

# BIBLE TRAINING SCHOOL

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

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

· Luke. 14: 28 ·



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

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# 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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## My Robe of Righteousness

My Saviour *lived* to weave a robe  
Of righteousness divine ;  
He *died* that this fair garment might  
For evermore be mine.

Oh, how I love the hands that wrought  
This priceless dress for me,  
For in its pure and spotless folds,  
His very life I see.

Though He was weary often, in  
Those more than thirty years,  
My garment only whiter grew  
For blood-sweat and for tears.

'Twas love inspired the labor of  
This weaver from above,  
Oh, can I wear this garment and  
Not feel an answering love ?

And since He gave His life to weave,  
I'll give my life to wear,  
And not to soil its purity  
Shall ever be my care.

The glorious marriage of the Lamb  
At last is drawing near,  
And He will surely call his friends  
At supper to appear.

When I appear what shall I wear ?  
Oh surely you can guess,  
What else have I, save this fair robe  
Of His own righteousness ?

If this my wedding garment be  
When Jesus views each guest  
Before He bids them to sit down,  
I'll be received, and blest ;

For He will recognize the robe,  
As at His feet I bend,  
And welcome me, for He will know  
I am indeed His friend.

—Jennie E. Owen.

## THE WORK OF THE SPIRIT

MRS. E. G. WHITE

MANY have become hard-spirited because they are verily strangers to the working of the Holy Spirit. There needs to be a great reformation in the lives of believers, in their words and works and spiritual understanding. We need to catch the inspiration of the angels in the heavenly courts. We need daily to breathe the atmosphere of heaven.

O how my heart trembles for us all. Unless the hard-heartedness is melted away by the grace of Jesus Christ, we shall never know what heaven is. I am pained beyond measure when I see and feel the hard-hearted methods of dealing with the Lord's heritage. I feel so ashamed in behalf of



Christ, as I see how little respect and reverence are shown towards the purchase of His blood.

There is need of the converting power of God in every family. Were this power present, there would not be seen a lack of sympathy; instead, there would be seen a most earnest receiving of the grace of Christ to impart to others.

Let every root of bitterness be rooted out of the heart. Let most thorough work be done with self. Let the men who are in office keep their hearts under the control of the Holy Spirit. Let them be careful of their actions.

Just before our Saviour left this earth, He commissioned His disciples to go into all the world, and preach the gospel to every creature. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "Behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Power to do what?—To preach the gospel and proclaim the conditions of salvation.

The disciples obeyed the divine injunction. While they were engaged in prayer, being of one accord in one place, the Holy Spirit came upon them as a rushing mighty wind, and filled all the house where they were sitting. Peter was re-anointed with the Holy Unction from on high. So wonderful was the out-pouring of the Spirit that "the same day there was added unto them about three thousand souls."

It is this baptism of the Holy Spirit that the churches need to-day. There are backslidden church-members and backslidden

ministers who need re-converting, who need the softening, subduing influence of the baptism of the Spirit, that they may rise in newness of life and make thorough work for eternity. I have seen the irreligion and the self-sufficiency cherished, and I have heard the words spoken, "Except ye repent and be converted, ye shall never see the kingdom of heaven." There are many who will need re-baptizing, but let them never go down into the water until they are dead to sin, cured of selfishness and self-exaltation; until they can come up out of the water to live a new life unto God. Faith and repentance are conditions essential to the forgiveness of sin.

What is needed now are men chosen of God and precious who will go forth full of faith and of the Holy Spirit, to proclaim the gospel, calling upon God for His grace to aid them in their work. The Lord has warned us that a large number of believers should not congregate in one place. Let men go out in the name of the Lord, humble and devoted, as colporteurs and canvassers to sell the books that bring light to the souls of those who know not the truth. When this is done, there will be seen striking instances of conversion.

#### HIGH PRIEST IN THE FIRST APARTMENT

A CORRESPONDENT asks: "Is there any direct proof that Aaron ever officiated in the first apartment of the earthly sanctuary?"—Yes, the most positive proof.

The altar of incense and the golden candlestick were both articles of furniture in the first apartment. Heb. 9:2-4; Ex. 30:6. Of the service connected with the golden altar and the candlestick the record states as follows: "Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps, he shall burn incense upon it, and when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual



incense before the Lord." Ex. 30:7, 8. No common priest could perform this service, none but the high priest could place the incense upon the golden altar, or trim the lamps upon the golden candlestick.

### More and More

THE light of the world shines brighter and brighter,  
As wider and wider God opens my eyes;  
My trials and burdens seem lighter and lighter,  
And fairer and fairer the heavenly prize.

The wealth of this world seems poorer and poorer,  
As further and further it fades from my sight;  
The prize of my calling seems surer and surer,  
As straighter and straighter I walk in the light.

My waiting on Jesus seems dearer and dearer,  
As longer and longer I lean on his breast;  
Without Him I'm nothing, seems clearer and clearer,  
And more and more sweetly in Jesus I rest.

My joy in my Saviour is growing and growing,  
And stronger and stronger I trust in his word;  
My peace like a river is flowing and flowing,  
As harder and harder I lean on the Lord.

—Selected.

### THE NUMERAL THREE

J. N. LOUGHBOROUGH

CONSIDERING still further the use of the number three in the Scriptures we note the case of Joseph. Of his unjust imprisonment in Egypt it is said: "He was laid in iron; until the time that his word came; the word of the Lord tried him." Ps. 105:18, 19. While in prison, the chief butler and chief baker of Pharaoh, being under Joseph's care, each dreamed a dream which they related to him. The butler dreamed of pressing the wine from three grape branches and giving it in the cup to Pharaoh. The baker dreamed of bearing three baskets of bake meats for Pharaoh, which the birds consumed from the baskets. God gave Joseph the interpretation that in each case the three meant three days when their cases would be taken up by Pharaoh. The butler would be re-

stored to his place, but the baker would be hanged and the birds would eat his flesh from off him. So it came to pass. Gen. 40. While the word of the Lord given to Joseph did not liberate him at that time, two years later it brought him before Pharaoh as an interpreter of his wonderful dreams. In this completion of the trial of Joseph by the word of the Lord, Pharaoh "made him lord of his house, and ruler of all his substance." Ps. 105:21.

