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

· Luke 14: 23 ·



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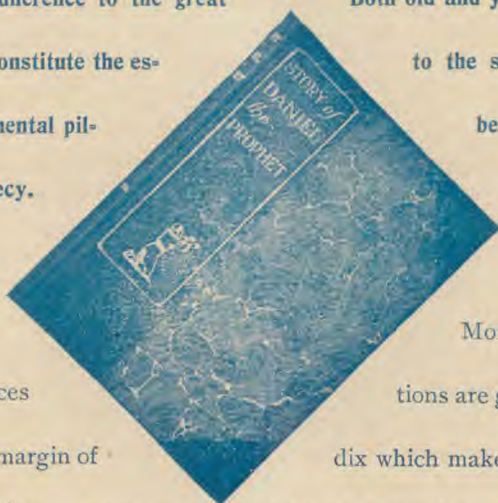
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# Bible Training School

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

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

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## CHRIST AND HIS CHURCH

MRS. E. G. WHITE

THE words spoken by Christ of Jerusalem are, "Your house is left unto you desolate." What anguish of soul did Jesus feel when all His appeals, His warnings, and reproofs, were resisted! At the time He brought them home to the soul, impressions were made; but self-love, self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented His hearers from humbling themselves before God, and confessing their sin in resisting His Holy Spirit, and reluctantly He left them. On the crest of Olivet, as He beheld the city, He wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace!" Here He paused. He was loth to utter the irrevocable sentence. O that Jerusalem would repent! When the fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed His sentence, "But now they are hid from thine eyes." On another occasion He

lamented the impenitence of the chosen city: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, but ye would not! Behold, your house is left unto you desolate." The Lord forbid that scene should now be repeated in the experience of God's professed people! "My Spirit," He says, "shall not always strive with man." The time will come when it must be said of the impenitent, "Ephraim is joined to his idols; let him alone."

Will the church see where she has fallen? A coldness, hardness of heart, a want of sympathy for the brethren, exists in the church, an absence of love for the erring is manifested. There is a withdrawing from the very ones who need pity and help. A severity, an overbearing spirit, such as existed among the Pharisees, exists in our churches, and especially in those intrusted with sacred responsibilities. They are lifted up in self-esteem and self-assurance.



The widow and the fatherless have not their sympathy or their love. This is entirely unlike the spirit of Christ. The Lord looks with displeasure upon the coarse, harsh spirit that has been manifested by some,— a spirit so devoid of sympathy, of tender appreciation of those whom He loves. Brethren, you who close the heart against Christ's suffering ones, remember that as you deal with them, God will deal with you. When you call, He will not say, "Here am I;" when you cry, He will not answer. Satan is watching, preparing his delusions to ensnare those who are filled with self-importance while they are spiritually destitute.

The road to paradise is not one of self-exaltation, but of repentance, confession, humiliation, of faith and obedience. The message to the Laodicean church is appropriate to the church at this time: "And unto the angel of the church of the Laodiceans write: These things saith the Amen, the Faithful and True Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art luke-warm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and *knowest* not that thou art wretched, and miserable, and poor, and blind and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love I rebuke and chasten; be zealous, therefore, and repent." There are many who are priding themselves upon their spiritual riches, their knowledge of the truth, and are living in guilty, self-deception. When the members of the church humble themselves before God by zealous, not half-hearted, life-

less action, the Lord will receive them. But He declares, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." How long shall this warning be resisted? How long shall it be slighted?

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### Gethsemane

IN golden youth when seems the earth  
A summer land of singing mirth,  
When souls are glad and hearts are light,  
And not a shadow lurks in sight,  
We do not know it, but there lies  
Somewhere veiled under evening skies  
A garden which we all must see—  
The garden of Gethsemane.

With joyous steps we go our ways;  
Love lends a halo to our days;  
Light sorrows sail like clouds afar;  
We laugh and say how strong we are.  
We hurry on; and hurrying, go  
Close to the borderland of woe  
That waits for you and waits for me—  
Forever waits Gethsemane.

Down shadowy lanes, across strange streets,  
Bridged over by our broken dreams;  
Behind the misty caps of years,  
Beyond the great salt fount of tears  
The garden lies. Strive as you may,  
You can not miss it on your way.  
All paths that have been or shall be  
Pass somewhere through Gethsemane.

All those who journey soon or late  
Must pass within the garden's gate;  
Must kneel alone in darkness there  
And battle with some fierce despair.  
God pity those who can not say,  
"Not mine, but thine;" who only pray  
"Let this cup pass," and can not see  
The purpose in Gethsemane.

—Ella Wheeler Wilcox.

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### CHRIST AND PAUL

H. W. COTTRELL

IF Jesus were here now as He was when clothed with flesh nineteen hundred years ago, He would find a very similar condition of things in both the church and the world to that which existed at that time.

He would find more than one-half the world's population in heathen darkness, and



less than one-half the remaining number *professed* believers in the Christian religion.

Why this condition of things? For generations the people have forgotten the Lord by forsaking His memorial; but our Father says, "I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

The Sabbath is God's sign, reminder, or memorial given to man that we might *know* Him, the true God, and the source of our sanctification. Then why should a Christian observe Sunday, the first day of the week, instead of His memorial, which is Saturday, the seventh day, "the holy of the Lord"? There is not a text of scripture in the Bible requiring or even requesting any one at any time to observe the first day of the week for the Sabbath, and but one text recording a meeting held on that day, and it was conducted by the apostle Paul, who was the only apostle in attendance. Acts 20:7. And he was at the same time a believer and an observer of the seventh-day Sabbath; for he thus records himself, "Believing all things which are written in the law." Acts 24:14-16; 17:2; 18:4, 11.

