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· Luke. 14: 23 ·



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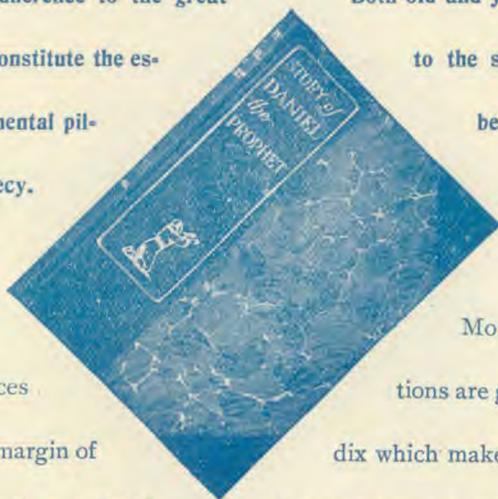
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Go out into the highways and hedges, and compel them to come in that my house may be full.

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

VOL. VI

SOUTH LANCASTER MASS., JANUARY, 1908

No. 8

The Threshold of the New Year

WE are standing on the threshold, we are in the opened door,

We are treading on a border land we have never trod before;

Another year is opening, and another year is gone, We have passed the darkness of the night, we are in the early morn;

We have left the fields behind us o'er which we scattered seed;

We pass into the future which none of us can read.

The corn among the weeds, the stones, the surface mold,

May yield a partial harvest; we hope for sixty-fold.

Then hasten to fresh labor, to reap, to thrash, and sow,

Then bid the new year welcome, and let the old year go—

Then gather all your vigor, press forward in the fight,

And let this be your motto, "For God, and for the right."

—Selected.

TRUE CHRISTIANITY

MRS. E. G. WHITE

A MAN lives unto God when he continually recognizes Him as a present Helper. When there is a recognition of the Lord Jesus Christ, there will be a holy fear lest he shall make mistakes. The soul will be drawn out continually in ear-

nest prayer as he realizes his need. As he draws nigh unto God, God will draw nigh unto him; the love of God will be kindled in his heart, and he will be able to speak the words of God. The language of the heart will then be, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."

We must give evidence of a spiritual relationship to God, in all our ways acknowledging Him. Others will be able to detect whether we make ourselves a center or whether we regard Christ as all in all. When we have the fear of the Lord ever before us, our experience will not be tame and spiritless. Christ formed within will be the hope of glory.

The fear of the Lord is the beginning of wisdom. In him there is a hope that "maketh not ashamed." The joy of the Lord will break forth from lips that are sanctified. We must now receive rich experiences in the service of God. Our faith is to be expressed in thanksgiving. "Whoso offereth praise glorifieth God." "In everything give thanks." "Bless the Lord, O my soul, and all that is within me, bless His Holy Name." Let expressions of praise flow forth from human lips. We are to rejoice in the Lord more than we have done. Let not the heart remain cold and dull and un-

impressive. There are some who think that in matters of practical Christianity, they have a superior intelligence. Whether or not this is so, will be demonstrated by the life-actions. Are they self centered, or are they moved by the Holy Spirit of truth and righteousness? Religion is to become a living, active principle. The one all-absorbing motive of the true Christian is to give an expression of the goodness and the love of Christ.

The Lord sends His messenger to correct the erring, however highly they may regard themselves. He asks that they submit their judgment to His control. Every soul must be under discipline to God. To occupy an exalted position is not always evidence that the Lord has placed an individual in that position. It is works, not position, that testify to the value of a man. Hereditary traits of character need to be overcome. A man can not safely be intrusted with the control of others, unless he himself is under the satisfaction of the Holy Spirit.

In the spirit of meekness and lowliness of heart, all methods and plans should be submitted to wise counselors for their prayerful consideration and their endorsement. Otherwise, a restless, speculative energy and ambition may make an evil mark upon the cause of God, and subvert and hinder the very work that the Lord has declared should be done.

In order that the great work of sanctification that needs to be carried forward in the churches may be accomplished, the minds and wills of our ministers, physicians, and teachers, should be united, their hearts blending in one Spirit to give the trumpet a certain sound. Let every voice proclaim distinctly the third angel's message. In word and act let those who are proclaiming the message, reveal that they are numbered among those "that keep the commandments of God, and the faith of Jesus."

If this had been done faithfully, with the Word of the living God as the great lesson-book, the third angel's message would have gone with greater power. Had all God's ministers, as faithful stewards of the grace of God, called upon the world to hear the the last note of warning, giving the trumpet a certain sound, thousands more might have been converted, and added their voices in proclaiming the message to the world. In distinct notes of solemn warning is to be given the closing message that will prepare a people to receive the seal of the living God.

Satan is working to fill minds with the spirit of ambition and of commercialism. Those whose minds are thus diverted, will lose their opportunity of giving the last message to the world.

If a faithful work had been done during the last few years that have gone into eternity, thousands of souls would now be found with Bibles in their hands, reading the Word of God, and praying for light and guidance. Many of these would be engaged in the work of hunting for souls, and fitting up a people to stand in the great day of God. But some who ought to be missionaries, are enthused with the spirit of commercialism and with an ambition to secure for themselves certain advantages. The truth becomes to them a dead letter, not practiced nor obeyed.

Jehovah is the true God. Let Him be feared and revered.

Two Watchwords

O WHAT is your watchword, brave soldier,
To bar from the ranks every foe?
The enemy's host have a watchword,
It brings only trouble and woe.