In the dealing of Joseph with his brethren when they came down to Egypt to buy corn, he knew them, but they did not know him, as he talked to them through an interpreter. He charged them with being spies, come to see the nakedness of the land. He put the whole ten in prison for three days. Gen. 42:17.

"He wished to learn if they possessed the same haughty spirit they had when he was with them; and he was anxious to draw from them some information in regard to his father and Benjamin.

"The three days of confinement were days of bitter sorrow with Jacob's sons. They reflected upon their past wrong course, especially their cruelty to Joseph. They knew if they were convicted of being spies, and they could not bring evidence to clear themselves, they would all have to die, or become slaves. . . . They sold Joseph as a slave, and they were fearful that God designed to punish them by suffering them to become slaves."—*Spirit of Prophecy, Vol. 1, pp. 140-142.*

After three days Joseph told them that he would let nine of them go to carry food to their families, but one of their number should be kept in prison until they should return with their younger brother of whom they had spoken. Then he should know they were truthful men, and not spies. So he took Simeon and put him in prison, while they departed for Canaan.

"Joseph selected Simeon to be bound be-



cause he was the instigator and principal actor in the cruelty of his brethren towards him."—*Ibid.* pp. 142, 143.

At the time of Moses' birth, when the mandate had gone forth from Pharaoh that all male children of the Hebrews should be slain at their birth, Moses' parents perceived that he "was a goodly child." Ex. 2:2. "Exceedingly fair"—fair to God. *Margin*, Acts 7:20. "A proper child." Heb. 1:23. His mother hid him for three months. What followed that three months, and the life and experience of Moses is a theme for interesting and devout study. Principles were implanted in his youthful mind which kept him from being swayed by the prospective crown and treasures of Egypt. He chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, for he had respect to the recompense of the reward. In all his trials and perplexities as a leader of Israel, he "endured as seeing Him who is invisible."

### THE PASSOVER

MRS. S. N. HASKELL

THE Passover headed the list of yearly feasts, and typified some very important points in the life of Christ, which were not shown as clearly in any other sacrifice. The passover was always held in the first month of the sacred year.

Before we enter upon the study of the Passover, we want to clearly understand that Christ Himself was the *real* antitypical Lamb of which the yearly feast was the type. We can say with Paul, "*Christ, our Passover, is sacrificed for us.*" 1 Cor. 5:7. As we study the particulars of the yearly feast we will compare them with the facts concerning the real Passover Lamb.

The lamb was selected on the tenth day of the month and kept until the fourteenth day. Ex. 12:3-6. From the tenth day it was a "marked lamb." All that saw it

knew it was to be slain. Several days before the Saviour was slain, the Council of the Jews decided to kill Jesus, and from that day He was a doomed man. John 11:53. The Passover was slain upon the fourteenth day of the month in the middle of the afternoon or "between the two evenings." Ex. 12:6 [*margin*]. Jesus was arrested in the evening, and the trial continued all night. In the morning He was brought before Pilate, but the Jews would not enter the judgment hall, lest they might be defiled and could not eat the Passover. Matt. 27:1, 2; John 18:28, 29. The Passover lamb had not been killed; but the fourteenth day of the month in the afternoon, as Christ hung on the cross, the Jews slew the lambs for their Passover. The type was of no value that year; for type had met antitype. Christ, the *real* Passover, died upon the cross "between the two evenings," "about the ninth hour." Matt. 27:46-49. About three o'clock in the afternoon He said "It is finished, . . . and gave up the ghost." John 19:30.

It was on Friday afternoon just as the westering sun was heralding the advent of the Sabbath that the Saviour pronounced the words, "It is finished." About four thousand years before, the Father and Son had finished the work of creation on Friday afternoon and rested from their work upon the Sabbath. The Saviour finished His earthly work in the plan of redemption and rested in the tomb on the Sabbath.

In the type the lamb was slain between the evenings and eaten that night, and the following day, the sixteenth day of the month, was kept as a Sabbath. Lev. 23:5-7. The year that the type met antitype in the Passover feast, the sixteenth day of the month was a weekly Sabbath as well as a yearly Sabbath. For hundreds of years God's people had rested on the day after the Passover lamb was slain in type of the



real Sabbath that followed the slaying of the real Passover Lamb, on which *Christ our Passover rested upon the Sabbath from the work of redemption.* Ever since that Sabbath day in which the Saviour rested in Joseph's tomb the Sabbath has had a double significance to every Christian. It is not only a memorial of creation, but a memorial of redemption as well.

