

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.

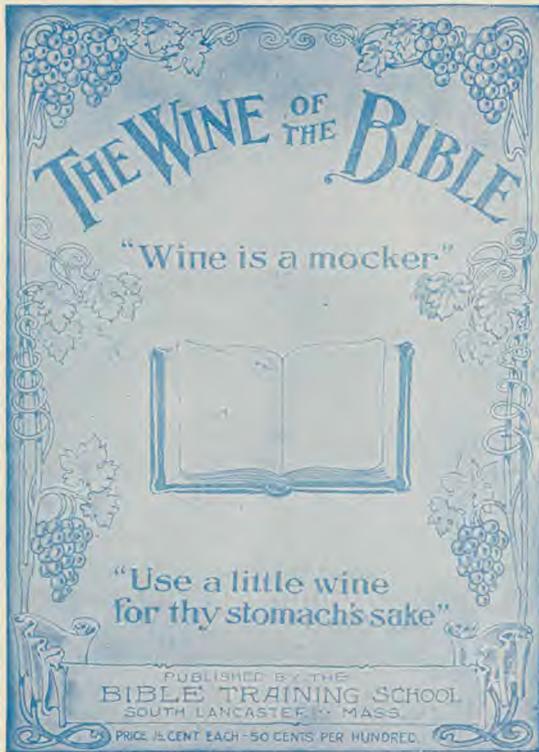


"SITTING AT THE FEET OF JESUS"

"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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FIVE CENTS



"The Wine of the Bible"

THE above cut illustrates the title page of a new eight-page tract, published by the BIBLE TRAINING SCHOOL. The first two pages contain a valuable comment on 1 Tim. 5:23, showing that there is no shelter for either the moderate drinker or the drunkard behind the text: "Use a little wine for thy stomach's sake and thine often infirmities." On the sixth page are grouped the Bible texts referring to unfermented wine, showing that unfermented wine, or the pure juice of the grape, has always been considered a refreshing beverage. The opposite page gives in contrast a group of texts on fermented wines and liquors which are injurious. These groups of texts are valuable, and every temperance advocate ought to be familiar with them.

The fourth and fifth pages contain the "Dark Valley Railroad," as published in the BIBLE TRAINING SCHOOL of October, 1908. This is a vivid

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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. IX

SOUTH LANCASTER, MASS., OCTOBER, 1910

No. 5

The Secret of the Christian Character

Mrs. E. G. White

JUST in proportion as we empty the soul temple of self-sufficiency, self-dependence, and self-exaltation, will we realize the work that needs to be done to purify the soul, body, and spirit before we can be filled with all the fulness of God. When this work is done the power of God will be revealed, and the truth will be a mighty power in enlightening the mind, sanctifying the soul and spirit. Then genuine conversions will be made to Bible truth.

Who is willing to lay his finger upon his cherished idols of sin, and allow Christ to purify the temple by casting out the buyers and sellers? Who is prepared to allow Jesus to enter the soul and cleanse it from everything that tarnishes or corrupts? The standard is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." God calls upon men and women to empty their hearts of self. Then His Spirit can find an unobstructed entrance. Stop trying to do the work yourself. Ask God to work in and through you until the words of the apostle become yours: "I live, yet not but Christ liveth in me."

The whole being must hunger and thirst after righteousness. The soul's desire must be drawn to God, to be in perfect conformity to His will. Then the cold, hard heart will be melted away by the grace and love of God, which will appear in power. God will be glorified through the human instrumentalities. Self is the great hinderance to this work.

Just as soon as the men in positions of trust realize their inability to do God's work, and submit to God's wisdom, the Lord can work with them. He will supply all our necessities if we will empty the soul of self. And when God works, give His name the glory. Do not receive praise from men. When self is abased God can work. Israel exalted herself, and the Lord abased her.

"From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. . . . Do ye think that the Scriptures sayeth in vain, The spirit that dwelleth in us lusteth to envy? But He giveth more

grace. Wherefore, He sayeth, God resisteth the proud, but giveth grace to the humble. Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded; be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He will lift you up."

"If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. But the fruits of righteousness is sown in peace of them that make peace." These lessons every church member should learn. There is need of close self-examination in the light of the word of God, that we may do the work essential to be done.

DEPARTING AND BEING WITH CHRIST

Phil. 1:23

WE have no faith whatever in the exposition of Phil. 1:23, which makes the "departing" from the Greek, *analuo*, meaning in that passage, the returning of Christ. The word, *analuo*, is defined by Greenfield thus: "Pr., to dissolve; met., to separate, break up, e. g. as a *convivial party*, to depart, come away, *from a feast*, Luke 12:36; to depart *from this life*, to die. Phil. 1:23. Robinson defines it, "*To unloose, to undo*, as the unfastening of a ship for departure; *to release*, as a prisoner. In N. T. trans., *to make oneself loose, to break up, to depart*. (a) "Pr. *ek tou gamon*, Luke

12:36; here the idea of returning home is implied. (b) Trop. *to depart* from life, *to die*." Liddell and Scott give definitions essentially the same.

From this it is apparent that the primary meaning of this word is to unloose, to break up existing association. As applied to our Lord, represented as He is in Luke 12:36, as away to the wedding, it is very properly rendered *return*, inasmuch as the immediate connection shows that when He breaks up, or closes, that transaction, He comes the second time to this earth. But Paul in Phil. 1:23, applies it to himself here on the earth, and not to the Lord in heaven about to come again to this earth. And if it here means to return, what does Paul return from? Nothing.

If it is said that Paul does not apply the word here to himself, but to the Lord, we reply that there is nothing to show it; and further, if this is so, Paul introduces three things; namely, life, death, and the coming of Christ; whereas he says that his mind was exercised in reference to only two.