### THE NUMERAL THREE

J. N. LOUGHBOROUGH

OUR Saviour's parables contain striking instances of the use of the numeral *three*. In Matt. 22:2-7, we read: "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage. But they made light of it, and went their ways, one to his farm, another to his mer-

chandise: and the remnant took his servants, and entreated them spitefully and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city."

In this parable of the mid-day meal—the dinner—and the fate of those rejecting the invitation to that meal, we have graphically presented the introduction of the gospel to the Jews by Christ and His apostles; the ill treatment of those messengers, and the rejection of their message; the slaying of even the son of the king (Matt. 21:27, 28) and the Lord sending the army of the Romans who burned up their temple and their city—Jerusalem.

In Luke 14:16-20 we have the *three* calls to *supper*—the closing meal of the day—in these words: "Then said he unto him, A certain man made a great supper, and bade many: and sent his servants at supper time to say to them that were bidden, Come: for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I can not come."

Reading the whole parable we see that, as in the case of the call to *dinner* and its rejection *three* distinct messages were sent forth, so also there are *three* calls to the supper. These *three* messages we understand are the same as the three messages of Rev. 14:9-12. These messages carry us to the close of time, when the Son of man will be seen seated on the white cloud with the sickle in His hand, coming to reap the harvest of the earth. This harvest, according to the parable of Matthew 13, is "the end of the world." While in the parable of



the three calls to *dinner* the result is the overthrow of the murderers, and the destruction of Jerusalem, the *three* calls to *supper* gather guests to fill the house, and present before us the close of the conflict of ages, in the harvest of the earth.

In Luke 13: 6-9, we have the parable of the fig tree: "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these *three* years I come seeking fruit on the fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then afterward thou shalt cut it down."

In this parable is strikingly represented the Lord's forbearance with unfruitful souls, and the certain recognition of unfaithfulness to him. It is well for each of us to raise the solemn inquiry, "Is this the *third* and last year that the Lord will bear with me? Shall He find me, in the close of this year, a fruit bearer, or shall He say of me, 'Nothing but pretentious leaves. Cut him down, why cumbereth he the ground'?"

#### HOW TO BECOME PATIENT

**W**E are admonished by the Lord to follow after patience. 1 Tim. 6: 11.

There are three ways by which patience can become a part of our characters.

1st. "*Tribulation worketh patience.*" Rom. 5: 3. The one that has endured the most trials in the true spirit of Christ is the one in whom the grace of patience is most fully developed. The one that realizes this will "glory in tribulation," rather than murmur and complain.

2nd. "*The trying of your faith worketh patience.*" James 1: 3. The very place

where the majority of people lose their patience, is where the child of God gains patience. When our faith is seemingly tried to the utmost and we calmly wait for God to work, then we develop true patience.

3rd. Add "*to temperance patience.*" 2 Pet. 1: 6. Intemperance and patience do not dwell together. If we would be patient we must be temperate in our habits and thus cooperate with the Lord in trying to have steady nerves and a clear mind.

*Tribulation, the trial of our faith*, and temperate living, with the grace of God, will enable the impatient person to become patient.

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#### THE SANCTUARY

##### The Whole Burnt Offering

**A** PART of the majority of the different offerings was burnt upon the brazen altar, the remaining portions being either eaten by the priest, his family, or, as in the peace offering, by the people.

The whole burnt offerings were different from all others in this respect, that *no portion was eaten*, the entire body of the offering being burned upon the brazen altar.

These offerings were burnt upon various occasions, and the most common offering was the daily burnt offering.

Of this the Lord said, "Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even." Ex. 29: 38-42.

On the Sabbath the number of lambs was doubled, and two were offered in the morning and two in the evening. Num. 28: 9.

Of these whole burnt offerings it is plainly stated that "the priest shall bring *it all*, and burn it upon the altar." Lev. 1: 10-13.

Wood was laid upon the brazen altar and after the animal was cut into pieces by the person offering it, if it was an individual of-



fering, or by the priest if it was an offering for the congregation, it was laid upon the wood and burned. Meat offerings and drink offerings were usually offered with the burnt offerings.

Each new month was ushered in by offering a whole burnt offering. Num. 28 : 11-14. This was sometimes called the offering of the new moon, and is one of the gatherings that will be continued in the new earth. Isa. 66 : 22, 23 ; Rev. 22 : 2.

Whole burnt offerings were offered in connection with the passover (Num. 28 : 16-24), the first fruits (Num. 28 : 23-31), also the day of atonement (Num. 29 : 7-11), and with most all of the annual offerings.

The fire upon the brazen altar was never allowed to go out. Lev. 6 : 9, 13. As a result of this, the ashes would accumulate upon the altar. These were taken by the priest and placed at the east side of the altar (Lev. 1 : 16), and at the proper time the priest changed his garment and carried the ashes to a clean place beyond the precincts of the temple. Lev. 6 : 9-11.

One can readily see the beautiful lesson taught by the whole burnt offering. As the individual watched the *whole* of the offering consume upon the altar, it would bring home to his heart with a new force the promise he had made to surrender himself entirely to be used on the altar of the Lord's service. This offering, as it burned, was said to be a sweet savor unto the Lord. Lev. 1 : 13. A life thus surrendered to God is indeed a sweet savor to Him.

Ashes was all there was left after the fires. In like manner all there is of our own value is but as "dust and ashes." Abraham realized this. Gen. 18 : 27. Without the life and righteousness of Christ we are but dust and ashes, and after we have given all to God we have only done our duty, and are worthy of no honor ourselves. It is only the righteousness of Christ wrought into our lives that will continue after the fires of

the last days. Only the lives that have been consumed upon the altar of service to God, will live again in the earth made new.