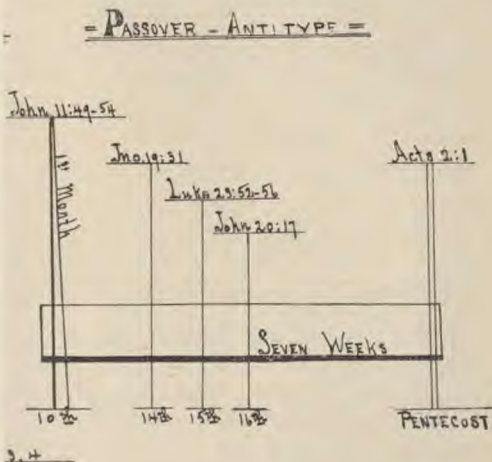
On the day following the Sabbath, the seventeenth day of the month, a "handful of the first fruits" was waved before the Lord (Lev. 23:10, 11, margin) as a token

the key. Eph. 4:8 [margin]. On that morning, as the priest was waving a handful of grain in the empty temple (Matt. 23:38), Christ before the Father in the heavenly temple was presenting the REAL *antitypical* first fruits. He had a sample of the final harvest to be gathered at the end of the world, and He stood before the Father as "the first born among many brethren." The accepting of these was a pledge of welcome to the host of the redeemed to come forth in the final gathering. When they were accepted, then the command went

**Corrections**

IN the April number of this paper, on page 164, in the second column, and in the thirty-ninth and forty-second line, the words, "sixteenth day of the month," should read, "fifteenth day," etc. On page 165, first column, line eleven, "the seventeenth day of the month," should read, "the sixteenth day," etc.

Also the first word on line eight of page 172, first column, should be "deified," instead of "defied."



of the coming harvest to be gathered in the autumn.

Paul tells us that Christ was the first fruits of the resurrection. 1 Cor. 15:22, 23. Christ came forth from the grave "on the morrow after the Sabbath." He did not come forth alone, but He brought a "handful of the first fruits" with Him; for "many bodies of the saints which slept arose and came out of their graves after His resurrection." Matt. 27:51, 52.

When the Saviour ascended to His Father on that morning of the resurrection "He led a multitude of captives" that He had wrenched from the power of the grave when He broke the portals and came forth with

forth, "Let all the angels of God worship Him."

"GOD is our refuge and strength."

"SPIRITUAL things must be much in our thought, or they can never be much in our life."

"OUT of sight, out of mind." You can not fix a person's attention to listen or think about heaven who is all absorbed in the world. A world out of sight is all visionary to him. This tangibility of earth suits the earthly best. We must use the means to become heavenly minded."



**The Passover**

"Father, I can not sleep to-night,  
 Though wearily I close my eyes,  
 Yet ever doth Death's angel grim  
 Before my startled vision rise."  
 Thus spake a firstborn on that night  
 That Israel's host would leave behind  
 The dark Egyptian land of sin  
 Led by a God most good and kind.

"Sleep on, my child," the father spake  
 In tones to soothe the restless one.  
 "The crimson stain is on the door;  
 The lamb is slain; the deed is done  
 That now proclaims that life is thine.  
 Death's angel, sure, the sign will see.  
 So rest thee now, my weary child,  
 Naught ere shall come to molest thee."

'Twas then she slept, but short the time  
 Till, with a cry, she woke again,  
 Startling all with her piteous moan  
 Of mortal agony and pain;  
 And pleadingly she bade them bear  
 Her to the door that she might see  
 The crimson stain and rest assured  
 From Death's stern hand she, too, was free.

Gently they bore her, trembling still,  
 To gaze upon that saving stain,  
 And eagerly they search the spot,  
 But all searched there in vain.  
 No blood was there! With ghastly face  
 The father grasped the blood and then  
 With his own hand the stain applied  
 And sobbed to think "what might have been."

Sweetly the maiden slept in peace,  
 A smile upon her lovely face,  
 And when Death's angel passed that night  
 In that blessed home it left no trace.  
 Yet once again the angel comes;  
 The Lamb is slain; its blood flows free.  
 Oh! now accept its saving power  
 That life and peace may dwell with thee.

M. E. S.

**MINISTRATION OF ANGELS**

**T**HERE is not a listless angel in glory.  
 "Are they not all ministering spirits  
 sent forth to minister to them who  
 shall be heirs of salvation?" Heb. 1:14.  
 There are different orders of angels, the  
 seraphim and the cherubim. Every child  
 of God is accompanied by some ministering

angel. The angel of the Lord encampeth  
 about them that fear Him and delivereth  
 them. Psa. 34:7. "Take heed that ye  
 despise not one of these little ones; for I  
 say unto you, that in heaven their angels do  
 always behold the face of My Father which  
 is in heaven." Matt. 18:10. From the  
 time that the prophet Daniel began to pray,  
 in less than three minutes his prayer had  
 ascended to heaven and the angel Gabriel  
 was at his side, saying to him, "O Daniel,  
 I am now come forth to give you skill and  
 understanding." Dan. 9:21-28.

There is no loitering in the heavenly  
 courts. In answer to prayer, the heavenly  
 beings run and return like a flash of light-  
 ning. Eze. 1:14. It was not an uncom-  
 mon thing for angels to appear as weary  
 travelers and share the hospitality of the  
 people of God. They came in the appear-  
 ance of men to instruct and enlighten.  
 They appeared to Abram and Lot as minis-  
 ters of God to inquire into the affairs of  
 men. So common are these ministrations  
 that the apostle admonishes us not to be  
 forgetful to entertain strangers, for thereby  
 some have entertained angels unawares.  
 Heb. 13:2.

Daniel and his brethren taught the hea-  
 then king of the ministration of angels, and  
 when the three worthies were delivered from  
 the fiery furnace, the king, in speaking of  
 the Lord, said: "Who hath sent His angel,  
 and delivered His servants that trusted in  
 Him, and have changed the king's word."  
 Dan. 3:28.

Peter was visited while in prison sleeping  
 bound between two soldiers. The angel  
 smote Peter upon his side and said, "Arise  
 up quickly," and the chains fell off from his  
 hands and feet. The angel then bade Peter  
 bind on his sandals and cast his garment  
 about him and follow him, and the massive  
 gates and barred doors opened before them.  
 Acts 12:5-11. They instructed the same  
 apostle on the house top and told Cornelius



in what house Peter could be found, also the occupation of the man with whom he lodged, and where the house was located. Acts 10. Such is the teaching of the Bible, and there are many instances showing that heaven and earth are not far apart when this doctrine is recognized.

