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# BIBLE TRAINING SCHOOL

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

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

· Luke. 14. 28 ·



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

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# Bible Training School

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

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

VOL. IV

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No. 8



"When thou hast thanked thy God  
For every blessing sent,  
What time will then remain  
For murmurs of lament?"

## SCHOOLS OF THE PROPHETS

MRS. E. G. WHITE

THE schools of the prophets were founded by Samuel, to serve as a barrier against the wide-spread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. As they communed with God, and studied His word and His works, wisdom from above was added to their natural endowments. The instructors were men not only well versed in divine truth, but those who had themselves enjoyed communion with God, and had received the special endowment of His Spirit. They enjoyed the respect and confidence of the people, both for learning and piety. . . .

The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded a crime to allow children to grow up in ignorance of useful labor. By the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers

supported themselves by manual labor. Even as late as the time of the apostles, Paul and Aquila were no less honored because they earned a livelihood by their trade of tent-making.

The chief subjects of study in these schools were the law of God, with the instruction given to Moses, sacred history, sacred music, and poetry. The manner of instruction was far different from that in the theological schools of the present day, from which many students graduate with less real knowledge of God and religious truth than when they entered. In these schools of the olden time it was the grand object of all study to learn the will of God, and man's duty toward Him. In the records of sacred history were traced the footsteps of Jehovah. The great truths set forth by the types were brought to view, and faith grasped the central object of all that system—the Lamb of God that was to take away the sin of the world.

#### Are All the Children In?

ARE all the children in? The night is falling,  
 And storm-clouds gather in the threatening west;  
 The lowing cattle seek a friendly shelter,  
 The bird hies to her nest;  
 The thunder crashes; wilder grows the tempest;  
 And darkness settles o'er the fearful din;  
 Come, shut the door, and gather round the hearth-  
 stone;  
 Are all the children in?

Are all the children in? The night is falling  
 When gilded sin doth walk about the streets.  
 O, "at the last it biteth, like a serpent!"  
 Poisoned are stolen sweets.  
 O, mothers, guard the feet of inexperience,  
 Too prone to wander in the paths of sin!  
 O, shut the door of love against temptation!  
 Are all the children in?

Are all the children in? The night is falling;  
 The night of death is hastening on apace!  
 The Lord is calling, "Enter thou thy chamber,  
 And tarry there a space."  
 And when he comes, the King in all his glory,  
 Who died the shameful death our hearts to win,  
 O may the gates of heaven shut about us,  
 With all the children in.

#### AN EXAMPLE OF TRUE EDUCATION

FREDERICK GRIGGS

AND the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:17-19.

There is a direct relation between true education and the service of the Lord. Education is a drawing out process, but there must first be something within to be drawn out. If there is received into the heart, by faith, principles of righteousness and truth there is then a foundation upon which may be built a character as enduring as eternity. The apostle Paul expresses this same thing in his epistle to the Philippians when he says in the second chapter, "*Work out* your own salvation with fear and trembling. For it is God which *worketh in* you both to will and to do of his good pleasure." It is the work of parents and teachers to draw forth from the child good words and helpful deeds; lead him out in the way of the Lord. It is the Spirit of God that places within the heart of the child the motives for these good words and deeds. Thus it is that parents and teachers are workers together with God in the development of righteous characters.

Now, Abraham was just such a coworker with God, and he is an example to all the faithful. He taught his children his simple faith in the true Jehovah, and commanded them in the way of righteousness. As a result of this, Isaac believed in God and it was accounted to him for righteousness. He was a strong young man when his father was called upon to offer him as a sacrifice. He could have resisted his father, but the

scripture says that "they went both of them together" to the place of sacrifice which God had appointed. Thus it was that his son Isaac became "heir with him" of the same promise which God had made him years before, and thus it is that faithful parents and teachers are to be partakers with the children God has committed to their care of the promise "of a city which hath foundation, whose builder and maker is God."

### SEEING THE KING

J. N. LOUGHBOROUGH

**T**HINE eyes shall see the King in His beauty; they shall behold the land that is very far off." Isa. 33:17.

The land that is spoken of as "very far off" is that land to which Abraham and his descendants looked. "These all died in faith, not having received the promises, but having seen them afar off." Heb. 11:13. Abraham "looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. Of him and his seed it is said that "God is not ashamed to be called their God: for He hath prepared for them a city." Heb. 11:16.

In the fulfilment of the promise recorded by the prophet Isaiah, it is said, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed." Isa. 33:20.

This evidently refers to the future state, when the New Jerusalem shall be forever permanently established as the grand capital of the new earth kingdom of Christ, when He as King shall have His "dominion from sea to sea, and from the river to the end of the earth;" when the kingdom and dominion, and greatness of the kingdom shall be under the whole heavens. That is the time mentioned when the King shall be seen.

In this world it is considered a very desirable matter to see a king. On August 25, 1896, as Brother Lewis Johnson and I arrived in Linkoping, Sweden, we found great preparations had been made in the town to receive the king of Sweden, who was, three days after, to make a very brief visit to the town. From the station, along the principal street were archways of evergreens and flowers, and by the sides of the street were wires and electric light jets; all this expense of hundreds of dollars for the king to pass under into their city and out.

In London, England, in 1901, thousands upon thousands of dollars were expended in decorating the streets through which King Edward was to pass with his suite on the day of his being crowned. There were persons who paid many dollars simply for the use of a window by which to sit where the procession could be seen as it passed.

