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and compel them to come in"...

· Luke. 14: 23 ·



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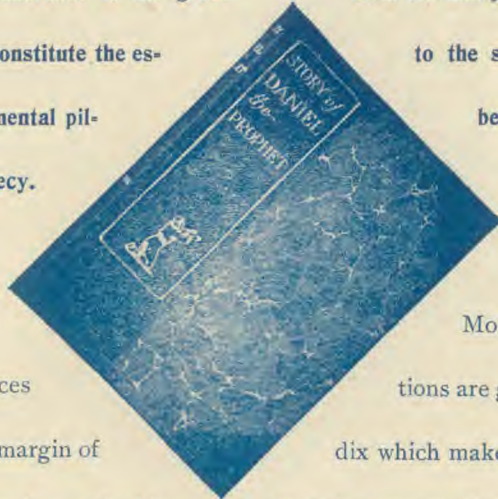
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A Monthly Journal Devoted to the Interest of House to House Bible Work

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

VOL. V

SOUTH LANCASTER MASS., MARCH, 1907

No. 10

MARCH.



March the same of long ago—
Is with us once again;
He's ready now to dash his snows
And rains on field and glen.
And though in roughness clothed he comes,
He breaks old Winters' back—
And through the mists I dimly see,
Sweet violets in his track.



NEED OF A LIVING EXPERIENCE

MRS. E. G. WHITE

THERE is a lack of moral and spiritual power. Many churches do not have light in themselves. The members do not give evidence that they are branches of the True Vine, by bearing much fruit to the glory of God, but appear to be withering away. Their Redeemer has withdrawn His light, the inspiration of His Holy Spirit, from their assemblies; or they have ceased to represent the self-denial, the sympathy and compassionate love of the world's Redeemer; they have not love for the souls for whom Christ died. They have ceased to be true and faithful. It is a sad picture—the feeble piety, the want of consecration and devotion to God. There has been a separation of the soul from God; many have cut off the communication between Him and the soul by refusing His messengers and His message.

In our largest churches the greatest evils exist, because these have had the greatest light. They have not a true knowledge of God, and of Jesus Christ whom He has sent. The leaven of unbelief is working, and unless these evils which bring the displeasure of God are corrected in its members, the whole church stands accountable for them. The

deep movings of the Spirit of God are not in them; the glorious presence of the King of saints, and His power to cleanse from all moral defilement, are not manifest among them. Many come to the assembly as worshipers, like the door upon its hinges. They understand not the true application of the Scriptures, nor the power of God. They have eyes, but they see not; ears have they, but they hear not; they continue in their evil ways, yet regard themselves as the privileged, obedient people who are doers of the word. A carnal security and ease in Zion prevail. Peace, peace, is sounded in her borders, when God has not spoken peace. They have forfeited the terms of peace; there is reason for an alarm to be sounded in all "my holy mountain." The sinners in Zion should be afraid; in a time when they do not expect it, sudden destruction will surely come upon all who are at ease.

THE NUMERAL THREE

J. N. LOUGHBOROUGH

THE record of the conversion and experience of the apostle Paul presents a number of instances of the use of the numeral *three*. After the Lord's glory arrested him on his way to Damascus, "They led him by the hand, and brought him unto Damascus. And he was *three* days without sight, and did neither eat nor drink." Acts 9:8, 9.

"During the days and nights of his blindness, he had time for reflection, and he no longer saw himself righteous, but sinful, his thoughts, words, and actions condemned by the law. The thought of his zeal in persecuting God's people filled him with bitter remorse. Hopeless and helpless, he cast himself on Jesus as the only one who could pardon him and clothe him with righteousness." *Mrs. E. G. White, in Review, June 3, 1902.*

In Ephesus, after entering upon the gospel ministry, "he went into the synagogue, and spoke boldly for the space of *three* months, disputing and persuading the things concerning the kingdom of God." When the hard-hearted ones "spake evil of that way," he separated the disciples, and for two years "spake in the school of one Tyranus." Acts 19:8, 10.

In his missionary tours he went to Greece, "And there he abode *three* months, and when the Jews laid wait for him, as he was about to sail into Syria," he changed his course and came to Miletus. There he sent for the elders of the church of Ephesus. In his council with them he said, "Therefore watch, and remember that by the space of *three* years I ceased not to warn every one night and day with tears." Acts 20:2, 3, 31.