The exact number of the angels is not given, but there are over one hundred millions of them. Rev. 5:11.

They have also been sent to administer judgments on the wicked. Herod was visited by an angel. Acts 12:22, 23. One angel slew in one night every leading and valiant man in the army of Sennacherib, even a hundred and eighty-five thousand men. 2 Chron. 32:21. The more familiar we become with these Bible facts, the more we shall realize the truthfulness of the Scriptural teaching.

#### FORTY-SEVENTH PSALM

THE forty-seventh psalm is a description of what David had seen. In the eighth verse we read, "As we *have heard*, so *have we seen* in the city of the Lord of hosts, in the city of our God." The psalm was written a short time after David had taken Jebus, the site of Jerusalem where Solomon afterwards built his temple. Solomon had not yet come upon the throne, then where was this Mount Zion that David had seen, and in what place had David heard the words of God? The answer is found in 1 Chron. 28. David, like Moses, had a view of this in the heavenly courts. "All this," said David, "the Lord made me understand in writing by His hand upon me, even all the works of this pattern." There is therefore a real Mount Zion in heaven upon which John saw the Lamb, "And with Him an hundred and forty and four thousand, having His Father's name written in their foreheads." Rev. 14:1.

Of this city David says, "Beautiful for

situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge." "According to thy name O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments." If we deny these facts and accept the idea of there being no real place in heaven, more than half the beauty of the Scriptures is gone.

Christ's second coming is a living reality. "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in that day in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north and half of it toward the south." Zech. 14:4. Upon this spot will the city come down, "And the Lord my God shall come, and all the saints with thee." The sanctuary and the city built by Solomon was after this heavenly pattern. But the real will come on the earth made new.

Moses had the pattern of the sanctuary Israel built showed to him in the mount. David saw it by the Spirit. As early as the days of Ezekiel God said, "I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle shall be with them: yea I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." Eze. 37:36-38. This promise is fulfilled when the city comes down from heaven, and the wicked are gathered around it and fire comes down from heaven and devours them. See Rev. 21:1-4; 20:9-11.

"THE best way to hallow God's name is to do all the good we can in that name."





"O, JERUSALEM, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" Luke 13:34.

### In April

Do you ever think, as I think, when the April sunshine falls

In a flood of yellow splendor on the gray old city street,

Lighting up the narrow houses with their smoke-discolored walls,

And the pavement ever grimy from the tread of many feet,—

Do you think of leafy woodlands, where the hidden cuckoo calls,

And the primroses gleam faintly, and the hyacinths are sweet?

Do you ever hear, as I hear, 'mid the hubbub of the town,

Soft music made by silvery waves upon a quiet shore;

Or the laughter of glad winds that rush across the open down

To dry the tearful blossoms when an April shower is o'er?

Do you ever know, as I know, how these undertones can drown

All the strident sounds of labor and the traffic's ceaseless roar?

Do you ever long, as I long, for a glimpse of wide blue skies,

Which no creeping fog will darken, where no steep roofs intervene;

But the snowy clouds part softly as the home-bound swallow flies

Through their drifting sunlit fleeces, with the azure space between,

Do you ever long, as I long, with a mist before the eyes,

And a prayer that trembles on the lips, "Lord, keep such memories green"?

—E. Matheson, in *Chambers' Journal*.

### AN EVERLASTING ORDINANCE

IN the springtime when the opening bud and springing flower gave evidence of a new life in nature, God delivered His people from Egyptian bondage.

The final sign of their deliverance was the blood. The Lord said, "The blood shall be to you for a token upon the houses where ye are: and *when I see the blood, I will pass over you*, and the plague shall not be upon you to destroy you." Ex. 12:13.

To-day the only "token" of a new spiritual life is "the blood." It is an individual



work, between the individual and the angel of the Lord. Anciently it was placed upon the door frame as darkness was descending upon the land, and at midnight, when human eyes could not see the "token," the angel passed by and covered with his protecting care all who had taken refuge under the blood.

To-day, "The blood of Jesus Christ His Son cleanseth us from all sin. . . . If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7, 9.

Anciently, each springtime, when all nature was released from the icy fetters of winter, God commanded His people to keep a memorial of their deliverance from Egyptian bondage. "This day [the fourteenth day of the first month] shall be unto you for a memorial. . . . Ye shall keep it a feast by an ordinance forever." Ex. 12:14. This Jewish date usually comes during the month of April. As all nature emerges from the bondage of winter and springs into new life, would it not be well for the Christian to commemorate anew his release from the Egyptian bondage of sin?

### THE ROYAL LAW

D. A. BALL-

**I**F ye fulfill the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well." The apostle is addressing the church as will be seen by the first and fifth verses. He speaks here of fulfilling a law. To fulfill a law is to fill it full. This consists in *doing*; for he says, "ye do well." The meaning of fulfill can be learned by reading Matt. 3:13-15; Col. 1:25 [margin]. He here tells us what law he is talking about. He calls it the royal law; that is, a law of a King. Compare with Isa. 33:22 and Jas. 4:12. This law must be one that governs our conduct toward our neighbors, and Christ defines this in Matt. 22:39. It is also defined in Lev.

19:18, so that this did not originate in this dispensation. "But if ye have respect to persons ye commit sin, and are convinced of the law as transgressors." This sounds very much like the words of Paul in Rom. 3:20, where he says, by the law is the knowledge of sin, and in Rom. 7:7 he says "I had not known lust except the law had said thou shalt not covet," and in 1 Cor. 15:56 he states the strength of sin is the law, and John tells us in his first epistle that sin is the transgression of the law. "For whosoever shall keep the whole law and yet offend in one point he is guilty of all." The law has been compared to a chain composed of ten links, and when one link is severed, the chain is broken. While this is true, it means more; for the law is so closely interwoven that in breaking one commandment we violate all.