The sight of the King mentioned in our text will be free for those who are prepared to behold Him in peace. Not only is it said that the King shall be seen, but to the faithful the promise is "*thine eyes shall see the King.*" As expressed by Job, "in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:26, 27.

Not only are the Lord's people assured that they shall see the King—"every eye shall see Him,"—but they shall "see the King *in His beauty.*" When men desire to present a beautiful sight in decoration, either with light or flowers, they study to make a proper combination of colors. What a display of beauty will it be when Christ comes in all the glory of the Father and of all the holy angels, a rainbow around His head, in sight like unto an emerald, under Him and above Him a glory combining all the colors of the rainbow, like the brightness of heaven in its clearness.

Oh, the rapturous joy of those who, as they behold the King thus coming in His

splendor, shall see a beautiful angel coming to bear them to the welcome presence of the King. The Lord fill our hearts more and more, not only with intense desire to *see* the beauty of that day, but diligently to engage in the preparation needful to receive from that superabundant scene of glory the welcome words, "Come, ye blessed of My Father." May we thus be found, and participate in the endless glory to follow, is the prayer of one longing for that day.

### Judge Not

JUDGE not; the workings of his brain  
And of his heart thou canst not see.  
What looks to thy dim eyes a stain,  
In God's pure light may only be  
A scar, brought from some well-won field,  
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,  
May be a token that, below,  
The soul has closed in deadly fight  
With some infernal, fiery foe,  
Whose glance would scorch thy smiling grace,  
And cast thee shuddering on thy face.

The fall thou darest to despise,—  
Perhaps the angel's slackened hand  
Has suffered it, that he may rise,  
And take a firmer, surer stand;  
Or, trusting less to earthly things,  
May henceforth learn to use his wings.

And judge none lost; but wait and see,  
With hopeful pity, not disdain:  
The depth of that abyss may be  
The measure of the height of pain  
And love and glory that shall raise  
The soul to God in after-days.

—*Adelaide A. Proctor.*

### HIGHER POWERS

ALLEN MOON

LET every soul be subject to the higher powers; for there is no power but of God: the powers that be are ordained of God." Rom. 13:1.

The above exhortation is generally, but erroneously, supposed to refer to civil power; but it is clear that the apostle meant first of all to exhort all men to be subject to the

higher than any civil power; for the next sentence declares, "For there is no power but of God."

The powers then are ordained or set in order by God. It is needless to ask which is the higher, the power that is ordained, or the power that ordained it, for the only answer that can be given is, the ordaining powers are the higher powers.

In the Scriptures the Deity is several times referred to as the "Most High God," and of the Son it is said: "For it pleased the Father that in Him should all fullness dwell." Col. 1:19. That is to say, it pleased the Father that in His Son should dwell all the fullness of Himself; hence, the term "Higher Powers" in the text.

All power, then, is ordained of God. The power by which Satan opposes God is God-ordained power; but God did not ordain the abuse of that power. God admonishes mankind to resist Satan. What! resist the ordinance of God?—Yes, there is no other conclusion.

Of civil powers on earth it is said, "They that resist shall receive to themselves damnation." Rom. 13:2. That is to say, whosoever engages in armed resistance against any civil power, whether Russia, Turkey, China, or whatever the name of the particular division may be, shall receive condemnation. The King whom we serve said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18:36.

This proposition does by no means debar the church of God, or any of its members, from entering peaceful protest, nor from exerting moral resistance against the enactment and enforcement of unjust religious laws; and when these laws conflict with the law of his God, the child of the kingdom may disregard the laws of men, providing always he is willing to submit to the pen-

alty. God does not permit His subjects to engage in armed resistance to the State for the reason that He can still use this power to minister to their welfare. For example, the city of New York may have a very corrupt municipal government; nevertheless, it does to a certain extent restrain the criminal element, and God's people receive the benefit of the protection afforded human society, and in this sense it is a minister of God for good; for it must be confessed that whatever there is of good in human organization is of God. Had every soul on earth been subject to the higher powers, the necessity for human organization in the form of Civil State would never have existed.

### DANIEL—JOHN

S. N. HASKELL

**D**ANIEL was of the royal family, and among the first captives that went as hostages to Babylon in the third year of Jehoiakim. Dan. 1:1-3; 2 Chron. 36:5-8. Although but a youth of eighteen years, he was one "in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace." Dan. 1:4. Satan only while a covering cherub was wiser than Daniel. Eze. 28:3, 14.

John was a humble fisherman on the Sea of Galilee; he too was taken when young from his home; but not into foreign exile. Although unlearned in the Jewish schools, he was called to a position far above any earthly court. He was one of the "chosen twelve." Matt. 4:21, 22; Luke 5:10, 11.

Daniel spent three years in the king's university. Dan. 1:5, 18.

John was three years with Christ, the greatest educator that ever walked the earth.

Daniel was prime minister and chief of the wise men during the entire captivity. Dan. 2:48; 6:1-3.

John was a pillar in the Christian church.

Gal. 2:9. Although an exile on the lonely isle of Patmos, his name is written upon the foundations of the city of God. Rev. 21:14.

Daniel continued until the third year of the reign of Cyrus (Dan. 10:1), which would make him over ninety years of age.

John continued until sixty-five years this side of the cross, which would make him about ninety years of age.

Daniel was past eighty years of age when his important visions were given him.

