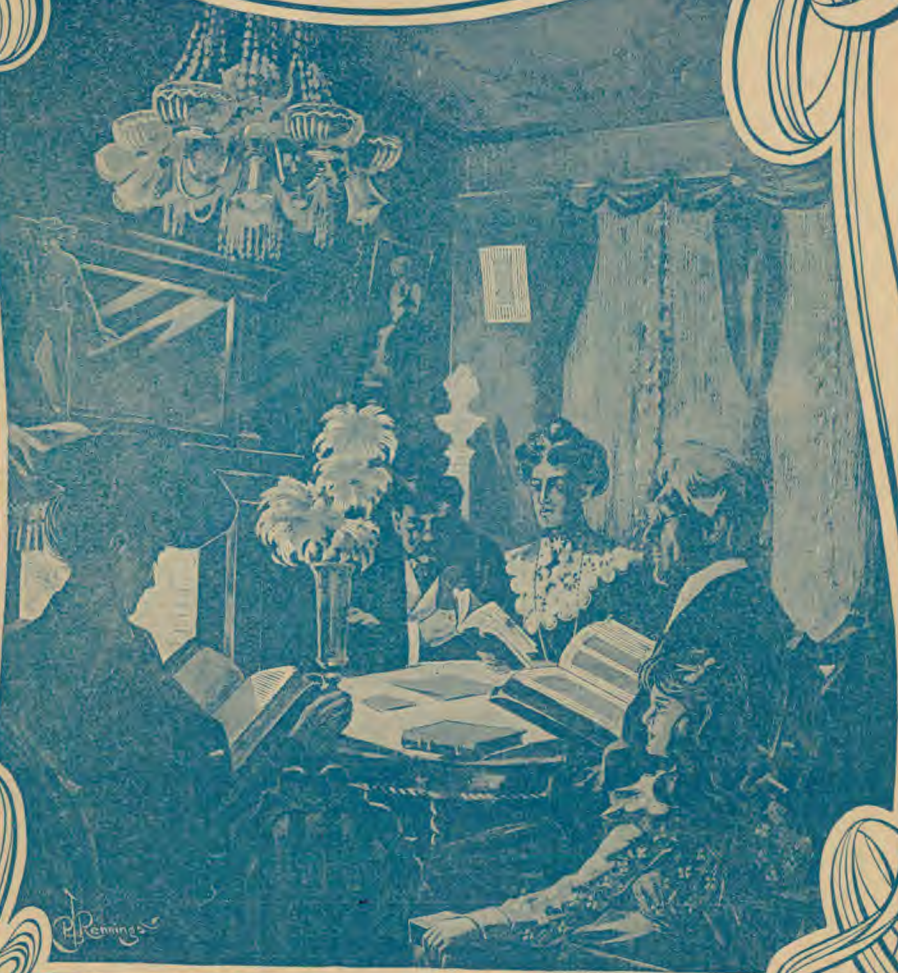


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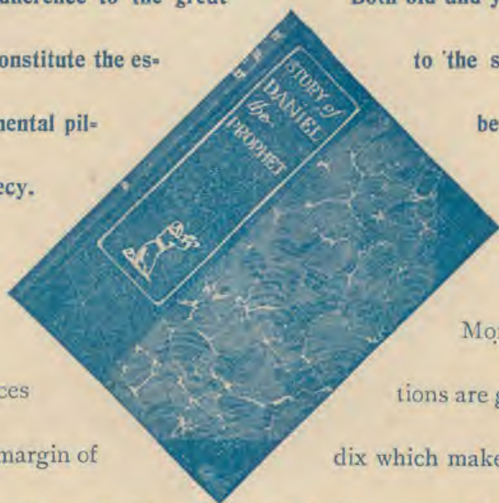
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JOHN THE BELOVED

MRS. E. G. WHITE

THE enemies of the truth sought to silence the voice of the faithful witness, and John was banished to the Isle of Patmos.

Here, they thought, he could no longer trouble Israel, or the wicked rulers of the world, and he must finally die from hardship and distress. But John made friends and converts even here.

To outward appearances the enemies of truth were triumphing, but God's hand was moving unseen in the darkness. God permitted His faithful servant to be placed where Christ could give him a more wonderful revelation of himself. He placed him where he could receive the most precious truth for the enlightenment of the churches. He placed him in solitude, that his ear and heart might be more fully sanctified to receive the truth. The Lord was preparing John to endure hatred and scorn for the sake of the word of God and the testimony of Jesus Christ. The man who exiled John was not released from responsibil-

ity in the matter. But he became the instrument in the hands of God to carry out His eternal purpose; and the very effort to extinguish light placed the truth in bold relief.

John was deprived of the society of his brethren, but no man could deprive him of the light and revelation of Christ. A great light was to shine from Christ to His servant. The Lord watched over His banished disciple, and gave him a wonderful revelation of himself. Richly favored was this beloved disciple. With the other disciples he had traveled with Jesus, learning of Him and feasting on His words. His head had often rested on his Saviour's bosom. But he must see Him also in Patmos. God and Christ and the heavenly host were John's companions on the lonely isle; and from them he received instruction that he imparted to those separated with him from the world. There he wrote out the visions and revelations he received from God, telling of the things that would take place in the closing scenes of this earth's history. When his voice could no longer witness to the truth, when he could no longer testify of the One he loved and served, the messages

given to him on that rocky, barren coast were to go forth as a lamp that burneth. Every nation, kindred, tongue, and people would learn the sure purpose of the Lord, not concerning the Jewish nation merely, but concerning every nation upon the earth.