As he was imprisoned in Jerusalem, awaiting his trial by accusation of the Jews, and "more than forty men had bound themselves with an oath, that they would neither eat nor drink until they had killed Paul," the chief captain, "at the *third* hour of the night," sent Paul with an escort of two hundred soldiers, and seventy horsemen to Cæsarea. Acts 23:23.

In the account of the shipwreck at Melita (Malta), on his journey to Rome, after *three* month's stay on the island, they sailed toward Rome. They tarried *three* days at Syracuse, and after landing in Italy, they walked as far as Appi-forum and the *three* taverns. The brethren from Rome having heard of their landing came out that far to greet them," whom, when Paul saw, he thanked God and took courage." Acts 28:11, 12, 15.

In the experience of Peter, the Lord wrought in a peculiar manner to remove from his mind the antipathy which he held against the Gentiles. In Joppa, at the house of Simon the tanner, he "saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit

at the four corners, and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air, And there came a voice to him, Rise, Peter; kill, and eat. . . This was done *thrice*: and the vessel was received up again into heaven." Acts 10:11-16, 19, 20.

Some persons have given the interpretation of this vision to be that now all distinction of foods declared by Levitical law clean and unclean were done away, and that now it is right to slay and eat anything in the animal kingdom. Such persons should remember that the distinction of clean and unclean beasts did not originate with Levitical law, but was recognized in the animals gathered into Noah's ark. See Gen. 7:2, Peter himself told the lesson God taught him by this vision, "God hath showed me that I should not call any man common or unclean." Verse 28. It is just as well for us to leave the matter as he stated it.

GOD'S LESSON TO ELIJAH AND US

WHEN God would teach Elijah that He alone controlled the fiercest rage of man, He brought before the prophet a mighty wind which rent the mountain and brake in pieces the rocks; and after the wind there was an earthquake, and after the earthquake a fire. These were God's agencies to bring judgments upon those who rejected His law and to bring desolation upon the earth.

When the disciples asked Jesus what would be the sign of His coming and the end of the world, He said there would be earthquakes. There was an earthquake which brought the jailer before Paul and Silas to acknowledge Christ and the Christian religion. At the same time it opened the prison doors for these faithful servants of God.

Matthew, Mark and Luke each speak of earthquakes as signs of the second coming of Christ. In the book of Revelation earthquakes are spoken of seven times connected with the second advent of our Lord either as signs or evidences that His coming is near. When the seventh angel poured out his vial in the air, there came a voice from the temple, saying, "It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great. . . And every island fled away, and the mountains were not found." Rev. 16:17-20.

David said the mountains skipped like rams and the little hills like lambs. "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." Ps. 114:6, 7. At this time the mountains are carried into the midst of the sea.

The earthquake in San Francisco was more than ordinary. The eighteen square miles of a populous city brought to ruins is a sample of what the whole earth will be when God brings to pass a little in the future His act, His strange act. The fact that from the farthest portion of the earth expressions of sympathy were sent to the people of San Francisco is an acknowledgment that it is a lesson to the world. The people of God should take this lesson home to themselves. Not a stone should be left unturned to scatter rays of light in every large city of the land. This we verily believe is the beginning of the end. Hearts should be humbled before God and be stirred to do all that can possibly be done to scatter rays of light. God has said He will call for the sea and will pour out his waters upon the land. Amos 5:8. "Deep calleth unto deep at the noise of thy waterspouts:" It is the voice of God to His people now to arise and prepare to meet Him.

Teach Me the Truth

TEACH me the truth, Lord, though it put to flight
My cherished dreams and fondest fancy's play;
Give me to know the darkness from the light,
The night from day.

Teach me the truth, Lord, though my heart may
break

In casting out the falsehood for the true;
Help me to take my shattered life and make
Its actions new.

Teach me the truth, Lord, though my feet may
fear

The rocky path that opens out to me;
Rough it may be; but let the way be clear
That leads to Thee.

Teach me the truth, Lord, when false creeds decay,
When man-made dogmas vanish with the night;
Then, Lord, on Thee my darkened soul shall stay,
Thou living Light.

—Frances Green

THE CHRISTIAN'S CHART AND COMPASS

MRS. H. W. COTTRELL

THE Bible is a never-failing chart and compass to the mariner on life's sea.