We will try this line of reasoning with the Sabbath, and if it holds good here, it will in the rest. You may ask, How do I violate the first commandment in not keeping the Sabbath? The answer is found in Rom. 6:16. How the second? Read Rev. 14:9. How the third? See Prov. 28:9. How the fifth? See Lev. 19:3. How the sixth? See Rom. 6:23. How the seventh? Compare Jer. 3:14 with Rev. 17:1, 2. We break the eighth when we use his time for ourselves, for we have to steal it, and no man breaks the eighth without breaking the ninth and tenth; for we never steal without first coveting, and if our lives are not what they ought to be, if we are not keeping his law, we are bearing false witness; for it is written, "Ye are my witnesses saith the Lord." "For he that said Do not commit adultery said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Truly there is no longer any doubt what law he refers to, for it is the one where adultery and murder are forbidden. This is found in Ex. 20:3-17



As we read these verses, we should remember that we are bound to their observance in the teaching of James. "So speak ye and so do, as they that shall be judged by the law of liberty." We are here informed what rule the Lord will use in the judgment. Compare Ps. 96:13 with Ps. 119:142 and Eccl. 12:13, 14. "For he shall have judgment without mercy that hath showed no mercy; and mercy rejoiceth against judgment." This seems to be the common sentiment of the Scriptures. Christ says in Matt. 7:2. "For with what judgment ye judge ye shall be judged: and with what measure ye mete, it shall be measured to you again." Let us be careful how we pass judgment upon others while we may be under the same condemnation in the eyes of a pure judge.

You will notice this law is called a law of liberty, and in Jas. 1:25, a perfect law of liberty. We are not told here why this appellation is given it, but by turning to Ps. 19:7 and 119:45, we learn that it brings liberty to those that keep it and bondage to those that violate it. This necessitates the gospel, and Paul gives it in these words in Rom. 8:3, "For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit."

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RELIGION presents few difficulties to the humble, many to the proud, and insuperable ones to the vain.—*Augustus W. Hare.*

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CONVERSION is the act of joining our hands to the pierced hand of the crucified Saviour. The new life begins with the taking of Christ's hand, and His taking hold, in infinite love, of our weak hands.—*T. L. Cuyler.*

### "In Cipher"

MAUDE, my blue-eyed sister,  
The sunniest darling of all,  
Came and leaned on my shoulder  
With a letter which she let fall  
Into my hands extended,  
And said, with a happy smile,  
"Read it, you dear old comfort,  
And I will listen the while."

But the writing, bold and handsome,  
I could not understand,  
Though I saw each sign and letter  
And knew the familiar hand.  
So I looked at her in wonder  
To ask what it all might be,  
And she said with a laugh of triumph  
"In cipher, my dear, you see."

"He gave me the key when he left me,  
That interprets every sign;  
I am going to find and use it,  
For I know that in every line  
He has written how much he loves me,  
And all that I need to do  
Is to read as he directed,  
And it's plain the whole way through."

Maude, my bright-eyed sister,  
With tender, beautiful face,  
Went off with her precious letter  
To read in a quiet place.  
And sitting where she had left me,  
I pondered on things long past,  
And recalling her words just spoken  
They began to grow plain at last.

I know my divine great Lover,  
The Christ, who was human too,  
Holds me close in His tender keeping  
And orders my life, all through,  
And the message He one day sent me,  
Which I've tried so long to read,  
Must be written, I think, in cipher,  
And the Bible 's the key I need.

It came as a crushing sorrow,  
And my days were filled with tears;  
No hope in the darkened present,  
Or faith for the future years;  
But His Word will help in the reading  
Of the lines I scanned in vain,  
And so I shall know full surely  
That His love makes all things plain.

—*Carrie B. LeRow.*

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"BEFORE a person can lift, he must stand fast himself."



## THE WOMEN OF THE BIBLE

## Miriam

MRS. S. N. HASKELL

MIRIAM came from a family of sterling worth, and her name stands out clearly in Bible history connected with that of Moses and Aaron, her two brothers. When we find such a strong trio in one family we naturally inquire about the parents. Amram and Jochebed, the parents, were both of the tribe of Levi. Ex. 6:14. Jochebed was especially a strong character. Her love for her child defied Egyptian law, and she hid her babe three months; but when she saw she could evade the officers no longer she formed the bold plan of putting the babe in the basket where Pharaoh's daughter came to the river to bathe. She well knew none but one of royal blood could save the child in the face of the king's decree. We can picture the scene in Amram's cottage as Jochebed, with her heart uplifted to God in prayer, prepared the basket. Miriam no doubt helped the mother in her labor of love, or cared for the wee boy, Aaron, that the mother might be free.

When all was prepared, Miriam stood afar off to watch. Her ready wit and presence of mind were shown in her manner of addressing the princess when the basket was discovered.

Miriam was a woman of rare ability. When Israel came out from the Red Sea, Miriam, with a timbrel in hand, led all the women in Israel in a praise and thanksgiving service.

Although there were other prophets in Israel, yet the gift of prophecy was bestowed upon her. Miriam stands out as one of the strong characters in the Bible, yet she was not proof against the miserable sin of jealousy. She could not brook the thought of Moses' wife being first in his affections and she second. Their family were all pure-blooded Levites; but Zipporah was an

Ethiopian and Miriam could not bear the thought of her advising Moses in important matters. Aaron became her confidant. Had he stood up firmly for the right he could have helped her; but he listened to Miriam and soon shared her jealousy. Then God showed his displeasure and "behold, Miriam became leprous, white as snow," thus revealing the dreadful effect of indulging in the sin of jealousy. In answer to Moses' prayer, Miriam was healed.

The Lord has not given us many particulars of Miriam's life during the weary years of wandering; but just before they entered the land of promise she was laid to rest.