### Truth

'MONG all the mighty truths that God has given,  
To fit mankind to share a home in Heaven,  
One fair, illustrious stands, and e'er has stood,  
Since God first made the world and called it good;  
One mighty truth, and to our purpose quite,  
To show how error dims men's mental sight,  
'T is thus expressed in plainest, simplest terms,  
As He in wisdom sacred truth affirms ;

Six days for man's own work did Heaven accord,  
The seventh is the Sabbath of the Lord.  
The seventh day God sanctified and blest,  
And set apart for man, a day of rest.

That day is binding on His creatures still ;  
And all must keep it who would do His will.  
And since the mass of 'all enlightened men  
Observe a day God did not give us then,  
A day of rest—however they may view it—  
We question now the right by which they do it :  
The right by which they boldly set aside  
The only day that God e'er sanctified ;  
Then strive to place upon the vacant throne,  
Another day He ne'er has called His own.

The fact which first we claim, and justly too,  
Which we contend no one can prove untrue,  
Is this : Since God at first the Sabbath made,  
He has not placed another in its stead.

Though men may search, no record will they find,  
Where he has changed the day to suit mankind ;  
No record that He ever took away  
The blessing which He gave the seventh day ;  
And surely none in any age or clime,  
Where He has blessed ought else as holy time ;  
Therefore, we say, according to God's will,  
What was the Sabbath then is Sabbath still ;  
Firm is the pillar set, we can not move it,  
The world say it is changed and they must prove it.

—Uriah Smith.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work ; but the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy cattle, nor thy stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20 : 8-11.





leaden sky,  
Far and nigh,  
Hangs coldly over all;  
The earth lies still,  
In early chill,  
Upon its dreary pall.

The cold winds blow,  
The dancing snow,  
From misty, hazy clouds;  
It settles round,  
Upon the ground,  
And folds the earth in shrouds.

<p>The naked trees, By flake and breeze, Are clothed in sparkling white; With here and there, The blackness bare, A half-enchanting sight.</p>	<p>Dumb is the rill, The woods are still, Where lately bird-songs rang; The fields are bare, Where many an air, The happy yeoman sang.</p>
--	--

The day is cold,  
The year is old,  
Its locks are riven white;  
All life seems numb,  
For now has come,  
Old Winter, in his might.

“WHILE the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” Gen. 8:22.

“THE sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.” Prov. 20:4.



## THE HINDU HELL

G. B. THOMPSON

A WRITER thus describes the place of abode for the departed, according to the belief of the Hindu:

"For three generations it is believed that the departed need to be nourished by their descendants and to have works of merit performed for their benefit. The seaddha offerings on the first day after death give the departed spirit a head, on the second day a neck and shoulders, and so on until the tenth day when the body is formed and is voraciously hungry. Feeding on the offerings, it gains strength for the awful journey to Yama, or hell, begun on the thirteenth day. Midway in this journey of 559,000 miles in the awful river, Vaitarani, which is 650 miles wide and filled with blood, infested by huge sharks, crocodiles, and sea-monsters, darkened by clouds of hideous vultures. Thousands of condemned spirits stand trembling on its banks. Consumed by a raging thirst, they drink the blood which flows at their feet; then tumbling headlong into the torrent, they are overwhelmed by the rushing waves. Finally they are hurried down to the lowest depths of hell to undergo inconceivable tortures."

We read this, and exclaim, O, poor Hindu, I pity thee in thy heathen blindness! And well we may; but pause a moment and contrast this pagan idea of hell with the regular orthodox notion of eternal torture in hell fire in a place somewhere on the outskirts of creation. Modern orthodoxy, based on the inherent immortality of the soul, has a hell of lurid fire into which the majority of mankind are plunged at death, where in indescribable torment they weep, wail, and blaspheme through endless cycles of eternity. And when they have suffered through a myriad of ages yet unborn, they are as far from the end as ever! O, horrors! We have but little room to pity the pagan, while believing this horrible dogma, for nothing taught by heathenism could possibly be worse, or farther from the truth.

The foundation of heathenism is the immortality of the soul. This is also the

foundation of the doctrine of eternal torment. There is nothing noted in the "scriptures of truth" which sustains such a hideous and God-dishonoring doctrine.

How much better to believe that "man is mortal" (Job 4:17), and that "life and immortality" was brought to man through our Lord and Saviour, Jesus Christ. This is Scriptural, and leads men away from heathenism in all its forms.

## FIVE SMALL BOOKS

THERE are five small books in the Bible that need to be studied together in order to see their full beauty. They are Ezra, Nehemiah, Esther, Haggai, and Zechariah. The first three are placed between Second Chronicles and the book of Job, while the other two are near the last of the Old Testament. Although they are separated in the Bible, yet chronologically they come together. Ezra, Nehemiah, and Esther contain a history of events that took place long ago, and for that reason were placed among the historical books by those who compiled the Bible. Haggai and Zechariah are prophetic in their character, and were placed among the other prophets.