But instead of keeping it secret,
'Tis whispered in every ear,
And many a skirmish and battle
Is lost by the mixing, I fear.

This word lulls e'en soldiers to sleeping,
And often this sleeping brings death;

Would you know the word that is spoken,
That brings such a poisonous breath?
Just this: If you know some kind action,
That Jesus would have you do *now*,
A message of cheer to be given;
Or time when to Him you should bow;
Then Satan says "wait" to each prompting,
And "wait" e'er you seek for more pow'r;
Just wait for a time more convenient;
And "wait" is his watchword each hour.
Lo, *now* is the day of salvation;
And *now* there is work to be done;
To all who will fight for King Jesus,
The watchword is "*now*" to each one.
Does your lone heart long to know Jesus?
Art sunk in Despond's miry slough?
List not to the enemy's watchword,
But hear Jesus' tender, "Come *now*."
No longer give ear to the tempter,
But honor our King here below,
For now Jesus waits to work through us,
His Spirit and power to show.

—Mrs. Flora E. Yergin.

OUR ENGLISH BIBLE

THE RHEMISH TRANSLATION

THE Rhemish translation was begun at Rheims; hence it is called the Rhemish Translation. It was completed at Douay, and for that reason is also called the Douay version of the Bible. It was translated from the Latin by a staunch Roman Catholic. His object was to defend the Catholic faith, as far as possible, from the effects of Tyndale's and other English translations. It was translated by William Allen, commonly known as Cardinal Allen. He was born in 1552 at Rosal, England, and entered the Oriel College at Oxford at the age of fifteen where he became distinguished for his learning. Three years later he was chosen fellow of the College and finally became principal of St. Mary's Hall. He was appointed cannon at York at the age of twenty-six. He was a bitter enemy of Queen Elizabeth in every way, being a Roman Catholic, in which faith

he lived and died. He and his co-laborers found great fault with all the Protestant translations, and his translation was to establish the true faith and give it to those who demanded an English translation. Where his translation differed from the original Greek he would cite some Greek father as explanatory, and thus his translation contained many notes and explanations. In 1589, Pope Sixtus V published another edition because he had found certain errors in the first edition. In 1592 another translation was made by Pope Clement in which he declared it to be the only authentic translation. This later one is the one now used as a standard text by the church of Rome. No one questions the ability of William Allen to translate from the original Greek, but as the church used the Latin, he translated it from the Vulgate.

Smith's unabridged Bible Dictionary, speaking of this translation, says: "At every page we stumble on 'strange ink horn words' which never had been English, and never could be." He then gives a list of them. Tyndale sought more to reach the common people with the simplest forms of expressions. It was this that gave his translation favor with the masses. He sought more for this than the rhetorical finish of expressions. In this respect our authorized version has followed Tyndale. The style adopted by Allen might be expected to have but few admirers, but among these few was one great name. "Bacon who leaves the work of James unnoticed, and quotes almost uniformly from the Vulgate, goes out of his way to praise the Rhemish version for having restored" some words which Tyndale had expelled. During this time of controversy there were some who distinguished themselves in writing against Tyndale's translation, but few of these writers ever exalted the Rhemish version.

One quite effective argument used against the English translations of Tyndale and Wicliffe was that it set to work many others who, during this period, began the translation of the Bible or portions of it. This resulted in a freedom of thought and different parties or sects sprang up among those who left the Roman communion. The efforts to suppress the English version only created a greater desire to increase the circulation. It acted as a stimulant and many efforts at translations were made; in some cases for notoriety, in others from a sincere desire for the promulgation of the Word of God. Had the apostle Paul lived in those times he would have said as he

did say on a certain occasion of similar conditions and circumstances: "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretense or in truth, Christ is preached; and I therein do rejoice yea, and will rejoice. For I know this shall turn to my salvation." He did not seek to suppress the work by force but acted his part and rejoiced that others aided the proclamation of the Gospel.

It is the duty of every Christian to acquire habits of order, thoroughness, and dispatch.—*Christ's Object Lessons.*

BABYLON IN PROPHECY

IN the seventh chapter of Daniel the prophet in vision saw four great beasts come up from the sea. The first beast was a lion with eagle's wings. Daniel was not left in doubt in regard to the meaning of the vision; for in answer to his request a heavenly messenger explained that the beasts represented four kingdoms that would exist upon the earth. Dan. 7:15-17. In the explanation of this vision no names are given to the kingdoms; but to Daniel who was well acquainted with the Bible this was not necessary. Some fifty years before Jeremiah had written, "Israel is a scattered sheep; the lions have driven



him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones." Jer. 50:17.

Daniel was a student of prophecy, Dan. 9:2, and must have recognized the lion as a symbol of Babylon; neither would the eagle's wings upon the lion seem strange to him, for he must have been familiar with the prophecy of Habakkuk written more than eighty years before, in which he described the conquests of the Chaldeans (Babylonians) stating they would "fly as the eagle that hasteth to eat." Hab. 1:6-8.

Daniel was familiar with these symbols and also familiar with the character of the Babylonian kingdom as he had held high official positions in the government many years.

In vision he watched this lion power until its eagle wings were plucked; its armies were weakened, and it could no longer "fly

as the eagle" in conquering raids upon its enemy.