## COURAGE

H. W. COTRELL

IT was the *courage* of manhood, from the natural or political point of view, that enabled such men as Thomas Jefferson, Benjamin Franklin, Abraham Lincoln, Ulysses S. Grant, and scores of others whose personalities might be referred to, some of whom came from the most humble walks of life, to reach the pinnacle of worldly fame.

But what was it that prompted Caleb and Joshua to bring back to Israel the favorable, although a minority report, of the committee of twelve sent over to spy out the goodly land of Canaan? What prompted and propelled in their great work, such men as Philip Melancthon, Martin Luther, William Miller (Baptist), who was the great Advent Reformer, James White, J. N. Andrews, and their co-laborers, together with many other equally distinguished persons, to walk out by faith on the word of God, and under God, introduce and promulgate at providential times great messages of gospel reform, and by faith, and in the name of Christ to surmount the apparently unsurmountable objects that stood in the way of the success



of their undertakings for God? It was *courage* enlivened by the Holy Spirit. Every such person has and exercises the courage of a God-educated conscience—courage of Christian conviction.

The element of courage should not be trampled under foot; neither should it be defied, for, said Jesus, "Without me ye can do nothing." The Deity gives us the courage to use to His glory in standing for Him, His word, and His work. We should not disappoint Him by our course of conduct. But let us be filled with hope, and courage in our work for the extension and final triumph of God's eternal truth.

#### Dreaming of Home

It comes to me often in silence,  
When the firelight sputters low—  
When the black, uncertain shadows  
Seem wraiths of long ago;  
Always with a throb of heartache,  
That thrills each pulsive vein,  
Comes the old, unquiet longing  
For the peace of home again.

I'm sick of the roar of cities,  
And of faces, cold and strange;  
I know where there's warmth and welcome,  
And my yearning fancies range  
Back to the dear old homestead,  
With an aching sense of pain;  
But there'll be joy in the coming,  
When I go home again.

When I go home again! There's music  
That never may die away,  
And it seems the hands of angels,  
On a mystic harp at play,  
Have touched with a yearning sadness  
On a beautiful broken strain,  
To which is my fond heart wording—  
When I go home again.

Outside of my darkening window  
Is the great world's crash and din,  
And slowly the autumn shadows  
Come drifting, drifting in.  
Sobbing, the night wind murmurs  
To the splash of the autumn rain;  
But I dream of the glorious greeting  
When I go home again.

—Eugene Field.

## THE BOOK OF EZRA

### The Decrees

IN a former article it was shown that the time of the first advent of Christ, and the cleansing of the sanctuary, was based on "the commandment to restore and to build Jerusalem." The book of Ezra is the only book in the Bible where this commandment is given. The Bible would be incomplete without this book. It is a complement to the eighth and ninth chapters of Daniel. One can not be comprehended without the other. Ezra becomes God's own commentary to the prophetic time of the eighth and ninth chapters of Daniel, although the book of Ezra was written several hundred years later than Daniel had his visions, and after the return of the Jews to the promised land.

There are three decrees given in the book of Ezra. One, the most wonderful in the Bible, relates to the building of the house of God. Ezra 1:1-4. About seventeen years later, Darius, the Persian, made a decree which was the renewing of the one given by Cyrus, with certain additions. Ezra 6:1-12. About sixty-two years later, Artaxerxes Longimanus issued another decree. Ezra 7:1-28. This decree was to "Set up the house of our God, and to repair the desolations thereof, and to give us a wall in Jerusalem." Ezra 9:9. These three decrees are recognized as one by the Lord, who said it was "according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia." Ezra 6:14. The date of this last decree given by Artaxerxes, as found in the margin, is B. C. 457. This has been established by more than twenty eclipses. It was recognized by the ablest opposers to William Miller in A. D. 1844 as the strongest point of William Miller's argument. Said Professor Bush, of New York, "He who opposes William Miller on the point of time, attacks him on



his strongest point." It was the basis of the Advent movement in the United States of America. It is as true to-day as it was then.

The book of Ezra therefore becomes one of the most important books in the Bible as filling a link in sacred chronology. It establishes the data for the time of the first advent of Christ. This with the signs in the heavens, marks the beginning of the last generation of men who will ever live upon this earth. If God so regards this book for the matter it contains, should not His people give it thought?

### RESURRECTION

THE doctrine of the resurrection of the dead, both of the just and the unjust, is plainly stated over and over again in the Bible. It is the chief corner stone of faith in Christ. We mean a coming forth from the graves of those who have died. Heathen philosophy denies this, because they can see no connection between death and the resurrection. The doctrine of a never dying soul has come in to take its place. The apostle meets this class of reasoners with, "Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance be of wheat or some other grain." Every seed that is sown dies, yet from its life there comes another stalk that bears grain, and this teaches the doctrine of the resurrection of the dead.

"All flesh is not the same flesh." Fishes or horses never become men. A tadpole never becomes an elephant, or a monkey a rhinoceros. A monkey is a monkey, a fish is a fish. A horse never becomes a man, and a man that dies is raised a man. If wicked, he is raised a wicked man, and if righteous, he will be raised righteous. Every decayed leaf teaches death. 1 Cor. 15:35-44. "If the dead rise not, then is

not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-21. Such is the doctrine of the Bible on the resurrection.

The seasons of the years also teach the resurrection of the dead. In the spring when the tender branches put forth their buds and show signs of life in what appeared to be dead before, it is a pledge of the resurrection. In the autumn when the leaves fall to the ground, the trees appear dead, but when they are enlivened by the recurring season, and new life is seen in all nature, it teaches there is a time coming when the dead will live. All nature smiles with living green. The cold, bleak winter is gone. So it will be in the resurrection of the dead. The dead will live and all nature will be restored, for the earth, defiled by sin will once more bloom with eternal freshness. All nature reveals an infinite plan of redemption. I shall be satisfied when I awake with thy likeness, said David, Psa. 17:15. Job says, "In my flesh shall I see God." Job. 19:26. The prophet Isaiah associates nature with the resurrection as follows: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; *for thy dew is as the dew of herbs*, and the earth shall cast out the dead." Isa. 26:19.

