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# BIBLE TRAINING SCHOOL

"A MONTHLY JOURNAL DEVOTED TO THE  
INTERESTS OF HOUSE TO HOUSE BIBLEWORK"



"GO OUT QUICKLY INTO THE STREETS AND LANES  
OF THE CITY AND BRING IN HITHER THE POOR AND  
THE MAIMED AND THE HALT AND THE BLIND" LUKE 14:21

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**“BLESSED ARE THE MERCIFUL”**

BY THE LATE MRS. E. G. WHITE

**T**HE heart of man is by nature cold and dark and unloving; whenever one manifests a spirit of mercy and forgiveness, he does it not of himself, but through the influence of the Divine Spirit moving upon his heart. “We love, because He first loved us.”

God is Himself the source of all mercy. His name is “merciful and gracious.” He does not treat us according to our desert. He does not ask if we are worthy of His love, but He pours upon us the riches of His love, to make us worthy. He is not vindictive. He seeks not to punish, but to redeem. Even the severity which He manifests through His providences is manifested for the salvation of the wayward. He yearns with intense desire to relieve the woes of men, and to apply His balsam to their wounds. It is true that God “will by no means clear the guilty”; but He would take away the guilt.

The merciful are “partakers of the divine nature,” and in them the com-

passionate love of God finds expression. All whose hearts are in sympathy with the heart of infinite love will seek to reclaim, and not to condemn. Christ dwelling in the soul is a spring that never runs dry. Where He abides, there will be an overflowing of beneficence.

To the appeal of the erring, the tempted, the wretched victims of want and sin, the Christian does not ask, Are they worthy? but, How can I benefit them? In the most wretched, the most debased, He sees souls whom Christ died to save, and for whom God has given to His children the ministry of reconciliation.

The merciful are those who manifest compassion to the poor, the suffering, and the oppressed. Job declares, “I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow’s heart to sing for joy. I put on righteousness, and it clothed me: my judgment was a robe and a dia-

dem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out."

There are many to whom life is a painful struggle; they feel their deficiencies, and are miserable and unbelieving; they think they have nothing for which to be grateful. Kind words, looks of sympathy, expressions of appreciation would be to many a struggling and lonely one as the cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift burdens that rest heavily upon weary shoulders. And every word or deed of unselfish kindness is an expression of the love of Christ for lost humanity.

The merciful "shall obtain mercy." "The soul of blessing shall be made fat; and he that watereth shall be watered also himself." There is sweet peace for the compassionate spirit, a blessed satisfaction in the life of self-forgetful service for the good of others. The Holy

Spirit that abides in the soul, and is manifest in the life, will soften hard hearts, and awaken sympathy and tenderness. You will reap that which you sow. "Blessed is he that considereth the poor, . . . the Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

He who has given his life to God in ministry to His children, is linked with Him who has all the resources of the universe at His command. His life is bound up by the golden chain of the immutable promises with the life of God. The Lord will not fail him in the hour of suffering and need. "My God shall supply all your need according to His riches in glory by Christ Jesus." And in the hour of final need the merciful shall find refuge in the mercy of the compassionate Saviour, and shall be received into everlasting habitations.

### ✻ ✻ What of My Soul?

MRS. E. B. GOODRICH

**"For what is a man profited if he shall gain the whole world and lose his own soul?" Matt. 16: 26.**

**I**N the years of Eternity—on rolling on—  
What of my soul? What of my soul?  
When the righteous are reigning with Jesus, the  
Son,

What,—solemn thought—of my soul?  
When the saved of the ages forever shall stand  
A happy, a holy, victorious band  
Triumphantly treading life's river's bright  
strand—

What—oh, then, what of my soul?

In the hurry, the scurry, the jostle of life,  
What of my soul? What of my soul?  
'Mid the cares and the burdens, the stress and  
the strife,

What—anxious thought—of my soul?  
Am I building for time and eternal defeat?

Have I settled with God? . . . Do I know  
a retreat

Where I safely may hide when the tempest shall  
beat?

Answer—oh, answer—my soul!

'Mid the buying and selling, the gain and the  
loss—

What of my soul? What of my soul?  
Shall I barter for tinsel my shares in the Cross,  
Ponder—oh, ponder—my soul.

If I gain the whole world it can foot me but  
naught

If at last in the great final whirl I am caught  
And shall perish forever! . . . Oh terrible  
thought!

Weigh it—oh, weigh it—my soul!



## PROVIDENCE

J. N. LOUGHBOROUGH

WE find ourselves in a world revolving on its axis over sixteen miles a minute, moving around the sun millions of miles a year, with eclipses of the sun and its moon in exact order. All the phenomena come on time without the variation of one minute. The seriously thoughtful say of all these movements, "There is a great God who rules over all."

We also find here a conflict between right and wrong; and the question arises, Whence all this? What power controls each and whence is all tending? Turning to the Scriptures we read of God that "He is the former of all things." Jer. 10:16; 51:11. That for His "pleasure they are and were created." Col. 1:16; Rev. 4:11. And we say, Surely He did not create sin; "for sin is the transgression of the law." 1 John 3:4. So He did not originate both these elements, one contrary to the other.