In II Tim. 4:6, Paul says, "The time of my departure is at hand." He here uses a kindred word, *analysis*. This, as a noun, expresses exactly what *analuo* expresses as a verb. Here the noun is rendered *departure*, just as the verb is rendered *depart* in Phil. 1:23. But here Paul uses it with a personal noun in the genitive case which corresponds with our English possessive. *My analysis*, my departure, literally, the departure of me. It can be rendered *returning* here just as well as in Phil. 1:23; but then Paul would say, "The time of my returning is at hand," which would make nonsense.

There is no necessity for resorting to such forced criticism in explaining Phil. 1:23. See this subject exhaustively discussed in the tract, entitled, "Departing and Being With Christ," also, "Man's Nature and Destiny." U. S.

Christ is Risen

THE sound of shouting and tumult ceased,
 And pitying night a melancholy pall
 Let down o'er Palestine. The Christ of God
 Was sleeping in the tomb of Joseph now,
 A dreamless sleep; and angry hosts had slunk
 Away to reason with their consciences,
 Or drown them in the flow of ruddy wine.
 Earth slumbered with her Maker sacrificed,
 And held Him to her bosom—dead.

The crown

By mocking jesters pressed upon His brow
 Had left its cruel impress in the flesh
 Condemned. The hands whose office work had
 been
 To pour upon the head of youth and age
 The kindest blessings of a loving God,
 The feet so often weary with the way
 O'er mountain steep or by the rocky shore,
 The lips that once had launched the moving
 spheres
 And spoke to life the Adam of the race—
 Were lifeless all, and man in type was dead.

The night of sin—a dreary, cheerless night—
 Had here fulfillment manifest, and sin
 Itself, in type, triumphant sat enthroned;
 Old earth was tottering on the verge
 Of ruin absolute, while in the tomb,
 In bonds of death to satisfy the law
 By mortals broken, lay the Gift of God,
 Enwrapped in death's habiliments, that He
 Might work the purpose of Jehovah's mind,
 To conquer all that triumphed over man.

The ear of Heaven was bowed to earth, but earth
 Was slumbering still, unconscious of the scale
 Jehovah held to weigh her destiny.
 The book of God was fair, the pages clean,
 And 'gainst the name of Jesus there appeared
 No sign of sin committed, or of thought
 To show that ought but fealty to God
 Inhabited the heart now held by death.
 "O Christ, come forth; the keepers of the dead
 Hold not dominion over you!" The stone
 By Roman order sealed was powerless
 To hold whom God does not condemn.

Roll back,

Frail figment of the Roman realm, nor think
 To stifle with the hand of stone, the life

That paid sin's penalties from Adam down.
 Roll back, ye sombre, silent gates of death;
 The conquering King comes through. Roll back,
 ye dark
 And threatening clouds of doom; the Son comes
 forth
 To lighten with His gleam from pole to pole
 The sorrowing regions of a stricken world.
 Roll back, roll back, ye hosts from heaven flung;
 For man in type has conquered every foe.
 And stands triumphant with the keys of death.

O grand, O glorious liberty is that
 Which stepped with Christ from Joseph's open
 tomb,
 And trimmed anew the fading, dimming fame
 Of hope, and set a star to guide the race
 From earth's long night to heaven's glorious day!
 That tomb a cradle was; and pillowed there
 Our freedom lay in natal robes, and harked
 The velvet footfalls of the angel guard.

Down all the rolling years that since have passed,
 A thorny way she threaded through the myths
 Of pagan rites, and struggled hard to plant
 A nobler tree whose leaves should heal the wounds
 Oppression rained upon the hearts of men.
 That tree is blooming yet whose seed was sown
 Behind the stone a Roman law had sealed—
 Within the tomb that shut a Saviour in.
 His death our immortality insured—
 His tomb the birthplace of our liberties.

Yes, Christ is risen, and our souls are free—
 Free in the liberty His life has given;
 Free from the death that knows no waking hour;
 Free from the sins that long have pressed us down;
 And free to worship, and obey His will.
 We turn no tearful eyes to Joseph's tomb;
 We bend no knee in mosque Mohammedan,
 Nor slay in strife to win the vacant place
 Where rested once the Saviour of mankind.
 Go forth, go forth, and tell a waiting world
 The Son of God is in His tomb no more.

From such a tomb the spirit flies. Our strength
 Is weakness while we think to hold Him there.
 Proclaim this truth in glorious ministry:
 Our Christ is risen, and the soul is free.

—C. M. Snow.


 ANIMAL LIFE OF THE BIBLE
 

The Wolf

MRS. S. N. HASKELL

THE wolf is mentioned twelve times by Bible writers, and every reference to the wolf of this earth reveals its evil character.

The wolf is taken to represent the natural condition of the unconverted heart. Benjamin, before his conversion, was said to "ravin as a wolf"; but that same fearless spirit when consecrated to God was fearless to preserve the honor of God's cause and people. Gen. 49:27; Deut. 33:12.

The "princes" that connect with the "priests" in profaning the Sabbath and violating the law are said to be "like wolves ravening the prey." Ezek. 22:27. The judges who partake of this same spirit and obey not the voice of the Lord are also said to be "evening wolves." Zeph. 3:3.