The Sabbath, which God had instituted in Eden, was as precious to John on the lonely isle as when he was with his companions in the cities and towns. The precious promises that Christ had given regarding this day he repeated and claimed as his own. It was the sign to him that God was his; for God had declared: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever."

On the Sabbath day the risen Saviour made His presence known to John. "I was in the Spirit on the Lord's day," he writes, "and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send to the seven churches. . . . And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. . . . And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore."

The persecution of John became a means of grace. Patmos was made resplendent with the glory of a risen Saviour. John

had seen Christ in human form, with the marks of the nails, which will ever be His glory, in His hands and His feet. Now he was permitted again to behold his risen Lord, clothed with as much glory as a human being could behold and live. What a Sabbath was that to the lonely exile, always precious in the sight of Christ, but now more than ever exalted! Never had he learned so much of Jesus. Never had he heard such exalted truth.

The appearance of Christ to John should be to all, believers and unbelievers, an evidence that we have a risen Christ. It should give living power to the church. At times dark clouds surround God's people. It seems as if oppression and persecution would extinguish them. But at such times the most instructive lessons are given. Christ often enters prisons, and reveals Himself to His chosen ones. He is in the fire with them at the stake, As in the darkest night the stars shine the brightest, so the most brilliant beams of God's glory are revealed in the deepest gloom. The darker the sky, the more clear and impressive are the beams of the Sun of Righteousness, the risen Saviour.

FULFIL

THERE are many things mentioned in the Bible that we are commanded not to do; but there are a few things that the Lord has forbidden our even thinking about. One of these things is a change of His law. The words of the Saviour are: "*Think not* that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfil." Instead of coming to take anything from His law, He fulfils it, or fills it full. Matt. 5:17, 18. Paul's idea of fulfil is "fully to preach." Col. 1:25 [margin]. Christ fulfilled the law in this respect, for He taught the law of God as no

one had ever taught it before. Matt. 5:21-48.

Christ fulfilled the law in His life. Sin is the transgression of the law. 1 John 3:4. Christ is the only son of Adam that lived a sinless life. He fulfilled every requirement of the law of God, "leaving us an example that ye should follow His steps." 1 Pet. 2:21; John 15:10.

Perfect Peace

O, FOR the peace of a perfect trust
My loving God, in Thee,
Unwavering faith, that questions not,
Thou choosest best for me.

Best, though my plans be all upset,
And though the way be rough;
Best, though my earthly store be scant,
In Thee I have enough.

Best, though my health and strength be gone
And dreary days be mine;
Shut out from much that others have,
Not my will, Lord, but Thine.

And e'en though disappointments come,
They, too, are best for me,
To wean me from this changing world
And draw me nearer Thee.

O, for the peace of a perfect trust!
That looks away from all;
That sees Thy hand in everything,
In great events, and small:

That hears Thy voice—a Father's voice—
Directing for the best;
O, for the peace of a perfect peace,
And a heart with Thee at rest.

—Miller.

THE SANCTUARY SERVICE

Meat Offering

S. N. HASKELL.

THE meat offering was to be burned upon the altar, and was called "an offering made by fire unto the Lord." Because it is called a meat offering it does not necessarily follow that any flesh was connected with it. The first time the word meat is used in the Bible it refers to fruits,

grains, and nuts only. The real meaning of the word is food. Gen. 1:29.

There were four things necessary in every meat offering, namely; fine flour, oil, frankincense, and salt. Lev. 2:1, 13. The flour, oil, and salt were mingled and formed into cakes, and sprinkled with frankincense. These cakes were baked in an oven, if the person offering had an oven; but, in this as in the sin offering, provision was made for the poor, and the cakes could be baked on flat plates before the fire, Lev. 2:5 (margin), or in a frying pan. Lev. 2:7. The cakes were always unleavened; no leaven was ever burned in any meat offering. Lev. 2:11. In all meat offerings offered by the people the priest ate a portion, and the remainder was burned upon the altar "as a sweet savour unto the Lord."

The meat offering was "most holy of all the offerings of the Lord made by fire." These offerings were never partaken of by the priest's family. Only the priest could eat the meat offering of the people. Lev. 6:18. The meat offerings were sometimes offered in connection with other offerings. Num. 15:1-4; Lev. 23:11-13.

What was typified by this service? The fine flour was formed by wheat being crushed, its life taken, for after the wheat kernels were ground they had no power to grow if sown in the ground, but yet gave life to all who would partake of them. The bread made from the crushed kernels is a beautiful type of the Saviour's life, John 6:48, 51, sacrificed for us; and also a type of the Christian who surrenders his whole life to Christ, to be used by Him and consumed upon the altar of service as a sweet savour to God.

The oil was an emblem of the Spirit of God. As the oil was mingled with the crushed wheat, so our lives are useless without the power of the Spirit of God permeating every part of our being. Zech. 4:6.

No meat offering was accepted without

salt. Lev. 2:13. Salt preserves that with which it comes in contact; so a Christian may make a good profession and pray much for the Spirit, but unless the life is spent in working to save souls, he has no part with Christ; for Christ's whole life was offered for that one purpose. Mark 9:50; Col. 4:6.

The meat offering was always to be without leaven, as leaven denotes decay, or fermentation, and is taken by the Lord to represent malice and wickedness. 1 Cor. 5:6-8.

Over all was sprinkled the frankincense, the emblem of Christ's righteousness (Isa. 61:10), which, added to our prayers, makes them acceptable to God. Rev. 8:3, 4 (margin).

When the meat offering was burned the frankincense gave forth a perfume. So the Christian that is really clothed with Christ's righteousness will exert a sweet influence upon all around him, even when passing through fiery trials.