John was about ninety years of age when the visions of the Revelation were shown to him.

Of Daniel the Lord said, "Thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:13. He is a latter-day prophet, and will, by his writings, stand in his lot, warning the world of its impending doom, until the Lord comes.

Of John the Saviour said, "If I will that he tarry till I come, what is that to thee?" John 21:23. John will tarry, by his visions recorded in the Revelation, till the Saviour comes.

The character of these two men is worthy of the closest study. They were godly men from their youth. All their lives were spent in the service of God.

Of Daniel the Lord said three times, "Thou art greatly beloved." Dan. 9:23; 10:11, 19.

Five times the inspired record speaks of John as the "disciple whom Jesus loved." John 13:23; 19:26; 21:7, 20; 20:2.

It was strong love for the Master that fitted Daniel and John to be entrusted with messages for the remnant church. We need to cultivate the same love in our hearts, that we may live out the instruction given through these men of God.

THERE is no use arguing with the inevitable. The only argument available with an east wind is to put on your overcoat.—*Lowell.*

### The Ninety and Nine

Po' LIU' brack sheep that strayed away,  
 Done los' in de win' an' de rain,  
 An' de Shepherd He say, "O hirelin',  
 Go fin' My sheep again."  
 An' de hirelin' say, "O Shepherd,  
 Dat sheep am brack and bad."  
 But de Shepherd He smile, like dat lil' brack sheep  
 Wuz de onliest lamb He had.  
 An' He say, "O hirelin', hasten,  
 For de win' an' the rain am col',  
 An' dat lil' brack sheep am lonesome  
 Out dere, so far f'um de fol',"  
 But de hirelin' frown, "O Shepherd,  
 Dat sheep am ol' an' gray,"  
 But de Shepherd He smile, like dat lil' brack sheep  
 Wuz fair as de break o' day.  
 An' He say, "O hirelin', hasten,  
 Lo, here is de ninety an' nine,  
 But dere way off f'um de sheepfol',  
 Is dat lil' brack sheep o' Mine!"  
 And de hirelin' frown, "O Shepherd,  
 De res' o' de sheep am here!"  
 But de Shepherd He smile, like dat lil' brack sheep  
 He hol' it de mostes' dear.  
 An' de Shepherd go out in de darkness  
 Where de night was col' and bleak,  
 An' dat lil' brack sheep He fin' it,  
 An' lay it agains' His cheek.  
 An' de hirelin' frown, "O Shepherd,  
 Don' bring dat sheep to me!"  
 But de Shepherd He smile, an' He hol' it close,  
 An' dat lil' brack sheep—wuz—me!

—Paul Dunbar.

### THE TRUE AND FALSE IN EDUCATION

R. F. COTTRELL

THE fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments; his praise endureth forever." Ps. 111:10. The truthfulness of this scripture has been demonstrated in the history of mankind a multitude of times: The philosophers of the ancient world in their pretensions of great wisdom decided that "to retain God in their knowledge" was unnecessary; and what was the result? "God gave them over to a reprobate mind," "they became fools," "they worshiped and served the creature more than the creator."

Rom. 1:20-32. Yes, heathenism in all its wretchedness and degradation has resulted, and "without excuse" is the verdict heaven has rendered because the fountain of light and knowledge was deliberately set aside.

Just prior to the French Revolution individuals boasted that the Christian religion could and *would* be overthrown. The fear of the Lord was said to be so far removed from the beginning of wisdom that it was the "beginning of folly." But the terrible scenes that followed, the lengths and depths of crime into which the revolutionists plunged, are without a parallel. The world was shown that men cannot with impunity set aside the Word of God.

The controversy of the ages between faith and unbelief is not yet ended. The "science falsely so called," the pagan philosophy having its basis in evolution, against which Paul contended, is to-day strongly entrenched in almost every institution of learning. The Creator being banished from the realm of thought, His miracle-working power in all its varied manifestations is regarded as simply inherent with nature itself; and as these operations excite the admiration of the student, it is readily seen that such study and investigation is nothing less than idolatry.

Another system of false education clusters about the theory that "nature is God"; but to the author of all falsehood it makes no difference what position or extreme view is taken, so long as it is apart from the direct line of truth.

In the last warning message of Heaven to this world (Rev. 14:6-12) is recorded an appeal to cast aside the rubbish of false science, and give to the Lord His proper place in true education by worshiping "Him that made heaven, and earth, and the sea and the fountains of water." This is the system of education that will develop "a breadth of mind, a nobility of character, a stability of purpose, that is rarely seen in these times." It alone can develop Josephs and Daniels; it alone can prepare a people for translation.





### THE CLEANSING OF THE LEPER

MRS. S. N. HASKELL

**L**EPROSY, one of the most dreadful diseases, has been taken by the Lord to represent sin.

When Miriam murmured against Moses, she became leprous (Num. 12:1-10); for coveting the rich presents offered Elisha, Gehazi became "a leper white as snow." 2 Kings 5:27.

Since leprosy represented the worst sins, the cleansing of the leper was a very imposing ceremony. This offering was not made within the temple court, or even within the camp of Israel.

Outside the camp on the banks of a stream of running water, the leper brought his offering of two birds, a piece of cedar wood, a sprig of hyssop, and some scarlet wool. In an earthen dish held out over the stream of running water, one of the birds was slain and its life blood, an emblem of the precious blood of Christ, was gathered in the earthen dish. Into this blood the priest dipped the live bird, the cedar wood, scarlet, and hyssop. The live bird with the

blood upon its feathers was let loose to fly in the open field. After sprinkling the leper seven times with the blood, the priest pronounced him clean.