In calm and in storm alike it points to the desired haven. Not all the days of the voyage are balmy, nor all the sailing smooth. There are icebergs to meet, and sometimes the dense fog clouds obscure the Light of life; the tempestuous Euroclydon may strike the ship and leave it stranded on the rocks or sandbar; the billows may roll mountain high threatening a grave in the angry deep, but the anchors lie close at hand, and the cable cord will reach to "that within the veil;" or perchance the Master lies sleeping in the boat and only needs to hear the words, "Master, Master, we perish," to arise and say, "Peace, be still," and the angry waves obey his voice. The ship's course also lies in the path of the earthquake and tidal wave, and, although the mariner may have "much goods laid up for many years," or treasures gathered from many lands which are the fruits of a lifework, and on which he has set his heart's best affec-

tions, yet he may see it all smashed to atoms or swept away.

Here is reached the parting of the ways. Many become discouraged and flee from the ship to take the broad way "that leadeth to destruction" by cowardly destroying their own lives. Others seem to gather courage from their cowardice, and boastingly say, "We will begin life again; we will gather again what we have lost; we will build again more beautiful than before, and so strong that earthquake or fire cannot destroy it;" but they forget to say, "If the Lord will," we will do thus and so. But the remnant cling to the old ship Zion, knowing that unless they abide in the ship they cannot be saved. With willing hands they help to "undergird the ship" and cast overboard their last earthly treasure to lighten it. Though the way may be rough it cannot be long, and their faces are set as a flint Zionward, trusting their Captain for grace to stand amid thunders and lightnings, and earthquakes, and when the islands and mountains shall flee away, for we are assured by the "more sure words of prophecy" that these things await the people now living. Already there have been omens of the coming storm, and already are "men's hearts failing them for fear, and for looking after those things which are coming upon the earth," which things, according to the Bible chart and compass, are the landmarks on the very borders of the haven.

"BLESSED is every one that feareth the Lord; that walketh in his ways."

"JUST to the degree in which the word of God is received and obeyed, will it impress with its potency, and touch with its life, every spring of action, every phase of character."

THE SCHOOLS OF THE PROPHETS

S. N. HASKELL

IN Gilgal on a certain occasion there was a dearth in the land. The prophet was with his students and they were sitting before him, "And he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets." As was customary in all of these schools of the prophets, they were supported by their own efforts, and donations given to the schools. In all the prophets' schools the sons of the prophets, or students, went forth as did the disciples and connected labor with the instruction given.

At the command of the prophet, "one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage; for they knew them not." When they began to use the pottage they discerned at once that there was death in the pot. So they cried out "O thou man of God, there is death in the pot. And they could not eat thereof." But the prophet had directed them to put on the great pot to seethe the herbs for their food. God inspired the prophet to give this direction, and the students believed in the words of the prophet. With them there was no question, and yet they had found themselves involved in obeying the voice of the prophet, for there was death in the pot.

Then the calm, bold, bald-headed prophet had them directly to bring meal and he cast it into the pot, "and he said, Pour out for the people that they may eat. And there was no harm in the pot."

One important lesson that we get from the above is that it is perfectly safe to follow the instruction of a prophet. They did not turn round and begin to question whether God had spoken through the prophet or not; but when God calls a man to give instruction God is responsible for that instruc-

tion given, and will manifest his power in behalf of those who believe the testimony sufficiently to obey the words of the prophet. The reputation of the prophet's school had gone to a distance, and one man, moved upon by the Spirit of God, gave to this school a donation of his first-fruits. The first-fruits showed an appreciation of heaven's giving the first and best, the choicest, even our Lord Jesus Christ to die for a lost race; so this man brought to the school "twenty loaves of barley and full ears of corn in the husk thereof." And the prophet said, "Give unto the people that they may eat." The students were taught to serve. They had a hundred students in this school, and when this donation was given, the prophet said, "Give the people that they may eat; for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them; and they did eat, and left thereof, according to the word of the Lord." 2 Kings 4:38-44.

One word has never failed of all the Lord has spoken through his prophets, but all is fulfilled to them who believed in his testimony.

Seedtime

I KNOW it is my place
Some seed to sow,
And God will give the grace
To make it grow.
Better to till my field
In weary pain—
Tho' half may never yield
The golden grain,
Than let it lie forlorn,
Weed-grown and wild;
A measure full of corn
Would feed a child.

—Grace Pearl Bronaugh.

"RIGHTEOUSNESS has its root in godliness. No man can steadily maintain before his fellow-men a pure, forceful life unless his life is hid with Christ in God."

PRAISE

MEN do not praise God enough. All the calamities that ever befell the Jewish people, as recorded in the twenty-eighth chapter of Deuteronomy, came because they did not appreciate the blessings of God.