The meat offerings for the priests were wholly burnt and no part eaten, as they could not eat a portion for themselves. Lev. 6:20-23. The same was true of the sin offering for the priest; none of it was eaten by the priests. Lev. 4:3-12; 6:30.

The lesson of the meat offering was one of great importance. It taught a complete consecration of the life to the service of God. Every power of the being was to be devoted to the Lord with an everlasting covenant.

A LOCOMOTIVE that never moves an inch and never draws a load is fit for nothing but the scrap pile. A Christian who does not go forward an inch and who helps along no Christian work—for what is such a disciple fit? Surely not for praise or imitation. The active Christian is the only possible Christian if we measure by Bible standards.

Only a Word

ONLY a word for the Master,
Lovingly, quietly said;
Only a word!
Yet the Master heard;
And some fainting hearts were fed.

Only a look of remonstrance,
Sorrowful, gentle, and deep;
Only a look!

Yet the strong man shook,
And he went alone to weep.

Only a cry from the sinner,
Bitterly, earnestly wild:
Help Lord! I die!

Rose in agony,
And the Saviour saved His child.

Only an hour with the children,
Pleasantly, cheerfully given;

Still seed was sown
In that hour alone,
Which would bring forth fruit for heaven.

SUNDAY LAWS

ALMOST every Christian nation, and every class of Christians, are at present interested in behalf of a Sunday law, for a Christian nation. Nearly every State in the Union has a Sunday law in some form, and were they rigidly enforced it would bring persecution on a large class of good citizens. There are many conscientious Christian people in favor of this move. Such do not realize the origin of such laws, or their effects on Christian people who may conscientiously differ in faith. Neither do they realize the Bible teaching on the subject of the relation of religious and civil government.

Christians cannot be made by force. Christ invites, but Satan forces. Force can and will make hypocrites, but it cannot make Christians. All religious persecution in the dark ages, when millions of martyrs laid down their lives for conscience' sake, was the result of religion controlling the civil government. If the gospel law of pardon was carried out in civil government, it would destroy the laws of any nation under heaven,

for forgiveness is to be extended to the transgressor seven times a day if they say they repent. Men can not read the heart. God alone knows when men repent from the heart. To force such expressions of repentance as individuals think ought to be made has brought out the thumb screw, the rack, and every instrument of torture used in the dark ages. It will do this again.

"Jesus answered: 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. When Peter began to defend Jesus with the sword, He said unto him, "Put up again thy sword into his place; for all that take the sword shall perish with the sword. Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. 26:52, 53. Again, "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." Religion has no place in the civil government. The doctrine of equal rights between man and man is the province of civil government. Our conscience belongs to God alone.

THE TIME FULFILLED.

AND it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him; and there came a voice from heaven, saying, *Thou art My beloved Son in whom I am well pleased.*" Mark 1:9-11. "Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, *The time is fulfilled, and the kingdom of God is at hand.*" Verses 14, 15. "And Jesus Himself began to be about thirty years of age." Luke 3:23. This was in A. D. 27.

This epoch must mark the fulfilment of some definite period, or it could not be asserted, "The time is fulfilled." The time here referred to could be none other than that given in Daniel 9:25: "Unto the *Messiah the Prince*, shall be seven weeks, and threescore and two weeks,"—483 years. This length of time reckoned back from A. D. 27 reaches to B. C. 457, when the commandment went forth to restore and to build Jerusalem. This furnishes a data for the seventy weeks, 490 years, and establishes the date of Christ's crucifixion in the spring of A. D. 31, and the gospel going to the Gentiles in A. D. 34 and also for the 2300 days of Dan. 8:14, which ended in 1844.

ONE HUNDRED AND SEVENTH PSALM

THE one hundred and seventh psalm is a wonderful psalm. The writer calls upon the redeemed to say, "O give thanks unto the Lord, for He is good; for His mercy endureth forever." "Such as sit in darkness and in the shadow of death, being bound in affliction and iron;" to all those who have been delivered out of trouble; to those who have been sick and healed; to those who go down in the sea in ships and see the wonders of the Lord; to those who have experienced famine and drouth; and those who have been in trouble of any and every kind,—all are to praise the Lord for His goodness, and for His wonderful works to the children of men. Four times in this psalm, he says "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men." After speaking of deliverances of every kind, he closes with these words, "Who is wise and will observe these things, even they shall understand the loving kindness of the Lord."

"It is no time now to allow our minds to be engrossed with things of minor importance."

Jesus Always.

In the spring-time of my year,
 When the birds and flowers appear,
 And my heart is filled with cheer,
 Give me Jesus.

In my summer's golden day,
 As I toil along the way,
 Tossed and buffeted
 ~ by the fray,
 Give me Jesus.



In my autumn, leafless, lone,
 When I gather what I've sown,
 And begin my march toward
 home
 Give me Jesus. ~



In my winter cold and drear,
 When the storms rage
 ~ far and near,
 And my heart is filled with fear,
 Give me Jesus.



CREATION OR SINAI?

THE Sabbath was marked and guarded with miracles by Jehovah, and kept by Israel in the wilderness of Sin, thirty days before they came to Sinai. "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: . . . Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning." "And Moses said, eat that to-day, for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

"And it came to pass that there went out some of the people for to gather, and found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my law? See, for the Lord hath given you the Sabbath. So the people rested on the seventh day." See Ex. 16:22-30.

The children of Israel departed from Egypt on the fifteenth day of the first month, and came to the wilderness of Sin on the fifteenth day of the second month. Here God gives them bread from heaven, and reminds them of the Sabbath. From the wilderness of Sin they journeyed to Rephidim, and from Rephidim they came to the desert of Sinai, on the fifteenth day of the third month.

