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and compel them to come in"...

• Luke. 14: 28 •



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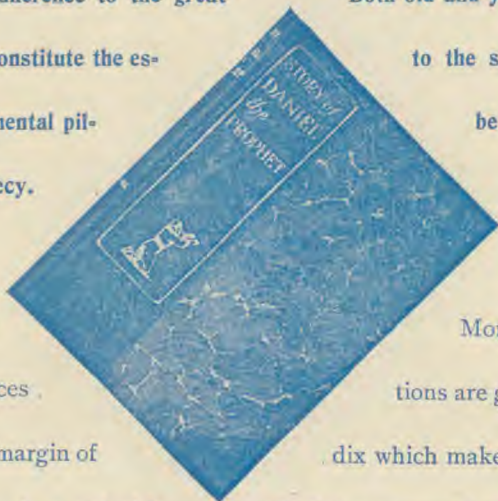
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A Monthly Journal Devoted to the Interest of House to House Bible Work

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

VOL. V

SOUTH LANCASTER MASS., OCTOBER, 1906

No. 5

October Days

OH, rare October days! Ye leave your strange

Foreshades of things ideal everywhere;
Autumnal glory crowns the mountain range;
Autumnal rapture floods the entranced air;
Steeped in a golden languor sleeps the sky,
As sinks the drowsy sun into his rest,
Where burning clouds in crimson mosses lie
Athwart the glowing portal of the West.

The waning sunshine softens over all:
Unto the music of sweet-voiced rills.
Enchanted lights and shadows rise and fall
Within the charmed circle of the hills.
The hazy world a magic vision seems;
The far-off heights a fairy glamour take;
And distant headlands, dim as Summer's dreams,
Immerge their purple shadows in the lake.

From the brown stubble-fields on either side
Is heard the mellow piping of the quail,
And, from an opal sky faint-flushed and wide,
The Hunter's moon looks down, serene and pale:
On steeps remote the parting sunbeams rest;
Illusive shapes the bosky hollows fill;
Then twilight shades the quiet glens invest,
And all is dim, and mystical, and still.

—*Alfred Abernethy Cowles.*

OUR WORDS

MRS. E. G. WHITE.

EVERY uttered word exerts an influence, every action involves a train of responsibility. No one can live to himself in this world, even if he would. Each one forms a part of the great web of humanity, and through our individual threads of influence, we are linked to the universe. Christ used his influence to draw men to God, and he has left us an example of the way in which we should speak and act. A person who is molded by the Spirit of God will know how to speak a

"word in season to him that is weary," and will realize the highest human blessedness,—the joy of imparting to others the precious treasures of the wisdom and grace of Christ. But those who permit themselves to be controlled by the enemy of all good will speak words which should never be uttered.

The great want of this world is hearts in which Christ abides as an honored guest. But the meekness and lowliness of Jesus have been too hard a lesson for many to learn. The sanctifying power of the truth has not been allowed to influence them for good, bringing the emotions of the heart and the words of the lips into conformity to the will of God; and too often, while Jesus stands knocking at the door of the heart, men are so busily engaged in talking of the faults of others that they fail to grant him an entrance.

Some who profess to love Christ, cherish cruel thoughts against others; and these thoughts, with their baleful influence, flow to the world in their words. All such are more closely allied to the great deceiver than to him who said, "Blessed are the peacemakers." Satan rules the tongues of all who give themselves into his keeping, filling the heart with envy and jealousy, and prompting the false whisper which so often causes untold misery. Those who lend themselves to his service do a work which makes him rejoice: but the angels of God weep as they see the evil that is wrought. Could those who thus give themselves up to mischief-making see how well pleasing their course of action is to the adversary of

souls, they would say with the psalmist; "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper."

There is need to close the door which now stands open in the free, unjust use of the tongue, by which the enemy so often enters. He is constantly at work, adapting himself to the various dispositions and circumstances of those whom he is seeking to entangle. That soul is in the greatest danger which, though blind to its own faults, is all too quick to make known the failings of others. If the tongue were kept as with a bridle, if the eloquence of silence were more often preserved, how many heartaches would be saved! how many souls kept from entering the dark shadow of despair and discouragement!

CAUSE OF OUR DISAPPOINTMENT

As Published in 1853

WHY were those disappointed who looked for Jesus in 1844? This important question, we believe, can be answered in the most satisfactory manner. Our disappointment did not arise from mistaking the commencement of the seventy weeks. The argument by which the original date is sustained, is, as we have seen, invulnerable. Nor did our disappointment arise from a mistake in believing that the seventy weeks form a part of the twenty-three hundred days; for every part of that argument, as we have shown, still stands good. These two points being susceptible of the clearest proof, we were not mistaken in believing that the twenty-three hundred days would terminate in the seventh Jewish month, 1844. Neither did our disappointment arise from believing that at the end of the twenty-three hundred days the work of cleansing the sanctuary would take place. For it is plainly stated, "Unto two thousand

three hundred days; then shall the sanctuary be cleansed."

But when we said that this earth, or a part of this earth, was the sanctuary, and that Christ must descend from heaven at the end of the twenty-three hundred days, to purify the earth by fire, we looked for that which the Bible did not warrant us to expect. Here was the cause of our disappointment. For we have seen that there is no scriptural authority to support the view that any part of the earth is the sanctuary, or that the burning of the earth, and the melting of the elements, is the cleansing of the sanctuary (2 Peter 3).