He saw a change: "It was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Dan. 7:4. The noble attributes of the the lion and eagle were no longer symbols of this nation. A man's heart—"Deceitful *above all things*, and *desperately wicked*," Jer. 17:9, was given it. As a nation it had filled up its cup of iniquity. Its time of probation had passed. How vividly all this must have appeared to Daniel when three years after he had seen the "man's heart" given the lion, he was called to interpret the mystic letters of fire upon the palace wall, and read their meaning before the terror stricken king—"Thou art weighed in the balances, and art found wanting; thy kingdom is divided, and given to the Medes and Persians." Dan. 5:26-28.

God, Himself, numbered Babylon and finished it. Nations have an existence as long as they serve God's purpose in the earth; but when they become "deceitful above all things and desperately wicked, they pass off the stage of action and other nations follow. Thus Babylon passed and the nation represented by the bear in Daniel's vision followed.

Selah

SELAH is often found in the Psalms and is generally understood to indicate a pause in the music. While all this is true, yet there must be some reason why this word was chosen to indicate a pause or meditation. In 2 Kings 14:7 we have Selah given as the name of a city, the marginal reading is Selah or rock. "Who is a rock save our God," Psa. 18:31. "Neither is there any rock like our God," 1 Sam. 2:2. "For they drank of that spiritual Rock that followed them; and that Rock was Christ," 1 Cor. 10:4. Psa. 61:2; Psa. 18:1, 2.

Where the word Selah is introduced in the Psalms, it indicates that we should pause and meditate upon the Rock of our Salvation, Christ Jesus.

With this meaning of the word in mind, Selah is never considered a superfluous word to be omitted, but on the contrary it adds much to the reading of the Psalms.

THE BIBLE ITS OWN INTERPRETER

THE fundamental principle of Protestantism is that the Bible, and the Bible alone, is the standard by which actions and doctrines are to be judged. But all are not agreed as to the manner of interpreting it. Two general systems are in use, the literal and the mystical, and each can boast of many adherents.

The mystical system was introduced into the church at an early date. Mosheim speaks of a class of errorists in the early church who attributed a double sense to the words of Scripture; the one obvious and literal, the other hidden and mysterious, which lay concealed, as it were, under the outward letter." And with the truly human characteristic of loving the proofs of their own ingenuity, they preferred the idle fictions they had invented to the "true and natural sense."

It was by such departures from the plain sense of the written word that the foundation was laid for the Romish Church with all its errors; and in time "twenty different doctors expounded one text twenty different ways."

The other class, who believe in taking the Bible as it reads, agree with Prof. C. E. Stowe that "the Bible is not given to us in any celestial or supernatural language." It was written for men, and "in the language of men," and is to be understood like other books.

Hedge, in his "Logic," says: "Words that admit of different senses should be

taken in their most common and obvious meaning, unless such a construction leads to absurd consequences, or is inconsistent with the known intention of the writer." And Bishop Jeremy Taylor: "In all interpretations of Scripture, the literal sense is to be presumed and chosen, unless there be evident cause to the contrary."

Sometimes the language is figurative, and then the meaning is to be determined from a study of the Book itself, by a diligent comparison of the different texts where the expression in question is used. But a figurative expression, or an inference, however legitimate, should never be depended upon to establish any doctrine.

On this point, Bridges, in "Christian Ministry," thus speaks: "Inferences from Scripture that appear to be strictly legitimate must be received with the greatest caution, or rather, decidedly rejected, except as they are supported by explicit Scripture declarations." And Dr. Clarke: "Even metaphors and parables prove nothing; they only illustrate, and are never allowed to be produced in support of any doctrine. This is a maxim in theology to which all polemic divines are obliged to bow."

Martin Luther's advice is good: "Let the Christian reader's first object always be to find out the literal meaning of the word of God; for this, and this alone, is the whole foundation of faith and of Christian theology." And as Dr. Clark says: "By not attending to this, heresies, false doctrines, and errors of all kinds, have been propagated in the world."

The following is from William Tyndale, the great English Reformer:—

"Thou shalt understand, therefore, that the Scripture hath but one sense, which is the literal sense. And that literal sense is the root and ground of all, and the anchor that never faileth, whereunto if thou cleave thou canst never err, or go out of the way. And if thou leave the literal sense, thou

canst not but go out of the way. Nevertheless, the Scripture useth proverbs, similitudes, riddles, or allegories, as all other speeches do; but that which the proverb, simile, riddle, or allegory signifieth is ever the literal sense which thou must seek out diligently.

"Origen, and the doctors of his time, drew all the Scriptures unto allegories, whose ensample they that came after followed so long, till they at last forgot the order and process of the text, supposing that the Scripture served but to feign allegories upon, insomuch that twenty doctors expound one text twenty ways, as children make descant upon plain songs. . . . Yea, thou shalt find enough that will preach Christ, and prove whatsoever point of faith that thou wilt, as well out of a fable of Ovid or any other poet, as out of St. John's Gospel, or Paul's epistles. Yea, they are come into such blindness that they not only say the literal sense profiteth not, but also that it is hurtful and noisome and killeth the soul."—*Works of Tyndale and Frith, vol. I, pp. 339, 343, 344.*

There have always been religionists who have interpreted the Scriptures as best suited their peculiar creeds or notions. Their course has given skeptics occasion to say that "you can prove anything by the Bible," a statement that never could have been made, had religious teachers always adhered to a natural and rational system of interpretation.—*E. J. Burnham, in "Watchman."*

"WE cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the thing our life misses
Helps more than the thing which it gets.
For good lieth not in pursuing,
Nor gaining of great nor of small,
But just in the doing and doing
As we would be done by, is all."

