

BIBLE TRAINING SCHOOL

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

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

• Luke. 14: 23 •



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

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Bible Training School



"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

ALL IS LIGHT

WHAT though storm-clouds gather round me,
Hovering darkly o'er my way?
While I see the cross of Calvary
Beaming with celestial ray,
All is light, all is light!

What though mortal powers may falter?
Earthly plans and prospects fail?
With a heaven-born hope which entereth
E'en to that within the veil,
All is light, all is light!

What though all my future pathway
Be from mortal sight concealed?
With the love of Jesus glowing,
As it lies to faith revealed,
All is light, all is light!

E'en though death's deep vale before me
Seems o'erspread with thickest gloom,
While I see a heavenly radiance
Bursting from beyond the tomb,
All is light, all is light!

IS IT RIGHT TO SIGN A TEMPERANCE PLEDGE?

MRS. E. G. WHITE

WE should never be ashamed of temperance in all things, while we remember Christ's long and painful fast to break the power of Satan's temptations over the race upon the point of appetite. Christ fought the battle in painfulness, in weakness, and conquered Satan, making it

possible for man to conquer in the name and strength of Jesus Christ. Then why should the followers of Christ be ashamed to refuse the tempting wine cup. Daniel refused to drink of the king's wine, or to eat of the meat on the king's table, because the effect upon his physical and mental powers would not be of that character to give him the strength he needed. At all times and on all occasions it required moral courage to resist temptation on the point of appetite. We may expect such practise will be a surprise to those who do not practise habits of total abstinence from all stimulants; but how are we to carry forward the work of reform if we are to conform to the habits and practises of those with whom we associate? Here is the very opportunity to manifest that we are a peculiar people, zealous of good works. The beer-drinkers will present their glasses of beer, and those who claim to be children of God may plead the same excuse for not signing the *temperance pledge*,—because they will be treated with beer, and it will not be agreeable to refuse. These excuses may be carried to any length, but they are not of any weight; and we were sorry that any who claimed to believe the truth should *refuse to sign the pledge*—refuse to put barriers about their souls and

fortify themselves against temptation. They choose to leave the bars down, so that they can readily step over and accept temptation without making the effort to resist it. . . .

These who claim to believe the truth have not all taken their position in relation to temperance which is their sacred duty to do. There have been those who have stood aloof from decided committal on the side of temperance, and for what reason? Some say that if wine or beer is passed to them, they have not the moral courage to say, "I have signed the pledge not to taste of fermented wine or beer or strong drink." Shall the names of those stand registered in the books of heaven as defending the indulgence of appetite? . . .

SECOND ADVENT MOVEMENT.—No. 2

J. N. LOUGHEBOROUGH

WE read that the Lord's ancient prophets "inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them which have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1:11-13. That the revelation of Christ means the coming of Christ is shown by comparing this with 1 Cor. 1:7; 2 Thess 1:7.

This language of Peter has direct reference to the prophet Daniel and his vision of the eighth and ninth chapters, as also to the statement made to him in chapter

twelve. When urging his plea for light he was told, "But thou, O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Still he pressed the point with his anxious inquiry, "O my Lord, what shall be the end of these things?" He is told, "Go thy way Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:8-10.

Here was something that was to be "shut up," and "sealed" until "the time of the end," and then made plain, as many should "run to and fro, and knowledge be increased." Of the time of the end we read in Dan. 11:35, where is presented the power that should persecute the Lord's people. It is said, "Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is for a time appointed."

The time appointed for that persecuting power was the time, times, and a half—the 1260 years, from 538 to 1798. At this latter date this persecuting power was to lose its dominion. So the taking away of that dominion in 1798 marks the "time of the end."

That which greatly interested Daniel was the "how long" before the end of these persecutions which had been shown him. He is told that he shall stand in his lot at the end of the days. That end of days must reach to the end of the two thousand and three hundred days, which comes down the farthest of any period in Daniel's prophecy. He is told that light concerning the close of that period is *sealed* up until the time of the end; that is, until 1798 none could tell *when* it would terminate. It is a fact that

before 1798 no commentator or Bible expositor undertook to tell when the 2300 days would terminate, and this for the reason that the said knowledge was "shut up," and "sealed," just as the Lord had said it would be.

This brings us to another interesting point connected with this prophecy. After 1798, in various parts of the world, more than a score of Bible students, independent of each other, and without communication with one another, discovered when the 2300 days would terminate. Why not? The Lord's time had come when "knowledge" on the subject should "increase," and the Lord led them to the light. When, in after years, their conclusions are compared, we find them all agreed on the year of the close of the 2300 days,—that it would be in the year 1844. They came to this light by learning that the word rendered "determined," Dan. 9:24, meant "cut off." They said this period of time is "cut off" from time, and as the angel was giving to Daniel an explanation of the vision of the eighth chapter, this time is cut off from the 2300 days, and so the two periods must begin at the same date, 457 B. C. When that date for the beginning of the 2300 days was obtained, there was no longer any mystery as to when the 2300 days would terminate.

As the knowledge of the time was "closed up" till "the time of the end," 1798, and then the true light was to be searched out, we may settle down with positiveness that the date 1844,—the light discovered—was the true termination of the 2300 days of Daniel 8:14.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.

—Phillips Brooks.

They Never Fret.

THE clover blossoms never fret,
Because they do not know
Just where they'll get the next day's food
To make the blossoms grow.
But underground their busy roots
Keep working hour by hour,
They do their best, and trust the rest
To God's unfailing pow'r.

The busy bees ne'er have the blues,
For fear the summer show'rs
Should fall in steady streams and wash
The honey from the flow'rs.
They sing a cheery little song,
And toil with all their might,
They know God's care is everywhere,
Though dark the days or bright.

—Lissie DeArmond.