Let us note a few of these conflicts:—

(1) "It is God that worketh in you both to will and do of His good pleasure." Phil. 2:13. "The prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:2.

(2) "If ye keep my commandments ye shall abide in My love." John 15:10. "The spirit that dwelleth in us lusteth to envy." Jas. 4:5.

(3) "The wisdom from above, . . .

full of mercy and good fruits." James 3:17. Wisdom that "descendeth not from above, earthly, sensual, devilish.

(4) "Put on the whole armor. . . . Quench all the fiery darts of the wicked." Eph. 6:11-16. "Your adversary the devil, . . . seeking whom he may devour." 1 Peter 5:8.

(5) "Draw nigh to God, and He will draw nigh to you." Jas. 4:8. "Resist the devil, and he will flee from you." Jas. 4:7.

(6) God gives repentance to recover themselves. 2 Tim. 2:26. "Snares of the devil, . . . led captive by him at his will." 2 Tim. 2:26, margin.

(7) "The gospel of Christ, who is the image of God," shines. 2 Cor. 4:4. God of this world blinds minds lest it should shine. 2 Cor. 4:4.

The Saviour said of the devil, who is working against the truth, "He abode not in the truth." John 8:4. Then he was once in the truth but left it to practise his deceptions. When the seventy sent out by the Saviour reported their success, Christ said to them, "I beheld Satan as lightning fall from heaven." Luke 10:18. Do those that teach that the "devil is simply sinful thoughts" believe that all sinful thoughts originate in heaven?

In Rev. 12:6-8, we read of this casting out of Satan and his angels to the earth. Jude 6 speaks of these angels as those "who kept not their first estate." Of this conflict of earth Job

says, "The earth is given into the hand of the wicked (wicked one,—margin). He covereth the faces of the judges thereof; if not, where, and who is he?" Job 9:24. The apostle John said, "We know that the whole world lieth in wickedness." 1 John 5:19.

The apostle speaks of this earthly conflict as like a scene enacted on the stage: "For we are made a spectacle (theatre, *margin*) unto the world (the unfallen worlds,—E. G. W. in *Review* of July 7, 1903) and to angels, and to men." 1 Cor. 4:9. This earth, then, is a sort of proving ground, showing what through the grace of God can be accomplished for sinners: so that, "in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus." Eph. 2:7. Peter speaks of this gospel

plan as a thing which the "angels desire to look into." 1 Peter 1:12.

The following will testify as to how the angels are looking upon it: "The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven."—*Mrs. E. G. White*, in a MSS. testimony from Australia, June 9, 1893.

The working out of the plan of salvation is one of the greatest wonders of God's providence, and is well entitled to further study.



## PERSONALITY OF GOD TAUGHT BY OBJECT-LESSONS

S. N. HASKELL

FROM the fall of man, by every possible means, God has sought to impress the human mind with the fact that there is a personal holy God in heaven and a real place where He dwells. In believing this there was a power to transform character and make men holy. For 1500 years there was placed at the east of the garden "cherubims and a flaming sword which turned every way, to keep the way to the tree of life." Gen. 3:22, 24. It was before this visible manifestation of God that Cain and Abel brought their offerings "unto the Lord." Gen. 4:3-6. When God cursed Cain, he "went out from the presence (the face) of the Lord." Gen. 4:9-16. For one-fourth of the world's history, the garden was an object-lesson to the

world of God's personality in the heavenly courts.

The same lesson was repeated by the burning bush. From it came the voice, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God." Ex. 3:1-6. The life from God is in every bush, but that was the only bush in all the world in which God represented His personality and holiness. The very ground was made holy by the presence of God. And Moses was to remove everything that was between him and the ground that was made holy by God's presence.

The personal presence of God upon Mt. Sinai was another object-lesson.

God, Christ, and the holy angels came down upon the mount, (Deut. 33: 1-3) "because the *Lord descended upon it*" (Ex. 19: 11, 18); so holy was the mount that if the people or any animal should touch it, they would be stoned or thrust through with a dart. They were to wash their clothes and go through a three days' preparation to even hear the words of God. Ex. 19: 10.

\*Again, the building of the sanctuary was a year's experience to teach Israel there is a personal God in whose presence sin can not exist. The services were to teach them how to approach that God who is holy, and if they would live in His presence they must be holy like Himself. The holy places in this sanctuary were a "figure for the time then present." Heb. 9: 1-9, 23, 24. The services were to teach that Christ is "set on the right hand of the throne of the Majesty in the heavens." Heb. 8: 1-5.

For looking into the ark, 50,000 Bethshemites were slain,—a sad, but forcible object-lesson of the sacredness of the character and personality of God, which was represented by the ten commandments in the ark. "And the Bethshemites said, Who is able to stand before this holy Lord God?" 1 Sam. 6: 19, 20. "Whatsoever things were written aforetime were written for our learning." Rom. 15: 4. In this circumstance is a lesson for us.

Another forcible lesson was in the prayer of Solomon at the dedication of the temple. 1 Kings 6: 11-13; 8: 1-66. Seven times Solomon besought the Lord that if the people sought for victory in any battle, or were afflicted with any kind of affliction, and they would pray with their faces toward the sanctuary, that God would hear and answer their

prayer, for His name was in that house. "And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me, I have put my name there." 2 Chron. 7: 4-16. It represented God Himself in the heavens. It fixed the mind of the individual upon a definite object and place. It gave a realizing sense of the fact that there is a God, and He is to be worshiped. One of the most remarkable victories recorded in the Bible was when this promise was plead before the Lord. 2 Chron. 20: 5-25.