The Saviour said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15. Outwardly they appear harmless, but "inwardly they are ravening wolves." What a vivid picture of the unconverted heart! It would be well for us individually to study the workings of our own hearts. Do we sometimes hear the subdued, smothered growl of the wolf, hidden beneath a calm exterior? Do we congratulate ourselves afterward that we kept the wolf chained and appeared perfectly calm and self-possessed to others, when we felt so different within? Instead of congratulating ourselves upon our ability to cover up and conceal the "ravering wolf," would it not be well to organize a vigorous wolf hunt, and by the aid of prayer and the grace of God drive him

from his den; until instead of "ravering like a wolf," it could be said of us as of Benjamin of old, "The beloved of the Lord shall dwell in safety by him: and the Lord shall cover him all the day long; and he shall dwell between his shoulders"? Deut. 33:12. The Lord's covering can never be continually over one whose inmost heart is a "wolf den"; one who may appear righteous, but down within are evil surmising, doubt, and unbelief. Of such an individual it cannot be said, "The Lord shall cover him all the day long," until the wolf-nature is expelled from the heart. The spirit in the heart that will think evil and cover malice toward others is closely related to the spirit which wages wars between nations; for the prophet in speaking of the destructive armies of ancient Babylon, compared them to "evening wolves." Hab. 1:8.

One characteristic of the wolf is that it does its work in the evening. Jer. 5:6. It prefers darkness rather than light for its work. It was the privilege of the writer to live many years ago on the western frontier, and to listen night after night to the barking of bands of wolves as they roved over the prairie in search of prey.

When the veil of the future was lifted before the gaze of the apostle Paul, and he was permitted to see the ravages made on the church by the powers of darkness, comparing it to the ravening wolves, he said: "After my departure shall grievous wolves enter in among you, not sparing the flock." Acts 20:29.

Those that represent God in the earth are not to partake of the wolf-nature in any

sense; instead of "inwardly" being like the wolf they are to go forth *surrounded by wolves*, but *inwardly they are to be lamb-like*. Of his messengers Christ says, "Behold, I send you forth as *lamb*s among *wolves*." Luke 10:3; Matt. 10:16.

A true servant of God will not only be lamb-like, but he will defend the people and cause of God from all the assaults of the wolf-like enemy, John 10:12.

The wolf in its nature, as well as general appearance, resembles the dog; but while the dog evidently will be excluded from the new earth, the wolf will "dwell with the lamb," and they "shall feed together." Isa. 11:6; 65:25.

The two animals that were taken to represent the two opposing powers in the great controversy here on this earth will dwell



and feed together on the new earth. This is a pledge and an assurance to the vilest sinner, that, if he will turn to Christ, forsake and confess his sins, and consecrate all his powers to the service of God, the Lord will "cover him all the day long"; and he will dwell with the Lord eternally.

DREAMERS

THERE are several classes of dreamers that are spoken of in the Bible. Every prophet of God will have dreams. Num. 12:6. The angel of the Lord gives them dreams. Old men will have dreams in the last days. Acts 2:17. God has a purpose in giving dreams; sometimes He gives dreams to "withdraw man from his purpose, and to hide pride from man." Job 33:14-17. Sometimes the dreams come "through a multitude of business." Eccl. 5:3. But there is another class of dreamers of which we will speak in this article. Jude calls them "filthy dreamers"; that is, those that dream filthy things.

It is a class whose consciences have be-

come so defiled that even while they sleep they dream filthy things. These dreams are given by the devil. These individuals are classed with the Sodomites, who gave themselves over to fornication and suffered the vengeance of eternal fire. These filthy dreamers are mentioned in connection with the angels who kept not their first estate, but left their own habitation, and are reserved in everlasting chains under darkness unto the judgment of the great day. Jude 6-8.

Sometimes they are found in the church; but they are ordained to condemnation. They are ungodly, "turning the grace of God into lasciviousness, and denying the

only Lord God, and our Lord Jesus Christ." Jude says of them that "these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." They speak evil of those things of which they know not; only what they know "naturally, as brute beasts, and they corrupt themselves; they have gone in the way of Cain." They "are spots in your feasts of charity, when they feast with you, feeding themselves without fear." Then again, he compares them to clouds without water, carried about of winds. They are "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

They have been prophesied of from the days of Enoch. They are *murmurers* and *complainers*, "walking after their own lusts; and their mouth speaketh great, swelling words, having men's persons in admiration because of advantage." Jude 4-16.

Peter speaks of this class of dreamers as presumptuous, "self-willed, not afraid to speak evil of dignities"; as a class of men to be taken and destroyed because they speak evil of things that they understand not; and they shall perish in their own corruption. Their eyes are full of adultery; they cannot cease from sin; they beguile unstable souls, for they are "cursed children." They "allure through the lusts of the flesh." *They always talk of liberty, while they themselves are servants of corruption.* II Pet. 2:10-19.

The modern phrases that apply to this class of iniquity is "freeloveism," and the "affinity" doctrine, by which men and women follow the natural lusts of the flesh in violation of the plain commands of God; and family relations are broken as a consequence. But their history is written out; their end is spoken of as being eternal destruction with Satan and his angels that

were cast out of heaven. They were associated with the devil in this world in their thoughts and imaginations until their whole lives are corrupt in heart; yet they always aspire to the greatest liberty in the lusts of the flesh, according to the description given in the above references. Such individuals are to be pitied, for to them nothing is pure; for "unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny Him, being abominable and disobedient, and unto every good work reprobate." Titus 1:15, 16.

We would warn all who are on the road to being "filthy dreamers" to stop right where they are, confess their sins, and seek God for clean hearts.

My Shepherd

WHERE He leads me I will follow,
Never doubting or dismayed,
With my hand in his forever,
I shall never be afraid.

Though the shadows gather round me,
And I cannot see my way,
Yet I know that He is near me,
And He will forever stay.

If He leads me upon mountains,
That are barren, rough, and wild,
I will trust my gentle Shepherd,
Pure and spotless, undefiled.

He will lead me by still waters,
Into pastures, green, and fair.
For the Lord, He is my portion,
And my table He'll prepare.

And I know that He will keep me,
Safely sheltered in his fold,
Till I reach the Golden City,
And the pearly gates unfold.

—Mrs. Martha Gates.