The Lord said to them, "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore, shalt thou serve thine enemies, which the Lord shall send against thee; in hunger, and in thirst, and in nakedness, and in want of all things; and He shall put a yoke of iron upon thy neck until he hath destroyed thee." He then proceeds to enumerate the calamities that will come upon them, spiritual, physical, temporal, and natural.

There was no one who passed through greater afflictions than did the apostle Paul; yet he writes to the Thessalonian brethren, "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you." Again, "As sorrowful, yet always rejoicing." To the Philippians he writes, "Rejoice in the Lord always: and again I say, Rejoice. Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

That which so many desire, "the peace of God" is obtained in the above manner. The prophet forcibly states the matter in the following, "Heal me, O God, and I

shall be healed; save me and I shall be saved: for THOU ART MY PRAISE." There is physical and spiritual health, when God is our praise.

"He hath not dealt with us after our sins; nor rewarded us according to our iniquities."



READING THE BIBLE THROUGH GLASSES

WITHOUT the enlightening power of the Holy Spirit we cannot understand the word of God as God would have us understand it. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, *because they are spiritually discerned*." 1 Cor. 2:14. Many people read the Bible without seeking spiritual eye-sight, and fail to receive eternal life.

The Spirit is compared to water, which if one drinks, they will never thirst. The Saviour says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14. How necessary then to pray for the Holy Spirit when we read God's holy word.

If We Knew

COULD we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the actions gives,
Often we would find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motive,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin.
Could we know the powers working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good;
Ah! we'd love each other better
If we only understood.

—Selected.

THE BLESSED DAY

AND on the seventh day God ended His work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:2, 3.

Here God instituted the weekly rest, or Sabbath. It was the seventh day. He blessed and sanctified that day of the week, and no other; therefore, the seventh day, and no other day of the week, is holy or sanctified time.

God has given the reason why He blessed and sanctified the seventh day. "Because that in it he had rested from all his work which God created and made." He rested and set the example for man. He blessed and set apart the seventh day for man to rest from his labor, and follow the example of his Creator. The Lord of the Sabbath said (Mark 2:27), "The Sabbath was made for man." Not for the Jews only, but for *man*, in the broadest sense; meaning all mankind. The word man in the text means the same as it does in the following texts: "Man that is born of woman is of few days and full of trouble." Job 14:1. "Man lieth down and riseth not, till the heavens be no more." Job 14:12.

No one will say that man here means Jews or Christians; but the whole human race. The Sabbath was made for man, for the whole race of men. Adam, Noah, and Abraham were men, therefore the Sabbath was made for them, as well as for Moses, and the Jews. We are men, and the Sabbath is made for us.

God has given the following reason in the decalogue why man should keep His holy Sabbath: "For in six days the Lord made heaven, and earth, and the sea and all that in them is, and rested the seventh day; wherefore the Lord *blessed* the Sabbath day and *hallowed* it." Ex. 20:11. Here our minds are directed back more than twenty-five hundred years, to the creation and holy rest in Eden, for the origin of the Sabbath. This plain fact every candid mind must see. God did not bless and hallow the Sabbath day at Sinai. No, no. This he had done in Eden twenty-five hundred years before. "And God blessed the seventh day and sanctified it. Gen. 2:3.—James White.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

THE SIGN OF JONAS THE PROPHET

THESE are four events, each of which taken separately may be a sign.

First, notice who wanted the sign. It was those who came tempting Him. They were the doubting, unbelieving class. So Christ said to them, "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them and departed." Matt. 16:1-4. He spake to them in parables "because they seeing see not; and hearing they hear not, neither do they understand." Matt. 13:11-15. His answer to them was a sign.

Second, Jonah's message was, "Forty days and Nineveh shall be overthrown;" but they repented, and the destruction of Nineveh did not come for forty years, and then it was fulfilled, each day standing for a year, and the city was overthrown. This also was a sign, for it was forty years from the time that the Messiah spoke these words in A. D. 30, to the time that Jerusalem was overthrown, which was in A. D. 70.

Third, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:38-40. It was three days and three full nights from the time that Christ was taken by the Roman power until He broke the bands of death and came forth from the tomb. If this be taken figuratively, it was truly a sign; for the people are oftentimes called the earth,—“Hear, O earth.” He never was literally in the heart of the earth at all, for Joseph's tomb was on the earth in the garden.

Fourth, a portion of a day is always reckoned for a whole day in commercial transactions, and it is the same in the Bible. Esther 4:15-17; 5:1. It is repeatedly said that Christ would rise the third day, which could not be true if He was really

in the grave three whole days and three whole nights.