We can readily understand the significance of sprinkling the leper with the blood, which was but a type of the blood of Jesus Christ that cleanseth us from all sin. But why

was the cedar wood, scarlet, and hyssop dipped in the blood? The cedar tree, the giant of the forest, and the hyssop, a small plant, are taken to represent the two extremes in vegetation. 1 Kings 4:32, 33. Every falling leaf and decaying bough publishes the fact that the vegetable world bears the marks of the curse. To teach the lesson that nothing but the blood of Christ can remove the trace of sin from the vegetable world, the cedar wood and the hyssop were dipped in the blood.

Earth, air, and water are the elements that compose our planet. All are cursed by sin. Death germs float in water and air, while the old earth is full of the curse of sin. Gen. 3:17; Jer. 9:21. The bird flying through the air with the blood upon its feathers brought the blood in contact with the air. The dish containing the blood was earthen, made of the earth, and the blood was shed over the running water, thus typifying the time when earth, air, and sea, together with the vegetable kingdom and the sinner, would be freed from every trace of the marks of sin and made new through the merits of the blood of Christ.

## WE CAN DO NOTHING AGAINST THE TRUTH

S. H. LANE

THE apostle Paul says in 2 Cor. 13:8, "We can do nothing against the truth, but for the truth." This being a fact, all the combined efforts of the powers of darkness, led by the hero chieftain of evil, Satan, can avail nothing against the truth only to advertise it and thus forward it. Instances are numerous which fully demonstrate the above declaration of the inspired writer.

A few years since persecution raged against Seventh-day Adventists in the sunny South. The Adventists conscientiously observed the seventh-day Sabbath, believing it to be the only Bible rest day. Having thus rested, they worked on the first day of the week commonly called Sunday.

In one locality an old man nearly seventy years of age was quietly performing some light work which was necessary to gain an honest living. A man living some distance away, filled with prejudice and bigotry watched the inoffensive laborer, and complained of him to the authorities, as there was a state law forbidding Sunday labor. The old gentleman was brought before the court and sentenced to jail for several days.

In empanelling the jury some difficulty was experienced, as many of the friends and neighbors of the old gentleman were amazed and disgusted, and their sense of justice was thoroughly aroused to think a godly, innocent, old man should be dragged before the court for quietly working on Sunday to gain a livelihood.

At last the jury was formed. One of the said jury was a gentleman who lived in a remote part of the county, who had never heard of Seventh-day Adventists and was entirely unacquainted with their faith and practice. As the case proceeded this jurymen listened with intense attention to the facts developed. His sympathy was at last thoroughly aroused, and he was convicted

in his own mind that an innocent man had been unjustly condemned, although he did all he could to reverse the decision of the majority of the jurymen. The old gentleman was at last incarcerated in jail. He won the esteem of the jailor to that extent that he was allowed to go and come from his cell as he chose.

The jurymen returned home saddened, but fully determined to ascertain which day was the Sabbath.

Some two years afterward a camp-meeting was held in that county by the Seventh-day Adventists, and the jurymen attended it. The old gentleman was there. In a social meeting he said that he would like to spread the truth more than he had been conscious of having done. As the old man was seated, the intelligent jurymen arose and stated the facts related in this article, and all were impressed that truly we can do nothing against the truth.

## NEANDER AND SUNDAY

OPPOSITION to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival Sunday, like all other festivals, was always only a human ordinance; and it was *far from the intention of the apostles* to establish a divine command in this respect, far from them, and from the early apostolic church to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appeared by that time to have considered laboring on Sunday as a sin.—*Neander's Church History, Rose's translation, p. 168.*

ANY man can sing by day, but only he whose heart has been tuned by the gracious hand of Jehovah can sing in the darkness.—*William M. Taylor, D. D.*

## THE WOMAN IN THE EPHAH

M. L. ANDREASEN

*(Concluded.)*

IN these last days when the false sabbath is exalted and God's Sabbath trodden underfoot, the principal work in the enforcement of the Sunday sabbath will be done by the Protestants. Protestant America is the power that shall make an image to the beast and "cause the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13:12. "But in this homage to the papacy the United States will not be alone. . . . In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roish Church." *"Great Controversy," p. 579.*

Though the whole structure of Sunday observance rests upon Catholic authority, yet the Protestants take hold and work most zealously for this papish institution. In Zech. 5, the two women are represented as building a house for the woman in the ephah—the papacy—that "when it is ready, to set her there in her place." *11th verse, Vaorium Bible.* This is exactly the work that the Protestants are doing. While the woman in the ephah is complacently looking on, the other two are hard at work building the house. With crafty arguments and "feigned words" (2 Pet. 2:3) do they tell the people: "Thus saith the Lord God, when the Lord hath not spoken." Eze. 22:28. They "have violated my law" says the Lord, "and profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. 22:26.

Yet many of these Protestants do not know the nature of the work they are doing, do not know just who the woman in the

ephah is. But God's Word declares that the "lid" shall be "lifted up" and they be permitted to see the woman as she is, the "mother of harlots and abominations of the earth," "with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Zech. 5:7. Rev. 17:5, 2. The lid is now being lifted, and to all the world God's faithful children are sounding the warning: "Babylon the great is fallen, is fallen, . . . come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:2-4.