GOD speaks by the silence of the sun-beam as truly as by the thunder-clap.



Prophecy Against All the Nations

S. N. HASKELL

WHEN God called Jeremiah He told him that He had set him over the nations, and over kingdoms, to root out and to pull down, to destroy, to build, and to plant. Jer. 1:10.

The twenty-fifth chapter of Jeremiah contains a prophecy against all the nations, and makes mention of some twenty, besides the "regions beyond." The prophet sums it all up by saying, "All the kings of the North, far and near, one with another, and all the kingdoms of the world which are upon the face of the earth: and the kings of Sheshach shall drink after them." This prophecy reached down to the close of this world's history. He describes the events connected with the second coming of Christ and speaks of the Lord's roaring from on high, and uttering His voice from His holy habitation. He describes the time when God will have a controversy with every nation, and every city, and every people on the face of this earth. He declares that the slain of the Lord shall be at that time from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground.

Jeremiah speaks of the end of all things; beginning at Jerusalem he utters a prophecy against the wicked nations of the earth. One prominent feature of his work was that

some of the nations that he prophesied against had more faith in his prophecies than his own people had. The chains that were placed upon him by his own people were taken off from him by Nebuzar-adan, the captain of the guard of the king of Babylon. Nebuzar-adan acknowledged the prophecy as being true. And, in the closing history of the Jewish people, he showed kindness to the prophet, and said, "If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear; behold, all the land is before thee; whither it seemeth good and convenient for thee to go, thither go." Jer. 40:1-4.

In this sketch it is demonstrated that a conscientious heathen, without a knowledge of God, is more acceptable in God's sight than those who have had great light and failed in living up to that light. Forms and ceremonies of themselves do not commend men to God. The Lord regards the man who humbles himself before God, who possesses a broken and contrite spirit, and trembles at God's word. To them He sends a special message. Those that "hated you and cast you out for my name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." Isa. 66:2, 5.

The most hopeless of all classes of people are those who have had great light and have trampled it under foot—those whose consciences have become seared as with a hot iron, and are not susceptible to the convictions of the Spirit of God. This was the condition of the Jewish nation because of their rejection of the prophet of the Lord, and the testimonies that he gave.

Patience

WERE there no night we could not read the stars,
The heavens would turn into a blinding glare;
Freedom is best seen through prison bars.
And rough seas make the haven passing fair.

We cannot measure joys but by their loss,
When blessings fade away we see them then;
Our richest clusters grow around the cross,
And in the night-time angels sing to men.

The seed must first lie buried deep in earth,
Before the lily opens to the sky;
So "light is sown," and gladness has its birth
In the dark deeps where we can only cry.

Come, then, my soul, be brave to do and bear;
Thy life is bruised that it may be more sweet;
The cross will soon be left, the crown we'll wear—
Nay, we will cast it at our Saviour's feet.

And up among the glories never told,
Sweeter than music of the marriage bell,
Our hands will strike the vibrant harp of gold
To the glad song, "He doeth all things well."

—Henry Burton.

"For my part," wrote one friend to another, "I covet the friend who will fight for me—who will risk his own skull and bear his own arm on my behalf—even when I am partly in the wrong. I fail to see that my undeserving is sufficient warrant for my friend's disloyalty." Assuredly that loyalty which is calculating and self-considering is not the sort which makes mighty friendships. Loyalty is a virtue which in its very nature must be spontaneous, unquestioning, and undeviating. "A friend loveth at all times."

JUDAS

IT is hard to see that Judas could have had in view any far-reaching plan or policy of delivering Jesus to the Jews.

And so it is with all crimes, public and private,—all sins, great and small. When once they have been committed and their consequences are known, there is so little gained, there is so much lost by wrong doing, that it seems strange what folly could have blinded the criminal, what madness could have possessed the sinner. And this one great treachery of Judas casts its appalling shadow through all time only to show in magnified proportions how greatly the transgressor mistakes his own interest, how certainly he destroys his own peace in the least and greatest act of sin. No reward of iniquity can bring peace to the self-accusing soul. Our only safety is never to betray the high trust given us of God, to keep our hearts pure, and to count nothing lost that is given to God, nothing gain that comes by sin.

In explanation of Judas' strange conduct, it is said that Satan entered into him, and so it was. But the destroyer never could have found entrance if Judas had not opened the door. Every man's soul is in his castle of strength, and no foe can enter so long as he wills to keep it for God and for his own safety. The dark shadows would never have fallen upon the path of Judas if he had not gone out into the way where the tempter lies in wait to destroy. Judas was safe so long as he kept himself in the company of Jesus. When he went out from that Presence he came under the power of darkness. And now his sad history is only a shadow to show more clearly by contrast the light that shines from the love of Jesus. Whoever walks in that light is safe. Whoever turns away from it is sure to fall.

"My son, attend unto my wisdom."

REASONING OF THE ADVENTISTS IN 1843

J. N. LOUGHBOROUGH

Testimony of Apollos Hale

SPEAKING of the 1,290 and 1,335 days, he says: "By the general testimony of history, we are brought within a century of the event referred to in the text as the point at which these periods began. Can we get at the events with sufficient positiveness to ascertain by what event it was effected? What is the testimony of history? Among the so-called Christian majesties of Europe there is one to whom the pope applies the titles, 'Most Christian Majesty,' and 'Eldest Son of the Church'; it is the king of France. Now the pope does not confer such titles without a cause; and the "church" could have no son before her 'eldest son' was born. The origin of those titles will throw light upon the question before us.