For seventy-five years in Babylon, Daniel knelt three times a day with his face toward Jerusalem. Dan. 6: 10. The Saviour also lifted up His eyes toward heaven where He is now our High Priest at the right hand of the Majesty in the sanctuary above. John 17: 1; Heb. 8: 1-5. So the personality of God was taught in all the services connected with the earthly sanctuary.

In this age of higher criticism, and indefiniteness in the religious world, the words of Christ become appropriate, "Ye worship ye know not what; we know what we worship, for salvation is of the Jews." John 4: 22.



#### PRIDE OF REASON

IN pride, in reasoning pride our error lies;  
All quit their sphere, and rush into the skies,  
Pride still is aiming at the blest abodes,  
Men would be angels; angels would be Gods.

Aspiring to be Gods, if angels fell,  
Aspiring to be angels, men rebel;  
And who but wishes to invert the laws  
Of order, sins against the Eternal cause.

—Pope.



"SOME one truly says, the best way for a man to train up a child in the way he should go, is to travel that way sometimes himself."

## STUDIES IN ISAIAH

## No. 3

MRS. S. N. HASKELL

ISAIAH has been styled the "kingly prophet." He was one of the most sublime and variously-gifted instruments which God has ever employed to give His messages to the world.

For a life companion Isaiah chose a woman beyond the ordinary type of womanhood. She was one whom God especially honored by endowing with the gift of prophecy. Isa. 8:3. Both having the same gift, their interests were fully united in delivering the Lord's messages to the people.

Isaiah had no interest separate from God; he believed that his children were given him for signs and wonders in Israel. Isa. 8:18. He was so anxious that the people would ever remember the promise that after the captivity a remnant would return, he named his son Shear-jashub,—"Remnant-shall-return."

When Ahaz was terrified because of the approach of the enemy and God sent Isaiah to him with a message, the Lord directed him to take Shear-jashub (Remnant-shall-return) with him that the presence of the child with the name so full of mystical promise might add greater emphasis to the message. Isa. 7:3, margin. It seemed difficult for Ahaz and his counsellors to believe that the kingdoms of Syria and Ephraim would soon be destroyed. In order to make an impression upon the people, Isaiah was told by the Lord to write on a great roll,—Maher-shalal-hash-baz which Luther rendered "Hasten booty speed spoil." Isa. 8:1, margin.

A second son was born about this time and to him was given this name, "Hasten-booty-speed-spoil." Wherever the child went, occasion would arise to explain the mystical name. Isaiah was to tell everyone that before the child could speak, Syria and Israel would be overthrown. Strange names for children,—"Remnant-shall-return" and "Hasten-booty-speed-spoil." These strange names must have greatly intensified the force of the prophet's teaching.

We can imagine Isaiah walking out with his eldest son and an old friend greets him with the remark, "A fine son you have. What is his name?" Isaiah replies, "Remnant-shall-return." Thus opportunity arises for the prophet to repeat the promise which is reiterated again and again throughout all his teachings; that after all the wars and captivity God would restore a remnant.

Imagine a neighbor calling on the prophetess, and as the mother shows the baby boy to her friend, the first inquiry is, "What have you named him?" The mother replies, "Hasten-booty-speed-spoil." Then follows the solemn message, that before the child learns to talk, Damascus and Samaria shall be carried captive by Assyria. Isa. 8:4.

Perhaps after the prophecy was fulfilled, the baby boy may have been given another name. But the message carried by "Remnant-shall-return" never grew out of date in his lifetime. It was present truth from his childhood to his grave.

Isaiah was attired in the dark colored



haircloth commonly worn by the prophets. From his home, which appears to have been in Jerusalem, Isaiah went to the places where the people generally assembled to deliver "the words of Jehovah," just as Christ and the disciples taught in the colonades and courts of the temple. Sometimes Isaiah would arrest attention by relating in clear and distinct tones a parable, and after securing attention, he would deliver scathing testimonies against the idolatry and sins of the people. Chapter 5. The first part of the book of Isaiah appears to be parts of discourses written after they had been delivered to the people, but in the latter part of the book, Isaiah is a writer rather than a public speaker. The testimonies in many cases were written out and read to the people. His entire book is full of instruction for the remnant that will be gathered in the last days.

The prophet's children were object-lessons of his teaching, and in the 20th chapter, Isaiah is instructed to make himself an object-lesson before the people for three years. Judah was continually looking to Egypt for help, and in order to give emphasis to the prophecy of the weakness and overthrow of Egypt, Isaiah was to appear in the streets and temple in Jerusalem stripped of his sackcloth mantle, with bare feet, wearing his vest only. When asked, Why are you dressed in this manner? Isaiah would reply, "Thus shall Egyptians and Ethiopians walk captive before the king of Assyria." If Isaiah and all his family were so consecrated to God during the "shadowy service," how much more faithful should we be who live in the full sunlight of the gospel.