Read Good Literature

WE have enough doubt and distrust in our nature concerning God and eternal things without having it braced and backed by the writings of those who are skilled in blackening our moral skies and blocking up our way to our heavenly Father. Let not that man be accounted a friend to society who, however bland and obliging he may be, hands around to the young and unsuspecting that literature which shuts off access to the ear of a loving Father, which leads the troubled soul to doubt whether or not it may cast its burdens upon a loving Saviour, and have its sins washed away in his blood. This man is an enemy to the community. . . . In these days when books are cheap, and their transfer is easy, let parents and guardians carefully protect the young against this unholy literature. Let them see that the active minds of the young are supplied with that which is healthful; that which will build up, and not pull down moral character. Let that literature be obtained and put into active circulation which will build up faith in God and revelation, and point the soul to the only sure foundation upon which it can stand and rest amidst the convulsions of human thought.—Rev. T. E. Spilman.

THE BOY-CATCHERS ARE AFTER HIM!



HELP HIM TO ESCAPE
BY VOTING AGAINST
LIQUOR LICENSE

WHAT THE LIQUOR MEN SAY

"THE success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others will die, and *if there is no new appetite created our counters will be empty, as well as our coffers.* Our children will go hungry, or we must change our business to that of some other more remunerative.

"The open field for the creation of appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard, and I make the suggestion, gentlemen, that *nickels expended in treats to the boys now will return in dollars to your tills after the appetite has been formed.*"

—Extract from speech in Convention of Liquor Men, Columbus, O.

PROHIBITION

THE laws of the land legalize the trade of making drunkards, and then at great expense provide institutions for converting them again into sober men! Can our legislators furnish no better solution of the liquor question?

So long as the sale of liquor is sanctioned by law, the victims of appetite can receive but little benefit through inebriate asylums. They cannot remain there always, they must again take their place in society. The appetite for intoxicating drinks, though it may be subdued, is not wholly destroyed; and when temptation assails them, as it must on every hand, they too often fall an easy prey.

What can be done to press back the flowing tide of evil? Let laws be enacted and rigidly enforced prohibiting the sale and use of ardent spirits as a beverage. Let every effort be made to encourage the inebriate's return to temperance and virtue. But even more than this is needed to banish the curse of inebriety from our land. Let the appetite for intoxicating liquors be removed, and the demand for them is at an end.

Only men of strict temperance and integrity should be admitted to our legislative halls, or chosen to preside in our courts of justice. Property, reputation, and even life itself, are insecure when left to the judgment of men who are intemperate and

immoral. How many innocent persons have been condemned to death, how many more have been robbed of all their earthly possessions, by the injustice of drinking jurors, lawyers, witnesses, and even judges!

There is need now of men like Daniel to do and dare. A pure heart and a strong, fearless hand are wanted in the world today. God designed that man should be constantly improving,—daily reaching a higher point in the scale of excellence. He will help us if we seek to help ourselves. It is the duty of every Christian to see that his example and influence are on the side of reform. Let ministers of the gospel lift up their voice like a trumpet, and show the people their transgressions, and the house of Israel their sins. The youth need to be instructed. Our hope of happiness in two worlds depends upon our improvement of one. We should be guarded at every point against the first approach to intemperance. If we would preserve our children from evil, we must give them a right example, and then teach them to make God their fear, their wisdom, and their strength.—*Christian Temperance and Bible Hygiene.*

"LET us ask God to teach us what He would have us do, and do without."

YOU ask me where I'd like to go,
What place on earth I'd rather see.
My friend, it gives me joy to know,
Where duty is I choose to be.

The Letters I Have Not Sent

I HAVE written them—keen, and sarcastic, and long,

With righteously wrathful intent.

Not a stroke undeserved nor a censure too strong;

And some, alas! some of them *went!*

I have written them, challenging, eager to fight,
All hot with a merited ire;

And some of them chanced to be kept over-night,

And mailed, the next day—in the fire!

Ah, blessed the letters that happily go

On errands of kindness bent;

But much of my peace and my fortune I owe

To the letters I never have sent.

OUR ENGLISH BIBLE

The Revised Version

FOR two centuries after the King James' Version of the Bible was published, few translations of the Bible were made, although scholars were constantly studying the original manuscripts and small alterations were silently introduced.

In the middle of the nineteenth century Bible students began to demand a revision of the Bible. They claimed that the knowledge of the original languages, especially the Greek, had increased, and that many words and phrases in the King James' Version had become obsolete. A definite proposal for a revision of the Authorized Version was made in February, 1870. In May a series of resolutions were passed regulating the work, and a committee of sixteen learned men was appointed, with power to add to their numbers. Invitations were issued to all the leading Biblical scholars in the United Kingdom and in the United States of America, to take part in the work.

The Revised Version is the united work of the learned Biblical scholars of all the English-speaking Protestant churches throughout the world.

Two companies were formed; one to revise the Old Testament, and the other the New Testament.

The instruction to the revisers required them to make as few changes as possible, consistent with faithfulness; to use in such alterations the language of the Authorized or earlier versions, where possible. They were required to go over their work twice, making no permanent changes except two-thirds of those present approved of it.

The work on the New Testament began June 22, 1870, and eight days later the work on the Old Testament was begun.

The revisers of the New Testament set their signatures to the preface of their version November 11, 1880, and it came from the press in May, 1881. The Old Testament preface is dated July 10, 1884, and the entire Bible, with the exception of the Apocrypha, was published in May, 1885.

The New Testament company of revisers, record that they sat for about forty days in each year for ten years. The Old Testament revision occupied 792 days, covering fourteen years.

Whichever version of the Scriptures we may prefer, makes no difference, as long as we recognize it as the Word of the living God, sent to us for our salvation. There is salvation and eternal life in the Bible for all who will accept it as the Word of God.

WILL BABIES HAVE A RESURRECTION?