"Mosheim speaks of their origin as fol-

lows: 'It is said that the conversion of Clovis gave rise to the custom of addressing the French monarch by the title of Most Christian Majesty, and Eldest Son of the Church; for the kings of other barbarous nations which occupied the Roman provinces were still addicted to idoiatry, and involved in the errors of Arianism.'—*Mosheim, vol. 1, p. 315.*

"The history of Clovis, as attested by Papal, Protestant, and Infidel historians, is briefly this: in 493, Clovis was a Pagan conqueror, whose arms were everywhere victorious. His conversion took place in

596. He fought the battles of the Catholic faith till 508. He devoted himself to the founding of churches and monasteries till the year of his death, 511.—See *Gifford's History of France, pp. 34-39*; *Howel's Introduction to General History, vol. 3, pp. 312-347*; *Baroni, Tom. 6, Veniti, Dupin, Gibbon, Mosheim, Hallam.*

"That papacy was not in the ascendancy

at the time of the conversion of Clovis, is sufficiently evident from the testimony of Gifford, who speaks of him while yet a pagan, as 'a young prince, whose arms were everywhere victorious.' Gibbon, testifies to the same effect: 'On the memorable day when Clovis ascended from the baptismal font, he alone in the Christian world deserved the name and prerogative of a Cath-

olic king. The Emperor Athanasius entertained some dangerous errors concerning the divine incarnation. And the barbarians of Italy, Africa, Spain, and Gaul were involved in the Arian heresy. The eldest son, or rather the only son of the church, was acknowledged by the church as their lawful sovereign, or glorious deliverer; and the arms of Clovis were strenuously supported by the zeal and fervor of the Catholic faction.'—*Milman's, vol. 2, p. 412.* [This is Harper Brothers' Edition, vol. 3, p. 576.]

"Could anything be more striking than

Don't Borrow Trouble

DON'T borrow trouble any more,
Lay it aside, my dear.
The Maker ruled the world quite well
Ere ever you were here.
And doubtless He will rule as well
When you are gone away;
Then trust His boundless wisdom still
To rule while you stay.

The Ruler of the universe
Most surely will do right,
Rely upon His promises
By faith, and not by sight;
Remember that His promise is,
"Ask, and ye shall receive."
The sole condition always this,
You must His word believe.

—L. C. Hutchins.

this testimony of the skeptical Gibbon upon the fulfillment of the prophecy: 'Arms shall place the abomination that maketh desolate'? Dan. 11:31. Baronine, the standard papal historian, in giving the details of the wars of Clovis, speaks of him as a model for the encouragement of princes, and ascribes the expenditures and toils of the war to his piety, and his success to the power of God. (Tom. 6, p. 696.) According to Gifford, Gibbon, and many other historians, Clovis received the title and insignia of patrician and consul at the hands of the ambassadors of Athanasius, the emperor of the East, at the city of Toure, on his return from the last expedition in 508. The consular office conferred on him supreme majesterial authority in Western Rome; and Hallam admits that 'the connection between Clovis and the empire, and the emblems of majesty, which he bore, reconciled the conquered to their new masters.'—*Middle Ages*, p. 18.

"The investment of Clovis with the powers of the consular offices, has an important connection with the papacy, or the setting up of papacy in Western Rome; for in the council which he held at Orleans, just before his death, the using of heathen temples for worship, the manner of treating pagans, and the heretics in office, were some of the most important questions settled by his authority. Its enactments, of

course, would be considered as law to the extent of his jurisdiction. Mezary informs us that this council was held in July, 511, and that it was the 'first ecclesiastical council called under the French Kings.'—*Hist ry of France*, p. 19. Gifford tells us it consisted of 'thirty-three bishops': that it was assembled by the order of Clovis and that 'he fixed on the topics of discussion.' 'This,' he says, 'was the last remarkable event in the life of Clovis.' He died in November of 511.—*Mezary*, p. 17.

"From all of these facts, it must be evident that the scale preponderated in favor of papacy by the agency of Clovis. So far as paganism was concerned, papacy had no serious dangers to encounter after his triumph; and wherever it had a battle to fight with some fresh hords of barbarians from the North, as in the case of the Lombards, it fought to defend, and not to obtain its position. Its future battles were with the rebellious emperors and kings; or with other Chrtstians whom the church of Rome has always considered 'heretics.'

"Somewhere in the career of Clovis it would seem, then, the event referred to in the text would be found."

Brother Hale's argument on the 1,290 days, and how that it, with the 1,335, was used in setting the *time* question in the "judgment-hour" message will be considered in our next article.



WHO WROTE THE BOOKS OF KINGS AND CHRONICLES

S. N. HASKELL

THE books of Kings and Chronicles were compiled from the writings of the prophets, several of whom were David's counsellors.

The history of the nations and of all the world was kept then as now both by the prophets of the times and by the men of the world. This history was called "The Records of the Chronicles." Esther 6:1, 2; 2:23.

God's history is the only reliable one; for "holy men of old spake as they were moved by the Holy Ghost." II Pet. 1:21. The history written by the prophets of God is prophecy, just as much as the prophetic declarations of the Bible; for they only recorded events which contained lessons for the future. The age of Solomon might be called an age of books. Eccl. 12:9-12.

Shemaiah, the prophet, lived in the days of Rehoboam, the son of Solomon. II Chron. 12:5. He wrote a book containing the acts of Rehoboam, and another of "Iddo, the Seer," concerning genealogies. II Chron. 12:15. The prophet Iddo also wrote a book of visions against Jeroboam. II Chron. 9:29. He was connected with Solomon's administration. I Kings 4:7-12. He also lived and counselled Abijah, the son of Rehoboam, and when his counsel was followed, even Abijah had success. II Chron. 13:1-22. *Iddo* means favorite. It also appears that there was another prophet Iddo, who lived in the days of the return from captivity,—the father of Zechariah, the prophet. Ezra 5:1; 6:14; Zech. 1:7.

Nathan, the prophet, was also one of David's counsellors. II Sam. 7:2-4; and he wrote the history of David, as well as the acts of Solomon. I Chron. 29:29; II Chron. 9:29.