### SHE ALWAYS MADE HOME HAPPY

IN an old church yard stood a stone,  
Weather marked and stained,  
The hand of time had crumpled it,  
So only part remained.  
Upon one side I could just trace,  
"In memory of our mother!"  
An epitaph which spoke of "home,"  
Was chiseled on the other.

I'd gazed on monuments of fame  
High towering to the skies:  
I'd seen the sculptured marble stone  
Where a great hero lies:  
But by this epitaph I paused,  
And read it o'er and o'er,  
For I had never seen inscribed  
Such words as these before:

"She always made home happy!" What  
A noble record left;  
A legacy of memory sweet  
To those she left bereft;  
And what a testimony given  
By those who knew her best,  
Engraven on this plain, rude stone  
That marked their mother's rest.

It was a humble resting-place  
I know that they were poor,  
But they had seen their mother sink  
And patiently endure;  
They had marked her cheerful spirit,  
When bearing, one by one,  
Her many burdens up the hill,  
Till all her work was done.

So when was stilled her weary head,  
Folded her hands so white,  
And she was carried from the home  
She'd always made so bright,  
Her children raised a monument  
That money could not buy,  
As witness of a noble life  
Whose record is on high.

A noble life; but written not  
In any book of fame:  
Among the list of noted ones  
None ever saw her name;  
For only her own household knew  
The victories she had won—  
And none but they could testify  
How well her work was done.

## FAITHFUL ABRAHAM

WITH eyes fixed on the promise of the eternal, Abraham left his country and his father's house to sojourn as a stranger in a strange land. Everything around was changing, transitory, and uncertain. On one thing alone could he depend—the pledge of destiny given by Jehovah in the promise that he should be "heir of the world."

Abraham believed God as no other man had ever done, and he went forth a pilgrim of the tent, to build his altar where the evening found him, in a land for which he could hold no title deed except the pledge of the Unseen. But when twenty-five years had passed and no apparent evidence concerning the inheritance or the promised seed appeared, his faith asked for a further demonstration.

Pointing to the stars in their clustering multitudes, Jehovah declared, "So shall thy seed be." Abraham said, "Amen."—But the land? "To thee will I give it," declared the Voice. Then it was that Abraham asked the question of his life—"Whereby shall I know that I shall inherit it?" Gen. 15:8.

The oath of assurance was a common feature of Oriental life. Sometimes this was given by standing before the altar, lifting the hand to heaven, or placing it upon the head of the con-

demned. But the most impressive and binding of all forms lay in that of passing between the parts of a divided victim. In doing this, the person taking the oath, or making a covenant, "interposed himself," or placed his own life as a pledge of the assurance given. This latter method, the most binding and sacred of all, Jehovah adopted, and Abraham was directed to prepare the sacrifice. Gen. 15:9-18.

Abraham secured the offerings as directed, divided

them, and placed piece over against piece with a pathway between, that the dead might witness to the sincerity of the living. Then he waited the attendance of Diety. When the sun went down, robed in His garments of flame, or as the Hebrew expresses it, in the "lightning," Jehovah submitted to the covenant of a man, "interposed Him-

self," and walked with Abraham between those parts. Heb. 6: 7.

Think of it, child of earth, the Great Jehovah, the mighty ruler of the Universe, stepping down to take the place of a man in his pledge of destiny with the Hebrew exile, and through him with every child of faith! This was done that there might be no question in the mind of Abraham concerning the heritage, and no question in the mind of

## FOUNDATIONS

I MADE me a beautiful castle  
In a strange and wondrous land,  
And the glitter of gold and silver  
Were about it on every hand;  
I built it of bars of iron,  
But I built it upon the sand.

I made me a little cottage,  
With never a bar or lock,  
For I opened it up to the sunshine,  
And the mother bird and her flock.  
I built it with trust and longing,  
For I built it upon a rock.

And the gold and silver and jewels,  
With the castle that towered above,  
They fell with a crash together,  
And great was the fall thereof.  
But the cottage stood forever,  
For the name of the rock was Love.

—Martha M. Schultze.

anyone who wishes to share with Abraham when he becomes "heir of the world." Think how sure the promise concerning that inheritance must still be since the life of God Himself remains pledged to its fulfillment.

Paul writes of "two immutable things." The divine promise—the word spoken to Abraham—was one, and the action described in ratification of that promise, passing between the parts,—“interposing Himself,” was the other. Neither of these can ever be undone. Jehovah *did* make the promise. He *did* place His life at stake in the agreement, and eternity must witness the complete fulfillment of all that was promised. Heb. 6:18. With this reality before him the child of faith may walk hopefully, though a pilgrim in a strange land.—*Selected from "The Jew and Jerusalem."*



#### DELIVERANCE

**W**HEN you give yourself up to be chained and imprisoned by debasing appetites and worldly passions, God's angel will come in and smite you, as he smote Peter in the prison-house, with a swift and smarting stroke, and he will bid you rise up quickly and go forth with him into the paths of a pure, earnest, self-denying life. That delivering angel may come in the cloud of a great conflict, in the stroke of a sudden disappointment, in the deep night of a sore affliction. However startling the voice with which he speaks, however dark the aspect which he puts on, do not think him an enemy. Anything which delivers from bondage to a low, worldly, self-seeking life should be received as a blessing.