MRS. S. N. HASKELL

THIS question is often asked by anxious mothers who have seen their infants torn from their embrace by the ruthless hand of death. The Lord has left a definite promise to all Christian mothers, as follows: "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy works shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31: 15-17.

For fear in their deep sorrow the grief-

stricken mothers might be tempted to think their little ones could never be recovered from the power of the grave, three times the phrase "saith the Lord," is repeated in the above promise.

The grave is Satan's great prison-house, but the infants of believing mothers will "come again from the land of the enemy." The babies will be brought again to "their own border." What more fitly represents "their own border" than the mother's arms? In the resurrection, angels of God will bring again to the faithful mothers, the innocent babes they have laid to rest in the grave.

I once stood by the side of a godly mother as her *only* baby was laid in the grave. As she stooped over to take a last look at the tiny casket being lowered in the grave, she said in clear tones, "The grave can not keep my baby; when Jesus comes she will come forth glorified, and I will have her forever." Blessed hope! It is worth more than the wealth of the world.

KNOWLEDGE OF THE TEN COMMANDMENTS BEFORE BEING GIVEN AT MT. SINAI

FLORENCE E. MERRILL

BY the law is the knowledge of sin (Rom. 3:20); for sin is the transgression of the law (1 John 3:4), and sin is not imputed when there is no law (Rom. 5:13). For where no law is, there is no transgression (Rom. 4:15).

God's word declares that all have sinned (transgressed the law, 1 John 3:4), and come short of the glory of God (Rom. 3:23).

First Commandment. "Thou shalt have no other gods before me." Ex. 20:3. "Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due him, of that do we make a god."—*Patriarchs and Prophets*, p. 305.

See Gen. 2:16, 17 and Gen. 3:1-5; Rom. 6:16; 2 Pet. 2:19, and 2 Cor. 4:3, 4—Satan took, or was given, the place of God.

Second Commandment. Forbids the worship of the true God by images or similitudes. Compare Gen. 15:16 with 1 Kings 21:25, 26; Joshua 24:2; Lev. 17:7.

Third Commandment. "Thou shalt not take the name of the Lord thy God in vain." Ex. 20:7. This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to Him in trivial matters, and by the frequent and thoughtless repetition of His name, we dishonor Him."—*Patriarchs and Prophets*, p. 307. Webster's definition for this commandment is profanity, blasphemy.

The marginal date of the book of Exodus is B. C. 1491. Of Job it is B. C. 1520. See Job. 1:5.

Fourth Commandment. Gen. 2:1-3. Compare Ex. 16:1-30 with Ex. 19:1. "The Sabbath is not introduced as a new institution, but as having been founded at creation. See Ex. 20:8-11. It is to be remembered and observed as the memorial of the Creator's work. Pointing to God as the maker of the heavens and earth, it distinguishes the true God from all false gods. All who keep the seventh day, signify by this act that they are worshipers of Jehovah. . . . The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God."—*Patriarchs and Prophets*, p. 307.

Fifth Commandment. Adam and Eve dishonored God (Gen. 3:6). Lot's sons, daughters, and sons-in-law dishonored him (Gen. 19:12-14). Jacob dishonored his

father (Gen. 27 : 18-24), and his sons did not honor him (Gen. 37).

Sixth Commandment. Gen. 4 : 3-14. See margin of Verse 13. Compare Gen. 34 : 25-27 with Gen. 49 : 5, 6.

Seventh Commandment. Gen. 20 : 1-7 (called sin in verse 6). Gen. 39 : 7-9 (called sin in verse 9).

Eighth Commandment. Gen. 31 : 25-36.

Ninth Commandment. Compare Gen. 4 : 8, 9 with John 8 : 44 ; also see Gen. 27 : 18-24 ; Gen. 39 : 7-20.

Tenth Commandment. Coveting is selfish desire (Webster). Gen. 3 : 6 ; Job. 31 : 9-11.

"The tenth commandment strikes at the very root of all sins, prohibiting the *selfish* desire, from which springs the sinful act.

He who in obedience to God's law refrains from indulging even a sinful desire for that which belongs to another, will not be guilty of an act of wrong toward his fellow creatures."—*Patriarchs and Prophets*, p. 309.

APPARENT CONTRADICTION EXPLAINED

THERE are two passages of Scripture that infidels make much over. They say : "By 2 Sam. 24 : 24, we learn that David paid fifty shekels of silver for a certain threshingfloor ; but in 1 Chron. 21 : 25, it is said he paid six hundred shekels of gold."

Is there any contradiction in the Scriptures referred to? No, *there is not!* I will place the two texts together, and let the reader see and judge. The text in 2 Sam. 24 : 24, reads as follows :

And the king said unto Araunah, Nay ; but I will surely buy it of thee at a price : neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver.

In 1 Chron. 21 : 25, it reads : "So David gave to Ornan for *the place* six hundred shekels of gold by weight."

We find by examining the two passages, that Samuel mentioned only what David gave for the threshingfloor (which was only about eight yards wide) and the oxen ; viz., fifty shekels of silver. But the writer of the book of Chronicles *does not* state the price David paid for these things, but he does state the price he paid for the *whole place* ; that is, for the land upon which this threshingfloor stood ; viz., six hundred shekels of gold, in weight. And history informs us that this *place* was actually that which was afterwards called Mount Zion ; being about nine hundred yards in length and six hundred in width. There is some difference between a threshingfloor and oxen, and the place upon which the threshingfloor stood.—*R. S. Webber.*

Giving Thanks

WE walked thro a field in springtime,
My wee baby friend and I,
And the poppies were all sunshine,
And the "boo" was in the sky.