Mark this: God gave them manna, reminded them of the Sabbath, and guarded it with miracles thirty days before they saw Mount Sinai, and thirty-two days before God spake from the smoking mount, the ten commandments.

We frequently hear the assertion, that the Sabbath is not mentioned in the Bible till after the law was given from Mount Sinai; therefore, the seventh-day Sabbath is the

Sabbath of the old Jews, and is abolished. Now, I hope all who are laboring under this mistaken view will read the history of the journey of Israel from Egypt to Mount Sinai, found in Exodus.

The Lord said to Moses, thirty-two days before he gave the law of commandments, "How long refuse ye to keep *my commandments* and *my laws*? See, for that the Lord hath given you the Sabbath." The Sabbath is not mentioned here as a new institution, but an old one, that they had not kept while in bondage to the Egyptians. God brought Israel out of the house of bondage to prove them, and see if they would keep His commandments. They had been from Egypt but thirty days when God reminded them of His Sabbath.

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." Deut. 8:2.—*James White*.

A GOOD SOLDIER

MRS. S. N. HASKELL

IN every war the soldiers are not only known by their faces and character, but by their uniform. Each army has its own uniform and all soldiers are known at once by their dress. A soldier found dressed in the uniform of the enemy would be treated as a traitor and put to death in any earthly warfare. All wars between nations are as nothing compared to the warfare going on between the powers of light and darkness, between Christ and Satan.

We are admonished to "endure hardness as a good soldier of Jesus Christ. No man that warreth *entangleth himself with the affairs of this life*, that he may please Him who hath chosen him to be a soldier." 2 Tim. 2:3, 4. In other words, a good soldier will not become entangled with the af-

fairs of this life, that is, be found in the enemy's uniform.

The two armies dress differently. The soldiers of the prince of this world are "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls." Rev. 17:4; 18:12-16. Dan. 11:38. The true soldier of Christ will not long for the gorgeous apparel of the enemy. Eze. 23:11-16.

A soldier named Achan once longed for the goodly garments of the enemy and took one of them and hid it with his own garments; but the Lord's people were defeated, and victory could not come to them until all trace of the enemy's uniforms were removed from the ranks. Josh. 7:1-26.

The church of God has often met with defeat and been made to sit upon the ground desolate (Isa. 3:25, 26) because the daughters of Zion are attired like the world, and the distinction is not drawn in the uniforms of the two armies. Isa. 2:16-26.

When Jacob's household put away the dress of the enemies of the Lord and drew near to Him, they were feared and respected by all their enemies. Gen. 35:1-5.

We have plain instruction in regard to our dress. God desires that "women adorn themselves in modest apparel, with shamefacedness and sobriety; *not* with braided hair, or gold, or pearls, or costly array." 1 Tim. 2:9, 10. Holy women of all ages have followed the Lord's instruction. They will often appear just as strange among the finely-clad daughters of fashion as a southern soldier in his grey uniform would have appeared in the midst of the blue coats of the Union army. God calls for good soldiers who will endure hardness and scorn, rather than misrepresent the Master.

The Lord gives us the whole secret in 1 Pet 3:2-5. These holy women who had dressed according to God's direction "*trusted* in God," and a firm trust in God

will enable both men and women to dress as becometh soldiers of our Lord Jesus Christ.

RULES FOR STUDYING THE SCRIPTURES.

THERE are many rules given for the study of the Bible by different individuals. Usually these rules can be followed with much benefit. There are rules which the Lord himself has given which are of greater value than any human opinions.

1. COMPARE SCRIPTURE WITH SCRIPTURE.

This will give the meaning of the term,— "we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." God has but one mind, and that runs through all ages, times, and conditions. By taking the concordance and looking how some leading word is used you will get God's meaning of the word. The same is true of expressions God uses, or even the different ways God expresses the same thought.

2. A CAREFUL READING OF THE SCRIPTURES.

No expression should be passed over lightly. The various expressions the Lord uses are to convey the thoughts of God, and the more critically these are read, and meditated upon until we get the full thought of God, the more it enters into the character and the soul is fed. Do not try to get *the meaning*, but *the reading*, and what is conveyed by the reading itself. "They read the book of the law of God distinctly, and gave the sense, and *caused them to understand the reading*." Neh. 8:8. "Consider what I say and the Lord give thee understanding in all things." 2 Tim. 2:7.

"What shall I do to inherit eternal life?" Mark 10:17.

"What is written in the law, *how readest thou?*"

"It's Jewish"

WHEN we present God's holy law,
And arguments from Scripture draw,
Objectors say, to pick a flaw,
"It's Jewish."

Though, at the first, Jehovah blessed,
And sanctified his day of rest,
The same belief is still expressed,—
"It's Jewish."

Though with the world this rest began,
And thence through all the Scriptures ran,
And Jesus said, "I was *made for man*,"—
"It's Jewish."

Though not with Jewish rites, which passed,
But with the moral law was classed,
Which must endure while time shall last,—
"It's Jewish."

If from the Bible we present
The Sabbath's meaning and intent,
This answers every argument,—
"It's Jewish."

Though the disciples, Luke and Paul,
Continue still this rest to call
The "Sabbath day" this answers all,—
"It's Jewish."

The gospel teacher's plain expression,
That "Sin is of the law transgression,"
Seems not to make the least impression,—
"It's Jewish."

They love the rest of man's invention,
But if Jehovah's day we mention,
This puts an end to all contention,—
"It's Jewish."

O ye who thus God's day abuse
Simply because 'twas kept by Jews,
The Saviour, too, you must refuse,—
He's Jewish.