By a multitude of witnesses, we have proved that the tabernacle of God is the sanctuary to be cleansed, and that its cleansing is a work performed in that sanctuary, with blood, and not with fire. Our disappointment, then, arose from a misunderstanding of the work to transpire at the end of the days.

Our evidence established two points: 1. The fact that the sanctuary should be cleansed at the end of the twenty-three hundred days, and that they would terminate in the seventh month, 1844. The types in the example and shadow of heavenly things, set before us the work of the high priest in the seventh month; viz., His act of passing from the holy place to the holiest of all, to cleanse the sanctuary. We reasoned, that as the paschal lamb, which was slain on the fourteenth day of the first month, met his antitype in the death of the Lamb of God; on that day (Ex. 12:3-6; 46; 1 Cor. 5:7; John 18:28; 19:36); and the offering of the first fruits on the sixteenth day of that month, met its antitype in the resurrection of Christ, on that day, the first fruits of them that slept (Lev. 23:10-15; 1 Cor. 15:20, 23); and the feast of the Pentecost met its antitype on the day of its occurrence (Lev. 23:15-21; Acts 2:1, 2); so the cleansing of the sanctuary in the seventh

month (Lev. 14) at that time of the year when the twenty-three hundred days would end, we believed would meet its antitype at the end of that period.

Could we then have understood the subject of the sanctuary, our disappointment would have been avoided.—*J. N. Andrews.*

Beautiful Things

A GENTLE voice, a heartfelt sigh,
A modest blush, a speaking eye,
A manner unaffected, free ;
These things are beautiful to me.

A ready hand, a loving heart,
A sympathy that's free from art,
A real friend among the few ;
These things are beautiful and true.

A mother's prayer, an answer mild,
An aged sire, a little child,
A happy home, a cheerful hearth ;
These things are beautiful on earth.

A joyful song, a chorus sweet,
An earnest soul and willing feet,
A day of peace, a night of rest ;
All these are beautiful and blest.

A sister's love, a brother's care,
A spotless name, a jewel rare,
A cleanly tongue that will not lie ;
These things are beautiful, and Why ?

Because they all are born of love,
And emanate from God above,
An earnest of the heavenly birth ;
These things are beautiful on earth.

—*Selected.*

THE NUMERAL THREE

J. N. LOUGHBOROUGH

SATAN moved David through pride and ambition to number Israel. And the king commanded Joab to do the work, but the general, perceiving the wrong motive that led to the act, protested against it. Nevertheless he did as David required, and ascertained that of Israel and Judah there were one million three hundred thousand men that drew sword.

"And David's heart smote him after that he had numbered the people, and David

said unto the Lord, I have sinned greatly in that I have done : and now, I beseech Thee, O Lord, take away the iniquity of thy servant. For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying, Go and say to David, Thus saith the Lord, I offer thee *three* things ; choose thee one of them, that I may do it unto thee. So Gad came to David, and told him, and said unto him : Shall seven years of famine come unto thee in thy land ? or wilt thou flee *three* months before thine enemies, while they pursue thee ? or that there be *three* days' pestilence in thy land ? Now advise, and see what answer I shall return unto him that sent me." 2 Sam. 24 : 10-13.

David chose the third, saying he would rather fall into the hands of a merciful God than into the hands of man. The Lord sent the pestilence for the time specified, and from Dan to Beersheba seventy thousand of the people died of the plague.

In the days of the reign of king Hezekiah he saw a manifestation of the mighty power of God against the Assyrians, and in favor of Judah, when in one night a single angel of the Lord slew one hundred and eighty-five thousand of the men in command of the great army of Sennacherib. This slaughter left his forces in such confusion that he returned in shame to his own land.

"In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order ; for thou shalt die, and not live." 2 Kings 20 : 1. Hezekiah prayed, and wept, and sought the Lord for a lengthening of his life. In response to his earnest petition, the Lord sent Isaiah to him again saying, "Thus saith the Lord, the God of David thy father, I have heard thy prayers, I have seen thy tears : behold, I will heal thee : and on the *third* day thou shalt go up unto the house of the Lord." Verse 5.

Instead of accepting the testimony at once, he required a sign verifying the statement that he should go up into the house of the Lord the *third* day. Verse 8. The Lord in response to his request brought back the shadow of the sun by which it had gone down in the dial of Ahaz ten degrees. Verse 11. So extensive and wonderful was this occurrence that it brought men even from Babylon to Jerusalem to enquire about the wonder that was done in the land. 2 Chron. 32:31.

Another striking instance of the use of the numeral *three* is found in the book of Esther. Through the influence of the wicked Haman a decree had been obtained from Ahashuerus for the destruction, on a certain day, of all the Jews in the realm of Media and Persia. Mordecai, uncle to Queen Esther, requested that she go before the king and plead for the life of her people. Her reply was, "Gather together all the Jews that are present in Shushan; and fast for me, and neither eat nor drink *three* days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law, and if I perish, I perish." Esther 4:16.

In this case we have a remarkable lesson of the efficacy of earnest prayer to God, and of how He will work for those who in times of need diligently seek Him.

MUCH INCENSE

AN "angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand." Rev. 8:3, 4. The incense on the altar of incense was replenished by the priest every morning and evening, but

on the tenth day of the seventh month there was much incense offered; for it represented the day of atonement, or the day of judgment when all the sins of God's people are removed from the sanctuary above.