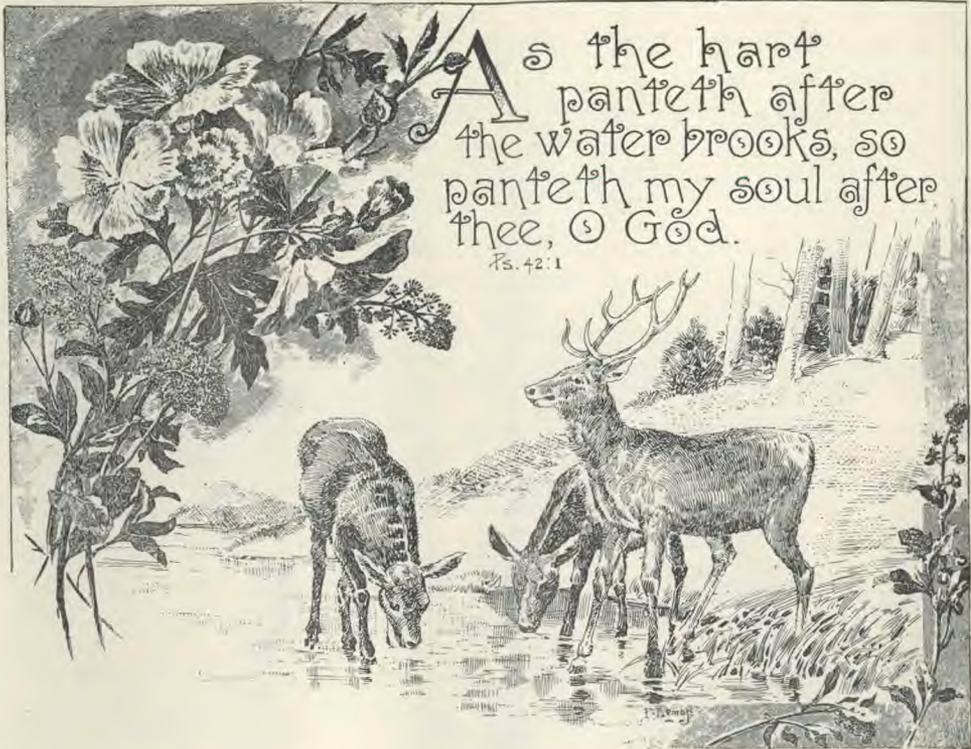
She seemed like one of the flowers !
A blossom so pure and sweet,
With the wide blue sky above her,
And the gold about her feet.

With one tiny thumb and finger,
She plucked off each golden head,
And, in her dear, sweet baby way,
"O, tank'oo," for each one said.

Do we, as we walk life's pathway,
Neath blue sky and golden sun,
Do we recognize His love-gifts,
Thank Him, too, for every one ?

—*Isabel McDonald.*

ONE sister last month secured fifty-nine yearly subscriptions for the BIBLE TRAINING SCHOOL on the camp-ground while attending camp-meeting. Many could do the same work during the camp-meeting season. The BIBLE TRAINING SCHOOL is just what the people need as a help in studying the Bible.



THE DECEITFULNESS OF THE HUMAN HEART

S. N. HASKELL

THERE is nothing so deceitful as the human heart. "The heart is deceitful above all things, and desperately wicked; and who can know it?"

Nothing is plainer than these words. The most deceitful thing in the world is the human heart; and the heart unrenewed by the grace of God is desperately wicked. So the Lord adds in the next verse, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:9, 10.

In the prayer of Solomon at the dedication of the temple he utters the following:—"Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose

heart thou knowest; (for *thou*, even thou only, knowest the heart of all the children of men)." 1 Kings 8:39.

Placing this statement beside the one in Jeremiah we learn the following truth:—God only knows the secret thoughts and purposes of man. This, no man on earth knows; therefore, it is impossible for man to judge his brother. God alone is Judge, for He can read the heart; He searches every man's heart, and tries his reins or purposes. He does this that He may give to every man according to the fruit of his ways, according to the fruit of his doings. God, therefore, is the only Judge of the human family; and when man sits upon the judgment-seat and judges his fellow-man, he is taking the place of God. Every one who speaks evil of his brother has this position. "Speak not evil one of another,

brethren; He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but, if thou judge the law, thou art not a doer of the law, but a judge. There is one law-giver, who is able to save and to destroy: who art thou that judgest another." Jas. 4:11, 12. Upon this point the apostle says, "I judge not mine own self."

One office of the spirit of prophecy that God has placed in the church is to reveal what is in the human heart. When it does this, and an individual has not committed the outward act, it gives opportunity for individuals to say it is not the truth. God reads the motives and reveals what is in the heart that man may not sin against Him.

When Gehazi went after Naaman, the Syrian, who had been healed of his leprosy, and asked him for "a talent of silver and two changes of garments," he expected far more. He had in his heart a desire for money, garments, olive yards, vineyards, sheep, oxen, menservants, and maidservants. When he returned Elisha said unto him, "Whence cometh thou, Gehazi? And he said, thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and menservants and maidservants?" The leprosy that had been upon Naaman then cleaved unto Gehazi and unto his seed forever. So "he went out from his presence a leper, as white as snow."

This is but one instance where God reproved a man for what was in his heart. He states things that exist in the heart when they have not outwardly committed the act, simply the desire was in the heart to do it, and they were judged accordingly.

In view of this fact the apostle says, "Casting down imaginations (or reasonings)

and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." We are therefore instructed not to "look on things after the outward appearance," but to look well to the motives that exist in the heart, and bring every thought into obedience to Christ.