The land of Shinar mentioned in Zech. 5:11, is Babylon where the tower of Babel was originally built. Gen. 11:2. God destroyed that tower, but another structure is now being built there. Zech. 5:11. Eze. 13:10. But just as surely as God destroyed the first building, will he destroy the second. "I will even rend it with a stormy wind in my fury, and there shall be an overflowing shower in my anger, and great hailstones in my fury to consume it. So I will break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall be consumed in the midst thereof, and ye shall know that I am the Lord." Eze. 13:13, 14.

"A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and shun it, but . . . Protestants are following in the steps of the papists, Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World. . . . It is the spirit of the papacy . . . that is permeating the Protestant churches, and leading them to do the same work of Sunday exaltation which the papacy has done before them." *"Great Controversy," ps. 572, 573.*

May God help us to "shun and abhor" everything tending to weaken our hold on God or his Word.

### The Happier Life

FORGET the ache your own heart holds

By easing others' pain ;

Forget your hungering for wealth

By seeking others' gain ;

And make your life much, briefer seem

By brightening the years—

For tears dry quicker in the eyes

That look for others' tears.

Heartache fades quickest from the heart

That feels another's pain.

The greed for wealth dies sooner if

We seek another's gain ;

Life's sands run lightly if we fill

With kindness all the years—

And tears dry quicker in the eyes

That look for others' tears.

—Selected.

### A HORRIBLE DOCTRINE

G. B. THOMPSON

WHEN Satan told that famous lie in Eden,—“Ye shall not surely die,”

Gen. 3 : 4—he laid the foundation for all the monstrous brood of fables, and pagan superstitions, which have cursed the earth since the fall of man. Chief among these horrible dogmas is that of the eternal torture of the wicked. According to this terrible theology some of the lost have already been writhing, and wailing, and blaspheming in unutterable woe for thousands of years, and must suffer on through unnumbered ages yet to come. And in this lake of fire all the finally incorrigible must linger in pain forever. The poet has set forth the indescribable horrors of this doctrine in the following lines :

“Infinite years in torment shall I spend,

And never, never have an end ?

Ah ! must I live in torturing despair

As many years as atoms in the air ?

When these are past, as many millions more

As grains of sand that bound the ebbing shore ?

When these run out, as many more behind

As leaves of the forest shaken by the wind ?

When these are spent, as many more to flow

As blades of grass on hills and dales that grow ?

When these run out, as many on the march

As starry lamps that gild the spangled arch ?

When these are gone, as many millions more

As every moment in the age before ?

When all these doleful years are spent in pain,

And multiplied by myriads yet again,

I must in that fierce gulf in misery lie

And madly writhe to all eternity.”

Study these lines and take in the horrors expressed if you can. No more God-dishonoring doctrine than this could possibly be taught. It originated, not in heaven, but in the council chambers of the legions of darkness, and, as stated above, it is an invention of the prince of liars. How sad that this falsehood of the arch-enemy of Jehovah should be so deeply grounded in the so-called religious teaching of the present day. That it has made more infidels than the blasphemous ranting of noted infidels we do not hesitate to affirm.

In the plan of human redemption, devised by the God of love and mercy, there is no place for such a doctrine. The Saviour declares that “he that believeth not the Son *shall not see life.*” John 3 : 36. Again the same inspired writer says, “He that hath not the Son, hath not life.” 1 John 5 : 12. No man *without life can live eternally* in hell fire. Having refused the offer of life, they will receive that which they have chosen,—eternal *death*,—which is the very opposite of life. “For, behold, the day cometh, that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” Mal. 4 : 1.

The fire which burns up Satan, his angels and all the wicked, purifies the earth and eradicates forever the awful curse of sin. Thus the prolonged controversy on earth is ended, and every voice in the universe praises the Lord forever.

Love, hope, and patience,—these must be thy graces,

And in thine own heart let them first keep school.

—Coleridge.



A CHILD-WIFE OF INDIA.  
(The grandmother of the babe is but twenty-five years old.)

#### Infant Marriage in India

SOME progress is being made in awakening public sentiment and bringing about legislation against child marriage in India, but that *much* remains to be done is shown by the latest Indian census. This report makes the painful statement: "Those who think that infant marriages have become a thing of the past in this age of enlighten-

ment and progress should have their eyes opened. In Bengal alone there are no fewer than 538 widows *below one year of age*. The number of Hindu widows in this presidency between two and three years, 651; between three and four years, 1,756; between four and five years, 3,861; between five and ten years, 34,705; and between ten and fifteen years, 75,590. In Bengal nearly every fourth girl is a child widow."—*Missionary Review*.

#### THE BOOK OF REVELATION

S. N. HASKELL

THE book of Revelation has some features which characterize no other book in the Bible. It is complete in itself. It is not a collection *from* what John saw, but he "bare record of the Word of God, and of the testimony of Jesus Christ, and of ALL things that he saw." "Many other signs truly did Jesus in the presence of the disciples, which were not written" in the gospels. John 20:30, 31. There were also epistles which have not come down to us, but sufficient is written for us to believe. But the prophet on the isle of Patmos was told, "*What thou seest, write in a book, and send it unto the seven churches.*" Rev. 1:11. Again the angel said to him, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Nineteenth verse.