Incense represents the righteousness of Christ. There are times when Christ especially offers His righteousness to save men. Such times is when a crisis comes. David says, "Let my prayer be set forth before thee as incense." Ps. 141:2. Prayers are accepted in the sight of God because of the righteousness of Christ. These prayers are represented as being in golden vials full of incense which is the prayers of the saints. Rev. 5:8. These prayers are lodged on heaven's altar. Oftentimes God hears prayers, but can not answer them for several reasons. If they be especially for ourselves, there may be traits of character that are not overcome and should He bestow upon us the blessings which we desire, with that condition of heart it would prove our ruin. If the prayers are for others' conversion, God can not force their wills, and angels are sent to shape circumstances to bring about that condition of things that they will repent.

We often find in our Bible work individuals that become interested in the truth. And we learn that they have some friend that is in the truth and that is laboring for their salvation. Their prayers have lodged on heaven's altar and circumstances and conditions are being brought around so that they may accept the truth in answer to the prayers offered. When individuals refuse to yield to the influences of the Spirit of God under favorable circumstances, God comes nigh to them in judgments, and when He begins to manifest Himself in judgments, there must be the greatest anxiety on the part of the Holy Spirit and the angels of God that those individuals may yield and not rebel, for a crisis has come.

THE SANCTUARY

E. M. H.

THEY way, O God, is in the sanctuary:
Who is so great a God as our God?"

Ps. 77:13. In seeking to know the plan of God for the redemption of sinful man, it is highly important that we study the sanctuary question as one that is intimately connected with our salvation from day to day, and with the building up of a character which shall be after the divine similitude, and stand the scrutiny of the judgment.

The Psalmist acknowledged the instruction he received from his entering into the sanctuary and seeing the altar of burnt offerings which showed that "the wicked shall perish and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 37:20. When he saw the prosperity of the wicked his steps had well nigh slipped. He says, "Until I went into the sanctuary of God; then understood I their end." Ps. 73:17. The fate of the wicked in the Psalmist's day, and of the wicked of these last days, is symbolized by the consuming fire upon the altar of burnt offering.

When the Lamb of God which taketh away the sin of the world arose from the dead and ascended to the heavenly sanctuary as our high priest, the typical services of the earthly sanctuary ceased; and henceforth the minds of men were to be directed to the work of the heavenly sanctuary. Heb. 8:1, 2. Now he ever liveth to make intercession for them that come unto God by him. Heb. 7:25. The work in the heavenly sanctuary, which corresponds to the day of atonement, (Lev. 16,) is the work of final judgment for the living and the dead whose names have been written in the book of life.

When the judgment work is done the decree goes forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous,

let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11. Then shall the work of proclaiming the gospel in the earth be ended. "See," saith the Lord, "I have set before thee this day life and good and death and evil;" "Choose life." Deut. 30:15-20.

When I Get to the End of the Way

THE sands have been washed in the foot-prints
Of the Stranger on Galilee's shore,
And the voice that subdued the rough billows
Is heard in Judea no more;
But the path of that lone Galilean
With joy I will follow to day
Then the toils of the road will seem nothing,
When I get to the end of the way.

There are so many hills to climb upward
That oft I am longing for rest;
But He who appoints me my pathway
Knows just what is needful and best;
I know in His word He has promised
My strength shall be as my day,
Then the toils of the road will seem nothing,
When I get to the end of the way.

He loves me too well to forsake me
And give me one trial too much;
His people have been dearly purchased,
And Satan can never claim such.
Bye and bye I shall see Him and praise Him,
In that city of unending day,
Then the toils of the road will seem nothing,
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of that city appear,
And the beautiful songs of the angels
Float out on the listening ear;
When all that now seems so mysterious
Will be bright and as clear as the day,
Then the toils of the road will seem nothing,
When I get to the end of the way.

A QUESTION ANSWERED

A friend has written us in regard to the article which appeared in the BIBLE TRAINING SCHOOL, some time ago, stating that the meeting referred to in Acts 20:7 took place on what we would term Sunday evening. The record states, "And upon the first day of the week when the dis-

ciples came together to break bread, Paul preached unto them, ready to depart on the morrow." It is quite evident from the record that this was an evening meeting.

In John 20:19 we read as follows: "Then the same day at evening, being the first day of the week," etc. The day referred to here is the first day of the week, the one on which the Saviour arose from dead. He met with the disciples on the evening of the same day, and the time of the meeting was called the first day of the week. In the light of this text it seems that we do no violence to Acts 20:7 by stating that the meeting took place on what we would term Sunday evening.

They met together to break bread. In all probability the breaking of the bread was the communion service. Paul preached till midnight. The breaking of the bread came after midnight, hence, this communion service came on Monday and not on Sunday as is supposed by some.

The communion service was instituted by the Saviour on the Thursday night before His betrayal. We have no record in the Bible of its being held on the Sabbath day or on Sunday. The Bible gives no set time for the communion service. The only injunction is, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

The friend who sent the above query no doubt holds to the position that the meeting of Acts 20:7 was held on what we would term Saturday night, or the evening of the first day of the week, according to Bible reckoning of time. Every one has a right to their opinion, and, granting this friend's position, let us study for a few moments in regard to this meeting from his standpoint.