Ezra begins his record with the issuing of the first portion of the decree to rebuild Jerusalem, B. C. 536, and confines himself to the history of the decree in its three parts. The history in the book of Ezra covers the seventy-nine years included in the decree. Ezra only mentions the kings of Persia that were in some way connected with the issuing of the decree. Cyrus, Darius the Persian, and Artaxerxes Longimanus, are the kings who issued the decree. Ezra 6:14. Ahasuerus, known in history as Cambyses, and Artaxerxes, or Smerdis the impostor, are also mentioned. The latter stopped the work for a time. Ezra 4:6-24. Haggai began to prophesy the sixth month of the second year of Darius the Persian, and Zechariah's prophecies began two months



later. Haggai's burden seems to be to arouse the Jews that had gone up to Jerusalem to a sense of their duty, while Zechariah was given a wider view. He sent messages to the Jews remaining in Babylon (Zech. 2:6, 7), also personal testimonies to Joshua and Zerubbabel, the leaders in the work of rebuilding Jerusalem. Zechariah was given a view of the triumphal entry of Christ into Jerusalem (Zech. 9:9), and to him was revealed the price Judas would receive for the Saviour. Zech. 11:11. Zechariah also in vision beheld the descent of the New Jerusalem from heaven at the end of the thousand years. Zech. 14:4, 5. He records many precious promises that would have been fulfilled to the people of God in his day if they had gone forward as God directed; but which will be fulfilled to the people in the last days who will obey the call and come out of modern Babylon.

Nehemiah's record has nothing to do with the issuing of the decree. He went up to Jerusalem thirteen years after Artaxerxes decree had been given. Nehemiah's burden was to complete the work of rebuilding Jerusalem. He was fearless and resolute and was not daunted by any obstacles the enemy threw in his pathway. The book of Nehemiah contains the record of many years of earnest work for the people and city of Jerusalem.

These five small books are full of instruction for us at the present time, and should be earnestly studied.

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### CONFESSION IN A CRISIS

S. N. HASKELL

**T**O confess Christ in the time of a crisis will always bring salvation to the soul. There were three men under very different circumstances that thus confessed Christ in the greatest crisis that the world had ever experienced. One was a Roman heathen and represented the European; one was an African and represented

that continent; the other was an Asiatic and represented the third great division of the then known world. When Christ fell beneath His cross, not being able to bear it, Simon, a Cyrenian, a stranger, who had come out of the country saw the multitude, stopped and met the throng. He heard the contemptuous words repeated, "Make way for the king of the Jews!" He stopped in astonishment at the scene and expressed his compassion and sympathy for the world's Sufferer. At once he was seized and the cross was placed upon his shoulders. He was forced to bear the cross. This led him to accept the cross of Christ from choice, and cheerfully stand beneath its burden.

The second who confessed Christ on this occasion was the dying thief. He also heard the jeers and saw the agony of the Son of God. His fellow criminal with the throng reviled Christ. He turned to his dying associate and reproved him out of sympathy for Christ. "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive of our deeds, but this man hath done nothing amiss." These words of sympathy for Christ opened his heart so he was led to say, "Lord, remember me when thou comest into thy kingdom." This drew from Christ the following promise: "Verily I say unto thee today, shalt thou be with me in paradise."

There was still another who confessed Christ to the glory of God and the salvation of his soul after Christ had died. It was the centurion who had charge of the company that took a part in the crucifixion of Christ. "He glorified God, saying, Certainly this was a righteous man." The above is all we know of these three men. One was a Roman citizen; one an African, and the other an Asiatic. It was not lawful to even bind a Roman citizen uncondemned, and a criminal who was a Roman



citizen was executed by being beheaded and not by crucifixion. There was salvation in acknowledging with a heart of sympathy in the time of the crisis. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

this for a man, we say of that man, that he has a special gift; *but the greatest gift on earth among men is the faculty of trusting God,—simply listening to His voice, and then instantly obeying.* This integrity of purpose, this fixedness of principle, is priceless in the sight of God.



### Fishers of Men

Down by the sea of the mild Galilee,  
The Saviour passed time and again;  
From the shore of the sea, He called, "Follow me  
And I'll make you fishers of men."

He is calling to-day, in the same earnest way;  
He is calling for fishers again;  
And the brightest names known up around God's  
throne

Will be those who were fishers of men.

—Will H. Dixon.

### TRUE CHRISTIANITY

**G**OD wants a person clean both spiritually and physically. He wants a person who will stand out and do what is right without questioning whether he can do it or not; because he can surely do it with God's strength, and the blinder he is to the circumstances that surround him, the more God will work with him, for him, and through him. When God does do

even wrong in some things, but is obedient, than the man that has had light and will not obey. Heathen will go into the kingdom of God before men that profess to know God and do not obey Him. The heathen will enter the kingdom of God because they have a good conscience.

A man that can not overcome his habits can never be a Christian. You may think that is very strong, but a man that can not give over his appetite to God and surrender the powers of his whole being in every respect, has left a stronghold for Satan, and can not be a true Christian. A man that has n't enough moral backbone to say, No, and to stand out free from evil influences, will show that weakness whenever duty comes up and God says plainly that He would have him do something; for he will begin to weigh the question and say, "What

I wish I could find words strong enough to express to you the value of a conscience that is sound in the things of God, and that is faithful and true at all times to its convictions no matter how unpopular they may be in the sight of men.

A man that has had light shine upon his pathway and has rejected it, is like a leaf in the wind,—to-day he will blow one way, and to-morrow another. The Lord will regard a man much quicker if he stands sometimes



will this one think? and "What will that one think? I am under peculiar circumstances, and can't do it." Do you want to know whom God will work with?—It is the person who will go through the world standing firmly for God, and never flinching when duty calls. My friends, if you want to see God work with a man or a woman, watch that person who never stops for a moment to listen to the things that Satan brings up, but his first question is, What is duty? whether popular or unpopular. God never leaves such an one.

A great many people are like the disciples in the boat. You know when Peter saw the Lord stepping lightly from billow to billow, he cried, "Lord if it be thou, bid me come unto thee on the water." I don't suppose he ever stopped to think but what if the Lord should tell him to come, he could go right out to Him. The other disciples did not go. I can imagine they reasoned like this: "If we could go as well as Peter, and have such success as he had, we would try it." And then they would begin to put one foot down in the water to see if it would hold them up. Do you think it held them up? Show me a person that will stop and question when duty comes to him, and I will show you a person that will always sink.