This particular book is referred to at least ten times in the first and last chapters. The language used in some instances shows that the most terrible consequences will follow those who add or take from "The words of the book of this prophecy." Rev. 1:3, 11, 19; 22:7, 8, 10, 18, 19. Christ's particular angel, the angel of prophecy, is directly referred to three times, twice as His (Christ's) angel and once as Mine angel. Rev. 1:1; 22:6, 16. The words are very forcible, "The Lord God of the

holy prophets sent *His* angel to show unto His servants the things which must shortly come to pass." Again, "I Jesus have sent *Mine* angel to testify unto you these things in the churches." Christ's angel is Gabriel. He is the angel of prophecy. Dan. 10 : 21 ; 8 : 16. He visits and ministers to those whose burden is the correct understanding and the fulfillment of the prophecies of both the first and second advents of Christ. Dan. 9 : 2, 20-22. Luke 1 : 13-20, 26, 27. He says that he is a servant to John, and to the prophets, and to those who keep the sayings of the book of Revelation, Rev. 22 : 9.

Read the heavenly benediction pronounced upon those who hear, read, and keep the things written in this book. There is no other such benediction in the Bible. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is and which was, and which is to come; and from the seven spirits which are before His throne; and from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen." Rev. 1 : 3-6. Why should such words be found in this book alone if it does not rank with the first in importance in the Bible. Strange that among Christian it is one of the least studied in the Bible! Can such have the approbation of heaven?

#### Retrospection

"Is THE world better or worse where I tread?  
What have I done in the years that are dead?  
What have I left in the way as I passed—  
Foibles to perish, or blessings to last?"



Sharon's Rose

A PERSIAN fable says: One day  
A wanderer found a lump of clay  
So redolent of sweet perfume  
Its odor scented all the room.

"What art thou?" was his quick demand;  
"Art thou some gum from Samarcand,  
Or spikenard in rude disguise,  
Or other costly merchandise?"  
"Nay, I am but a lump of clay."  
"Then whence this wondrous sweetness, say?"  
"Friend, if the secret I disclose,  
I have been dwelling with the rose!"  
Meet parable! for will not those  
Who love to dwell with Sharon's rose  
Distil sweet scents o'er all around,  
Though poor and mean themselves be found?  
Good Lord, abide with us, that we  
May catch these odors fresh from thee!

—Selected.

#### IS GOD PARTICULAR ABOUT THE SEVENTH DAY?

TO all who ask this question, we answer, Let them remember that God performed three acts regarding the seventh day which He never did toward any other day in the week.

First, He rested on the seventh day.

Second, He blessed the seventh day because He had rested on it.

Third, He sanctified it for the same reason. Gen. 2 : 1-3.

It will remain an eternal fact that God rested on the seventh day, as long as it remains a fact that God created the heavens and the earth in six days. It also will remain an eternal fact that "God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which

God created and made." Twenty-five hundred years later, in the midst of the grandest display ever manifested upon this earth, of "thunders and lightnings, and a thick cloud" He gave this as *the* reason why mankind should observe the seventh day as the Sabbath of the Lord their God. Ex. 20:8-11. It does not say that it was blessed and sanctified by His resting on it, but it was blessed *after He had rested, because He had rested.* So the sanctifying did not pertain to the particular day on which He *had* rested, but to every particular seventh day that would come in the future. "Bless the house of thy servant, that it may be before thee forever: for thou blessest, O Lord, and it *shall be blessed forever.*" 1 Chron. 17:27.

To sanctify, is to set apart for a religious use. "Sanctify a fast, call a solemn assembly." Joel 1:14; 2:15, 16; 2 Kings 10:20, margin.

Thirty days before Israel came to Sinai, God tested them by raining bread from heaven, that He might prove them, whether they would walk in His law or not. Ex. 16:4. He proved them by a three-fold miracle each Sabbath for forty years. 1. Raining a double portion on each sixth day. 2. Preserving it on the seventh day, when it would keep over on no other day in the week. 3. By withholding manna on the seventh day when it came each other day during the week. Ex. 16:22-35. Thus by over six thousand miracles in the wilderness God pointed out the seventh day Sabbath. These facts show that God is particular regarding the seventh day. God teaches the lesson by eternal facts. Let the honest inquirer consider them.

#### Now

TIME was, is past; thou canst not it recall.  
Time is, thou hast; employ the portion small.  
Time future is not, and may never be.  
Time present is the only time for thee.

—Selected.

#### HOW STRONG IS YOUR LOVE?

A CHRISTIAN gentleman was speaking to a friend of a beloved daughter he had laid to rest in the grave. She was a sweet child, and although young in years she seemed to comprehend spiritual things. One day the fond father asked the child, "How much do you love me?" He said he could never forget the sweet trusting face that looked into his as she replied, "Papa, I love you enough to mind you."

How many of us love our heavenly Father enough to mind Him? Can we step out firmly on all His commandments and obey Him because He has commanded it and we love Him "enough to mind Him?" In the center of our Father's law we read, "Remember the Sabbath day to keep it holy, six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20:8-10 Do you love Him "enough to mind" Him?

#### A WOMAN OF INFLUENCE

THERE are few women honored more in connection with the history of their children than Zeruah, the sister of David. She bare three sons, Joab, Abishai, and Asahel, and trained them to be true warriors in the army of Israel. So intimately is the mother's influence connected with the sons that the expression, "Joab, *the son of Zeruah,*" is very familiar to the Bible student. Perhaps there is no other woman whose name is so often attached to that of her sons.