The meeting began Saturday night. Paul preached until midnight. After midnight the miracle was performed of restoring to life the young man, and they talked until the break of day. Then Paul started

to go on his way to Assos, a distance of some nineteen or twenty miles. He did not have an automobile or a carriage to ride in, but went on foot those long, weary miles. He did not preach on Sunday in some Gentile meeting-house, and we have no record of his ever preaching a single sermon in the day time on Sunday. He spent the first day of the week in active labor. In this he was following the example of the Creator of the world, who began the work of creation on the first day of the week. He was also following the example of the Saviour who arose from the dead early on the first day of the week, and began to work for His people.

The Bible, from Genesis to Revelation, recognizes the six working days and the seventh-day Sabbath of rest. Eze. 46:1; Matt. 24:20.

THE PERSONALITY OF GOD

TO a person who has never been confused over this subject, and believes the Bible means what it says, the question as to whether God is a person would never arise. From the time that Satan was cast out of heaven he has sought to confuse the minds of the people of God concerning the personality of God and of himself. To accomplish this he presents some object for the people to worship, and this is a counterfeit worship. But in the very beginning when God created man, he said plainly that man was made in the image of God. The first definition of the word *image* is *form*, or *shape*. Of Adam God said that he "begat a son in his own likeness after his image." Out of this definition grows *character*. So in some instances, image represents character, but it implies always form or shape.

God declares that "in these last days (He hath) spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds. Who, be-

ing the brightness of His glory, and the *express image* of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:2, 3.

God never has revealed to man the nature of himself and of Jesus Christ before he came to this world; but this nature was certainly not the nature of angels, neither was it the nature of man, and yet God and Christ both had a personality. Jesus came to this earth to make manifest "all the fullness of the Godhead bodily." And so when He came into the world, "He took not on himself the nature of angels, but he took on him the seed of Abraham." Then it is evident that God and Christ, and even the Holy Spirit had one nature, while angels had another, and the seed of Abraham was still another. Then from his exalted throne in heaven, Christ stepped down lower than the angels that he might unite fallen humanity to himself and bring them back to his throne, and thus they be exalted above the angels. This in a most glorious promise of the Scriptures. Mankind become so fallen and so sinful, yet Christ stepping down and uniting them to himself, can take them back above the angels to a seat upon his throne.

Will Power

THERE is no chance, no destiny, no fate,
 Can circumvent, or hinder, or control,
 The firm resolve of a determined soul;
 Gifts count for nothing; will alone is great;
 All things give way before it soon or late.
 What obstacle can stay the mighty force
 Of the sea-seeking river in its course,
 Or cause the ascending orb of day to wait?
 Each well-born soul must win what it deserves.
 Let the fool prate of luck; the fortunate
 Is he whose earnest purpose never swerves,
 Whose slightest action or inaction serves
 The one great aim.
 Why, even death stands still
 And waits an hour, sometimes, for such a will.

—Ella Wheeler Wilcox.

LESSONS FROM MIRACLES

S. N. HASKELL

THE various miracles recorded in the Old Testament and in the New, are designed to be a blessing to the people of God in all ages. They were wrought under varied circumstances which illustrate the different conditions of life that we may be placed in.

A miracle is recorded in 2 Kings 4:1-7. A certain woman had buried her husband who was one of the prophets, that is a student in a prophet's school. He was a man that feared the Lord, but became greatly involved and left nothing with which the widow could pay the debt. A crisis came when the creditor demanded his pay, and it could be put off no longer for the creditor had commanded that the widow's two sons should be bondmen. The poor woman sought the prophet Elisha for help. He asked her what she had in her house. She had nothing "save a pot of oil." Oil was very common among the Hebrews. "Go borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few," were the words of the prophet. This she did in obedience to Elisha. She then entered her house and shut the door, and as Elisha had bidden her, poured into those empty vessels from her meager supply. To her surprise every vessel was filled, and then, and then only, the oil stayed.

After telling the man of God what had taken place, he said "Go sell the oil, and pay thy debt, and live thou and thy children of the rest." God adds his blessing to our own effort. He might have sent her money sufficient to pay the debt, but she must first prepare the way for the Lord to do something. She must use the little resources that were in her power, and second, she must go forth and sell. She was to go out and use what God had given her by his Holy Spirit and by his miraculous power,

and his blessing attending her effort brought her relief. So it is with everyone of us. Our resources are at hand. Publications can be sold and debts can be paid with the money. Instruction has been given, line upon line and precept upon precept. It is when we use that which God has given, that he adds to it to supply our necessities and brings deliverance.

by studying the work of the priests in the earthly sanctuary, we may comprehend the work of our great High Priest in the heavenly sanctuary. The priest went always into the first tabernacle accomplishing the service of God. But into the second went the high priest alone once every year not without blood which he offered for himself and for the errors of the people. Heb.



THE SCAPEGOAT.

THE CLEANSING OF THE SANCTUARY

GABRIEL'S words to Daniel, "unto two thousand and three hundred days; then shall the sanctuary be cleansed," are full of meaning.

The two thousand three hundred days bring us down in the world's history to 1844. At that time there was no earthly sanctuary to be cleansed. The great temple in Jerusalem was destroyed in A. D. 70 and was never rebuilt; but the heavenly sanctuary, of which the earthly was but a type and shadow, exists beyond the reach of man.

The priests in the earthly sanctuary served unto the example and shadow of heavenly things. Heb. 8:5. Therefore,

9:6, 7. The yearly service was conducted by the priests in the first apartment. On the last day of the year the high priest passed the second vail and officiated before the mercy seat in the most holy place. This service in the most holy place was called the cleansing of the sanctuary; and the tenth day of the seventh month, on which the service was performed, was called the day of atonement. Lev. 16:29, 30.