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### PRAVER

**I**T is the duty of all to pray whether they are converted or not. Prayer is an acknowledgment of God as the one from whom we receive the blessings we enjoy. To acknowledge God is simply just and consistent. When we pray we talk with God. When we read His word God talks with us. Conversation should be held with God daily.

Daniel was placed over one hundred and twenty princes; he stood next to the king in the mightiest kingdom that ever existed on the face of the earth, yet, "He kneeled

upon his knees three times a day and prayed."

David, the king of Israel, said, "As for me, I will call upon God: and the Lord shall save me. Evening, morning, and at noon, will I pray and cry aloud; and He shall hear my voice."

These were audible prayers; God listened to the words. They were offered by men of God. If these men, with duties of a kingdom on their hands, could find time to pray three times a day, cannot we?

"Prayer is appointed to convey

The blessings God designs to give;  
Long as they live should Christians pray  
They learn to pray when first they live."

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### PRISCILLA

MRS. S. N. HASKELL

**P**RISCILLA is one of the strongest characters of the New Testament.

She was closely associated with her husband, Aquila, and one is never mentioned without the other.

They were driven from Rome for their faith as Jews, in the time of Claudius, and located in Corinth. When Paul entered Corinth he sought for tent-makers that he might earn his support by following his trade as a tent-maker. The Lord led him to the home of Priscilla and Aquila and he abode with them while in Corinth. For a year and six months Paul lived in their home and taught Priscilla and Aquila the gospel as they worked at their trade as tent-makers.

Priscilla and Aquila were apt students, and at the end of the eighteen months Paul took them with him into Asia and left them to open up the work in Ephesus, while he went to Jerusalem and from there visited the churches of Galatia and Phrygia.

While Priscilla and Aquila were in Ephesus, Apollos came to Ephesus preaching. Priscilla and Aquila invited Apollos to their home and instructed him more fully in the ways of God.



Apollos was a learned man and mighty in the scriptures; but Priscilla and Aquila were able to instruct him more fully. They were able Bible workers.

It seemed that Priscilla and Aquila returned to their old home in Rome and their house was a meeting place for the church. In Rom. 16:3-5, Paul says they had laid down their necks for his life. Paul mentions Priscilla first in this connection, which would seem to indicate that she had been first in work and self-sacrifice.

From the record it would seem that Priscilla and Aquila were self-supporting missionaries, scattering rays of light, and building up the church of God while earning their livelihood by working at their trade.

God's blessing will abundantly rest upon all who will thus labor for the Master. Aquila and Priscilla are also examples of how God will bless united efforts of husband and wife when they unitedly give their whole lives to His service.

#### THE DEVIL THE GRANDFATHER OF DEATH

THERE are only two families in this world according to the Saviour's teaching. Jesus said to the Jews, "If God were your Father ye would love me. . . . Ye are of your father the devil, and the lusts of your father ye will do." God is the Father of the heavenly family, and Christ is the Elder Brother. Satan is the father of the wicked and his agents are many. It was Satan that introduced sin into the world, and sin brought death; therefore Satan is the grandfather of death. Christ came to destroy sin and the works of the devil.

Condemnation and sin bring fear and bondage. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba Father." Rom. 8:14, 15.

When Satan is destroyed, sin is destroyed, and when sin is destroyed, death is destroyed. Then God will have a clean universe. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." So the end of the controversy will be a new heavens and a new earth in which will dwell righteousness. Then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

#### THE LIVING PROPHET

S. N. HASKELL

THERE is no class of persons that Satan hates more than the living prophet. His words are no more true than the words of a prophet who is dead. But the living prophet meets the living issues of the day, and says, as did Nathan to David, "Thou art the man."

The Jews built the tombs of the dead prophets and garnished the sepulchres of the righteous, and said, "If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets." But they could put to death Him of whom the prophets spake, even the Son of God.

The history of the world has been written for our benefit. It shows how the living prophet was treated in every age. "The words spoken by the angels was steadfast, and every transgression and disobedience received a just recompense of reward." It was the spirit of Christ that inspired every prophet to speak the words communicated to them by the angels of God. All revelation originated with God and was given to Christ, who sent his angel and communicated the word to His servants, the prophets, and they gave it to the people. These prophets spoke directly to the people living in their day. Every prophet's testimony, whether



it was received or rejected, became an object lesson for all future time.

There never was a prophet that was not persecuted by the professed people of God. Christ Himself said, "It cannot be that a prophet perish out of Jerusalem." Stephen's closing words were, "Which of the prophets have not your fathers persecuted?" It was Nebuchadnezzar's captain that loosed the bands from Jeremiah that his own people had put on. It was Achish, the king of Gath, that gave David shelter at the time he was pursued by Saul, the king of Israel.

This always has been and always will be true, for there is nothing new under the sun; the thing that has been is that which shall be, and God requireth the thing that is past. All are tested on the same principles by the same Satan. There is salvation in obeying the words of God spoken by any prophet of the Lord.



### As Thy Day

FOR what we can not do, God never asks;  
Beyond what we can bear, He never tries,  
In sweet fulfilment of the little tasks  
We make our preparation for the skies.

The restless heart seeks to do something great,  
And lets the common things of life slip by,  
Forgetting that the trifles indicate  
Which path we're taking for eternity.

—London Sunday-School Times.

"WHEN God can not save men in prosperity, he brings upon them adversity. If in all this they reject God, then they bring upon themselves destruction. Let the results be as they may, God is clear from all censure. This is illustrated by Nebuchadnezzar's case."

