A good son will never be ashamed to love and caress his parents.

Prov. 13:1. A wise son will heed the instruction of his parents.

Prov. 23:22. The parents in old age will be treated with respect by good children.

Job 32:6, 7. One of judgment will recognize age and experience.

Heb. 12:9. The respect and reverence paid to earthly parents is a reminder of the reverence due the Lord.

#### No Place for Boys

WHAT can a boy do, and where can a boy stay,  
If he is always told to get out of way?  
He can not sit here, and he must not stand there.  
The cushions that cover that fine rocking-chair  
Were put there, of course, to be seen and admired;  
And a boy has no business to ever be tired.  
The beautiful roses and flowers that bloom  
On the floor of the dark and delicate room  
Are not made to walk on, at least, not for boys;  
The house is no place, anyway, for their noise.

Yet boys must walk somewhere, and what if their feet,

Sent out of our house, sent into the street,  
Should step round the corner and pause at the door,

Where other boys' feet have paused often before,  
Should pass through the gateway of glittering light,  
Where jokes that are merry, and songs that are bright,

Ring out a warm welcome with flattering voice,  
And temptingly say, "Here's a place for the boys?"  
Ah! what if they should? What if your boy or mine

Should cross o'er the threshold that marks out the line

'Twixt virtue and vice, 'twixt pureness and sin,  
And leave all his innocent boyhood within?

Oh, what if they should, because you and I,  
While the days and months and the years hurry by,  
Are too busy with cares and with life's fleeting joys  
To make round our hearthstones a place for the boys?

#### A STRONG CHARACTER

MANY of the strong characters in the Bible are like the fragrant violet that diffuses its perfume; but is hidden among the leaves and must be sought out. Milcah is one of these characters. She was the wife of Nahor, and sister to Sarah, the wife of Abraham. Gen. 11:29. Little is said of her, but the manner in which she is mentioned reveals her strength of character. Milcah was the mother of eight children. Gen. 22:20-23. Bethuel, the youngest child, became the father of Rebekah. Bethuel's wife is not mentioned. When Abraham's servant asked Rebekah "Whose daughter art thou?" her answer reveals her estimation of her grandmother Milcah, "I am the daughter of Bethuel, the son of Milcah, which she bare unto Nahor." Gen. 24:24. Milcah's name is mentioned before that of Nahor, which reveals the weight of influence wielded by the grandmother, in the family. She was evidently a woman of strict integrity, one that ruled with wisdom, and the promise was fulfilled, "Her children arise up, and call her blessed." Prov. 31:28.

NO TALENT, no self-denial, no brains, no character, is required to set up in the grumbling business, but those who are moved by a genuine desire to do good have little time for murmuring or complaint.—*The Myrtle*.

### Beautiful Things

WHY does God send us the sunshine so bright,  
And paint the sky blue, and the clouds fleecy white?  
And why aren't the leaves that around us are seen  
Dull yellow or brown, instead of bright green?

We might have had fruit, without flowers on the  
trees,

To shed their bright petals, and perfume the breeze.  
We might have had food, and abundance to eat,  
Without any fruit, so delicious and sweet.

The birds could be happy all the day long,  
And yet never warble or twitter a song.  
'Tis just that he loves us, and wants us to know,  
So He sends us these tokens, His good-will to show.  
Yet all of these blessings, though freely they're  
given,

Are only a taste of the sweet joys of heaven,  
And if these delights fill our hearts to the brim,  
Oh, what will it be in that world without sin?

—Ella May White-Robinson.

### THE DIETETIC VALUE OF FRUITS

THESE are many popular but unfounded prejudices against the dietetic use of fruits. It is generally supposed, for example, that fruits are conducive to bowel disorders, and that they are especially prone to produce indigestion if taken at the last meal. The truth is the very opposite of these notions. An exclusive diet of fruit is one of the best-known remedies for chronic bowel disorders. Fruit juice may be advantageously used in both acute and chronic bowel disorders. Care must be taken, however, to avoid fruit juices which contain a large amount of cane sugar. Juices of sweet fruits should be employed, or a mixture of sour and sweet fruit juices. Raisins, figs, prunes, sweet apples, and pears may be mixed with sour fruits.

Fruits have an advantage over all other foods in that they furnish to the system, in a completely digested form, ready for immediate assimilation, such material as is needed to reinforce muscular energy. To this fact is due the refreshment which is so promptly afforded by fruit juices when one is tired, and the craving for juicy fruits under such circumstances. Most juicy fruits

furnish not only water, but a small amount of digested food substance in the form of sugar, which is taken at once into the blood, and being carried to the muscles, replenishes the stores of energy which have been reduced by activity, and so brings refreshment and reinforcement of vigor and strength.

Fruits also aid the digestion of other foods by promoting the formation of the gastric juice, and particularly the production of pepsin.

Persons suffering from acid dyspepsia must avoid sour fruits. Their stomachs are abnormal, and sensitive to acids. Organic acids, for some unknown reasons, are more irritating to these sore stomachs even than the acid of the gastric juice. Such persons may eat sweet prunes, pears, stewed raisins, baked bananas, and sometimes well-ripened peaches. They must avoid the more acid fruits.—*J. H. Kellogg, M. D.*

### EVERY-DAY CHRISTIAN

A DEACON spoke slightly of a man who had just come into church, saying, 'Oh, he is nothing but an every-day sort of a Christian!' The pastor, overhearing the remark, said: 'An every-day sort of a Christian, is he? I wish I had known it when I gave him the right hand of fellowship! I would have given him both hands. My greatest trouble is with the every-other-day sort of Christian.' In God's training schools for workers the every-day sort of Christian is always in his place, ready for work, willing, obedient, persistent, and bound to make the most of the privileges of the Christian life. When God wants a man for some emergency, he selects him from the class of every-day sort of Christians."

"AND they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12:11.

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"DUTIES are pressing on me,  
And the time for work is brief;  
What if with purblind vision  
I neglect the very chief?  
"What if I do with ardor  
What a thousand could, maybe,  
And leave undone forever  
What was meant for only me?"

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