The Scriptures, then, we may expect,
For the same reason you'll reject,
If you but stop to recollect—
They're Jewish.

Thus the apostles, too, must fall,
For Andrew, Peter, James, and Paul,
And Thomas, Matthew, John and all
Were Jewish.

So to your hapless state resign
Yourself, in wretchedness to pine,
Salvation surely you 'll decline—
John 4 : 22. "It's Jewish."

HOW GOD TEACHES HISTORY

GOD only, knows how to write history.
The historical facts recorded in the
Bible bear their own credentials. The
Bible itself is a compiled book out of holy
writings. This is true of the gospels.
The events in the life of Christ are not all
recorded by the evangelists, nor all the
words that Christ spoke, or the signs which
He did in the presence of His disciples;
for "Many other signs truly did Jesus in the
presence of his disciples which are not writ-
ten in this book: but these are written, that
ye might believe that Jesus is the Christ,
the Son of God; and that believing, ye
might have life through his name." John
20 : 30, 31.

This compilation is out of holy writings
that were written by different prophets.
God has recorded events that none but an
all-foreseeing eye would record. God called
Israel His firstborn, and He told Moses to
speak unto Pharaoh and to say, "Thus
saith the Lord, Israel is my son, even my
firstborn: and I say unto thee, Let my son
go, that he may serve me: and if thou re-
fuse to let him go, behold, I will slay thy
son, even thy firstborn." Ex. 4 : 22, 23.

The prophet Hosea makes an allusion to
this in the following words: "When Israel
was a child, then I loved him, and called
my son out of Egypt." Hosea 11 : 1. In
this was a prophecy that had its fulfilment in
Christ's going into Egypt and coming out of
Egypt. In Matt. 2 : 13-15, in referring to
this circumstance, God says, "That it might
be fulfilled which was spoken of the Lord
by the prophet, saying, Out of Egypt have
I called my son." The Spirit of God made
a record of Israel's coming out of Egypt,
and used the words that were fulfilled in
Christ's going down into Egypt fifteen hun-
dred years later. They are also symbolical
of every individual whose experience shows
that they have come out of Egyptian dark-

ness into the marvelous light of the gospel. None but God, who could foresee the future as the past and the present, could write a history like this. This shows the importance of studying the history first from God's standpoint and then we may go into profane history, even written by infidel authors, with the lamp that God has given, and select such incidents and facts that coincide with the Bible. This will make Christians, while the other plan will make infidels.

RICHES FROM POVERTY

G. B. THOMPSON.

IN the accumulation of wealth in this world it is necessary to be in touch with some lucrative employment, or become the owner, either whole or in part, of some money making enterprise, which will yield large financial returns. Men stake out a "claim" in some gold field, and hope to strike it rich, and thus become the possessor of a fortune. Trusts, unions and combines are formed in order that the finances of some concern may be so manipulated that large dividends will be realized, and the stockholders receive large returns, and thus become rich.

But it is different with the Christian. Of Christ it is said that though rich "He became poor," that we "through *His poverty* might be rich." 2 Cor. 8:9. Strange paradox indeed! Made rich from poverty. Untold wealth from the greatest penury! So poor that He had no place to lay His head, poorer than the foxes of the desert or the birds of the air. He was rich but He became poor. Yet from this poverty—from nothing—we secure eternal riches, an imperishable treasure, wealth which will never fade, a treasure which will endure when wealth secured from stocks and bonds will be cast by its owners to the creatures of darkness. Uncountable riches from poverty! Mortals can not understand it. It can be comprehended only by faith. And

this is free to every lost son of Adam who is willing to give up the perishing baubles of earth, soon to be consumed amid the fires of the last days as the earth reels to destruction, and who will lay hold by faith upon the "enduring substance."

THE PASSOVERS ATTENDED BY JESUS

CHRISt attended four passovers; one in the spring of A. D. 28, one in A. D. 29, one in A. D. 30, and one in 31 A. D., at which time He was crucified. "And they continued there (in Capernaum) not many days. And the Jews' passover was at hand, and Jesus went up to Jerusalem." John 2:12, 13. At this time He drove out those who were defiling the temple with their merchandise. When they demanded of Him a sign He said, "Destroy this temple and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But He spake of the temple of His body." John 2:18-21.

Herod the Great began the preparation for the building of the temple B. C. 19; adding to this the forty-six years, and we have this passover in A. D. 28. The second passover is referred to in John 5:1. "After this there was a great feast of the Jews; and Jesus went up to Jerusalem." This was in A. D. 29. Again, "And the passover feast of the Jews was nigh." John 6:4 (A. D. 30). The last passover at the time of his death is recorded in Matt. 26:2. This was the fourth and last passover during His ministry, A. D. 31. See also Luke 22:8.

Reckoning from the beginning of his ministry in the autumn of A. D. 27, it reaches to the midst of the week when the sacrifice and oblation ceased. Dan. 9:27.

"A WISE man feareth, and departeth from evil."



ESTHER

WHEN queen Vashti, on account of her refusing to appear before a half drunken company, was set aside, a Jewish maiden, her nationality being unknown, became queen of the Persian kingdom. This was Hadassah, known as Esther, an orphan of the house of Saul, whose parents had been among the royal captives in the days of Nebuchadnezzar. She had lived always with a cousin by the name of Mordecai, who treated her as his own daughter. Little did Mordecai and his wife think when they took the helpless infant Hadassah into their home that she would one day stand for her people in the presence of the king. She was an obedient child, and consequently became an obedient woman. She was simple-hearted and

unassuming, requiring little and demanding nothing. She loved her own people, although to be true to them meant that she must look death in the face.