### Praise

"PRAISE waiteth for thee, O God, in Zion: and unto Thee shall the vow be performed."

"O Thou that hearest prayer, unto Thee shall all flesh come, . . . Thou visitest the earth, and waterest it: Thou greatly enrichest it with the river of God, which is full of water: Thou hast so provided for it."

"Thou waterest the ridges thereof abundantly: Thou makest it soft with showers: Thou blessest the springing thereof."

"Thou crownest the year with Thy good-

ness; and Thy paths drop fatness. . . . The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy they also sing."—Bible.

### FIRE IN THE EARTH

S. N. HASKELL

AT the creation of the earth we read, "Let the waters under the heavens be gathered into one place, and let the dry land appear; and it was so." Gen. 1: 9.

At the time of the flood we read, "All the fountains of the great deep were broken up, and the windows of heaven were opened. And rain was upon the earth forty days and forty nights." Gen. 7: 11, 12. From this we



conclude there were waters in the bowels of the earth from the beginning until the flood, and then the waters from above united with the waters in the earth, and this was what destroyed the old world.

The apostle refers to the scoffers coming in the last days and saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3: 5-7. From this we conclude that there is fire now in the bowels of the earth, where was once water; and it will surely be the means of the destruction of the world, as the water was at the time of the flood. See Job 22: 12-16.

There can be no question as to the fact that there is fire in the bowels of the earth; and every indication is that ere long the old earth will be consumed by it. Is there any clue to the time when this fire was kindled? Jude says that Sodom and Gomorrah were destroyed by eternal fire. Jude 7. Moses says this fire was kindled by the Lord in anger. Deut. 29: 23. In another place he says that the fire which was kindled by the Lord in anger, shall consume the earth and set on fire the foundations of the mountains. Deut. 32: 22.

Every smoking volcano testifies to the fact that the foundations of the mountains are on fire. It is the eternal fire of the Lord and will not be quenched until the whole earth is melted and purified. 2 Pet. 3: 7-13.

"THY right hand upholdeth me."

### An Old Advent Hymn

WHAT think ye of Christ? is the test,  
To try both your state and your scheme;  
You can not be right in the rest,  
Unless you think rightly of Him.

As Jesus appears in your view,  
As He is beloved or not;  
So God is disposed to you,  
And mercy or wrath is your lot.

Some take Him a creature to be,  
A man, or an angel at most;  
Sure these have not feelings like me,  
Nor know themselves wretched and lost.

So guilty, so helpless am I,  
I could not confide in His word,  
Nor on His protection rely,  
Unless I could call Him my Lord.

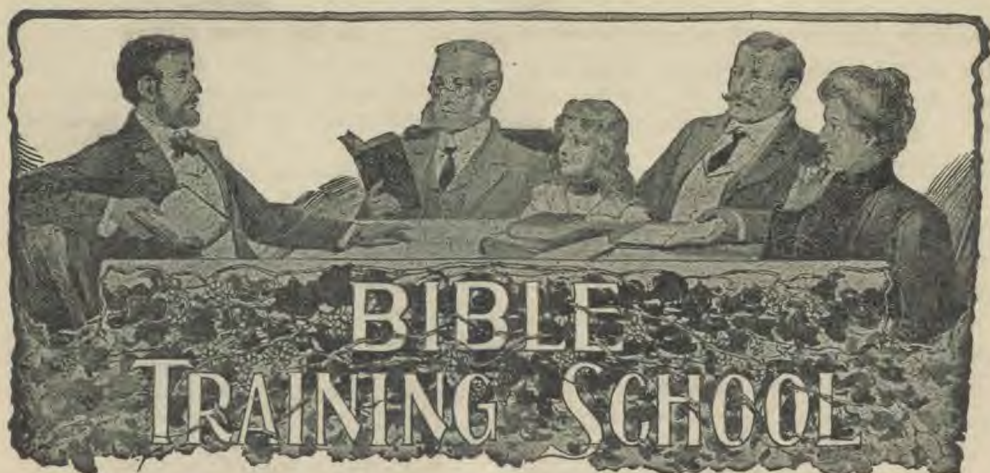
Some call Him a Saviour in word,  
But mix their own works with the plan,  
And hope He His help will afford,  
When they have done all that they can.  
If doings prove rather too light,  
(A little they own they may fail,)  
They purpose to make up full weight  
By casting His name in the scale.

Some style Him the pearl of great price,  
And say He's the fountain of joys;  
Yet feed upon folly and vice,  
And cleave to the world and its toys;  
Like Judas, the Saviour they kiss,  
And while they salute Him betray;  
Ah! what will profession like this  
Avail in that terrible day?

If asked what of Jesus I think?  
Though still my best thoughts are but poor,  
I say He's my meat and my drink,  
My life and my strength and my store,  
My shepherd, my husband, my friend,  
My Saviour from sin and from thrall,  
My hope from beginning to end,  
My portion, my Lord, and my all.

"WHERE are the parents who to-day are teaching their children to control appetite, and to look to God as the Source of all wisdom? Our youth are daily meeting allurements to gratify appetite. Every form of indulgence is made easy and inviting, especially in our large cities. The youth of to-day may bear a weighty testimony in favor of true temperance."





### BIBLE READERS' CLASS

**T**HE experience of God's people from the time when they were released from Babylonian captivity until their return to Jerusalem, is an object lesson of the gathering of a people out of modern Babylon before the coming of Christ.