1. The language can not be taken literally. 2. It must be figurative. 3. When taken figuratively, each of the above positions is true and would be a sign. 4. It is only by a forced conclusion that it can be taken to mean that Christ was crucified on any day but Friday.

Speak the Word

WHEN the heart is sad and lonely
All the prayers seem gone astray,
When a dull, blank wall of shadows
Seems to block the upward way,
Then has come your time of testing—
Time to prove the truth you love.

To the faithful is the promise;
Then arise and prove your faith.
Speak the word, declare with power
What is said to be the truth,
Even if to outer senses
There is naught to prove its worth.

Over, over through the shadows,
Let the clarion voice ring out,
Sending out a new vibration,
Clearing scurrying clouds of doubt,
Till the sun, serene and shining,
Sends a gleam of dazzling gold
To break up the shadow's gloaming
And reveal the face of God.

—Jean Kenworthy.

THE SANCTUARY SERVICE

The Levites

THE descendents of Levi, the third son of Jacob, were chosen on account of their faithfulness, to do the service of the temple. Ex. 32:26, 27.

The descendents of Aaron, the grand-son of Kohath, were chosen for the priesthood, and the rest of the Levites were not priests but attended to the work of the temple service.

There were at least twenty-one distinct lines of work allotted to the Levites, as follows:

1. Ministering to the Lord. Deut. 10: 8.
2. Ministering to priests. Num. 3: 6, 7; 18: 2.
3. Ministering to the people. 2 Chron. 35: 3.
4. Keeping the charge of the sanctuary. Num. 18: 3; 1 Chron. 23: 32.
5. Keeping sacred instruments and vessels. Num 3: 8; 1 Chron. 9: 28, 29.
6. Keeping sacred treasures. 1 Chron. 26: 20.
7. Taking charge of the tithes, offerings, etc. 2 Chron. 31: 11-19; Neh. 12: 44.
8. Keeping sacred oil, flour, etc. 1 Chron. 9: 29, 30.
9. Doing the service of the tabernacle. Num. 8: 19-22.
10. Taking down, putting up, and carrying the tabernacle. Num. 1: 50, 57; 4: 5-33.
11. Preparing the sacrifices for the priests, 1 Chron. 23: 31; 2 Chron. 35: 11.
12. Preparing the shewbread. 1 Chron. 9: 31, 32.
13. Purifying the holy things. 1 Chron. 23: 28.
14. Regulating weights and measures. 1 Chron. 23: 29.
15. Teaching the people. 2 Chron. 17: 8, 9; 30: 22; 35: 3; Neh. 8: 7.
16. Blessing the people. Deut. 10: 8.
17. Keeping the gates of the temple. 2 Chron. 35: 15; Neh. 12: 25; 1 Chron. 9: 17, 26.
18. Conducting sacred music. 1 Chron. 23: 5, 30; 2 Chron. 5: 12, 13; Neh. 12: 24, 27-43.
19. Singing praises before the army. 2 Chron. 20: 21, 22.
20. Judging and deciding controversies. Deut. 17: 9; 1 Chron. 23: 4; 2 Chron. 19: 8.
21. Guarding the king's person and house in time of danger. 2 Kings 11: 5, 9; 2 Chron. 23: 5, 7.

At the present day, we would call those who attend to such work conference officers, committees, boards, church officers, missionary secretaries, teachers, canvassing agents, etc., etc. In short, they attended to the business part of the work of the Lord, leaving the priests free to devote all their attention to spiritual things.

The Levites entered upon their work at the age of twenty-five, Num. 8: 24; but according to the last words of David they entered upon service at the age of twenty. 1 Chron. 23: 27, 28.

They were expected to give twenty-five or thirty years of the best part of their lives to the temple service.

While they began work at from twenty to twenty-five years, yet they did not fully enter into the service until the age of thirty. Num. 4: 3, 23.