While we must admire the noble Zeruah, yet there appeared to be a lack of mercy in the sons which David seems to trace to the mother. When Joab slew Abner, David's words, "These men the sons of Zeruah be too hard for me," (2 Sam. 3:39,) indicate that he traced the sin to the mother's influence. These three warriors were always

true to David and his interests. The Lord recognized the careful training the noble Zeruah gave her three sturdy sons by mentioning her name twenty-five times in connection with the history of her children. Are you training your children to be true warriors in Israel?

### FOR BIBLE STUDENTS

#### Schools of the Prophets

**O**N account of the evil course pursued by Eli's and Samuel's sons, Samuel seemed to realize that there must be an educational reform to counteract the evil influences brought to bear upon the youth, in order that there might be consecrated youth educated to carry forward the work of the Lord. Samuel established the schools of the prophets; and Elijah and Elisha carried the work forward.

#### Location of the Schools

- 1 Sam. 19:19, 20. The first one was in Ramah with Samuel as the leading teacher.
- 1 Sam. 7:1, 2. Kirjath-jearim is generally thought to be the seat of an important school as the ark remained there twenty years.
- 2 Kings 2:3. One school was established in Bethel, no doubt to counteract the worship of the calf that Jeroboam placed in that city.
- 2 Kings 2:5. Jericho was the seat of another school.
- 2 Kings 4:38, 43. A school of one hundred students was situated at Gilgal.
- 2 Kings 6:1-7. Wickedness increased and the last school of the prophets mentioned was removed from the cities and placed in the woods on the banks of the Jordan, where the students would be brought in touch with the elevating scenes of nature rather than the vice of cities.

#### Financial Problems Connected With the Schools

- 2 Kings 6:1-4. The houses were built with student labor.
- 2 Kings 6:5. Their finances were so low they could not supply necessary tools and borrowed them.
- 2 Kings 6:6, 7. The Lord performed a miracle to restore the borrowed ax.
- 2 Kings 4:42. Their larders were replenished by food donated by the people.

2 Kings 4:43, 44. When the amount of food was not sufficient to supply their needs, the Lord increased it by a miracle.

2 Kings 4:38, 39. When there was not sufficient food, instead of complaining or begging, the students went out and gathered wild food.

2 Kings 4:40, 41. By mistake they gathered wild food that was poison. The Lord cooperated with them in their efforts to sustain themselves and removed the poison from the food.

2 Kings 4:1-7. One of the students, with a family, became in debt, and the Lord performed a miracle to provide funds to pay the debt.

#### Teachers and Students

- 1 Sam. 19:20. A leader was appointed to have charge of the schools.
- 2 Kings 2:3. 1 Sam. 10:12. This leader was called master or father, and the students were called sons.
- 1 Kings 19:16. The leader was appointed to the office by the ceremony of anointing.
- 1 Kings 18:4. 2 Kings 4:43. The schools were sometimes large.
- 1 Kings 18:19, 20. Jezebel established similar schools for the prophets of Baal.
- 1 Kings 18:4. The students of the schools of the prophets endured persecution and death rather than compromise the cause of God.
- 1 Kings 22:6-13. At other times some seemed to compromise principle for the sake of popularity and to please the king.
- 1 Kings 22:8, 14. When the whole company was swayed by the king, there was yet one true to principle.
- 1 Kings 20:35-42. 2 Kings 9:1-10. The students that were true were often sent to transact important business.

#### Manual Labor and Diet

- 2 Kings 6:1. The teacher or leader lived with the students.
- 2 Kings 6:3, 3. The teachers engaged in manual labor with the students.
- 2 Kings 2:16. Manual labor in the schools was conducive to health and vigor. The students were strong men.
- Psa. 74:5. A man's fame consisted in his ability to perform active labor.
- 2 Kings 4:38-43. The simple vegetarian diet was another interesting feature connected with the schools.
- 1 Kings 18:4. This simple diet prepared them to face persecution, when they were hidden in the cave, and sustained on bread and water.
- Isa. 33:14-17. Before the coming of the Lord



some will be prepared in the same way to pass through a similar experience.

- 2 Kings 2:3-5. The students were in such close touch with the Lord that they knew when Elijah would be translated.
- 2 Kings 2:15. They recognized the presence of the Spirit of God and paid respect to the one guided by the Spirit.
- 2 Kings 2:23, 24. These young men developed Christian characters, surrounded by those who openly ridiculed the good.
- 1 Sam. 10:5. Sacred music was taught. The students were instructed to use various musical instruments.

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### IF

If any little word of mine  
 May make a life the brighter,  
 If any little song of mine  
 May make a heart the lighter,  
 God help me speak the little word,  
 And take my bit of singing,  
 And drop it in some lonely vale  
 To set the echoes ringing.

If any little love of mine  
 May make a life the sweeter,  
 If any little care of mine  
 May make a friend's the fleetier—  
 If any little lift of mine may ease  
 The burden of another,  
 God give me love and care and strength  
 To help my toiling brother.

—Mrs. M. P. A. Crozier.

### GOD AND THE DEAD

**P**RECIOUS in the sight of the Lord is the death of his saints." Psa. 116:15. Why should the Lord speak such words concerning the death of His saints? Everybody knows that the living saints are precious in His sight. They are more precious than gold, even the gold of Ophir. They are represented as sweet smelling myrrh, like sweet incense, and he who toucheth them toucheth the apple of God's eye." Zech. 2:8.