On the day of atonement the sins of the people that had been transferred to the sanctuary during the year were removed from the sanctuary, by the high priest and placed upon the head of the scape goat. The scape goat was then led away into the

wilderness, thus forever removing the sins from the people of God. That was the type.

When we confess our sins our great High Priest in heaven presents His blood before His Father in the heavenly sanctuary. Our sins are forgiven and we are free. But the record of those sins is preserved in the heavenly sanctuary. Before the Lord comes for His people, the record of all the sins they have committed will be blotted out of the books of heaven. This will require the examination of the books of heaven. It will be the investigative judgment, or in other words, the cleansing of the sanctuary.

Think

HERE hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

Out of eternity
This new day was born;
Into eternity,
At night shall return.

Behold it aforeside
No eye ever did,
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day,
Think, wilt thou let it
Slip useless away?

—Selected.

OCTOBER

THE twenty-second day of October, 1844, was the terminus of the long prophetic period of the two thousand three hundred days of Dan. 8:14.

At that time many Christians looked for the coming of the Lord. They had read the words, "Unto two thousand three hundred days; then shall the sanctuary be cleansed." They had read these words thousands of times, but in their minds had always made it read, "Unto two thousand three hundred days, then shall the earth be

cleansed," for they interpreted the word sanctuary to mean the earth. But in the many times that the word sanctuary is used in the Bible it is in no instance applied to this earth. They were mistaken in the event to take place while they were correct in the reckoning of the two thousand three hundred days.

The days following the twenty-second of October, 1844, were days of bitter disappointment to those who had hoped to see their Lord at that time. They came up to that day full of joyful expectations.

Paul, in Heb. 10:32, 33, bids God's people "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used."

John, the Revelator, refers to the same time in the tenth chapter of Revelation. He speaks of their first experience as being sweet as honey and their last experience as bitter.

The Saviour did not come to the earth in person in 1844 but He entered the most holy place in the heavenly sanctuary at that time.

Daniel, the prophet, was given a view of the events that took place in 1844. He says, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set and the books were opened." Dan. 7:9, 10.

As the month of October comes to us each year it is well for us to remember these things, lest we lose sight of the fact that the

judgment, which began sixty-two years ago in the courts of heaven, will soon close, and the Saviour will come for His people.

"In the Face of Christ"

HAVE you and I to-day
 Stood silent, as with Christ, apart from joy or fray
 Of life, to see by faith His face;
 To look, if but a moment, at its grace,
 And grow, by brief companionship, more true,
 More nerved to lead, to dare, to do,
 For Him at any cost? Have we to-day
 Found time, in thought, our hand to lay
 In His, and thus compare
 His will with ours, and wear
 The impress of His wish? Be sure
 Such contact will endure
 Throughout the day; will help us walk erect
 Through storm and flood; detect
 Within the hidden life, sin's dross, its stain;
 Revive a thought of love for Him again;
 Steady the steps which waver; help us see
 The foot-path meant for you and me.

—George Klinge.

THE GOODNESS OF GOD

THERE is no god like unto our God. He "is merciful and gracious, slow to anger, and plenteous in mercy. . . . For as the heaven is high above the earth, so great is His mercy toward them that fear Him." He illustrates how He puts away our transgressions by saying, "As far as the east is from the west, so far hath He removed our transgressions from us." On a round world east is always on the opposite side of the earth from the west. If we go to the one side, our sins will always be back again on the opposite side; so we never can get near our transgressions. If we remain faithful to God, we will never see those sins; for they will remain covered by the righteousness of Christ until they are finally placed upon Satan for destruction. God Himself does not remember them.

He does this to show His pitying care for His children, for "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." He remembers how weak we are. He watches the fall of the sparrow; He numbers the hairs of our head, and there is not a feeling of the heart, there is not a sigh of the soul but God knows it all, and He seeks to have His children realize it, to love Him and to serve Him because He first loved us and gave Himself for us. In this was manifested the love of God, that when we were yet sinners He died for us so that we might make an exchange of our sins for His righteousness; of our sorrows for His joy; of our restless spirit for His peace, and He does not give His peace as the world gives it,—to be taken away the first time that we make a mistake; but He gives it to abide with us forever.

This is the love of Christ, and it is made manifest by our keeping His commandments, and His commandments are not grievous; for He has changed our hearts so that we love Him as He loved us. We give our lives to His service to do His will. He is our God, and we are His children.

Touching the Leper

SOME rude children in Madagascar were one day calling out, "A leper, a leper," to a poor woman who had lost all her fingers and toes by the dread disease. A missionary lady, who was near by, put her hand on the woman's shoulder and asked her to sit down on the grass beside her.

The woman fell sobbing, overcome by emotion, and cried out: "A human hand has touched me. For seven years no one has touched me." The missionary lady says that at the moment it flashed across her mind why it is repeatedly recorded in the gospel that Jesus touched the lepers. That is just what others would not do. It was the touch of sympathy, as well as healing power.—*The Mission Workers.*

DID GOD DESIGN HIS PEOPLE TO EAT FLESH MEAT?