The angel of God had guarded Hadassah and directed in her education. He had brought her to the kingdom "for such a time as this." When there was no man to represent His cause, Jehovah used a woman, and she, a young woman. Her very beauty was consecrated to the Lord, and He made use of that. God loves the young people, as the history of the Jews certifies.

On a set day every Jew in the kingdom was to be put to death by the sword, old,

young, men, women, and little children, none were excluded. Satan triumphed in the thought that at last Israel was in his hand, and the cause of God should fall.

Esther, in the king's palace, was ignorant of the decree; but Mordecai made known to her the universal distress, and sent her a copy of the king's command. The crucial moment had come to her. Should she, could she, be true to her God? The Hebrews of Shushan put on sackcloth and for three days fasted for the queen. Then she came forth in the strength of her God. Queenly, beautiful, trusting, she stood in the inner court over against the king's house, awaiting the recognition of the monarch of earth, to cross whose will meant death. On one hand she saw death at the hand of Xerxes; on the other, the approval of her God. "If I perish, I perish," she said, and God accepted her sacrifice.

God had prepared from afar for her deliverance. The very act of kindness done years before by Mordecai wrought in the deliverance of His people. God used Esther to save His people.—*Selections from "The Story of Daniel the Prophet."*

PERSONAL TESTIMONY

S. N. HASKELL

THE apostle was converted on the way to Damascus. The same God who revealed Himself to Saul, revealed Himself to the prophet Ananias. Ananias was given the name of the street and told in what house he would find one "called Saul, of Tarsus."

In the testimony given to Saul, Ananias said, "The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth. For thou shalt be His witness unto all men of what thou hast seen and heard." Acts 22:14, 15. In the

thirteenth chapter of Acts and the forty-seventh verse this testimony is spoken of as follows: "For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth." This was a direct quotation from Isa. 49:6, "I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." In these words we have some very important truths stated. First, It is a personal testimony that was given to Saul of Tarsus by the prophet at the time of his baptism. Second, In this testimony it was definitely stated that the apostle Paul was "to be God's witness unto all men." Third, Paul believed it meant him; and afterwards, when Barnabas was associated with Paul, these words were quoted and applied to both of them. That is, they both claimed that this text referred to them under the prophecy of Ananias, and that they were commanded to go to the Gentiles.

The lives of Paul and Barnabas both testified that they firmly believed that they were the ones spoken of by Isaiah, the prophet. But how came they to believe this?—It was because a living prophet applied it to Paul, and Barnabas associated himself with Paul. Both had the same commission and labored together for many years. Barnabas was much interested in the welfare of Paul, and, when the gospel had found its way among the Gentiles, Barnabas was chosen to go as far as Antioch to investigate this work. He was convinced that the grace of God had manifested itself among the Gentiles and he at once went in search of Paul. He found him at Tarsus. Acts 11:22-25. Then they both labored together at Antioch, and certain prophets came down from Jerusalem, and, as they ministered to the Lord and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have

called them. And when they had fasted and prayed and laid hands on them, they sent them away."

They did not reason and say that this particular mentioning of Paul's name and referring to him in the testimony of the prophet, saying, "I have set thee to be a light to the Gentiles," Acts 13:40, was to be taken in a general sense. But the apostle Paul firmly believed that he would live to see the gospel go to the ends of the earth.

When he heard of the faith of the church at Rome, he said, "I thank my God, through Jesus Christ, for you all, that your faith is spoken of throughout the *whole world*." Rom. 1:8.

Four years later he wrote to the Colossians that the gospel had brought forth fruit in all the world as it had at Colosse. Col. 1:6. And further, he stated that the "gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I, Paul, am made a minister." Col. 1:23. From these considerations it can readily be seen that the spiritual strength of the apostle Paul was in believing that the precise words of the prophet Isaiah applied to him; and that from him would the gospel go to every creature under heaven. This was true while he was upon the earth. It is also true that his writings have gone wherever the gospel has been preached since then.

The important conclusion of all this is that our spiritual strength consists in believing the words as spoken by the living prophet when addressed to us.

Hurry and Speed

"WHILE speed is filling the bottle,
Hurry is spilling the ink;
While speed is solving the problem,
Hurry's beginning to think;
Hurry is fast at beginning,
Speed is fast at the end;
Hurry wins many a slave,
But speed wins many a friend."

WHICH DAY DID THE EARLY DISCIPLES KEEP?

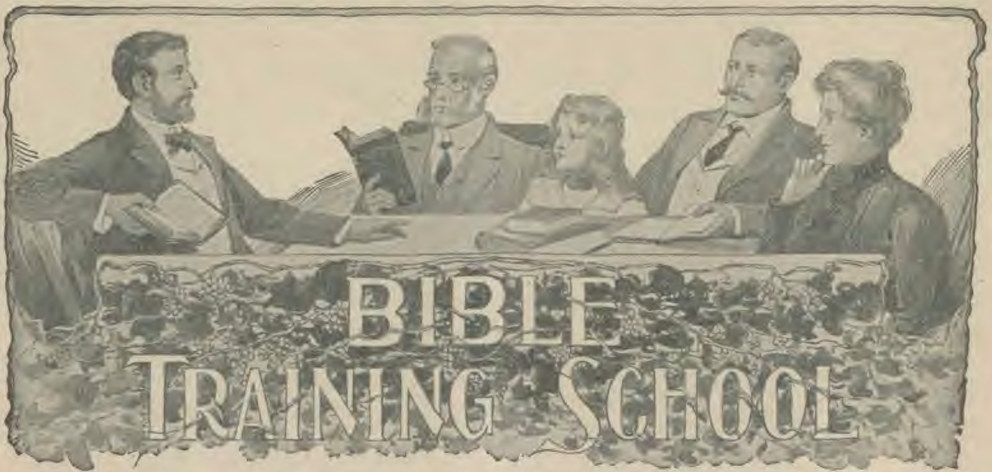
THERE can be no question as to which day the Jews observed as the Sabbath.