One Way of Entertaining Christ

ACCORDING to Christ's own word, the attention which multitudes would be glad to bestow upon Him in person may be given to the poor, the suffering and the afflicted in His name, and He will accept it equally as if it had been offered to Himself. You can pour forth your heart in compassion toward the poor, unrestrained by the fear that they may not deserve your charity. For what you do for them in His name, He will receive as done for Him, and He is infinitely worthy. You would surely count it the great privilege and glory of your life if you could say that you had entertained Jesus, the Son of God, in your own house, at your own table, or you had ministered to Him so much as to give Him a cup of cold water when He was thirsty. You have only to do for the needy in Christ's name what you would like to do for Him, and it shall be equally for your honor as if it had been done to Christ Himself. He will own and proclaim it in the great and final day as done unto Him.—*March.*

SISTER Macdonald and Sister Lackey, our pioneer BIBLE TRAINING SCHOOL workers, have just finished a tour in Michigan. During the past two and a half years these faithful workers have placed about seventy thousand Special BIBLE TRAINING SCHOOL in the hands of the people and have had the privilege of seeing a number of honest souls turn their feet in the way of God's commandments as the result of their labors.

The Unfailing One

HE who hath led, will lead
 All through the wilderness ;
 He who hath fed, will feed ;
 He who hath blessed, will bless ;
 He who hath heard thy cry,
 Will never close his ear ;
 He who hath marked thy faintest sigh
 Will not forget thy tear.
 He loveth always, faileth never ;
 So rest on Him, to-day, forever !

He who hath made thee whole
 Will heal thee day by day ;
 He who hath spoken to thy soul
 Hath many things to say ;
 He who hath gently taught
 Yet more will make thee know ;
 He who so wondrously hath wrought
 Yet greater things will show.
 He loveth always, faileth never ;
 So rest on Him, to-day, forever !

He who hath made thee nigh
 Will draw thee nearer still ;
 He who hath given the first supply
 Will satisfy and fill.
 He who hath given thee grace

Yet more and more will send ;
 He who hath set thee in the race
 Will speed thee to the end.
 He loveth always, faileth never ;
 So rest on Him, to-day, forever !

He who hath won thy heart
 Will keep it true and free ;
 He who hath shown thee what thou art
 Will show himself to thee ;
 He who hath bid thee live,
 And made thy life his own,
 Life more abundantly will give,
 And keep it his alone.
 He loveth always, faileth never ;
 So rest on Him, to-day, forever !

Then trust Him for to-day
 As thine unfailing Friend,
 And let Him lead thee all the way
 Who loveth to the end.
 And let the morrow rest
 In his beloved hand ;
 His good is better than our best,
 As we shall understand,—
 If trusting Him who faileth never,
 We rest on Him, to-day, forever !

—Frances R. Havergal.

AN OUTLINE STUDY OF THE BOOK OF
 REVELATION

S. N. HASKELL

THE book of Revelation is commonly thought to be very obscure because of its symbols, but the first verse contains the title of the book itself. The first line is God's own title for it, "The Revelation of Jesus Christ," which contradicts the title that translators have placed at the head of the book, "The Revelation of St. John, the divine."

There is not a relationship of Christ to His people and the nations of the earth, and also to the wicked, but what it is revealed in the book of Revelation.

Chapter one, verses thirteen to fifteen, gives the personal appearance of Christ as He officiates as our High Priest in the sanctuary in heaven. In the seventh verse of the same chapter He is revealed as coming in the clouds of heaven. In the twen-

tieth verse of this first chapter He is revealed in His relationship to His ministers.

In the second and third chapters we have an infallible ecclesiastical history extending to the second coming of Christ; and Christ is revealed as "One that walketh in the midst of His churches." This is plainly stated in the first verse of the second chapter.

The fourth chapter reveals Him in the sanctuary above. John beheld "a door opened in heaven." Not a door opened to enter into heaven, but a door opened in heaven. And here he saw the throne of God in the outer apartment of the sanctuary and the four living creatures.

The fifth chapter reveals Christ as the only one who can open up the future and reveal it to His people.

The sixth chapter reveals Christ's church in connection with the powers of the earth; and the twelfth to the seventeenth verses

make mention of the signs in the heaven that will precede the great day of wrath.

The seventh chapter is parenthetically thrown in between the thirteenth and fourteenth verses of the sixth chapter, describing the last message to prepare the people for the second coming of Christ.

The eighth and ninth chapters reveal Christ's attitude toward the kingdoms of the earth that reject the Son of God.

The tenth chapter presents the great world-wide message that is to prepare the people for Christ's coming.

The eleventh chapter gives us a glimpse of the French nation in prophecy.

The twelfth chapter gives a brief outline of the tribulations of the church from the first to the second advent of Christ.

The thirteenth chapter gives an outline of the history of the work of the Papacy and the United States of America.

The three angels' messages are given in the fourteenth chapter.

The fifteenth chapter gives the preparation for the pouring out of the plagues, and a description of the seven last plagues is given in the sixteenth chapter.

Chapter seventeen gives the fate of modern Babylon the Great.

The eighteenth chapter portrays in detail some of the judgments that will fall upon modern Babylon.

In the nineteenth chapter the battle between truth and error, and the end of the wicked is plainly shown.

In the twentieth chapter we have the judgment scene and the saints in heaven.

The twenty-first chapter reveals the new heavens and the new earth, and the city of God.

The twenty-second chapter gives the conclusion of the book, and states plainly who will, and who will not be saved at the second coming of Christ.

Thus, chapter by chapter, Christ is revealed in His relationship to the nations of

the earth, to His people, and to the message that He gives to His people in the closing scenes of this world's history.

The Backslider

WHEN a backslider tries to turn his face towards his Father's home and attempts to repent of his sins, the enemy of all righteousness seeks to discourage him by the thought that he is cast off forever. Let such an one remember the following words: "Turn, O backsliding children, saith the Lord; for *I am married unto you*: and I will take you one of city, and two of a family and I will bring you to Zion." Jer. 3:14.

The Lord will heal your backsliding and love you freely. Hosea 14:4. None remain in a perpetual backslidden condition, except those who "hold fast deceit" and "*refuse to return*." God is able and willing to forgive all who will heartily repent of their sins and turn unto Him.