—*Alice Carey.*

Eliza H. Morton

Beautiful name of Jesus

Beautiful name enwrought in blood,
Piercing the heart of sin,
Letting the sunshine in,
Salvation, salvation to men,
Amen and amen and amen.



Beautiful name of Jesus

Beautiful name in earth and sky,
Sounding from harp-strings low,
Shining in fires that glow,
Breathed by the flowers both night and day,
Be it that name, year, blast for aye.



Beautiful name of Jesus

Beautiful name, I see it now,
Made out of tears and sighs,
Standing for sacrifice,
Letters that gleam like stars of gold,
Twisted in straw from manger old.



BEAUTIFUL NAME

REMEMBRANCES

J. N. LOUGHBOROUGH

A GENERAL call for remembrances is made by the Psalmist in these words, "Bless the Lord, O my soul, and forget not all His benefits." *Psa. 103: 2*. Of the multitude of these he said in another Psalm, "Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward: they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered." *Psa. 40: 5*.

Endless as are the Lord's mercies to us the Psalmist at least suggested a valuable summary, when he said: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known His ways unto Moses, His acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will He keep His anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and

His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them." *Psa. 103: 3-18*.

Here is a fruitful field of thought for every one as we search our own lives, recounting God's dealing with us individually, in the deliverances He has wrought for us, and His continual care over us in granting us daily those things needful for the sustenance of our bodies. Let us keep in mind the truth stated by the apostle Peter that "His divine power hath given unto us all things that pertain to life and godliness," *2 Pet. 1: 3*. A realization that it is through His power, manifest in nature's laws that He has ordained, that we are kept in life, should lead us constantly to say with the apostle Paul, "He be not far from every one of us: for in Him we live, and move, and have our being." *Act. 17: 27, 28*.

In that wonderful Psalm where it is twenty six times stated that "His mercy endureth forever," is especially called to mind that the Lord hath "remembered us in our low estate." So He has told us by the mouth of the prophet Isaiah, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." *Isa. 51: 1*. We are not to remember the past undone estate with any desire to return to it. If not yet out of it, we ought not to have anything but a desire to accept the loving kindness of the Lord, and escape from sin, and like the Psalmist to rejoice, and say, "He brought me up also out of an horrible pit; out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord." *Psalms 40: 2, 3*. The Lord grant to each of us such remembrance, and trust in the Lord as shall abundantly fill our mouths with praise for His great salvation.



WILLIAM MILLER'S RULES FOR BIBLE STUDY

WE give below fourteen rules for Bible study found in William Miller's Bible and used by him. A careful study of his methods of Bible interpretation reveals the secret of his power.

RULES OF INTERPRETATION

"1. Every word must have its proper bearing on the subject presented in the Bible. Matt. 5:18.

"2. All Scripture is necessary, and may be understood by a diligent application and study. 2 Tim. 3:15-17.

"3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering. Deut. 29:29; Matt. 10:26, 27; 1 Cor. 2:10; Phil. 3:15; Isa. 45:11; Matt. 21:22; John 14:13, 14; 15:7; James 1:5, 6; 1 John 5:13-15.

"4. To understand doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error. Isa. 28:7-29; 35:8; Prov. 19:27; Luke 24:27, 44, 45; Rom. 16:26; James 5:19, 20; 2 Peter 1:19, 20.

"5. Scripture must be its own expositor, since it is a rule of itself. If I depend on

a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom, and not the Bible, is my rule. Psa. 19:7-11; 119:97-105; Matt. 28:18-20;

1 Cor. 2:12-16; Eze. 34:18, 19; Luke 11:52; Matt. 2:7, 8.

"6. God has revealed things to come, by visions, in figures, and parables; and in this way the same things are oftentimes revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. Ps. 89:11; Hosea 12:10; Hab. 2:2; Acts 2:17; 1 Cor. 10:6; Heb. 9:9, 24; Ps. 78:2; Matt. 13:13, 34; Gen. 41:1-32; Cant. 2nd, 7th, and 8th; Acts 10:9-16.

"7. Visions are always mentioned as such. 2 Cor. 12:1.

"8. Figures always have a figurative meaning, and are used much in prophecy to represent future things, times, and events—such as mountains, meaning governments (Dan. 2:35, 44); beasts, meaning kingdoms (Dan. 7:8, 17); waters, meaning people (Rev. 17:1, 15); day, meaning year, etc., Eze. 4:6.

"9. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures, by the subject and Bible. Mark 4:13.

"10. Figures sometimes have two or more significations, as day is used in a figurative sense to represent three different

periods of time, namely, first, indefinite (Eccl. 7:14); second, definite, a day for a year (Eze. 4:6); and third, a day for a thousand years. 2 Pet. 3:8. The right construction will harmonize with the Bible, and make good sense; other construction will not.

"11. If a word makes good sense as it stands, and does no violence to the simple laws of nature, it is to be understood literally; if not, figuratively. Rev. 12:1, 2; 17:3-7.

"12. To learn the meaning of a figure, trace the word through your Bible, and when you find it explained, substitute the good explanation for the word used; and if it makes good sense, you need not look further; if not, look again.

"13. To know if we have the historical event for the fulfillment of prophecy: If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event: but if one word lacks a fulfillment, then you must look for another event, or wait its future development; for God takes care that history and prophecy shall agree, so that the true believing children of God may never be ashamed. Psal. 22:5; Isa. 45:17-19; 1 Pet. 2:6; Rev. 17:17; Acts 3:18.

"14. The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires,—character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain."—*Oriental Watchman*.