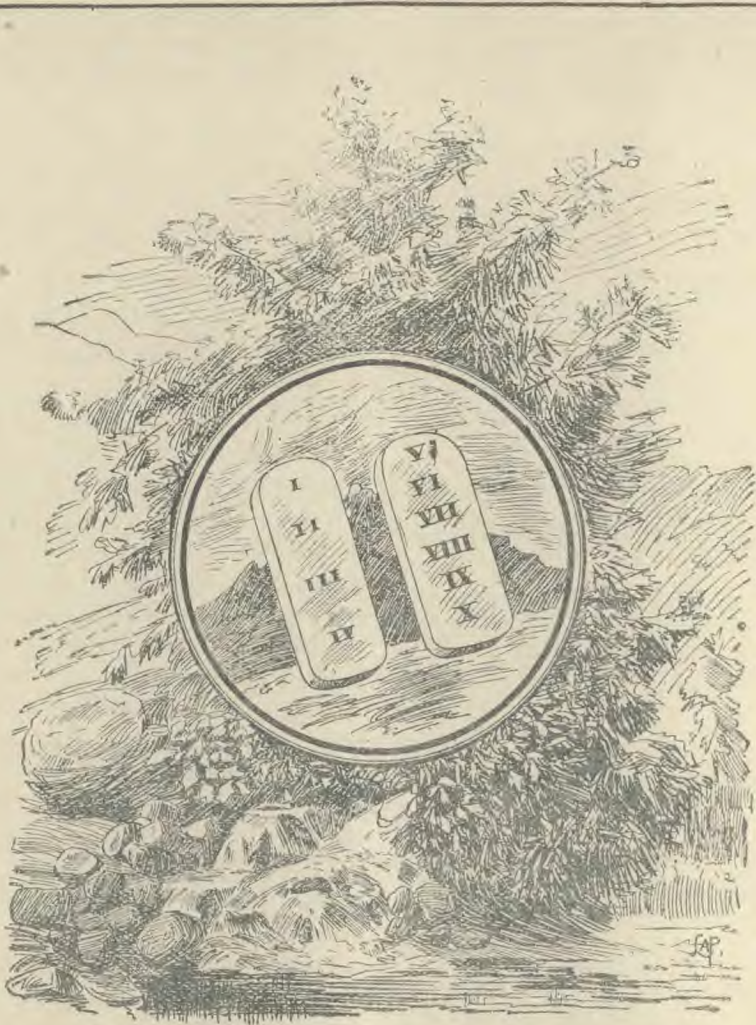
At the age of fifty years they were released from arduous, active duty, although they were not set aside as idlers, but still did light service in the temple. Num. 8: 25, 26.

WHO ARE THE ONE HUNDRED AND FORTY-FOUR THOUSAND?

MANY queries have arisen relating to the one hundred and forty-four thousand. All we know is what God says. They are referred to in Revelation 7 and in Revelation 14 as standing upon Mount Zion. They were sealed with the seal of the living God: The sealing work began in 1848 after the light of the sanctuary was seen, and the fourth commandment shone out in its brilliancy. The spirit of republicanism ran through Europe and within a very brief period of time twenty-eight sovereignties yielded themselves to the people. At this time the angels were commissioned to hold the winds and strife till the servants of God were sealed.

Many of these who have received the seal are now in their graves waiting for the voice of God to call them forth in the partial resurrection to hear God speak the everlasting covenant. The righteousness of God, which is the ten commandments, will be "openly showed in the sight of the heathen." Ps. 98: 2; 97: 6 Then God will proclaim the ten commandments audibly. His words will roll through this earth, turn the captivity of His people, and place them eternally free from the power of Satan. After this there will be a general resurrection of the righteous, and the two companies will ascend to heaven together.

"I rejoice at thy word, as one that findeth great spoil."



“धन्य वे जो उसकी आज्ञाओंपर चलते हैं
कि उन्हें जीवनके वृक्षका अधिकार मिले
और वे फाटकीसि होके नगरमें प्रवेश करें।”

Good News

The above is a fac-simile of one full page in the *Sunatan Susamacher*, the first publication of any size bearing the third angel's message in the Hindustani language. It is a twenty-four page magazine about the

size of the BIBLE TRAINING SCHOOL and is full of present truth. The paper is published by Brother and Sister Burgess, whom most of the readers of this magazine remember, sold twenty-five thousand special BIBLE TRAINING SCHOOLS to furnish means

to open up a mission among the Hindustani-speaking people of India. There are eighty millions of these people, and, until Brother and Sister Burgess went there the last part of 1905, there was not one missionary among them proclaiming the third angel's message. The Lord has wonderfully blessed Brother and Sister Burgess as they have gone to this dark land. They began alone, but before they had labored long the Lord gave them an educated native man and his wife, and they have been out laboring among the native people for some time.

Word now comes that more intelligent natives have embraced the truth and Brother and Sister Burgess will train them to go out with the light to others. The *Sunatan Susamacher* will be a great help in the work. They have a large edition and the native workers will sell it and thus help support themselves. May God bless the little paper as it goes forth with glad tidings in that benighted land.