#### Some Things which Led to the Captivity

- Isa. 38:1-9. The Lord performed great miracles in behalf of Hezekiah, king of Judah. He was healed of his sickness, and the shadow moved backward ten degrees upon the sun dial.
- Isa. 39:1. The Babylonians were great astronomers and they no doubt noticed that the shadow had gone back ten degrees, and in tracing out the history of the wonderful change of the sun dial, they heard of how Hezekiah had been healed by the Lord. The king of Babylon at once sent messengers to Jerusalem to inquire about the wonderful things that had taken place.
- Isa. 39:2. Instead of telling of the wonderful power of God, Hezekiah told of his own greatness. He lost a wonderful opportunity to magnify the Lord before the heathen.
- Isa. 39:3, 4. The prophet asked Hezekiah how he had improved the opportunity, and what he had shown the men.
- Isa. 39:5-7. Then came the terrible prophecy that Hezekiah's descendants should be carried captive into Babylon.
- Jer. 20:5. Jeremiah repeated the prophecy a few years later.

Jer. 25:11, 12. Jeremiah prophesied that the captivity would be for seventy years.

Jer. 29:10. Also that at the end of the seventy years they could return to Jerusalem.

2 Chron. 36:14-20. Over a hundred years after Isaiah had first prophesied of the captivity, the Jews were taken to Babylon.

#### The First Call to Come Out of Babylon

- Ezra 1:1. Cyrus gave the first call, and it was proclaimed throughout "all the kingdoms of the earth," (Ezra 1:2) for Cyrus ruled the world. *Every nation heard the call.* To the Jews it meant liberty to return to their own country; to the heathen the call was a royal command to help the Jews do the work God wished them to do. The decree was also preserved in writing.
- Rev. 14:6, 7. Like the first angel's message of Rev. 14:6, 7, it went to the whole world.
- Ezra 1:5, 6. Wherever any of the Jews answered the call and returned, the heathen around them obeyed their part of the royal command and helped the Jews financially. If God's people had arisen as one body and returned to Jerusalem, the attention of the whole heathen world would have been turned toward Jerusalem, and the knowledge of the true God would have gone to the world.
- Ezra 1:5; 2:64-67. Notwithstanding the wonderful provision God made to carry forward His work, and the fact that the heathen world stood ready to assist, the work was hindered by the professed people of God loving Babylon more than the city of God. Only about fifty thousand out of the millions of Jews in Babylon responded to the call. God and the



world were ready to carry the message, but God's people were dull of hearing.

Isa. 44 : 28. There was no excuse. They could not hold back for fear there was something wrong about the decree; for more than one hundred years before Cyrus was born, Isaiah had called him by name and had said he would do this very work.

### The Second Call to Come Out of Babylon

Ezra 6 : 1-12. About seventeen years after the decree of Cyrus had been sent to the world, Darius Hystaspes' attention was called to this work at Jerusalem, and he searched the records and found the copy of the decree Cyrus had preserved. Darius then reissued the decree. Cyrus had commanded the people everywhere to help. Darius made provision for help from the national treasuries. Again every obstacle was removed and the world stood ready to help rebuild Jerusalem.

Ezra 5 : 1. The Lord raised up two prophets to help arouse His people from their lethargy.

Zech. 2 : 6, 7. Zechariah sent the following message to the Jews in Babylon: "Ho, ho, come forth, and flee from the land of the north, saith the Lord. . . . Deliver thyself, O Zion, that dwellest with the daughters of Babylon."

Zech. 2 : 10-13. The Lord told them that if they would arise and obey, He would dwell in the midst of them, and *many nations* would be joined to the Lord in that day, and ends His testimony with "Be silent, O all flesh, before the Lord: for He is raised up out of His holy habitation." If the Jews had obeyed and left Babylon the message of the true God would have gone to the entire world and *many nations* would have been joined to God.

Jer. 50 : 8; 51 : 6, 45. Many years before the Lord had sent the same warning through Jeremiah; but the Jews loved Babylon more than the land of promise, and again the work of warning the world was hindered by the unfaithfulness of God's own people.

Ezra 6 : 13-15. Again the heathen did their part, the heathen rulers furnished means, and the Jews that were already in Jerusalem built the temple. But the mass of Jews in Babylon to whom Zechariah had sent those stirring testimonies remained in Babylon. The Bible does not record the fact that any responded to the call.

### The Third Call to Come Out of Babylon

Ezra 7 : 11-26. For some sixty-two years there was no special call to come out of Babylon. During this time Satan had instigated Xerxes

to issue a decree to put to death every Jew in the whole world, but through the prayers of God's people this was averted and the people were spared. The book of Esther gives the record of this. In the seventh year of Artaxerxes God again through a heathen king made every provision for the work to go forward. Provision was made for the complete restoration of the city, government, and worship.

Ezra 8 : 1-14. After all that had befallen the Jews in the days of Esther, one would suppose they would hail with delight any chance of escaping from Babylon, but when the third call came to leave Babylon, only about fifteen hundred men with their women and children responded to the call. None but a divine patience would bear with such a tardy people. The majority of the Jews perished in Babylon, just as the majority of Israel fell in the wilderness.

1 Cor. 10 : 11. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

### Who Has Immortality?

1 Tim. 6 : 15, 16. God the Father is the only one who naturally possesses immortality.

John 5 : 26. The Father has given to the Son the same life that He possesses; viz, immortal life.

John 10 : 10. Christ came that those who would believe on Him might have life "more abundantly."

1 John 5 : 11, 12. The one that accepts Christ, with Christ receive the same life that Christ received from the Father. This is eternal life.

1 John 3 : 15. No wicked person has eternal life abiding in him.

Rom. 6 : 23. "The wages of sin is death; but the gift of God is eternal life."