Gad was another of the king's counsellors

who joined David during the time that he was hunted by Saul. I Sam. 22:5. He also wrote a book. I Chron. 29:29. Asaph, Heman, and Juduthun, the king's seer, gave instruction that has not come down to us. I Chron. 25:1-7; II Chron. 35:15. Obed and his son Azariah who lived in the days of Asa, king of Judah, uttered some most remarkable prophecies. II Chron. 15:1-8. Zadok was also one of David's counsellors, and was a priest and a seer. II Sam. 15:27. The prophet Jonah lived in the days of Amaziah, son of Joash, and wrote prophecies that are not contained in the book of Jonah. II Kings 14:23-27.

The books of the Chronicles contained the writings of the prophet Jehu. I Kings 15:31; 16:1-7; II Chron. 20:34. The book of Jasher contained many remarkable things, and is supposed by many to have been written at a much earlier period than the books of the Kings. Joshua 10:12-14. But there is reason to believe that it was written after the days of Saul. II Chron. 9:29. There seems, also, to have been a book, or books, called the "Sayings of the Seers." This book contained the acts of Manasseh. II Chron. 33:18, 19.

From the above it is evident that the books of the Kings and the Chronicles were compiled from the sayings of the seers and the histories that were written by the prophets. This compilation was no doubt made by some scribe inspired of God; perhaps Ezra.

To suppose that the Bible is all that God ever inspired men to write is a great mistake. Even the proverbs of Solomon were copied from what Solomon had written, by the men of Hezekiah, king of Judah, who lived 250 years after the days of Solomon. Prov. 25:1.

So our entire Bible is a compiled book; but the compilation was done by men inspired of God. So, amidst all the infidelity and the unreliable writings of men, God has preserved one infallible record, which is a light that shineth in a dark place to

guide the erring through this vale of tears. And he who receives these records will find light entering into the soul (Psa. 119:130); while he who follows the unreliable history of men and their scientific researches, is like one lured by the mirage.



"When I see the blood, I will pass over you." Ex. 12:13.

MRS. S. N. HASKELL

THE blood of the passover was most precious. The slaying and eating of the passover lamb would avail nothing unless the blood was "on the two side posts and on the upper door post of the houses, wherein they ate it." Ex. 12:7. In like manner, the keeping of forms and ceremonies will save no one unless the blood of Christ is applied to the individual soul. The blood was upon the door posts of their homes; so the daily life must come in contact with the saving blood. The lintel and the two side posts of the door was struck with a bunch of hyssop which had been dipped in the blood. Ex. 12:22. The hyssop signified purification, as shown by the words of the Psalmist: "Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow." Psa. 51:7. The family was to be gathered into the house, upon the door posts of which the blood had been sprinkled, and kept separate from the Egyptians. If any failed to gather in their children and neglected any of the particular instruction, they could not hope to be secure from the destroyer. The going out and the coming in of a Christian should be different from the world; the influence of the blood of Christ should be felt in every transaction of their lives.

The blood of Christ is precious; it alone can cleanse from sin. I Pet. 1:19. There is nothing else in earth or heaven that can

remove the stain of sin. I John 1:7. The blood of Christ can redeem us from our "vain conversation." I Pet. 1:18, 19. It has also power to "purge your conscience from dead works to serve the living God." Heb. 9:14.

We should educate ourselves to think often of the wonderful price paid for our redemption. Acts 20:28. It is a fearful thing for an individual who has once tasted of the joys of sins forgiven to turn again to sin and count "the blood of the covenant wherewith he was sanctified an unholy thing." Heb. 10:29.

On that memorable night when Israel went out of Egypt, only the homes were saved that were marked with blood. The Lord said, "When I see the blood I will pass over you"; so when the time for final deliverance of God's people arrives, those only will be spared who "have washed their robes, and made them white in the blood of the lamb." It is an individual work; each one must see that the portals of his heart is marked with the saving blood.

Every deliverance of God's people in the past was an object-lesson of the great deliverance, and taught precious lessons that, if studied, will help us to be among those who are kept by the blood of Christ when the last plagues are falling upon the wicked. On that passover night in Egypt, the head of each house was responsible for the blood

being on the lintels of the door posts. There is a wonderful lesson in this for fathers and mothers. If you wish your children saved from the blight of sin, be sure that your children are gathered into your home and not allowed to wander about associating with the mixed multitudes of modern Egypt; and also be sure that your door posts are marked with the blood, that in your going out and in your coming in you are kept by the blood of Christ. Only the parents that in the fear of God heed the lessons taught in the type will, in the great day of final reckoning, be able to look up with joy and say: "Behold, I and the children whom the Lord hath given me." Isá. 8:17, 18.

To Know All Is to Forgive All

IF I knew you and you knew me,
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me.

If I knew you and you knew me,
As each one knows his own self, we
Could look each other in the face
And see therein a truer grace;
Life has so many hidden woes,
So many thorns for every rose;
The "why" of things our hearts would see,
If I knew you and you knew me.

—Nixon Waterman in *Good Cheer*.

PERIODICAL WORK

MRS. E. G. WHITE

MANY can engage in the work of selling periodicals. Thus they can earn means for the work in foreign fields while sowing seeds of truth in the byways and hedges in the home field. Such labor will be blessed of God.

Wherever you go, let your light shine forth. Hand your papers and pamphlets to those with whom you associate, when you are riding on the cars, visiting, conversing with your neighbors; improve every opportunity to speak a word in season. The Holy Spirit will make the seed productive in some hearts.