In your hours of retirement and meditation God's Spirit will wrestle

with you and make you feel utterly worthless and helpless in yourself. Strange and startling light will flash in upon your soul, and you will wish you could hide yourself from the sight of your own vileness and impurity. When that feeling of wretchedness and dissatisfaction is deepest and most depressing, be sure that, like Jacob, you make supplication unto the Divine Comforter, and cease not till you prevail and are blessed.—*Daniel March.*



#### WHOM WILT THOU LIVE FOR?

Live for thyself! let each successive morn

Rouse thee to plans of self-indulgent ease;  
And every hour some new caprice be born,

Till all be thrown aside that does not please;  
So shalt thou learn how shallow is the fount

Whose glittering waves all wholesome thirst  
destroy,

And, heart-sick, even in youth, begin to count

Springs without hope, and summers blank of  
joy.

Live for thy fellowmen! let all thy soul

Be given to serve and aid, to cheer and love;  
Make sacrifice of self, and still control

All meaner motives which the heart might  
move;

The sting of disappointment shall be thine;

The meed of base ingratitude be won:

Rare veins of gold illumine the labored mine,

And toil and sadness cloud thy setting sun.

*Live for thy God!* Thine anchor shall be cast

Where no false quicksands shift its hold away;

Through the clear future, from the sunrise past,

Glow the calm light along the even way.

The loss of human hopes shall vex no more

Than the quick withering of earth's common  
flowers,

For well thou knowest, when pain and death are  
o'er,

Eternal spring shall glad the heavenly bowers.



**T**HERE was never a person who did anything worth doing that did not receive more than he gave.

—*H. W. Beecher.*

## SEVEN HEADS AND TEN HORNS OF REV. 12, 13, 17

## Prophecy

## What Are They? Are They Identical?

O. A. JOHNSON

**P**ROPHECY is "a declaration of something to come, . . . especially an inspired foretelling."—*Webster*.

It is "declaring the end from the beginning, and from ancient times the things that are not yet done." Isa. 46: 10. "Now I have told you *before* it come to pass, that, when it come to pass, ye might believe." John 14: 29.

"Prophecy includes in the most direct manner all these great events which make the framework of history. (1) *Croly*.

"Prophecy is history written in advance. As the ages roll by, history practically takes the place of prophecy, the foretold becoming the fulfilled." (2) *Guinness*.

"God has graciously given us His own all-wise and infallible explanations of the meaning of certain leading and determinative portions of the symbolical prophecies in the book of Daniel, and the Apocalypse, no interpretation of these prophecies can be secure and trustworthy, which does not rest on these divine explanations, and employ them as keys to unlock the meaning of the whole." (3) *Guinness*. "The Apocalypse is simply the story told in advance of the two last kingdoms of Daniel's prophecy; the story of the decline and fall of the Roman Empire, and of the rise and establishment of the kingdom of God."

Past events such as the deluge, destruction of Sodom and Gomorrah, are sometimes used to illustrate future events. Matt. 24: 37-39; Luke 17: 26-30. In like manner, Balaam and Jezebel are introduced in prophecies relating to the

future to illustrate certain like events to take place; but that does not prove that the prophecies, wherein these characters are introduced, relate to the past. Rev. 2: 14, 20-23. In the same manner, we find that the war in heaven between Christ and Satan, and his expulsion from heaven is introduced in Rev. 12: 7-9, to illustrate the conflict between Christ and Satan while Jesus was on earth and Satan's failure to overcome him, and the symbolic woman, the church. But this is no evidence that either the dragon or the woman symbolize the controversy between Christ and his church from the expulsion of man from Eden; for the prophecy relates to the future, not the past, as will appear in the future consideration of this subject.

"History has ever been the interpreter of prophecy. (4) *Guinness*.

Concerning the interpretation of the book of Revelation, Guinness says as follows: "In regarding it (the Apocalypse) as the story told in advance, in symbolic language of the events of the Christian centuries, he is treading in the steps of the greater part of Apocalyptic interpreters from the earliest times, of Justin, Martyr, Irenaus, Tertullian, Hyppolytus, Victorinus, Methodius, Lactantius, Eusebius, Authanasius, Jerome, and Augustine among the Fathers; of Bede and Anspert, Andreas and Anselm, Joachim Abbas and Almeric of the Middle Ages, of the Albigenses and Waldenses, of Wickliffe and the Lollards, of John Huss and Jerome of Prague of pre-reformation times; of the reformers, English,

Scottish, and Continental. . . of the Puritan Theologians, of the Pilgrim Fathers of New England, of Mede and More, and Sir Isaac Newton and Jonathan Edwards, that greatest of American theologians, of Bengel the learned German exegete of Alford and Wordsworth, of Birks and Bickersteth, of Faber, and Elliott in England, and a host of others; men distinguished for their ability, their assiduity, their spirituality, their deep study of the prophetic word, in short by what appears to be the greatest and best expositors of the book." (5) *Guinness*.

From the above, it is evident that prophecy is considered to be a divine revelation of events to take place in the future; it is history written in advance. The records of history simply are the records of the fulfillment of the inspired predictions from the Lord.