'Tis good to speak in kindly guise,
And soothe what e'er we can;
For speech should bind the human mind,
And love link man to man.

Prayer

A LITTLE deaf and dumb girl was once asked by a lady, who wrote the question on the slate, "What is prayer?" The little girl took her pencil, and wrote in reply, "Prayer is the wish of the heart." And so it is. All fine words and beautiful verses said to God do not make a real prayer, without the wish of the heart.

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The glowing of a hidden fire
That trembles in the breast.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high."

Answers to Questions on Old Testament Prophets in the December "Bible Training School"

1. Sixteen prophets: seventeen books, including Lamentations.
2. Isaiah, Jeremiah, Ezekiel, Daniel.
3. Twelve: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.
4. The evangelical prophet.
5. The weeping prophet.
6. Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and Jeroboam son of Joash, king of Israel. Hosea 1.
7. Ezekiel carried to Chebar. Daniel.
8. Amos, herdsman of Tekoa. Amos 1:4; 7:14.
9. Malachi.
10. Elijah, or John the Baptist. Mal. 4:5, 6; Matt. 11:14; Luke 1:17.
11. Samuel. 1 Sam. 9:25.
12. Gad, 2 Sam. 24. Nathan, 2 Sam. 12; 1 Chron. 21.
13. Jeremiah. Jer. 38:6.
- 14, 15. Elijah. See question 10. In spirit and power of Elias. Luke 1:17.
16. The eunuch. Acts 8:26-39.
17. Agabus. Acts 21:11.

18. Vision of the Cherubim. Ezek. 1: 1-28.
 19. Jeremiah. Jer. 28.
 20. Ezekiel. Ezek. 37.
 21. Jeremiah. Jer. 27: 2.
 22. Hananiah. Jer. 28: 10, 11.
 23. Elisha. 1 Kings 19: 20.
 24. Amos. Amos 7: 14.

Give Thanks

"Thanks be to Him who built the hills;
 Thanks be to Him the streams who fills;
 Thanks be to Him who lights each star
 That sparkles in the blue afar;

"Thanks be to Him who makes the morn,
 And bids it glow with beams new-born;
 Who draws the shadows of the night,
 Like curtains, o'er our wearied sight.

"Thanks be to Him who sheds abroad,
 Within our hearts, the love of God,
 The spirit of all truth and peace,
 Fountain of joy and holiness."

—Selected.

THE DAILY OF DAN, 8: 12

F. C. GILBERT

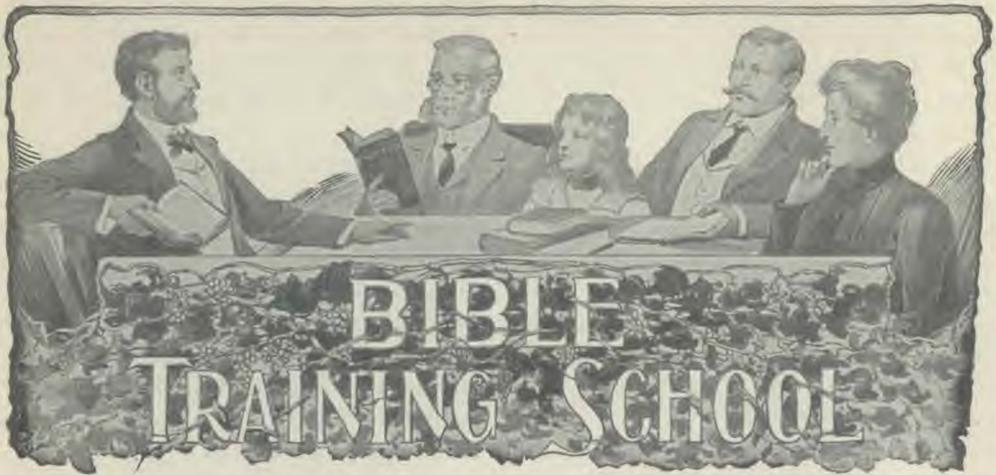
THE apostle Paul tells us that if we consider what God says, the Lord will give us understanding in all things. 2 Tim. 2: 7. But we are ever to remember that it must be the teaching of the Holy Ghost that we are to consider, and we then will desire to compare scripture with scripture. 1 Cor. 2: 13. There are times when certain expressions in the word of God may mean one thing, and at other times in other connections the same word may mean something else. However, there will be times when the same expression may apply to both things alike, yet there will be no disagreement or contradiction. This is especially true with the word "daily" in Dan. 8: 12. This word in the Hebrew is (הַתְּמִיד) *To-mid*. Now this Hebrew word is used in six different ways in the Bible. It is used in connection with the idea of sacrifices. Numbers 4: 16;

29: 6. It is used in these expressions as the word daily. It is used several other times as daily in Daniel, and some seven other times in connection with the sacrifices.

Several times it is translated as perpetual. Ex. 30: 8; Lev. 6: 20. In a number of places it is translated continual. About sixteen times it is thus translated in connection with the offerings. But a great many places are given without any relation or connection to the offerings. Then over fifty times it is translated continually, and more than forty times of this fifty it has no connection whatever with any idea of offering or sacrifice. Some six times it is translated alway, and a number of times it is translated always. But scarcely any of these have anything to do with the idea of altar, offering, or sacrifice.