As a people we should cultivate kindness and courtesy in our association with those we meet. Let us avoid any abruptness of manner, and strive always to present always the truth in an easy way. This truth means life—eternal life to the receiver. Study, therefore, to pass easily and cour-

teously from a subject of temporal nature to the spiritual and eternal. A most courteous manner characterized the work of our Saviour. While walking by the wayside, you may drop into some heart seeds of truth.

Precious light will be given in the publications you scatter through the cities and towns. Your humble prayers, your unselfish activity, will be blessed of God, and the truth as it is in Jesus will come to those who need it. The words that Christ spoke to men while he was in the world, He will speak again through His humble, faithful followers. Through them He will give men the bread of life and the waters of salvation. Brethren, take up this work in humility of heart. The simplicity, of true godliness will cause you to be respected, and will lead men and women to seek the source of your power. Believe, and you will receive the things you ask for.

"When the Gentiles heard they were glad, and glorified the word of the Lord; . . . And the word of the Lord was published throughout all the regions." Acts 13:48, 49.



BIBLE READERS' CLASS

LIFE is one of the most precious boons granted to man. Men sacrifice every comfort for the sake of achieving great wealth, yet "all that a man hath will he give for his life." Job 2:4. Although it is held so dear by all yet few understand the nature of life.

God is the author of all life, and God's Holy Book, the Bible, tells us how to live long and be happy. Psa. 36:8, 9; 91:14-16.

I

Nature of Our Life

Our life hangs as it were upon a very brittle thread, which is easily broken. The Bible illustrates this by comparing it to—

- An eagle hastening to the prey. Job 9:26.
- A pilgrimage. Gen. 47:9.
- A swift messenger. Job 9:25.
- A swift ship that soon passes from view. Job 9:26.
- A hand-breadth. Psa. 39:5.
- A shepherd's tent removed. Isa. 38:12.
- A dream. Psa. 73:20.
- A sleep. Psa. 90:5.
- A vapor. James 4:14.
- A shadow. Eccl. 6:12.
- A thread cut by the weaver. Isa. 38:12.
- A weaver's shuttle. Job 7:6.
- A flower. Job 14:2.
- Grass. I Pet. 1:24.
- Water spilt on the ground. II Sam. 14:14.
- Wind. Job 7:7.

Dan. 5:23. The life of all is in the hand of God.
 Heb. 2:14. Satan has the power of death. He is the author of sin and death.

Job 1:12; 2:6 [margin]. Satan cannot bring death upon any one only as God permits.

Isa. 57:1. There are various reasons why the Lord permits Satan to strike individuals down in death. Many are puzzled why good men are often taken in the prime of life; "none considering that the righteous is taken away from evil to come."

Psa. 116:15. When a righteous person dies, he is free forever from all the temptations and allurements of Satan; for that reason "precious in the sight of the Lord is the death of His saints."

II

Condition in Death

Gen. 2:7. God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Eccl. 12:7. In death the dust returns unto the earth as it was; and the spirit, or breath, to God who gave it.

Psa. 146:3, 4. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Eccl. 9:5, 6, 10. "The dead know not anything, neither have they any more a reward; for the memory of them is forgotten; also their love and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun."

Psa. 6:5. "In death there is no remembrance of thee: in the grave who shall give thee thanks."

Psa. 115:17. "The dead praise not the Lord, neither any that go down into silence."

Job 14:20, 21. "His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them."

Job 14:12. The question naturally arises, "How long will this unconscious state continue?" "So man lieth down, and riseth not: *till the heavens be no more*, they shall not awake, nor be raised out of their sleep."

Rev. 6:14-17. The heavens will be rolled together as a scroll when Christ comes again to this earth.

Job 19:23-27. Job knew of a surety that when Christ came again to the earth, that he would come forth from the grave to greet Him.

III

Christ's Relation to Death

Death came into this world as an intruder, as the result of sin; if man had never sinned, he would have lived forever.

Rom. 5:12. "By one man sin entered into the world and death by sin: and so death passed upon all men, for that all have sinned."

Rom. 6:23. Death is simply the wages due for a sinful life.

II Tim. 1:10. Christ came to the earth to abolish death.

Heb. 2:14. Christ partook of death and went into the grave that He might destroy the devil and break the bands of death.

Rev. 1:18. When the Saviour came forth from the grave, a victor over death, He brought the keys of the grave and death.

John 5:28, 29. Although the grave is Satan's prison house, yet Christ will awaken both the righteous and the wicked.

I Cor. 15:22. "As in Adam all die, even so in Christ shall *all* be made alive."

I Cor. 15:16-20. If Christ had not come to the earth, the power of death would never have been broken; but Christ's coming to the earth changed the grave from the eternal home of mankind into a sleeping chamber, from which he would come forth with a life given him through the death of Christ.

Rev. 21:7, 8. The righteous come forth to live forever, the wicked to receive their punishment.

John 11:11-14. Christ calls death a sleep.

Psa. 13:3. The Psalmist also calls it a sleep.

Rev. 20:6, 13, 14; 21:8. The wicked will die the "second death" from which there is no awakening.

Rev. 21:4. The righteous after the resurrection will be forever free from death.

IV

Eternal Life the Gift of God

I Tim. 6:15, 16. God is the only being that naturally possesses immortality.

John 5:26. "As the Father hath life in Himself, so hath He given to the Son to have life in Himself."

I John 5:11, 12. "This is the record, that God hath given to us eternal life, and this life is in His Son. *He that hath the Son hath life; and he that hath not the Son of God hath not life.*"

I John 3:15. No wicked person hath eternal life abiding in him.

II Tim. 1:10. Christ's coming to earth to suffer for a lost race, "brought life and immortality to light."

Job 4:17. Man is only mortal.

Rom. 2:6, 7. We are admonished to *seek for immortality, eternal life.*

I Cor. 15:51-54. If we possessed it, we would not seek for it. All who are righteous will be given immortality at the second coming of Christ.