#### Principles of Interpretation of Symbolic Prophecy

In Daniel we find the key to the interpretation of these symbolic lines of prophecy. In chapter two, the different parts of the metallic image are explained to represent successive world powers, beginning with Babylon, then in existence, symbolized by the head of gold, and finally ending with the setting up of the everlasting kingdom of God, symbolized by the stone, which smote the image.

The four beasts of Daniel seven, we are told, symbolize the same four great world powers, mentioned in Daniel two, but with additional specifications, after which the kingdom of glory begins. In Daniel eight, we have symbols only of the last three great kingdoms, because the kingdom of Babylon was just there passing under the dominion of Medo-Persia. The horns of the various beasts

are explained to denote kings, or kingdoms. From these inspired interpretations, we learn that these symbolic lines of prophecy begin with the kingdom in existence when the revelation was given, in order to give an unmistakable basis for the prophecy to build upon. While Babylon, under Nebuchadnezzar, was a world power ruling over countries formerly governed by the Egypt, Assyria and others, yet the symbols of the head of gold, Dan. 2, and the lion of Dan. 7, represent only the kingdom of Babylon, and not any of the preceding powers now under the dominion of Babylon. In no case, do we find any symbol to represent any kingdom which had practically ceased to exist when the prediction was given. This same inspired principle of interpretation ought to be followed in the interpretation of the symbolic lines of prophecy in the book of Revelation.



FORGET mistakes; organize victory out of mistakes.—*Robertson*.

HE has but one great fear that fears to do wrong.—*C. N. Bovee*.

BAD habits, once learned, are not easily corrected: it is better to learn one thing well, and thoroughly, than many things wrong or imperfectly.

IT is better, by agreeing with truth, to conquer opinion, than by agreeing with opinion to conquer truth.—*Epictetus*.



For lo! the days are hastening on;  
By prophet bards foretold,  
When, with the ever circling years,  
Comes round the age of gold!  
When peace shall over all the earth  
Its final splendors fling,  
And the whole world send back the song  
Which now the angels sing!

—*Scars*.



*When and where will Christ's kingdom be established?*

The following verses give a clear answer: Dan. 2: 44, 45, 35; 7: 27.



*When and where will the marriage supper of the Lamb take place?*

On the new earth. See full list of scripture proof in the "Bible Handbook," pp. 21-23.



*Will you kindly tell through the Question Box whether the Bible forbids women to curl their hair, or not?*

The custom of crimping the hair is a very old custom. "Crimping pins" are listed among the things which caused the daughter of Zion, the church, to sit upon the ground desolate. Isa. 3: 16-26.



*Please explain John 1: 17.*

"The law was given by Moses, but grace and truth came by Jesus Christ." The Jews all honored Moses as the law-giver. The law is the great sin detector; it can not save. "Grace and truth came by Jesus Christ." Christ is the only Saviour from sin. They must accept Christ to escape the condemnation of the broken law.



*We would like to inquire whether "The Story of Daniel the Prophet," "The Story of the Seer of Patmos," and "The Cross and Its Shadow" are still being handled as subscription books?*

Yes, these books are subscription

books and always have been handled as such. They are sold by the BIBLE TRAINING SCHOOL to all agents at the usual 50 per cent discount, and to all tract societies and publishing houses and branch offices with the usual discounts allowed on subscription books.



*Does Christ stand upon the earth when He comes as described in Rev. 19: 11-16?*

No, when Christ's feet touch the Mount of Olives, the mount divides and a plain is made to receive the New Jerusalem. At that time the prophet says: "The Lord my God shall come, and all the saints with thee." Zech. 14: 4, 5. When Christ comes the second time, He comes for His saints; but at the end of the 1000 years when He comes, He brings all His saints with Him.



*Is it at the beginning or end of the 1000 years that Christ comes followed by the armies of heaven, as described in Rev. 19: 11-21?*

This is a description of the second coming of Christ at the opening of the 1000 years. While there are some special cases punished by fire, yet the mass of the wicked are slain and the birds feed upon their flesh. Rev. 19: 17, 18, 20. When Christ comes at the end of the 1000 years, fire comes down from heaven and devours the devil and all sin and sinners; none are left to be devoured by birds. Rev. 20: 9, 10.

*Please explain Isa. 65: 20.*

The subject under consideration is the new earth state, and begins with verse 17. "I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. . . . The voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence" (from that time when the earth is made new) infants of days, old men, death, or any trace of the curse; for the redeemed will dwell on the new earth as described in verses 21-25. The word "thence" is used to divide the present life of sin and death from the future life of peace.



*Does not the remnant church have the Spirit of prophecy in the messages borne by Paul, John, James, Peter, and other prophets?*

God has raised up a prophet to give special instruction in every crisis the church has passed through when observing His law. Moses led Israel out of Egypt; Elijah saved Israel from the Baal apostasy; Jeremiah prepared them for the captivity, etc. There has always been instruction from God for each special crisis. The instruction given by Moses was good; but when Israel was nearing captivity, God sent Jeremiah with instruction especially adapted to the needs of the people at that particular time. In like manner the writings of Paul, John, and "all the holy prophets since the world began" have instruction for us; yet through these prophets the remnant church has been promised the Spirit of prophecy to prepare them for the greatest crisis through which the church has ever passed. Rev. 12: 17. The Spirit of prophecy in the remnant church contains instruction, which if faithfully fol-

lowed, will lead the church safely through the pitfalls of the last days into the city of God.