Hosea uses words that can not be mistaken: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from Mine eyes." Hosea 13:14. So from nature, the returning seasons of the year, and also from the starry firmament the resurrection is taught as a chief corner stone of the Christian religion. Dan. 12:2, 3; 1 Cor. 15:40-42.





### BIBLE READERS' CLASS

**J**OB, the oldest book in the Bible contains the question, "If a man die shall he live again?" This is a very pertinent question and has been asked over and over again by many anxious souls since the days of Job. There are many theories given in answer to the question; but the theory which is in harmony with the Word of God is the only one we can rely upon.

#### The Origin of Death

- Rom. 5:12. Because of sin death passed upon *all* men.
- James 1:15. Death comes as the result of sin.
- 1 Cor. 15:21, 22. It is not our individual sins that bring the sentence of death upon us; we inherit death because of Adam's sin.
- 2 Cor. 5:21. Christ is the only one that lived on earth without sin. Death had no power over Him.
- John 10:17, 18. The Saviour had power to lay down His life and to take it up.
- Rom. 5:8. Christ of His own free will died for sinners.
- Heb. 2:14. The devil has the power of death, the grave is his prison-house.
- John 14:30. Satan had no part in Christ for He never sinned.
- Acts 2:24. It was not possible for Satan to hold Christ in the grave.
- 1 Cor. 15:20. Christ became the first fruits from the grave.
- 1 Cor. 15:22. As death passed upon all through Adam's sin, so all will have a resurrection through Christ's righteousness.

### The Resurrection of the Wicked

- Acts 24:15. The resurrection is not the reward of righteousness, for "there shall be a resurrection of the dead, *both of the just and unjust.*"
- John 5:28, 29. The righteous come forth to enjoy their reward, eternal life, the wicked to be punished.
- 1 Thess. 4:16, 17. They do not all come forth from the graves at the same time. The righteous rise at Christ's second coming.
- Rev. 20:5. The wicked rise one thousand years after the righteous.
- Rev. 20:6. The second death hath no power over those that come up in the first resurrection. Those that put away their sins in this life are holy then.
- Rev. 20:13. All who die in sin must answer for their sins after the resurrection.
- Rev. 20:14, 15. The second death is the penalty for individual sin.
- Nahum 1:9, 10. There will be no resurrection from the second death. "He will make an utter end; affliction will not rise up the second time."
- Matt. 25:46. "These shall go away into *everlasting* punishment," eternal death, from which there will be no resurrection.

### The Resurrection of the Righteous

- Rev. 1:18. When the Saviour came from the grave He brought the keys of the grave with Him.
- Heb. 2:14. Christ went down in death that He might destroy death and Satan.
- Hosea 13:14. Long before Christ came to the earth He pledged Himself to ransom His people from the grave.



John 5:28, 29. Jesus will call the righteous and they will spring forth into life.

John 11:43. Lazarus came from the grave obedient to the call of Christ.

Job 14:14, 15. Job in speaking of the resurrection said, "Thou shalt call, and I will answer thee."

Job 19:23-27. The same individuals that went down into the grave will come forth with real bodies of flesh.

Isa. 26:19. The prophet understood that his own individual body would come forth from the grave.

Eze. 37:12-14. God says, "Behold, O my people, I will open your graves, and cause you to come up out of your graves." The same ones that went down into the graves come forth.

Matt. 27:52, 53. At the time of Christ's resurrection, "Many bodies of the saints which slept arose and came out of the grave." *The real bodies* came from the graves.

### The Resurrection of the Righteous

(Continued.)

1 Cor. 15:35. "How are the dead raised up and with what body do they come?"

1 Cor. 15:52, 53. The dead are raised "incorruptible" and "immortal."

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

Matt. 17:2. The Saviour's face shown as the sun and his raiment was white as the light, when he was clothed with glory.

Isa. 26:19. The same voice that calls the saints to awake, bids them sing.

1 Cor. 15:55-57. They sing of their triumph over sin, death, and the grave.

Matt. 24:31. The angels are sent to gather the righteous.

1 Thess. 4:16, 17. They are caught up to meet the Lord in the air.

### Will We Know our Friends in Heaven?

1 Thess. 4:14. Jesus was a model of all who will be saved. As Christ was recognized after His resurrection, so will others be known.

Luke 24:30, 31, 35. When the disciples saw Jesus bless and break the bread, they recognized Him by the way in which He did it. They recognized a *familiar habit*,

John 20:16. Mary recognized the Saviour by the familiar *tone of His voice*.

John 20:29. Thomas recognized the Saviour when he *saw Him*.

John 20:6-8. John believed when he *saw the*

*folded napkin*. He recognized the careful, orderly habits of his Master at once.

We will recognize our friends by their appearance, their voice, and familiar ways that endeared them to us when on earth.

### Spiritual Liberty in Christ, or Gospel Liberty

TO WHAT is the person who commits sin a servant? Answer, He is the servant of sin, its slave. John 8:34.

What does Satan and his agents promise, to induce men to sin? Answer, Liberty. 2 Peter 2:19.

But what are they who promise liberty? Answer, Servants of corruption.

What wages will the servants of corruption get at the end of their service? Answer, Death. Rom. 6:23.

What does Paul call the bondage of sin in Rom. 8:21?

Into what glorious liberty does he say some shall be delivered? Answer, Liberty of God's children. Rom. 8:21.