AFTER EIGHT DAYS

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

"And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." John 20:1, 19, 26.

Some have interpreted the expression, "After eight days," to mean: "a week later;" "on the eighth day;" "on the next Sunday;" "on the next Lord's day;" and "the first day of the week following," etc.

But evidently the word "after" in this text does not mean "on", and will not stand such an interpretation; for Biblical

scholarship is against it as will appear from many translations of the phrase chronologically arranged as follows:—

“And *after eizte daies.*”—*Wycliffe and Purvey's Trans., 1380-1388, A. D.*

“And *after VIII dayes.*”—*Tyndale's Trans., 1526, A. D.*

“And *after eight days.*”—*Douay Version, 1582, A. D.*

“And *after eight days.*”—*Authorized Version, 1611, A. D.*

“And *after eight days.*”—*Wesley's Translation, 1754, A. D.*

“Eight days *after.*”—*Campbell, Macknight, and Doddridge's Trans, 1839, A. D.*

“And *after eight days.*”—*Syriac Trans., 1846, A. D.*

“And *after eight days.*”—*Young's Trans., 1862, A. D.*

“And *after eight days.*”—*Emphatic Diaglott Trans., 1864, A. D.*

“And *after eight days.*”—*Rotherham's Trans., 1878, A. D.*

“And *after eight days.*”—*English Revised Version, 1880-1884, A. D.*

“And *after eight days.*”—*American Revised Version, 1901, A. D.*

Besides the foregoing, we have read several other translations which render the expression just as these do.

Now let us reason a little. There are but seven days in any one week; therefore, if we are to count just eight days from any given point, we must necessarily count one day of the week twice. To illustrate: from the first day of one week to the first day of the next week, including the first day of both weeks, are just eight days and *no more.* But to count on past the first day of the second week to “after eight days,” we must go at least to the second day of the second week.

From these facts we are forced to the conclusion that this meeting of Christ with his disciples “after eight days” from the resurrection on the first day of the week,

must have been *at the earliest,* on the second day of the second week, and perhaps to the third or fourth day; for the expression, “after six days,” in Matt. 17:1 and Mark 9:2, regarding the transfiguration, as rendered by Luke, “about an eight days after.” Luke 9:28.

In conclusion, dear reader, let us resolve to study the Bible carefully for ourselves, comparing Scripture with Scripture, to ascertain what God would have us know about any subject that may present itself for our consideration. Read Acts 17:10, 11; 2 Tim. 2:15.

ARTHUR L. MANOUS.

The Joy of Service

I SOUGHT for rest,
 For oh, my heart was weary,
 And sore oppressed.
 My search was vain;
 Worn and distressed,
 I groped mid shadows dreary,
 And wept in pain.
 But when I paused amid my grief
 To give a suffering child relief
 A voice came sweet and cheery—
 In accents plain,—
 “Do this again.”
 At once I guessed
 It was the call of duty
 Which fills the life with beauty;
 And I forgot my bitterness
 In seeking other lives to bless.
 In double measure
 Came then a pleasure:
 I ministered to Christ
 By serving those He came to save,
 Till now no greater joy I crave,
 (Selfishness sacrificed,)—
 Than this the rich treasure,—
 The privilege of giving to another
 That which the Father to me gave,
 Remembering that each man is my brother.
 This motive hath sufficed,
 And I am blest.

—V. M. Hatfield.

“THE joy of love is service; and its test is what one is willing to do for another.”

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Question Answered

Question: Does God know the end from the beginning of all things?"

Answer: This question is asked by several correspondents, especially with reference to its bearing upon the creation of man. Did God know when He created man that he would fall? We prefer to think that he did not. He is able to foreknow or see the end from the beginning in everything which he chooses; but that He has done so in some things, as revealed in the prophecies, does not prove He chooses to, or is obliged to do so in all things; and, if at any subsequent point in man's history, He chooses to look forward to the end, it would not follow that He did so from the beginning. It would seem to us more in harmony with a correct idea of His omnipotence and His infinite resources, to suppose that He would permit the enemy, so long as he worked at all, to carry forward unforeseen his efforts in any way he might be able, and then give to the universe a greater proof of His own supremacy, by showing himself able to meet, without previous provision, any emergency which that work of the enemy might occasion.

It does not prove that the texts to which you refer,—Zech. 13 : 8, 9,—Rom. 11 : 4-6 ;

Gal. 2 : 16 ; I John 3 : 9,—prove the fore-ordained salvation of any particular individual. We believe that a certain *class* are elected to be saved; but it is left with us to say whether we will belong to that class or not. We cannot be justified by the works of the law, because we have broken it, and a broken law never justifies. At the same time we cannot be justified unless we endeavor to keep the law; for if we expect pardon through Christ while living in wilful transgression, we make Him the minister of sin. —U. S.

Sayings of Spurgeon

SPURGEON sententiously expresses a number of thoughts "worth remembering," in the following appropriate sentences, which he publishes as advice gratis :—

Nothing is more like an honest man than a thorough rogue.

When you see a man with a great deal of religion displayed in his shop window, you may depend upon it, he keeps but a small stock within.

Do not choose your friend by his looks; handsome shoes often pinch the feet.

Do not be fond of compliments; remember "thank you pussy, and thank you pussy" killed the cat.

Don't believe those who talk the most, for mewing cats are seldom good mousers.

By no means, put yourself in another person's power; if you put your thumb between two grinders, they are very apt to bite.

Drink nothing without seeing it; sign nothing without reading it; and make sure that it means no more than it says.

Don't go to law unless you have nothing to lose; lawyers' houses are built on fools' heads.

In any business, never wade into water where you can't see the bottom.

See the bag opened before you buy what is in it, for he who trades in the dark asks to be cheated.

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