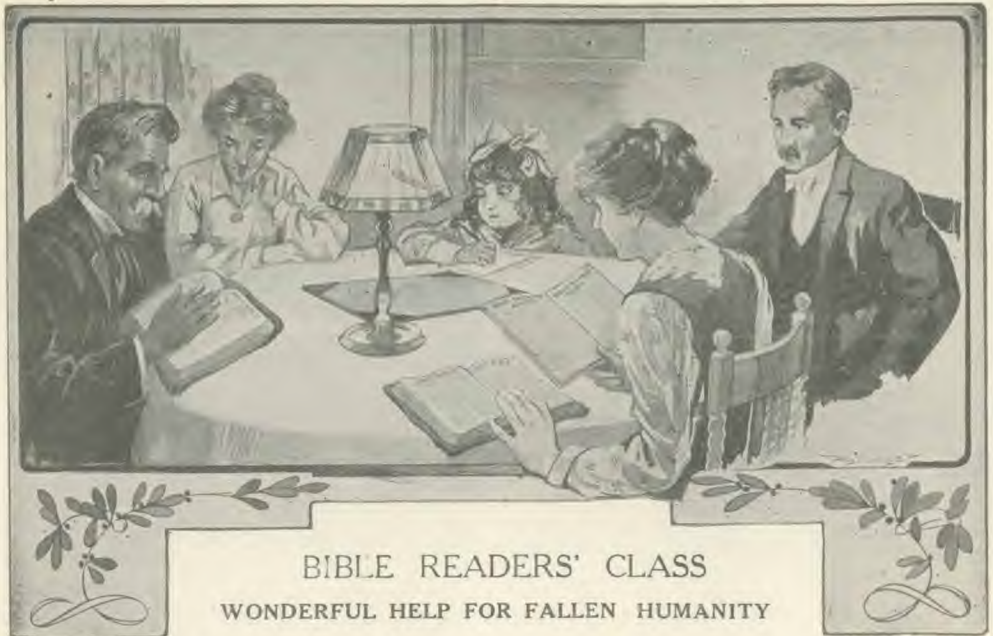
### TRUST IN GOD

Trust in God, O faithful soul,  
Trust in Him forever:  
Trust in God, yes, Him alone,  
He will forsake thee never.

"I will never leave or forsake thee." Heb. 13: 5. When trials come, we think it is almost impossible that our loving heavenly Father has sent us so much affliction. Still it is God's own hand leading us all the way. Through sunshine and shadow, joy and sorrow, He is our constant friend and helper, and if we only lean on Him and the everlasting arm, we will, with His help, learn to bear our crosses and trials patiently. God's ways are always best: we needed the affliction.

Not when the waters calmly flow:  
Not when the day is fair:  
Not when the genial breezes blow,  
I ask thy help and care.  
But when the angry waves beat high,  
And threatening clouds appear,  
Then does my soul in earnest cry,  
My God! oh, be thou near!

He is our friend always, but when all goes well we often forget God and trust in our own strength. How lovingly a good mother deals with her children; they all share alike in her love; the weak and strong, large and small. They all come to her without fear and ask for what they need, and whatever is best she gladly gives them. Just so we should come to our heavenly Father, come in trust and love, believing He will give only the best to us. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame, He remembereth that we are dust." Ps. 103: 13, 14. —Mrs. Caroline Johnson.



**BIBLE READERS' CLASS**  
**WONDERFUL HELP FOR FALLEN HUMANITY**

**G**OD calls for workers to enter the whitening harvest field. Shall we wait because the treasury is exhausted, because there is scarcely sufficient to sustain the workers now in the field? *Go forth in faith, and God will be with you.* The promise is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

Our people have received great light, yet much of the ministerial force has been spent on the churches, teaching those *who should be teachers*; enlightening those *who should be "the light of the world"*; watering those *from whom should flow rivers of living waters*; enriching those *who might be mines of precious truth*; repeating the gospel invitation to those who, scattered to the uttermost parts of the earth, *should be giving the message of heaven to those who have not heard*; feeding those *who should be in the high-ways and byways giving the call, "Come, for all things are now ready."*—*Testimonies for the Church, Vol. VII, pp. 24, 25.*

I

**Help Offered by the Father**

- John 3: 16. God's love was so intense He gave His Son for fallen humanity.  
 Rom. 5: 8. All of this was bestowed on us while we were in sin.

Ps. 25: 8. None need despair, for the Lord promises to teach sinners the right way.

Nahum 1: 7. The Lord will be a stronghold in the day of trouble.

Ps. 104: 24; Hag. 2: 8. "My Father is rich in houses and lands . . . Of rubies and diamonds, of silver and gold, His coffers are full,—He has riches untold."

Matt. 6: 32. He knows our every need.

Acts 14: 17. He supplies our temporal necessities.

Jer. 29: 11. His thoughts toward us are thoughts of peace.

Micah 7: 18, 19. He not only forgives our sins; but casts them into the depth of the sea.