Thus we see for the significance of the work we must know its context and connection. When we understand these then the word is made plain to us. Now does it directly refer to the daily sacrifice in Dan. 8: 12? We know from the reading of the English text it, "sacrifice," is a supplied word, It may not be out of the way to admit there is a possibility of allowing that that might be the case, but it is not absolutely so. A little light on this thought might be helpful. "Then I saw in relation to the 'daily,' Dan. 8: 12, that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text."—*Early Writings, page 64*. These words are the teachings of the Holy Ghost, and this makes the text plain. There is much that might be said on the subject, but this is sufficient to explain from the text and the context "that the Lord gave the correct view of it to those who gave the judgment-hour cry."—*Early Writings, page 64*.

THEOLOGY is not religion any more than a fashion-plate is a suit of clothes.



BIBLE READERS' CLASS

THE Spirit of Prophecy in the Church has ever caused a division between those who accepted it and those who did not. Some take the testimonies for their full value while others see only the human, and reason from the human standpoint.

I

The New Testament Controversy Over The Spirit of Prophecy

- 2 Pet. 3:16. Peter regarded Paul's epistles the same as "the other Scriptures."
- 2 Cor. 13:3. Some of the Church at Corinth wanted proof that Christ spoke through the Apostle Paul.
- 1 Cor. 1:11. It was information Paul received from the house of Chloe that caused him to write the first epistle to the Corinthians.
- 2 Cor. 10:9. Some said he would frighten them by letters, making a difference between letters and testimonies.
- Gal. 6:11. His epistle to the Galatians was called a letter.
- 2 Cor. 10:10. They did not think he would say the same things were he present.
- 2 Cor. 10:11. He assured them that as his letters were, so would he be when present.
- 2 Cor. 13:1. In the mouth of two or three witnesses every word should be established. This was that no advantage could be taken of the prophet's words.
- 1 Cor. 14:29-33. They had other prophets in the Church at Corinth.

1 Cor. 14:37. The apostle tells them that every prophet will acknowledge the leading prophet. God never had but one leading prophet at a time. There have been at times from the days of Moses many prophets living and prophesying at the same time, but only one leading prophet. This will save confusion. Num. 11:25. Miriam was a prophetess. Ex. 15:20.

II

The Bible a Compiled Book From the Writings of the Prophets

THERE were many prophets mentioned in the Bible whose complete writings have not come down to us. Even in the New Testament the books do not contain every thing that was inspired of God.

John 20:30. There are many things Jesus said and did, not recorded.

John 20:31. Enough is recorded for us to believe.

1 Chron. 29:29. The prophets Nathan and Gad wrote books, but we have no books by their name.

2 Chron. 12:15. The prophets Shemaiah and Iddo wrote books on important matters but we do not have them.

2 Kings 14:23-25. The book of Jonah contains but a small portion of his writings.

Joshua 10:13. The book of Jasher must have had some very interesting items which we do not have at the present day.

It would be an interesting study for Bible students to know there are about forty prophets in the Old Testament. Many of them it is said wrote books that we have not

or at least they have not come to us with their names. It is quite evident however that much of the books of Kings and Chronicles was compiled from these writings. There are also sixteen prophets mentioned in the New Testament. We have but a small portion of their writings. God's people have never been wholly without a prophet. At times the living prophet has not been heard in warning because his words have not been heeded. Such a time will be experienced again. Happy will it be for those who become familiar with the voice of the living prophet at that time.

III

Characteristics of the Spirit of Prophecy

Num. 12:6. A true prophet of God will always have visions and dreams.

Num. 12:7, 8. Moses is the one exception in the Old Testament.

Deut. 18:18. Christ is the only exception in the New Testament.

Heb. 1:1, 2. God talked with Him face to face, as He did with Moses.

Jer. 23:16-20. A true prophet's testimonies will never make men vain, by flattery.

Dan. 9:2, 3. Prophets will study the Bible to understand their own testimonies.

2 Kings 4:27. Sometimes God does not reveal to the prophet the matter desired.

John 10:41. Their calling is not always established by miracles.

Gen. 20:7. God saves individuals in answer to their prayers.

Hosea 12:13. His people are saved by their prayers.

Matt. 10:40, 41. God regards what is done towards His prophet as done to Himself.

Dan. 10:21. There is but one angel with Christ in giving prophecy.

Dan. 8:16. That angel is Gabriel.

Rev. 22:8, 9. He is the servant in giving visions to all prophets.

Jer. 7:25. All of God's prophets are early risers. See also 7:13; 11:7; 25:3, 4; 26:5; 29:19; 32:33; 35:14, 15; 44:4. The leading prophets and holy men recorded in the Bible are early risers.

IV

Miracles of Elisha the Prophet

2 Kings 2:13, 14. The dividing of the waters of Jordan.

2 Kings 2:19-22. Healing the waters by salt and restoring the land.

2 Kings 3:17-20. Filling the country with water without wind or rain.

2 Kings 4:1-7. Multiplying oil to pay the debt incurred by attending the prophets' school.

2 Kings 4:38-41. Destroying the effect of a poisonous herb in a pot of pottage.

2 Kings 4:42-44. Feeding a hundred students with a few barley loaves and a few ears of corn.

2 Kings 6:1-7. Causing an ax to swim that was borrowed by a student.

2 Kings 2:23, 24. Brought judgments on those who mocked him who was in a sense responsible for teaching the doctrine of translation in the school.