Neither can there be any question as to which day the apostles preached. At Iconium they went into the synagogue of the Jews, and spoke unto a great multitude of Jews and Greeks. It was the same when the Apostle Paul preached in Thessalonica. It was his manner to reason with them out of the Scriptures on the Sabbath day. Acts. 17:1, 2.

At Corinth the apostle Paul worked at tent making with Priscilla and Aquila, and reasoned in the synagogue every Sabbath. He preached to the Jews and Greeks, Acts 19:4, and for a year and six months he continued in Corinth preaching each Sabbath day.

In first Thessalonians, the first chapter, he speaks of the church at Thessalonica and says, "Ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing."

Again, in the second chapter he states that, "Ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus." So the Sabbath that was observed by the Thessalonians, was the same Sabbath that was observed in Judea; in the fifteenth chapter of Acts the apostle states plainly that "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." So the same Sabbath that had come down to them from the days of Moses of old time they observed, the Thessalonian church followed their example, and from them sounded out the word of God everywhere. So we conclude that in the days of the apostles, they knew no change of the Sabbath.



FOR BIBLE STUDENTS

THERE is no subject that should be more precious to the Christian than the second advent of our Lord and Saviour Jesus Christ. If we love Him we will love to think of His return.

Effect of Christ's Coming on the Wicked

Heb. 9:28. When Christ comes the second time He comes to save those that are looking for Him.

Isa. 25:9. Those who are looking for the Saviour will be glad and rejoice in His salvation.

Rev. 6:14-17. Wicked kings, and the mighty men of earth who have rejected Christ will call to the mountains and rocks to hide them from the face of the Saviour.

James 5:1-3. The rich men will take no pleasure in their riches at that time. They will find the gold and silver cankered.

Isa. 2:17-21. The gold and silver will then be cast to the moles and the bats as utterly worthless.

Jer. 4:23-26. All the cities of the earth will be destroyed at the coming of Christ.

2 Thess. 2:8. The wicked will be slain at the coming of Christ.

Jer. 25:30-33. The wicked will be left dead upon the earth.

Rev. 19:11-18. The fowls of the air feast upon the dead bodies of the wicked.

Effect of Christ's Coming Upon the Righteous

John 14:13. Christ is coming to gather His people.

Hosea 13:14. Christ has promised to redeem His people from death and the grave.

Isa. 26:19. The Saviour will call "Awake and sing, ye that dwell in dust."

1 Thess. 4:16, 17. The righteous alone come forth from their graves at the coming of Christ.

1 Cor. 15:51-53. The righteous are raised from their graves clad with immortality.

Phil. 3:20, 21. The bodies of the saints are made like the Saviour's glorious body.

Matt. 17:1-2. When the Saviour was clothed with glory, His face shone as the sun and His raiment was white as the light.

Psa. 50:3-5. As the Lord draws near the earth He gives the command, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Matt. 24:30, 31. Obedient to that command the angels of God gather the saints of God from all parts of the earth.

Matt. 13:43. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Some Events Connected with the Thousand Years

John 14:1-3. Christ comes to take His people to Himself to be where He is.

John 17:24. While on earth Christ prayed that His people might behold the glory which He had with the Father before the world was.

Rev. 20:4. The saints of God assist in the judgment of the wicked during the thousand years.

Jude 6. The wicked angels, as well as the wicked, are reserved for judgment.

1 Cor. 6:2, 3. The saints judge the wicked world and angels.

Rev. 20:4, 5. At the end of the thousand years the wicked are raised from their graves.

Rev. 20:7, 8. Satan immediately deceives them with the thought that they can take the city of God which will come down from God out of heaven.

Rev. 20:9. Satan gathers the wicked host around the city, and fire comes down from God out of heaven and devours them.

Mal. 4:1-3. When the fire of God has finished its work, nothing but ashes will remain of the wicked.

The Future Home of the Redeemed

2 Pet. 3:7-13. The same fire that destroys the wicked will melt the earth, and from the fire will come forth a new earth.

Isa. 65:17. Isaiah records the promise of the new earth.

Isa. 65:21-25. The redeemed will plant vineyards and eat the fruit of them, and the animal kingdom will be as when first created, at peace with all.

Rev. 21:1, 2, 9, 10. The new Jerusalem from heaven will be the metropolis of the new earth.

Rev. 21:11-23. The beauty of the city is beyond anything that earth has ever beheld.

Matt. 5:5. The Saviour taught that the righteous would inherit the earth.

Psa. 37:11, 22, 29, 34. David understood that after the wicked were destroyed the righteous would inherit the earth.

Isa. 66:22, 23. There will be regular seasons of worship in the new earth. Every Sabbath day all flesh will come up to worship God, and every month they will gather to partake of the tree of life. Rev. 22:2.

They lightly regard the marriage relation. 5. They command people to abstain from the very food God created to be eaten by all that know and believe the truth. Gen. 1:29 states that grains, fruits, and nuts were created for food for man, and these individuals that have apostatized from the faith command people to use other food than that created for man. The diet of God's people should be regulated by the word of God, and the one who will teach this and counteract the teaching of those who teach otherwise, is called a faithful minister.

Question. What day is the apostle talking about in Rom. 14:1-6.