2 Peter 3: 9; 2 Cor. 1: 20. He will fulfill every promise.

2 Peter 1: 4. These promises accepted, make us partakers of the divine nature.

Ps. 95: 6. We should approach Him with reverence and kneel in His presence.

II

**Help Offered by Christ**

Rom. 5: 8. Before we acknowledge Him He died for us.

John 15: 13. No other love as great as His.

John 15: 14. The Saviour calls us His friends.

Matt. 12: 50. He also calls us His brethren.



Acts 20:28. Christ has purchased the church with His own blood.

Gal. 1:4. He gave Himself for our sins.

John 14:6. We approach the Father in Christ's name.

John 14:14. Any request given in Christ's name will be granted.

1 John 1:7. The blood of Christ cleanseth from all sin.

1 John 1:9. We must confess our sins; God is faithful to forgive them.

Rev. 3:20. Not only will He forgive sins but He will come and dwell with us.

Eph. 3:16-20. He will strengthen us by His spirit in the inner man.

Jude 24. His abiding presence will keep us from falling into sin.

Matt. 28:18-20. He will be with us always.

John 17:24. Christ desires that we be with Him.

1 Thess. 4:16, 17. Christ will come and gather His people.

### III

#### What the Holy Ghost Will Do for Humanity

Rom. 8:26-28. The Holy Spirit takes our broken prayers and presents them before the Father, in an acceptable manner.

John 15:26. Christ sends the Spirit to us from the Father.

John 16:7-8. The first work of the Spirit is to convict of sin.

1 Cor. 2:10, 11. The Spirit opens our understanding so that we may understand divine things.

John 14:16. The Spirit dwells with us.

John 16:13. The Spirit will guide into all truth.

John 14:26. It will help us to remember the words of the Lord.

Acts 7:51. It is possible to resist the Spirit.

Rom. 8:14. If we are led by the Spirit we become children of God.

Rom. 8:16. The Spirit beareth witness with our spirit that we are the children of God.

Eph. 1:13, 14. The Holy Spirit is given as a pledge of the new earth.

### IV

#### Holy Angels Minister to Humanity

Heb. 1:13, 14. Angels minister to human beings.

Gen. 3:24. Angels existed before death entered

the human family; therefore they are not the spirits of the dead.

Ps. 8:4, 5; Heb. 2:16. Angels are a different order of beings from mankind.

Matt. 18:10. Each child of God has a guardian angel.

Rev. 5:11. There are more than one hundred million angels.

Ps. 103:20. They listen for the commands of God.

Dan. 9:20-23. Angels pass from earth to heaven very rapidly.

Ps. 103:20 (margin). The angels are mighty in strength.

Acts 12:5-11. Angels are sent to answer the prayer of God's people.

Dan. 6:22. They have power over wild beasts.

Dan. 3:24, 25. Angels have power over fire.

1 Kings 19:5, 6. They have come and prepared food for man.

Gen. 18:1-8; 19:1-8. They have shared the hospitality of men.

Heb. 13:2. In entertaining strangers we may entertain angels.

Ps. 34:7. Angels encamp about God's people.

Num. 22:31; 2 Kings 6:15-17. The angels can not be seen by us unless God opens our eyes to behold them.

Matt. 24:31. Angels will be sent to gather the righteous when Christ comes.



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But words once spoken can never be recalled.

—Roscommon.

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God's justice is a bed where we  
Our anxious hearts may lay,  
And, weary with ourselves, may sleep  
Our discontent away.  
For right is right, since God is God;  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin.

—Faber.



"WHEN all the details of life appear in the books that never contain a false entry, many will find too late that the record testifies against them."

## SEVEN DAYS ASCENDING

A. W. HERR, M. D.

The final hour of time has struck at last;  
And in the east, a cloud of white appears;  
'Tis nearing mother earth and moving fast;  
It shines most gloriously as us it nears.

Oh look! behold! I see the Son of Mar  
Surrounded on the cloud by angel band.  
To scatter far the chaff, He has His fan.  
The angels reap the wheat from sea and land.

By trumpet sounds the dead to life are raised;  
And in the twinkling of an eye we're changed:  
Immortal now like Him. His name be praised.  
How glorious as tier on tier we're ranged!

Seven days ascending to the sea of glass.  
At end of first day, onward still we fly;  
A glorious sun it is that now we pass;  
That sun of light to which we now draw nigh

Is old Aldebaron. Creation's morn  
When God said light, and all the stars shone  
forth,  
The greatest of all suns on high was born,  
From southern cross to polar star in north.

And onward ever onward day by day  
We fly. The Pleiades we pass to right,  
And vari-colored lights begin to play  
As triple colored suns shone forth at night.

We near Orion's bands, and lo behold!  
A vista seventeen trillion miles across't;  
And waves on waves of shining stars untold  
Shine from its walls. Distance itself is lost.

For more than fifty trillion miles we fly,  
And then;—an open field;—the city see!  
To its bright gates and walls we now draw nigh.  
Oh joy! we'll soon inside the city be.

Ye gates of pearl, unlock and open wide,  
And let the King of Glory now come in!  
I see the glory rise as by a tide.  
We sweep inside, forever free from sin.



"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

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