CHRIST'S WORK

MRS. E. G. WHITE

A GREAT work of saving souls remains yet to be done. Every angel in glory is engaged in this work, while every demon of darkness is opposing it. Christ has demonstrated to us the great value of souls in that He came to the world with the hoarded love of eternity in His heart, offering to make man heir to all His wealth. He unveils before us the love of the Father for the guilty race, and presents Him as just and the justifier of him that believeth.

"Christ pleased not Himself." He did nothing for Himself; His work was in behalf of fallen man. Selfishness stood abashed in His presence. He assumed our nature that He might suffer in our stead. Selfishness, the sin of the world, has become the prevailing sin of the church. In sacrificing Himself for the good of man,

Christ strikes at the root of all selfishness. He withheld nothing, not even His own honor and heavenly glory. He expects corresponding self-denial and sacrifice on the part of those whom He came to bless and save. Every one is required to work to the extent of his ability. Every worldly consideration should be laid aside for the glory of God. The only desire for worldly advantages should be that we may better advance the cause of God.

Christ's interests and those of His followers should be one; but the world would judge that they were separate and distinct; for those who claim to be Christ's pursue their own ends as eagerly, and waste their substance as selfishly, as non-professors. Worldly prosperity comes first; nothing is made equal to this. The cause of Christ must wait till they gather a certain portion for themselves. They must increase their gains at all hazards. Souls must perish without a knowledge of the truth. Of what value is a soul for whom Christ died, in comparison with their gains, their merchandise, their houses and lands? God calls these servers of mammon slothful and unfaithful servants, but mammon boasts of them as among his most diligent and devoted servants. They sacrifice the Lord's goods to ease and enjoyment. Self is their idol.

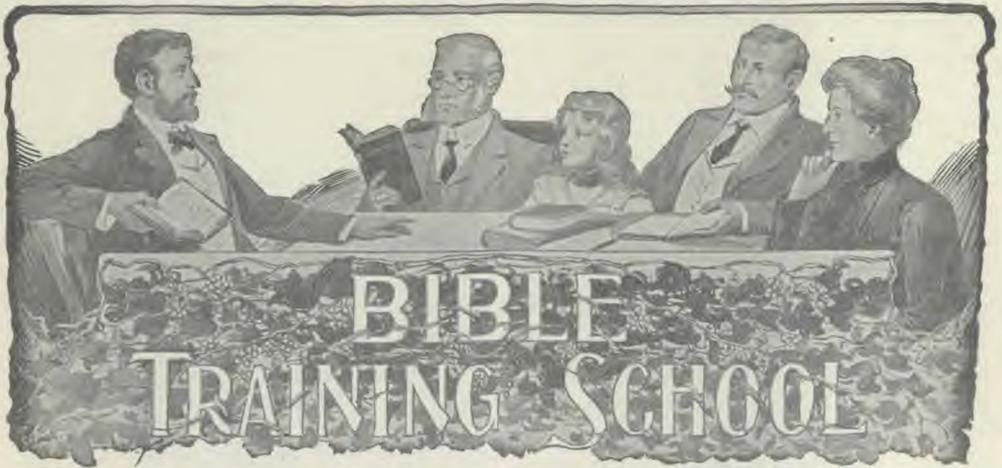
Doing nothing to bring souls to Jesus, who sacrificed everything to bring salvation within our reach! Selfishness is driving benevolence and the love of Christ from the church! Millions of the Lord's money are squandered in the gratification of worldly lust, while His treasury is left empty. I know not how to present this matter before you as it was presented to me. Thousands of dollars are spent every year in gratifying pride of dress. That very means should be used in our missions. I was shown families who load their tables with almost every luxury, and gratify al-

most every desire for fine clothes. They are engaged in a prosperous business, or are earning good wages, but nearly every dollar is expended upon themselves or their families. Is this imitating Christ? What burden do these feel to carefully economize and deny inclination, that they may do more to advance the work of God in the earth?

ZACCHEUS

BEHOLD him from his vantage high!
 How anxiously he's peering down
 To catch a glimpse, in passing by,
 Of Him who has so stirred the town!
 But vain he seeks some sign or word
 By which his searching may be crowned:
 No outward trappings mark the Lord
 From those who press so close around.
 At length the Saviour, weary grown,
 Stopped 'neath the tree, looked up, and
 cried,
 "Zaccheus, hasten and come down;
 To-day I must at thy house bide."
 He hears and heeds the gracious words,—
 The Christ becomes his honored guest,—
 And as a follower of the Lord,
 Receives at last his promised rest.
 How much these words, like surcharged
 clouds
 To us the truth of God make known!
 He calls His people, not in crowds,
 But simple units—one by one.
 To James and Peter by the sea,
 To Matthew in the busy town,—
 He says to each one, "Follow me!"
 To Zaccheus, "Make haste, come down."
 Not for to-morrow, but to-day,
 The call of God comes to our ear,
 And bids us haste without delay
 To seize the precious boon while near.
 To-morrow is a myth, a dream,
 A snare of Satan for weak souls;
 All things cry out, "To-day the stream
 Of grace and mercy freely rolls."
 What heart that will not open wide
 To welcome in this precious Guest,
 That in our home He may abide,
 And make us thus supremely blest?
 He's standing now without the door,
 And pleading entrance there to win.
 O stubborn heart! refuse no more,
 But haste to give Him welcome in.

—William G. Haselbarth.



BIBLE READERS' CLASS

THE second coming of Christ is the only door by which we enter the kingdom of God. Christ is the only hope of the Christian. There is no other name given among men whereby we can be saved, and salvation through Him into the inheritance of the people of God is through the resurrection of the dead at the second coming of Christ. Every truth of the Bible, from Genesis to the Revelation is based upon this doctrine.