Answer. It is a day connected with feasting and eating herbs. The passover was the only feast where herbs were used. The question under consideration is whether Christians should observe the passover or not. There is nothing in the text about resting, and it has no reference whatever to the Sabbath of the Lord.

Question. Is the command to abstain from eating pork binding to-day?

Answer. The Lord forbade His people to eat pork because it was unclean. Lev. 11:7, 8. The hog is a filthy beast. This is well established by the fact that the word, "hog," is a synonym for anything vile and filthy, the world over. All who are found eating swine's flesh when the Lord comes will be destroyed. Isa. 66:15-17.

Question. Who was Cain's wife.

Answer. Mrs. Cain.

Question. Explain Gal. 3:24.

Answer. The law was our school-master to bring us to Christ. "By the law is the knowledge of sin." Rom. 3:20. "The wages of sin is death." Rom. 6:23. The law condemns the sinner and drives him to Christ, the only remedy for sin. When the sin is pardoned there is no more condemnation for sin, and the law witnesseth to the righteousness. Rom. 3:20, 21. The law ceases to be a school-master until the individual again commits sin, when its office is to bring condemnation that will drive the sinner to the Saviour again.

Question. Please explain what it means in Isa. 4:1 by seven women taking hold of one man.

Answer. A woman is a symbol of a church. Jer. 6:2. Seven is a complete number. "Seven women" would denote some complete church. All these churches take hold of *one* Man and ask to be called by His name. This is none other than the "Man Christ Jesus." The different denominations take the name of Christ and are called Christians. These churches are fallen, for they are not willing to accept the diet and dress that Christ would have His true bride use; but they eat and dress

Question Box

Question. WHAT Sabbath is referred to in the following: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2:16, 17.

Answer. This can not refer to the weekly Sabbath of Jehovah, for the seventh day Sabbath is a memorial and not a shadow. The above text refers to sabbaths that were a shadow of things to come. The twenty-third chapter of Leviticus gives a number of these ceremonial sabbaths.

Question. Please explain 1 Tim. 4:1-7.

Answer. We will first notice a few facts stated in regard to the people mentioned in this text. 1. They have departed from the faith. 2. They speak lies. 3. Their consciences are seared. 4.

like the world, or just as they did before they were joined to Christ. Who that bears the name of Christian will accept the diet and dress of the true bride of Christ?

Bible Questions

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

1. Who was Jehoiakim king of Judah?
2. Who succeeded him on the throne?
3. How long was Jehoiachin in prison?
4. When did Nebuchadrezzar begin to reign?
5. What shows that Nebuchadrezzar was highly educated in the sciences?
6. In what way did Nebuchadrezzar show that he regarded ability as greater than position.
7. What did God say to Nebuchadrezzar that He said to no other being but Christ?
8. By what means did the Lord warn the world in the days of Nebuchadrezzar?
9. When are earthly kingdoms overthrown?
10. Who decides the amount of territory occupied by each nation?

Answers to Questions in December "Bible Training School"

1. The high priest had a service to perform every evening and morning throughout the year in the first apartment. Ex. 30:7, 8.
2. The high priest was forbidden on pain of death to enter the most holy place at any other time than the day of atonement. Lev. 16:2.
3. There were sin offerings offered on the day of atonement besides the regular sin offerings of atonement. If not there would be no hope for any person confessing their sins since 1844. Num. 29:7-11.
4. The high priest paused in the first apartment on the day of atonement, and cleansed the golden altar from any sins that had been placed there. Lev. 16:18.

5. Paul says "the *priests* went always into the first apartment. The plural form of the word shows there were more than the high priest. Heb. 9:6.

6. "But into the second went the *high priest alone*." Heb. 9:7.

7. In the type the sins were transferred to the sanctuary by means of the blood and the flesh eaten by the priests in the holy place. Lev. 4:5-7; 10:16-18.

8. The work of reconciling the people with the Lord was ended before the scapegoat was brought in, hence the scapegoat had no part in the work of saving the people. Lev. 16:20.

9. On the day of atonement the people were required to 1. Have an holy convocation; 2. Afflict their souls; 4. Offer an offering; 4. Do no work in that day. Lev. 23:27, 28.

10. In Heb. 10:25 we have the antitype of the holy convocation on the day of atonement. Afflicting the soul meant prayer and fasting. Isa. 58:3. The antitype of this is found in the Saviour's admonition to take heed lest the heart be overcharged with surfeiting (eating to excess) and drunkenness (partaking of the wrong kind of food) at the time the accounting was being made. Luke 21:34-36. The "Lamb of God" is the antitype of the offering. The antitype of doing no work is found in the Saviour's admonition not to be overcharged with the cares of this world while the accounting is going on in heaven. Luke 21:34-36.

A Much-Needed Reform

WHAT a mighty reformation we would witness through the land
 If the masses and the classes could be made to understand
 That he wins at least one sinner from dishonesty and pelf
 Who will let alone his neighbor, and just practice on himself.

—Four-Track News.

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PUBLISHED MONTHLY BY

S. N. HASKELL,

FOR

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"Creation, for example, is found to be an astronomical date of the highest character. This fact would have been known before, but astronomy, by basing its calculations on fictitious years, was unable to make the proper investigation. It is not certain that the epoch of creation, year 0 A. M., was a period when all the ten cycles started together. They have never got together since then, and can not do so, owing to their diversified character and length. Nor could they have got all into one line, or starting-post, as at creation, without special arrangement. Creation was evidently the 'beginning' of the motions of the earth and the moon, and investigation shows that from that point all Biblical periods, years, and dates proceed, traveling with undeviating precision side by side with all the astronomical periods, so that every seventh year of Biblical time is the seventh year of all planetary motion."

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