THREE EVENTS

S. N. HASKELL

THERE were three events before Christ died upon the cross, each of them called the COMING OF THE LORD, because of their relation to Christ's work.

The prophet Haggai speaks of the first one, "The Desire of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts." Hag. 2:6-9. It had its fulfilment when Christ entered the temple and the divine glory flashed from Him, and the buyers, sellers, and the money exchangers fled from His presence, as He entered upon his ministry. John 2:11-17.

So an event of the same nature took place in 1844, called the coming of the Lord; when the long-looked-for Christ, instead of appearing in the clouds of heaven, "Suddenly came to his temple, even the Messenger of the covenant, whom ye delight

in: Behold, He shall COME, saith the Lord of Hosts." Mal. 3:1, 5. This was the hour of His judgment, Rev. 14:6, when Christ came before the Father, Dan. 7:9, 11, and entered the most holy in the heavenly sanctuary. Rev. 11:19.

The second event, at the first advent, was when Christ sent forth His disciples clothed with power to heal the sick, and cast out devils by the Spirit of God. He said they would not go "over the cities of Israel, till the Son of Man be come." Matt. 10:6, 23.

This also is fulfilled in the special endowment of the Holy Spirit before Christ comes the second time in the clouds of heaven. In Ps. 72:6, and Joel 2:23, 27, it is called the "Loud Cry," and "Come out of Babylon message" of Rev. 18:1, 5.

The third event in the first advent of Christ was when Christ rode into Jerusalem and beheld the city and wept over it. "And the multitude that went before and followed after cried, saying, "Hosanna to the Son of David: Blessed is He that COMETH in the name of the Lord; Hosanna in the highest." Matt. 21:5, 11; Isa. 62:11; John 12:12, 15.

As the westering sun sank out of sight the destiny of the Jewish nation, as a nation, was forever fixed. Matt. 23:34, 39.

So in connection with the second advent of Christ, He comes as a thief when probation ends, and the destiny of every soul is eternally sealed for heaven or hell. Matt. 24:38, 44. We are in the time of watching, for his coming is noiseless as a thief in the night.

Rev. 22:11, 12 gives the most important period in this world's history. God has arisen to shake terribly this earth. Souls today are deciding their eternal destiny.

"Great peace have they that love thy law, and nothing shall offend them."

Thy Work

BUILD well ; dig deep within the soil of thy Earth nature, and lay in perfect line the Well-hewn stones of truth and kindly deeds ; Cement them firm with loving thoughts and kingly Words of courage, and soon will rise the structure Of thy perfect life, a palace radiant In its beauty, a temple fit for God to Dwell therein ; for He has held thee in His mind, Has led thy feet and guided well thy hand, Has shed His light in purest ray upon thy path, Sustained thee in thy trials ; before thine eyes Has been the true ideal of this, His temple, Erected in the likeness of the living God, In whom you live and move and have your being ; "And He shall take up His abode therein And bring thee into everlasting life"

—*Nettie Eliot McIntosh.*

LOVE KNOWS NO BOUNDS

SOME things can never be controlled by man. Love is a principle that in its expression often over-steps all forms and ceremonies. "Wilt thou be made whole?" said Christ to the impotent man that had had an infirmity thirty-eight years ; "Sir, I have no man, when the water is troubled, to put me in the pool, but while I am coming another steppeth down before me." "Rise, take up thy bed and walk," were the words of the great Healer. He immediately arose and went bounding from the impulses of a thankful heart. It was the Sabbath day. Soon he met a Pharisee who said, "It is the Sabbath day: it is not lawful for thee to carry thy bed." So thankful was the man for what Jesus had done for him, although he knew Him not, that he confessed Him and for it was cast out of the synagogue.

Two of the seventy men who prophesied remained in the camp. Their joy under the influence of the Spirit of God expressed itself without coming forth to the tabernacle. "My lord, Moses, forbid them," cried Joshua. The large-hearted Moses replied, "Would God that all the Lord's people were prophets, and the Lord would put His Spirit upon them!"

"We saw one casting out devils in Thy name, and he followeth not us ; and we forbade him, for he followeth not us," said the loving John. "Forbid him not" were the words of Christ. "There is no man which shall do a miracle in my name, that can lightly speak evil of me." The love of Christ constrained this man to do the works of Christ without following with the disciples.