2 Kings 4:32-36. Raising to life the dead son of a woman who had showed him kindness.

2 Kings 5:8-14. Healing the leper by his washing seven times in Jordan.

2 Kings 5:27. Bringing the judgment of leprosy on Gehazi.

2 Kings 7:19, 20. Bringing blindness and restoring the sight unto a whole army.

From "The Ages"

Look on this beautiful world, and read the truth

In her fair page; see, every season brings

New change to her of everlasting youth;

Still the green soil with joyous living things

Swarms, the wide air is full of joyous wings;

And myriads still are happy in the sleep

Of ocean's azure gulfs, and where he flings,

The restless surge. Eternal Love doth keep

In his complacent arms the earth, the air,

the deep.

—William Cullen Bryant.

The Original Home of Man

"THE Lord God planted a garden eastward in Eden; and there He put the man whom He had formed." Gen. 2:8.

Another translation reads:—

"The Lord God had planted a paradise of pleasure from the beginning: whence he placed man whom He had formed."—*Douay Version.*

WHAT IS SAID OF MAN'S ORIGINAL HOME?

"This is called Eden, which signifies a place of pleasure. In the Septuagint it is rendered paradise, denoting a park, or a

place of trees."—*Pulpit Cyclopaedia*, p. 54.

Josephus, the Jewish historian, says:—"God planted a paradise in the East, flourishing with all sorts of trees; and . . . when He had brought Adam and his wife into this garden, He commanded them to take care of the plants."—*Antiquities*, book 1, chap. 1, par. 3.

Dr. Smith, Ll. D., says:—

"Eden, 1. The residence of man, called in the Septuagint *Paradise*. The latter is a word of Persian origin, and describes an extensive tract of pleasure land, somewhat like an English *park*; and the use of it suggests a wider view of man's first abode than a garden."—*Smith's Bible Dictionary*, art. "Eden."

Dr. Fausset, M. A., writes:—

"Eden was but a temporary nursery for the human family; hence men, had they remained innocent, would have spread out in every direction till the whole earth became 'the garden of the Lord.' God's purpose, though deferred, will in His own time be realized by the Second Adam, the Lord from heaven."—*Bible Cyclopaedia*, art. "Eden."

WHERE THE GARDEN OF EDEN, PARADISE,
IS NOW SAID TO BE.

The apostle Paul says:—

"I knew a man in Christ above fourteen years ago; . . . such an one caught up to the *third* heaven. . . . And I knew such a man . . . how that he was caught up into *paradise*." 2 Cor. 12:1-4.

Esdras writes saying:—

"Behold the time shall come, that these tokens which I have told thee shall come to pass, and the *bride* (evidently paradise, 2 Cor. 12:1-4) shall appear, and she coming forth shall be seen, that *now is withdrawn from the earth*." 2 Esdras 7:26.

Mr. Kurtz, the historian, says:—

"The true paradise is now translated to the invisible world. At least a symbolical copy of it, established in the holy of

holies in the tabernacle, was granted to the people of Israel after the pattern which Moses saw in the mount (Ex. 25:9, 40); and the original itself, as the renewed habitation of redeemed man, will hereafter descend to the earth, Rev. 21:10."—*Quoted in "Daniel and Revelation," p. 351.*

Another writer says:—

"The pure and lovely garden of Eden, from which our first parents were driven, remained until God proposed to destroy the earth with a flood. God had planted this garden, and especially blessed it, and in His wonderful providence withdrew it from the earth, and will return it to the earth again, more gloriously adorned than before it was removed from the earth. God proposed to preserve a specimen of His perfect work of creation free from the curse wherewith He had cursed the earth."—*Principles of True Science*, p. 48.

ARTHUR L. MANOUS.

God's Alarm Clock

2 Sam. 5:24, 25. God set an alarm in the top of mulberry trees.

Gen. 6:5-22. Noah was God's alarmist of the flood.

Heb. 11:7. The alarm given did its work.

Gen. 19:1-28. An alarm given to Sodom by two angels.

Jonah 1:1, 2; 3:1-4. Jonah sounded God's alarm for Ninevah.

Jonah 3:5-10. The alarm saved the people; the city was spared.

Amos 3:7. God has alarm tests for all people in all ages.

Ps. 33:9; Eccl. 3:14. God's alarm, when set, never fails.

Isa. 55:11. God's alarm, when given, always accomplishes something.

Matt. 24:15-18. God's alarm set for time to leave Jerusalem.

Rev. 13:15. Alarm set when God's

people are to leave the cities. See "Early Writings," first paragraph, page 143.

Mark 1:2-8. The setting of another alarm.

Isa. 40:3-5. John the Baptist's, alarm and work.

Dan. 8:14. Alarm prophecy started.

Dan. 2:31-45. Another alarm started.

Hosea 12:10. How God speaks in this alarm.

Rev. 14:6, 7. Alarm of the Judgment.

Rev. 14:9, 12. Remnant to give the alarm against the beast and his mark.

Isa. 62:10, 11; 57:14. The work and alarm to be given by God's people for these last days.

An Old Parable

A SOWER went forth to sow,
On his cheek was the health-lit glow
Of the young and strong,
And the life that is long,
And the brain that is swift to know.
He had no measure
To gauge his pleasure;
But, sowing his seeds
Of designs and deeds,
He had little care
Was it wheat or tare,
Which he sowed broadcast
In the earth. At last
Thick and strong were the seeds,
Alas, they were only weeds!

A sower went forth to sow,
In his heart was the faith-fed glow,
And the love and zeal
Of the men who feel
That only the best should grow.
He sowed for others,
All men are brothers;
And fair were the seeds
Of design and deeds,
Which with pain and care
And in earnest prayer
He sowed broadcast
In the earth. At last
His fields were filled with the best,
And earth, rain, and sun did the rest.