I

Our Only Hope

- Heb. 9:27. It is appointed unto all men once to die.
- Gen. 2:17. This appointment came as the result of Adam's and Eve's eating of the tree of the knowledge of good and evil.
- Gen. 3:5. The serpent contradicted what God had said by saying that they would not die, but be as gods, knowing good and evil.
- John 8:44. Satan was a murderer from the beginning, and a liar; and the father of liars.
- Gen. 3:19. After man had eaten of the forbidden tree God assured him that he would die.
- Rom. 5:12. The sin of Adam entailed death as a legacy upon all the human family.
- Gen. 5:5. Adam lived 930 years and died. Only two individuals escaped the death decree.
- Heb. 2:14. Christ came into the world and died that He might destroy death, and him that had the power of death which is the devil.

Hosea 13:14. Christ is the sinner's friend, the enemy of death, and the only Restorer and Redeemer.

1 Cor. 15:26. The last enemy that will be destroyed is death: when death is really destroyed there will never be any more death.

II

The Judgment

Before men are finally saved they will have to pass the Judgment. God will not give eternal life to those who continue in sin. Eternal life is based upon obedience to God's commandments. This will change the heart and make man righteous in his relation to God and to his fellow men.

- 1 Sam. 20:3. In this life there is but a step between us and death.
- Ecl. 9:4-6. In death there is no knowledge, neither is there love nor hatred, for it all perishes when life becomes extinct.
- Psa. 146:3, 4. Even the thoughts of man perish.
- Rom. 14:10-12. In the executive judgment all will appear before God to answer for the deeds done in the body.
- 2 Tim. 4:1. This judgment will take place at the appearing of Christ.
- Job 19:25-27. The hope of the Bible is to appear before God in our flesh.
- 1 Thess. 4:14. As Christ arose, so will all the righteous arise.
- Luke 24:39. He declared after He had risen that He had flesh and bones.
- Isa. 26:19. As Christ's body arose, so the earth will cast out its dead.

1 Thess. 4:15-17. The dead will be raised by the voice of the archangel and by the trump of God at Christ's second coming.

From the above it will be seen that two things are essential; first: the formation of a character that will pass the judgment, and, second: a resurrection of the dead to stand before God in the day of final judgment.

III

The Final Hope

Christ came to this world twice,—once as a sin-offering to bear the sins of all who will accept Him as their Saviour. He will come the second time to change our vile bodies and fashion them like unto His glorious body, and receive His people to Himself.

Heb. 9:28. Only to those who look for Him the second time will He appear without sin unto salvation.

Isa. 25:9. The righteous will say at that time, "This is our God; we have waited for Him."

1 Cor. 15:16-19. Were it not for the hope of the resurrection of the dead, all the righteous, as well as the wicked, who have died, have eternally perished.

Psa. 16:9. The flesh of the righteous rests in hope.

Acts 2:34. Speaking of this prophecy Peter said, "David is not ascended into the heavens;" if he is not ascended, then the righteous dead have not ascended.

Jer. 31:15-17. But there is hope in the end for the righteous including their children; "for even the children will be brought again to their own border."

Acts 24:14, 15. The doctrine of the resurrection, being the only hope, is called "heresy," notwithstanding the fact that there will be a resurrection both of the just and of the unjust.

Job 14:10-15. There is no more hope of any man in death than waters that are dried up until the heavens are no more, and Christ calls for them.

1 Cor. 15:51, 52. Then the righteous dead will be raised and the living changed.

Rev. 21:4. After this there will be no more death; no more sorrow, tears, or crying.

Rev. 20:12-15. This will be after this old earth, with all its sin and sinners, and everything that is not found in the Book of Life, has been burned with fire.

IV

The Gathering of the Righteous

Christ has prepared a place in the heavens for all His children. This place is in the City of God, which will finally come down from God, out of heaven.

John 14:1-3. Christ has mansions for all His children when He comes.

Isa. 26:20. He will then say to His people, "Come, My people, enter thou into thy chambers and shut thy doors about thee."

John 17:24. The righteous will then for the first time behold the glory of Christ that He had with the Father before the world was.

Micah 5:2. (Margin.) Christ alone inhabited eternity with the Father.

Acts 1:9-11. When Christ comes for His people it will be as real and literal as when He went away.

Zech. 14:4. The Saviour's feet will stand at that day "upon the Mount of Olives."

Heb. 2:12. He will sing at that time in the midst of His people.

Zeph. 3:17. He will rejoice over His people with joy and singing, and rest in His love.

1 Cor. 15:54-57. The righteous then will shout victory over death and the grave through our Lord Jesus Christ.

Isa. 66:22, 23. Then the righteous will inherit the earth made new. This is the only hope that the Bible presents respecting the inheritance of the kingdom of God. Then, all mankind will keep the Sabbath as Adam kept it in the Garden of Eden before sin entered the world.

The Sabbath and First Day of the Week in the New Testament

SABBATH means "rest," and is the seventh day of the week. See Gen. 2:1-3; Ex. 16:22, 23; 20:8-11; Luke 23:56.

The word "Sabbath" occurs in the New Testament fifty-nine times; referring to the seventh day fifty-eight times, and once to the annual sabbaths of Israel. It occurs as follows:—

Matt. 12:1, 2, 5 (twice), 8, 10, 11, 12; 24:20; 28:1.

Mark 1:21; 2:23, 24, 27 (twice), 28; 3:2, 4; 6:2; 15:42; 16:1.

Luke 4:16, 31; 6:1, 2, 5, 6, 7, 9

13:10, 14 (twice), 15, 16; 14:1, 3, 5;
23:54, 56.

John 5:9, 10, 16, 18; 7:22, 23 (twice);
9:14, 16; 19:31 (twice).