THE question of eating flesh meat is not a question that man could have raised before the flood because before the flood there were two bills of fare distinctly given, and both were vegetarian in the broadest sense. There was no flesh connected with it. After the flood Noah was permitted to eat flesh. At the time that God brought His people out from the land of Egypt he gave them one meal of flesh meat at the time He gave them manna. He also gave them the law making the distinction between clean and unclean meats. But as singular as it might seem, while they must have had many cattle with them for offerings, yet Israel did not take any of their clean cattle to eat, but when they desired meat, God gave them quails and brought a plague with it. This was in their wanderings through the wilderness; so it is quite evident God did not design them to eat flesh in the wilderness.

The priests also ate flesh, but it was more as a ceremony of the Lord's supper. They were to eat of the flesh of the sin offering and peace offering "to bear the iniquity." So we read that Christ "bare our sins in His own body on the tree." The priest, therefore, eating the flesh of the sin offering, represented Christ bearing our sins in His own body.

Paul and Timothy Teetotalers

THE apostle Paul said to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." 1 Tim. 5:23. This wine was not intoxicating, because God had positively forbidden the use of intoxicating drink and had given the result of using it, that it would be like the bite of a serpent and the sting of an adder. Prov. 23:31, 32. It is also evident that Timothy would not even use unfermented

wine, lest his influence should encourage others to use fermented wine.

It also teaches us that Timothy was such a strong teetotaler that he could not be induced to use even unfermented wine unless the Spirit of God inspired the apostle Paul to write it to him. This also shows that Paul was a strong teetotaler and did not use even unfermented wine, because of its influence on others. So the apostle Paul and Timothy were teetotalers in the strictest sense.

The Town of Nogood

My friend, have you heard of the town of Nogood,
On the banks of the River Slow,
Where blooms the Wait-a-while flower, fair,
Where the Some-time-or-other scents the air,
And the soft Go-easies grow?

It lies in the Valley of What's-the-use,
In the Province of Let'er-slide.
That Tired-feeling is native there,
It's the home of the reckless I-don't-care,
Where the Give-it ups abide.

It stands at the bottom of Lazy-hill,
And is easy to reach, I declare.
You've only to fold up your hands and glide
Down the slope of Weak-will's toboggan slide
To be landed quickly there.

The town is as old as the human race,
And it grows with the flight of years;
It is wrapped in the fog of idlers' dreams,
Its streets are paved with discarded schemes,
And sprinkled with useless tears.

The College-bred fool and the Rich-man's heir
Are plentiful there, no doubt.
The rest of its crowd are a motley crew,
With every class except one in view—
The Fool-killer is barred out.

The town of Nogood is all hedged about
By the mountains of Despair.
No sentinel stands on its gloomy walls,
No trumpet to battle and triumphs calls,
For cowards alone are there.

My friend from the dead-alive town Nogood,
If you would keep far away,
Just follow your duty through good and ill,
Take this for your motto, "I can, I will,"
And live up to it each day.

—Anonymous.

A GREAT SIN

EVERY wrong act is sin. Sin is the transgression of the law of God.

Some sins are greater in the sight of God than others, because of their influence on the cause of God. When Herod put John in prison, it was the greatest sin of his life. He had interfered with a messenger of God who knew no interest save the fulfillment of prophecy. When the Pharisees asked John who he was, he said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." He had given his life. He knew no interest but to fulfill that prophecy. Herod interfered with this work by putting him in prison, and afterwards beheading him.

Here is the record that shows how God regarded this sin: "But Herod, the tetrarch, being reproved by him for Herodias, his brother Philip's wife, and for all the evils which Herod had done, added yet this ABOVE ALL that he shut up John in prison." Luke 3:19, 20. He did not simply add to his list of crimes, but ABOVE them ALL he directly interfered with God's work on earth by arresting His servant and taking him away from the work God had called him to do.

God has a special work in the work to-day. There are men who have given their lives to advance this work, while there are many who think it a trifling matter to interfere with these men simply because they do not believe in their particular calling, or because they do not think their particular method of doing it is the best method, or because they have some interest to serve, it may be in the cause itself, and these servants of God who are doing good work and are led of God they feel ought to be utilized by them. The question whether we are gathering *with* Christ is of much greater consequence than just how we shall gather.

Be Kind to the Loved at Home

RESERVE your best smiles deep down in your heart,
When you with acquaintances roam;
And when you have done with the world's busy mart,
Go lavish them freely at home.

Retain your best looks, whoever you meet,
And however life's billows may foam;
O, cherish sweet love, for life's joys are so fleet,
For the dear ones toiling at home.

As actions speak louder than words, anyway,
Then scatter sunshine, and not gloom
'Mong the loved ones who study your comfort by
day,
And at eve make cheery your room.

Press gently the hand, or give a soft look,
For your favorite tasty repast,—
A richer reward than trinket or book,
To keep the heart warm to the last.

Your home may be lowly, and you may be poor,
And far from the land of your birth;
But if love's golden star shines in at your door,
'T is the brightest abode upon earth.

—Selected.

When Did Herod Slay the Children?

THE story of the wise men coming to Jerusalem to look for the King is familiar to all. The star led them to Bethlehem and directed them to the very spot where Christ was born. They were instructed by the Spirit of God to go home another way instead of returning and telling Herod where the Child was. Herod therefore "slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men." Matt. 2:1-16.

The children were slain a short time before Herod's death. The year of Herod's death is established by a lunar eclipse which occurred March 13, B. C. 4, and history states that Herod died a few days after the eclipse; therefore, the children were slain sometime before the "fourth year of the common account called Anno Domini."