But the dead are precious in His sight. In the law of Moses men were ceremonially unclean for seven days after touching the dead. Num. 19:11. Whoever was thus defiled was to be put out of the camp. Num. 5:1-4. They were to go through a

ceremony of purification on both the third and the seventh day. Num. 31:19. Many a person has become contaminated with the death germs by kissing the corpse of some friend. On account of contamination the dead were to be buried out of sight. This fitly represented sin which was the cause of death. Gen. 3:3; Heb. 2:14. Lest man should get the impression that God forsook them when they were dead, He said, "Precious in the sight of the Lord is the death of His saints."

---

### JEALOUSY

S. N. HASKELL

**T**HERE is a nice distinction between being jealous for God, and jealous for men because they are connected with the cause of God.

Nothing but the Spirit of God can give an individual sufficient discernment to distinguish between the honor due the Lord in His cause, and the honor due the man carrying forward the work of the cause of the Lord.

Organization is to guard principles and should never be greater than the principles it guards.

God told Moses that He would take of the spirit that was on him and put it on others, that they might share in his burdens. So Moses gathered seventy of the elders of Israel, and the Lord put His Spirit upon them. But Eldad and Medad remained in the camp and prophesied. This was not according to the arrangement, and there ran a young man and told Moses. And Joshua, who was his right hand man, cried out, "My lord, Moses, forbid them." "And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!" Num. 11:26-29. The beloved disciple caught the same Spirit, "Master, we saw one casting

out devils in thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us." Luke 9: 49, 50.

God sees not as man sees. He sets more value on character than forms and regulations. There are four women whose names are mentioned in the genealogy of Christ which some would never have mentioned had they given the genealogy of our Saviour. They would have thought it necessary to have left them out in order to guard His reputation. But God did it to recognize principles. Compare Matt. 1: 3, 5, 6, with Josh. 2: 1; Gen. 38: 24-30; Deut. 23: 3-6; Ruth 4: 10-22; 2 Sam. 11: 1-27. No man was ever truer to another than Joab to David, but his whole life was one devoid of the principle of righteousness, and came to a bad end. Worldly policy could not discern that God regarded a righteous man for an heir to the throne more than the older son, but this was according to God's arrangement. Spiritual discernment is necessary to recognize the movings of the Spirit of God. The Lord has been giving examples of this kind ever since the days of Cain and Abel. Gen. 4: 6, 7, margin.

#### Try It, Mothers

GIVE the children plenty of fresh air at night. Air in a closed room, occupied by two or three persons, becomes very deadly in a short time. Especially is this the case if the father has been smoking during the day, and storing up, or charging his system with that deadly poison, nicotine, to unload during the sleeping hours. This vitiated air is much more dangerous to the lungs of the feeble infants than to the stronger lungs of the adults. Many infants are, without doubt, poisoned beyond remedy by being compelled to sleep in such rooms. Parents are often unconsciously the murderers of their own loved ones.—*D. H. Kress, M. D.*

#### The Touch of Human Hands

AMONG the hills of Galilee,  
Through crowded city ways,  
The Christ of God went forth to heal  
And bless in olden days.  
The sinning and the sad of heart  
In anxious throngs were massed  
To catch the great Physician's eye.  
And touch him as he passed.

We have not in our hours of need  
His seamle-s garment pressed,  
Nor felt his tender human hand  
On us in blessing rest;  
Yet still in crowded city streets  
The Christ goes forth again,  
Whenever touch of human hand  
Bespeaks good will to man.

Whenever man his brother man  
Upholds in helpfule-s,  
Whenever strong and tender clasp  
A lonely heart doth bless,  
The Christ of God is answering  
A stricken world's demands,  
And leading back a wandering race  
By touch of human hands.

—Exchange.

#### PRACTICAL BIBLE INSTRUCTION

THE Bible is a wonderful book of instruction in temporal as well as in spiritual things. To illustrate: We refer to a few texts: "The blueness of a wound is a purging medicine against evil." Prov. 20: 30 [margin]. "The blueness of a wound" always indicates a healthy condition, while the bright, fiery-red color often indicates proud flesh.

"Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover." Isa. 38: 21. A fig poultice, if rightly applied, is one of the best remedies for a boil. Do not chop up the fig and thus bring the tough skin in contact with the boil; but carefully open the fig, taking care not to remove the seedy, pulpy center of the fruit. Dip it for a moment in boiling water to destroy any germs there may be in the fig. Lay it, skin downward, upon a warm surface until well heated. The heat softens the fruit and the skin becomes soft and sticky. While warm lay it over the boil taking care that only the pulpy center touches the center of the boil. The edges of the soft skin will adhere to the flesh and keep the poultice in place.

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## My Work

"LET me but do my work from day to day,  
In field or forest, at the desk or loom,  
In roaring market place or tranquil room;  
Let me but find it in my heart to say,  
When the vagrant wishes beckon me astray,  
'This is my work, my blessing, not my doom  
Of all who live, I am the one by whom  
This work can best be done in the right way.'"

AS WHOLE acres of Persian roses are required to make a single ounce of pure attar, so the soul's balm is the slow product of a long course of right living and thinking, every separate act and thought of which contributes its own minute but precious particle of sweetness to the rich result.—  
*Selected.*

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