How does Paul express the feelings of many who are slaves of sin? Answer, "What I hate, that I do." Rom. 7:14, 15, 19.

What are the feelings of those who long for liberty from the captivity of sin? Answer, "O, wretched man," etc. Rom. 7:24.

What is promised these wretched captives by the gospel of Jesus Christ? Answer, "Liberty." Luke 4:18. Isa. 61:1.

Will God redeem us without money? Answer, Yes. Isa. 52:3.

How are we redeemed, and made free? 1 Peter 1:18, 19. John 8:36.

From what are we redeemed? "From the curse of the law." Gal. 3:13.

What are the feelings of those made free from the curse of the law and the bondage of sin. 1 Cor. 15:56, 57.

How does David express the language of a soul made free from sin? See also Isa. 12:1-4. Psa. 40:1-3.

Do those freed from the bondage of sin feel the condemnation of the law? Rom. 8:12, 34.

Is there liberty in Christ? Answer, Yes, indeed. Gal. 2:4.

Brethren, unto what have we been called? Gal. 5:13.

For what should we not use our liberty? Gal. 5:13, last clause.

We should not expect that liberty in Christ will leave us free to serve the flesh and the devil.

What is said of those who have Christ's spirit? 2 Cor. 3:17.



What does the law of the spirit of life in Christ Jesus do for those who accept it? Answer, Makes them free. Rom. 8:24.

What righteousness will be fulfilled in those who are made free by "the law of the spirit of life in Christ Jesus?" Verse 4.

What reason does the Psalmist give for walking at liberty? Answer, "For I seek thy precepts." Psa. 119:45.

How is the bondage of sin, under the condemnation of the law, represented by Paul in Gal. 4:21-25.?

By what figure does he show the freedom of the children of God? Gal. 4:26-31.

In what should we stand fast? Gal. 5:1.

Christ is the perfect law of liberty in which we are to look, and stand fast. Jas. 1:25. Heb. 12:12.

Does Christian liberty permit us to be malicious toward those who do not believe as we do? 1 Pet. 2:16.

What does God tell his servants not to be? Answer, "Be ye not the servants of men." Why? 1 Cor. 7:23.

What did the king of Babylon say when the three Hebrews refused to obey him, and to worship as he did? Answer, "Who is that God that shall deliver you out of my hands?" Dan. 3:15.

Whose servants was he at length compelled to acknowledge them? Dan. 3:16-30. Verse 26.

Then as "servants of the Most High God" whom ought we to obey in faith and worship? Acts 5:26-29.

If we are persecuted, and suffer wrongfully, for obeying God rather than man should we allow those things to turn us back to the service of Satan, and separate us from Christ? Rom. 8:35-39.

#### Ten Questions for Bible Students

1. WHO stole eleven hundred shekels of silver from his mother?

2. During the reign of what king was God's people furnished food for two years by volunteer growth from the fields?

3. In the army of what king was every leading man killed without going to battle?

4. Give text proving that Abraham was a prophet.

5. What very noted man's name was also given to a woman?

6. Under what circumstances did God accept ten pieces of gold from the heathen?

7. What wealthy heathen was commanded to build a house of worship for God?

8. What does the Bible say will be the color of a healing sore?

9. Who was killed because he went to sleep in church?

10. Give Bible proof that the influence of the moon is felt upon the earth.

Answers to these questions will be printed next month.

#### Answers to Bible Questions Given in the March "Bible Training School"

1. In the days of Asa there was no teaching priest. 2 Chron. 15:3.

2. Jehoikim burned the testimony given by the prophet. Jer. 36:23.

3. The sons of Josiah were Jobanan, Jehoikim, Zedekiah, and Shallum. 1 Chron. 3:15.

4. Haggai and Zechariah. Hag. 1:1; Zech. 1:1.

5. Ezekiel's wife was called "the desire of his eyes." Eze. 24:16-18.

6. Eccl. 1:7.

7. Tobiah's household stuff was cast out. Neh. 13:8.

8. Marginal reading for Selah is "the rock." 2 Kings 14:7. Christ is the true rock. 1 Cor. 10:3.

9. The first promise of the Saviour was spoken to the devil. Gen. 3:14, 15.

10. Obed was named by the neighbors. Ruth 4:17.

"THE world will not be convinced of the sweetness of your faith by the sourness of your face."

For all thy work thy God will strengthen  
In all thy need uphold,  
Should day decline and shadows lengthen  
And winter wind be cold.  
Still He to thee will prove a Light  
To cheer with holy radiance bright.

—Charlotte Murray.



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"NO MAN is ever defeated who does the work he was sent to do."

A MAN without self-restraint is like a barrel without hoops, and tumbles to pieces.—  
*Henry Ward Beecher.*

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### Carry Away the Song

The little sharp vexations  
And the briars that catch and fret,  
Why not take all to the Helper  
Who has never failed us yet?  
Tell him about the heartache  
And tell him the longing, too;  
Tell him the baffled purpose  
When we scarce know what to do.  
Then, leaving all our weakness  
With the One divinely strong,  
Forget that we bore the burden  
And carry away the song.

—*Phillips Brooks.*

### Fruit and Malarial Infection

DR. SCHOO has observed that when mosquitoes have access to acid fruits their bite becomes less poisonous, or wholly innocuous. And Professor Celli has observed that in portions of Italy where tomatoes are largely cultivated, the people are practically free from malarial infection, although the region is naturally very malarious. The juices of the plant constitute the natural food of the mosquito. It would seem, then, that the wide cultivation of acid fruits, such as tomatoes, strawberries, and other succulent fruits, may be made an important factor in ridding the world of this very troublesome pest. How the use of acid fruits destroys the virulence of the mosquito bite has not yet been determined. It seems probable, however, that the vegetable acids may destroy the malarial parasite.—*Modern Medicine.*

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