Acts 1:12; 13:14, 27, 42, 44; 15:21;
16:13; 17:2; 18:4.

Col. 2:16. This last text refers to the annual sabbaths of Israel, which came to an end at the crucifixion of Christ. Compare Lev. 23:4-37, 39-44 and Hosea 2:11 with Eph. 2:15 and Col. 2:16.

THE FIRST DAY OF THE WEEK

The expression, "first day of the week," occurs in the New Testament eight times only. It occurs as follows:—

Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. By comparing these texts with Gen. 1:1-5, Eze. 46:1, and Luke 13:14, it will be seen that the first day of the week, commonly called Sunday, is one of the "six working days." Hence Dr. Buck says in his *Theological Dictionary*, "It must be confessed that there is no law in the New Testament concerning the first day."

Of the first day, we quote *Schaff's Bible Dictionary*: "Sunday is of heathen origin, . . . and means 'the day of the sun,' or 'sacred to the god of the sun.' It does not occur in the Bible, but is now in common use for the first day of the week."

The North British Review, v. 18, p. 409, calls Sunday 'the wild solar holiday' (i. e., festival in honor of the sun) 'of all pagan times.'"

If all our conscientious Christian people who are keeping the first day of the week for the Sabbath, would take their Bibles and investigate this subject, they would soon see, as did the writer, that they are *not* keeping God's Sabbath, but a day which He did not command them to keep. Let us remember *God's* Sabbath, to keep it holy, Ex. 20:8-11; Luke 23:56.

ARTHUR L. MANOUS.

The Hotel Bar

A BAR to heaven, a door to hell,—
Whoever named it, named it well.
A bar to manliness and wealth.
A door to want and broken health;
A bar to honor, pride, and fame.
A door to sin, and grief, and shame;
A bar to hope, a bar to prayer.
A door to darkness and despair;
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to all that's true and brave,
A door to every drunkard's grave;
A bar to joys that home imparts,
A door to tears and aching hearts;
A bar to heaven, a door to hell,—
Whoever named it, named it well.

—Anon.

Tap on the Window, Mother

TAP on the window, mother,
Your boy is going astray;
Don't you see him wandering far—
Afar from the narrow way?
O, beckon the poor boy homeward!
Why should he longer roam?
Perhaps a tap on the window-pane
Will bring the wanderer home.

Tap on the window, mother,
He's going down the street;
Perhaps your boy may even now
Some dire temptation meet;
For the world is full of evil,
And the future who can tell?
Ah, the path to heaven lies very close
To the pathway down to hell!

Tap on the window, mother,
Your boy may hear the sound.
He may see your fingers beckoning
Away from enchanted ground.
When he heedeth not your weeping,
Though tears may fall like rain,
When his ears are deaf to the voice of prayer,
Then tap on the window-pane.

Tap on the window, mother,
How can you give him up?
How can you yield your darling boy
To the snares of the drunkard's cup?
Perhaps he may heed your signal
When tears are all in vain;
Then add to the voice of earnest prayer,
A tap on the window-pane.

—Mrs. L. D. Avery-Stuttle.

BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY

S. N. HASKELL,

FOR

THE HOME BIBLE TRAINING SCHOOL

[Entered July 1, 1902, as second-class matter, Post Office at New York, N. Y., act of Congress of March 3, 1879. Application for entry at South Lancaster, Mass., made November, 1903. Act of Congress of March 3, 1879.]

Single copy, per year - - - - - 25 cts.
To foreign countries and Canada, per year 40 cts.

Address all communications and make all checks or P. O. money orders payable to the BIBLE TRAINING SCHOOL, South Lancaster, Mass.

SOUTH LANCASTER, MASS., JULY, 1908

A LITTLE girl had a quarrel at school with a little Jewess, and when she got home denounced the Jews. Her mother said reprovingly, "My dear, you must not talk in that way. The Jews were God's chosen people. Our Lord Himself was a Jew." After a moment's deep thought the child replied, in a tone of horror and regret, "O, mamma, I didn't know that. I'm sorry, I always thought He was an Episcopalian."
—*Baltimore Sun.*

A Letter

DEAR SIRS:—

I was fortunate enough to get hold of one of your journals,—the BIBLE TRAINING SCHOOL. I was surely pleased with it, as there were several questions in my mind that it answered. I received the April number; you will find twenty-five cents enclosed for a year's subscription beginning with the May number.

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I am an invalid and have been compelled to lie upon my back for over two years now, and am interested in the study referred to, therefore, you can imagine how I appreciate the paper.

Some one had sent the BIBLE TRAINING SCHOOL to this individual. There are many that would enjoy it as much as this gentleman, if some one would give them the opportunity. Will you not show it to your friends and neighbors?

The Mystery of Growth

OH, mighty mystery of spring!
That from the winter's death
Leads forth the hosts of flowers and fruits
To gladden all the earth.

Oh, wondrous mystery of growth!
No human eye hath seen
The hidden force which clothes the earth
In robes of living green.

As silently and wondrously
God's holy work goes on,
While in the wayward human heart.
The seeds of heaven are sown.

—G. M. McNulty, Munson, Mass.

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How to be Happy

IT is not work and duty and self-denial that makes people old before their time, and unhappy in the midst of countless blessings, It is fear and care and anxiety. It is trouble that comes from want of trust. It is striving after things that do not satisfy when secured. It is ambition to have what few can get, and whose chief value is gone when it becomes the possession of many. It is the dread of losing what may be lost. It is the disappointment of hopes which would have brought greater affliction if they had been gratified. Such things make homes wretched. The brave and the good who trust in God and do their duty are always cheerful and happy. They believe that all the forces of nature, and all the powers of heaven, all the dominions and destinies of the universe, are subject to the will of their best Friend. And such faith may well make the feeble strong and the timid brave.—*March.*

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