Job 4 : 17. Man is mortal and of himself has no inherent immortal life. Eternal life comes *only through Christ*.

### Answers to Questions in the January "Bible Training School"

1. Jehoiakim was Eliakim, the son of Josiah. 2 Kings 23 : 34.

2. Jehoiachin succeeded Jehoiakim. 2 Chron. 36 : 8.

3. Jehoiachin was in prison thirty-seven years. Jer. 52 : 31, 32.



4. Nebuchadnezzar began to reign in the fourth year of Jehoiakim. Jer. 25 : 1.

5. Nebuchadnezzar examined those that were finishing their course in the royal college. Dan. 1 : 19, 20.

6. Nebuchadnezzar placed the Hebrew captives in positions above the Babylonians because they had ability. Dan. 1 : 4 ; 2 : 48, 49.

7. God said to Nebuchadnezzar that he was king of kings. Dan. 2 : 37.

8. In the days of Nebuchadnezzar the Lord warned the world by the means of the Hebrew captives. Dan. 3 : 26-29. Also by his own experience. Dan. 4 : 36, 37.

9. Earthly kingdoms are overthrown when the sustaining power of God is withdrawn from them. Dan. 10 : 20.

10. The Lord divides to each nation their inheritance. Deut. 32 : 8.

3. Its object. "To show unto His servants things which] must shortly come to pass."

4. How John came by it. "He [Christ] sent and signified it by His angel unto His servant John."

5. The part that John acted in the matter. "Who bare record of the word of God, . . . and of all things that he saw." This is, therefore, a complete book, not a selection out of things which he saw.

6. What God promises to every reader. "Blessed is he that readeth."

7. The way the promise is extended to him who can not read. "And they that hear the words of this prophecy, and keep those things which are written therein."

There is no other book in the Bible that contains such an introduction. It is a *special book* given for a *special purpose*, and to one class of people; namely, the *servants of God*. So, an individual may truthfully say that *he does not* understand this book, but to say it *can not* be understood, is quite another thing. He virtually admits that he is not one of God's servants.

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### Error

O Error! hideous, dark, unholy thing,  
With thousand snaky heads and poisonous sting!  
How hast thou marked, with foul, unhallowed  
breath,

A thousand crooked ways that lead to death!  
How hast thou trailed thy serpent length along,  
And wound insidious 'mong the heedless throng;  
How hast thou spread o'er earth a moral blight,  
And warred with truth and holiness and right.  
Unsightly monster! hide thy hideous head  
In realms that thou hast peopled with the dead.  
Soon shall thy rule and empire be o'erthrown,  
Thy father, Satan, shall receive his own.

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### The First Three Verses of the Book of Revelation

LET the reader open his Bible and turn to the first three verses of the first chapter, and he will find the following :

1. The title of the book, "The Revelation of Jesus Christ." This contradicts the heading given by man, "The Revelation of St. John, the Divine."

2. Its Author. "Which God gave unto Him," Christ.

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"Every guilty deed  
Holds in itself the seed  
Of retribution!"

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"SELDOM are we placed in the same circumstances twice. Abraham, Moses, Elijah, Daniel, and others were sorely tried, even unto death, yet each test came in a different way. Each one to-day has an experience peculiar to his character and circumstances. God has a work to accomplish in the life of each individual. Every act, however small, has its place in our life experience. God is more than willing to guide us in the right way. He has not closed the windows of heaven to prayer, but his ears are ever open to the cries of his children, and his eye watches every movement of Satan to counteract his work."



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S. N. HASKELL,

FOR

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HAVE you asked your neighbors to subscribe for the BIBLE TRAINING SCHOOL for 1907? If you have not, please do so and you will find many of them will be just as glad to receive it as you are.

A LETTER just received from Brother and Sister Burgess, in India, state they are working hard to prepare and circulate as much literature as possible. The native worker and his wife who lately began work in the plains among the native people report a good interest.

"HE saith to the snow, Be thou on the earth; likewise to the small rain, and to them great rain of His strength." Job. 37:6.

### Three Messages

GOD deals with men as intelligent beings. Said the apostle, "I speak as to wise men; consider what I say." Again, "I will instruct thee in the way which thou shalt go: I will guide thee with mine eye." Then He adds, "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle lest they come near unto thee." God endowed man with intelligence and expected him to use it; not to question as to the

truthfulness of what He says, but how to act in relation to what He says. What He says is true, not because the circumstances make it true, but because God says it. There is no searching that can find out God. There is no reasoning that could explain how the matter of this world originated. It is "by faith we understand." We first *believe* what God has said is true. Then we *understand* what He has said is true. Many a soul has been lost; many a nation has been destroyed because those whom God tried to save could not see how it could be. God speaks and it is, not because circumstances make it, but because God speaks. He is greater than circumstances or conditions. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. For He spake and it was; He commanded and it stood fast. The counsel of the Lord standeth forever, the thoughts of His heart to all generations." Psa. 33:4-11.

### A Memory System

FORGET each kindness that you do  
As soon as you have done it;  
Forget the praise that falls to you  
The moment you have won it;  
Forget the slander that you hear  
Before you can repeat it;  
Forget each slight, each spite, each sneer,  
Wherever you may meet it.  
Remember every kindness done  
To you, whate'er its measure;  
Remember praise by others won,  
And pass it on with pleasure;  
Remember every promise made  
And keep it to the letter;  
Remember those who lend you aid  
And be a grateful debtor.  
Remember all the happiness  
That comes your way in living;  
Forget each worry and distress,  
Be hopeful and forgiving;  
Remember good, remember truth,  
Remember Heaven's above you;  
And you will find, through age and youth,  
True joys, and hearts to love you.

—Priscilla Leonard.



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