"REPUTATION is a bubble which a man bursts when he tries to blow it himself."



A SOLEMN WARNING

AND I beheld another beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live.

And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads ; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

—Rev. 10 : 11-17.

And the third angel followed them saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb : and the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Here is the patience of the saints ; here are they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them. And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

—Rev. 14 : 9-14.

It will be noticed that the third angel warns against the two-horned beast and worshipping of the image. If we receive the mark, we will drink of the wrath of God ; if we do not receive the mark, we can neither buy nor sell, and there will even be a law to put us to death.

It will be noticed that the third angel says, ' If any man worship the beast.' The two-horned beast causeth the earth and them which dwell therein to worship the first beast. This shows that the world will be involved in this controversy.

Another point of interest is that this takes place just before the coming of the Lord ; therefore it becomes of vital interest to the people of God to study this question, and especially in view of the words found in Rev. 22 : 18. 19.

BIBLE READERS' CLASS

GOD made man to live physically by nourishment received from food eaten. The Lord is interested in the diet of man, and in the Bible, the great guide book from earth to heaven, God has given much instruction in regard to the diet of His people. Since God has created both man and food, it stands to reason that He knows what is best for us.

Original Diet of Man

- Gen. 1:29. God gave man the fruits, grains, and nuts for his food.
- Gen. 1:30. The green herb was given to the animals for their food. In the original plan neither man nor beast was to feed upon the flesh of animals.
- Gen. 2:16, 17. Man could eat of the fruit of all the trees except the tree of knowledge of good and evil.
- Gen. 3:1-6. Adam and Eve disobeyed the Lord on the point of appetite and ate of the forbidden tree.
- Gen. 1:29. Nuts and grains composed the larger portion of the original diet. These are both very rich in nutritive value, and if man gave way to his appetite and overate of these foods, he would soon ruin his health.
- Gen. 3:17, 18. To avoid this difficulty the Lord permitted man to eat the "herb of the field," or vegetables. Vegetables are not very rich in nutritive value and as man was going to give way to his appetite it was best for him to mingle vegetables with the other food to form bulk.

Another Change in Diet

Before the flood the average age of man for ten generations was nine hundred years, but the long life was only spent in sin.

- Gen. 9:1-3. After the flood man was permitted to eat flesh meat.
- Gen. 9:4. But this injunction was given, "*Flesh with the life thereof which is the blood thereof, shall ye not eat.*"
- Gen. 9:5. God also told them that He would require their lives at the hand of the beasts. If they killed and ate the beasts, their own lives would be taken or shortened in exchange. Life for life, is the law of the Bible.

This is clearly demonstrated by comparing the lives of the ten generations this side

of the flood with the ten generations before the flood. Before man ate flesh meat his average age was nine hundred years, and in the ten generations after man began eating flesh the average age dropped to about two hundred years.

- Gen. 7:2. Beasts are divided into two classes; viz, clean and unclean.
- Lev. 11:1-47. Deut. 14:1-20. A careful reading of these chapters will show that unclean beasts were scavengers, feeding upon food that would not make good blood for man.

Some Things Strictly Forbidden as Food

- Lev. 11:10-14. The command of Gen 9:4 to abstain from eating flesh with blood was repeated, "*Ye shall eat the blood of no manner of flesh.*"
- Acts 15:28, 29. The abstaining "from blood and from things *strangled*," was given as one of the "*necessary things*" in the Christian church.
- 1 Sam. 2:12-16. "The sons of Eli were sons of Belial; they knew not the Lord." Their appetites were perverted and they refused to eat the flesh that had been boiled and the blood taken from it. They demanded "raw" flesh that they might roast it with the blood in it. It is the blood that gives the rich flavor to roasted or broiled meat. Many in boiling flesh put it into boiling water, thus closing the avenues for the blood or flavor to escape, and thus the flavor of the blood is retained in the flesh. The wicked sons of Eli loved the flavor of the blood.
- Prov. 23:20. Flesh eating and drunkenness are classed together.
- Lev. 7:23-25. "*Ye shall eat no manner of fat, of ox, or sheep, or of goat.*"

Some Things Strictly Forbidden as Food

(Continued.)

- Lev. 11:7, 8. The swine or hog was *never to be eaten under any circumstances*. It is unclean. Everybody who is acquainted with the habits of the swine knows that it is a filthy, dirty beast, a scavenger.
- Lev. 11:3-5. The Lord is so particular about these things that He says those who persist in eating swine's flesh and other unclean things provoke the Lord to His face. He compares it to smoke in His face.
- Isa. 66:15-17. When the Lord comes He will destroy those found eating swine's flesh and other abominable things.
- Gen. 1:29. The fruits, grains, and nuts were cre-

ated for the food of man. Animals were not originally created to be eaten.

- 1 Tim. 4:3. There is a class of people that will try to prevent others from using the food God "created to be received with thanksgiving." They claim that an individual must have flesh meat as an article of diet.
- 1 Tim. 4:1, 2. These people who try to turn others away from the food God created for man have once been in the faith but have departed from the faith.

Man's Unrighteousness and Utter Inability to Save Himself

WHAT was man's nature when created and placed in Eden? Answer, Good and upright, he knew no evil. Gen. 1:27, 28, 31. Eccl. 7:29.

By what command did God test his loyalty to Himself? "Of the tree of knowledge thou shalt not eat." If he ate he should die. Gen. 2:15-17.