A reaper with a low-bowed head,
And heavy, reluctant tread,
Was forced to stand
On his weed-spoiled land,
Which none might reap in his stead.
Too late repentings,
Regrets, lamentings!
The crops from the seeds
Of his evil deeds,
To his shame and sin,
Must be gathered in.
He turned with pain
From the task, but in vain
Did he loiter, struggle, or weep—
That which he sowed he must reap.

In harvest, when fields were white,
A reaper went forth in the light,
And the radiant morn
And the golden corn
Filled his soul with a strange delight.
There was no weeping
In his glad reaping;
But wonder at wealth
Which had come as by stealth,
For his sheaves were great.
Then his heart, elate,
Asked the angels, Why?
And their low reply
Was heard by his ears alone:
"Thou art reaping what thou hast sown."
—Marianne Farningham.

How Jesus Taught

JESUS taught by illustrations and parables drawn from nature and from the familiar events of every day life. . . . In this way He associated natural things with spiritual, linking the things of nature and the life experiences of His hearers with the sublime, spiritual truths of the written Word, and His lessons were repeated whenever their eyes rested on the objects which had been associated with eternal truth.

Here is indicated the higher education that is to be given by parents and teachers. The truth simplified and illustrated is quickly discerned even by children. The figurative language arrests the attention and pleases the mind, and the lesson is firmly fixed in the memory.—*Special Testimonies on Education*, p. 67.

They That Believe

HAVE Christ in their hearts,
 Heaven in their eye,
 And the world under their feet.
 God's Spirit is their guide;
 God's fear is their guard;
 God's people are their companions;
 God's promises are their cordials;
 Holiness is their way, and
 HEAVEN IS THEIR HOME.

—Selected.

Turn the Bible Into Prayer

THE REV. MR. M'Cheyne, in writing to a youthful parishoner, used the following language: "You read your Bible regularly, of course; but do try to understand it, and still more, to feel it. Read more parts than one at a time. For example, if you are reading Genesis, read a Psalm also; or, if you are reading Matthew, read a small bit of an epistle also. Turn the Bible into prayer. Thus if you are reading the first psalm, spread the Bible on the chair before you, and kneel and pray, 'O Lord, give me the blessedness of the man that walketh not in the counsel of the ungodly. Let me not stand in the way of sinners. Let me not sit in the seat of the scornful,' etc. This is the best way of learning the meaning of the Bible, and of learning to pray."

Good-Bye

WE say it for an hour or for years;
 We say it smiling, say it choked with tears;
 We say it coldly, say it with a kiss,
 And yet we have no other word than this:
 Good-bye.

We have no dearer word for our heart's friend,
 For him who journeys to the world's far end,
 And scars our soul with going; thus we say,
 And unto him who steps but o'er the way:
 Good-bye.

Alike to those we love and those we hate,
 We say no more in parting. At life's gate
 To him who passes out beyond earth's sight,
 We cry as to the wanderer for a night:
 Good-bye.

—Selected.

Notes by the Way

ON our way to California we greatly enjoyed visiting Brother and Sister Swingle, and Brother and Sister Rhan in Spartanburg, South Carolina. These good brethren have chosen this long neglected field and God is blessing their efforts as they carry the printed page from door to door.

On the Sabbath we met with the little company of Sabbath keepers. They have recently purchased a church building which, when needed repairs are made, will make a very pleasant church home. They have taken a quantity of BIBLE TRAINING SCHOOLS to sell in order to secure money for repairing the interior of their church building. They need help and if any readers of the BIBLE TRAINING SCHOOL wish to assist them we will be glad to forward to them any donations sent to this office for that purpose.

We spent a few days with friends at Nashville, and on the school farm at Madison, Tenn. We were pleased to notice the improvements made on the school farm since our last visit. The second Sabbath evening after leaving South Lancaster found us in New Orleans, La., where we were entertained in the hospitable home of Elder S. B. Horton. Sabbath day we met with the little company of Sabbath keepers in their new building, which was indeed a pleasant contrast to the dingy hall in which they were meeting last spring when we last met with them.

We felt to thank the Lord that the BIBLE TRAINING SCHOOL had some part in helping to raise the money to pay for this much needed memorial in the city of New Orleans.

AS FLOWERS carry dew-drops, trembling on the edges of the petals and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded work of thanksgiving, and at the first breath of heavenly favor, let down the shower, perfumed with the heart's gratitude.

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S. N. HASKELL,

FOR

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SOUTH LANCASTER, MASS., JANUARY, 1908

ELDER and Mrs. S. N. Haskell have been called to Southern California, and will work in that field for a time.

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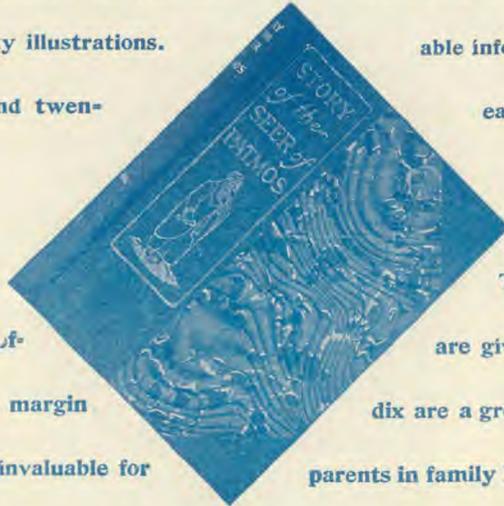
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