By what enticing words of Satan's were our first parents led to disobey God? He first led them to believe that God did not mean what he said: "Thou shalt not surely die," saying, "Ye shall not surely die, but your eyes shall be opened, and ye shall be as gods." Gen. 3:1-5.

How did they excuse themselves and blame God. Answer, Adam blamed God for giving him Eve, of whose hand he had received the forbidden fruit, and Eve inferred that God was to blame for making the serpent which beguiled her. They by one sin had separated themselves so far from righteousness that they could charge the holy God of being the cause, indirectly, of their rebellion. Oh, the deceitfulness of sin! Gen. 3:8-11.

What were some of the results which the Lord told them would follow their rebellion against His commands? Gen. 3:16-19, 22-24.

What condition of depravity had most of Adam's posterity reached less than two thousand years after the fall of man? Answer, They only thought and planned evil every day. Ps. 14:1-3. Gen. 8:5.

Why did men become so wicked so soon after the fall? Rom. 1:21, 23, 25, 28.

What are men by nature since sin entered Eden? Answer, "Children of wrath," "Children of disobedience," "fulfilling the desires of the flesh." Eph. 2:1-3. Gal. 5:19-21. Titus 3:3. Eph. 4:18, 19. Man drinks down iniquity like water. Job 15:16.

Can the sinner make himself righteous by seeking to keep the holy law he has once broken? Rom. 3:20. Jer. 13:23.

What will be the experience of all who attempt

to do what God requires in their own strength? Rom. 7:18-21.

Is there power in man to save himself? Answer, "Salvation is far from us." Isa. 59:11, 12-15.

How do all the good deeds of the outward observance of the law of God by sinners leave them in his sight? As though clothed in filthy rags. Isa. 64:6.

Are there none righteous by nature? Rom. 3:9-12; 1 John 5:17.

What will God render to those who continue in unrighteousness? Rom. 2:6, 8, 9; 1:18, 19; 6:23.

G. T. WILSON.

Bible Questions

ANSWERS to the following questions will be given in the November BIBLE TRAINING SCHOOL.

1. Where are any of the arts mentioned in Scripture?
2. Where is writing first mentioned?
3. Where is the first mention of letters being sent to individuals?
4. Where is painting first spoken of in the Bible?
5. By whom did God bring Israel out of Egypt?
6. When did the putting away of jewelry cause sinners to fear God?
7. Give proof that Jacob was a prophet.
8. When God spake to Jacob who was addressed?
9. At what age did the Levites enter upon their duties in the temple?
10. What was the first tax imposed upon the Jews?

IF we are following Christ, His merits, imputed to us, come up before the Father as sweet odor. And the graces of our Saviour's character, implanted in our hearts, will shed around us a precious fragrance. The spirit of love, meekness, and forbearance, pervading our life, will have power to soften and subdue hard hearts, and win to Christ bitter opposers of the faith.—"Testimonies for the Church," Vol. V.

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"NO MAN can be considered great who does not move until he is pushed."

"HAPPINESS is a matter of habit; and you had better gather it fresh every day or you will never gather it at all."

"THE best prescription for life in the hereafter is to live now; the best prescription for good work to-morrow is to do good work to-day."

WE have just received from Brother and Sister Burgess a letter from which we quote as follows: "There is one good indication that these young people, (referring to a minister and wife who have embraced the truth since they went there) though they come from a good family of Hindus, who consider it degrading to do common work, yet they have so thoroughly changed that they seem to take pleasure in doing any thing in the line of useful labor, even sweeping which is considered the work of the lowest caste. They also bring water from the spring which flows out of the side of the mountain a little way below our house. Amar Nath and I spend about an hour a day in digging in the garden. . . . This is the beginning of our industrial school." This speaks louder than words. Comment is unnecessary.

Convention Number

THE "Educational Messenger" of July 15 is a big double number, illustrated, devoted to the doings of the recent Educational Convention and gives the gist of the conclusions reached. Price, five cents a copy. Address

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Upon A Rock

IN days of toil and nights of grief,
When fast the troubling waters roll,
How sweet the promise of relief
Dawns o'er the tried and stricken soul,
When He, whom waves whelm not, nor shock,
Doth set me up upon a rock!

Though sea and storm upon me rave,
I rest in confidence secure
That He who ruleth world and wave,
My strength and courage shall assure
To stand undaunted midst the shock
On Christ the firm foundation rock.

Upon my head no storm shall break
Unless all-seeing Love doth will;
Beneath,—no creeping waves awake
A shudd'ring fear of coming ill,
Since He who loves doth bear the shock
While setting me upon a rock.

And though, unhelped, my feet might slip—
Upborne by power omnipotent
I brave the tempest in His grip,
Though fears assail and heavens be rent;
For Christ himself sustains the shock
But sets me up upon a rock.

—*Lillias C. Nevin.*

A Letter

The "Bible Training School,"
South Lancaster, Mass.

DEAR BOTHERS: Your card of March 30, inquiring if the above named magazine was reaching me regularly, came yesterday. In reply I would say that it certainly does, or I should have notified you before this, because I appreciate the magazine very much, and I consider each number to be worth more than the whole year's subscription.

After reading it myself I send it to others who, in most cases, write and thank me for such good reading matter.

My prayers ascend daily for all those who are connected with our publishing houses throughout the world, that God's richest blessings may rest upon them. Yours in the truth,

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