Was not Mary irregular? She did not put the three hundred pence, the price of the ointment, in the treasury, but put it on Christ's head and feet direct. Judas could not see the consistency of such an irregular act. But the love of Mary, of Eldad and Medad, of the one casting out devils without following the disciples, could not be placed in the straight-jacket of any form or ceremony.

It is a revival of the same missionary spirit that brought Christ from heaven that is needed. To such the Saviour would say as He did to Judas, "Let her alone." Hands off.

"ABOVE ALL THY NAME"

GOD is more jealous for His word than for His name. He who would be in favor with God will regard the word of the Lord above every other consideration. "I will worship toward Thy holy temple, and praise Thy name for Thy loving kindness and for Thy truth: for "THOU HAST MAGNIFIED THY WORD ABOVE ALL THY NAME," Ps. 138:2.

There could be no language framed that would exalt the word of God more than this. God is jealous for every word that He ever inspired men to write. This is God's view of His own words. God is the author of every word that has come through Jesus Christ and is spoken through His prophets, for through His prophets God speaks to His church. In Matt. 12:32 we have an expression that will help us to

solve the meaning of these wonderful words. "Whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him in this world, neither in the world to come." The word in human language spoken by the spirit of prophecy is the product of the Holy Spirit. Let the mind meditate upon such expressions and compare scripture with scripture. It will be food for the soul.

THE BOOK OF REVELATION

THIS particular book is referred to by the Lord in this book three times in the first chapter, as follows:

John was told to write all the things he saw in a book, (verse nineteen); then he was told to send it to the seven churches, (verse eleven). These churches cover a period from Christ's day to His second coming. Then comes the statement that he had done it, second verse.

This particular book is referred to four times in the twenty second chapter. "Blessed is he that keepeth the *sayings of prophecy of this book.*" Rev. 22:7. The angel said, "I am thy fellow servant, . . . and of them which keep the *sayings of this book.*" Rev. 22:10. "Seal not the *sayings of the prophecy of this book,* for the time is at hand. Verse 10. Then twice it is referred to in the eighteenth verse, and twice in the nineteenth verse in the most solemn manner. "I testify unto every man that heareth the words of the *prophecy of this book,* If any man shall add unto these things, God shall add unto him the plagues that are written in *this book:* and if any man shall take away from the words of the prophecy of the *book of this prophecy,* God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

None can consider the above words, as

addressed to every man, which they are said to be, without being impressed with the fact that this book contains a special message for the servants of God, and contains salvation to every soul who will prayerfully read and study the same.

He Loveth Me

"My soul, wait thou upon God."

BE still, my soul, wait thou on God,
Nor scorn the path His Son hath trod
Before thee; tho' oft weary, worn with care,
With patience, still, thy burdens bear.
'T is thus we learn the Father's will.

Wait thou on Him.

And soon the clouds will backward roll,
While this glad thought illumines the soul—
He loveth me.

Though oft through paths I would not tread,
But through flow'r'd byways would be led;
His touch my wayward feet recall,
His hand restrains, nor lets me fall;
He leads me, though I know it not;

But this I know,

Where'er He leads, that all is well,
And discontent this thought doth quell—
He loveth me.

And so through all the way of life,
Where joy abounds, 'mid toil and strife,
He wraps me with His love around.
Whatever is, is best, I've found.
He ever leads me by the hand,

He gently guides.

I lay my head on Jesus' breast
The while this thought brings sweetest rest—
He loveth me.

—*Alberta Knowles Wallace.*

Will You?

"Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one and then still another? In our churches let companies be formed for service. There are to be no idlers in the Lord's vineyard. Let them seek to gather precious souls from the corruption of the world into the saving purity of Christ's love."—*Mrs. E. G. White.*



BIBLE READERS' CLASS

THE Lord says: "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9. Since all have an invitation, it is well for us to study what is revealed in regard to the marriage; for not all the invited guests will be found in a condition to enter in to the wedding. "Many are called, but few are chosen." Matt. 22:14. There is confusion in the minds of some in regard to the marriage of the Lamb, because three different things; viz., the church, the holy city, and the land, are spoken of as the bride. In order to make it clear to all we will take up each point separately.

The Church the Bride

- Eph. 5:23-32. In these verses the Lord takes the relation of husband and wife to represent the connection between Himself and the church.
- 2 Cor. 11:2. The church is "espoused . . . to one husband." Christ is the husband.
- Isa. 54:5. "Thy Maker is thine husband."
- Jer. 3:14. So dear is this relationship between the Lord and His church that He says He is married to the backslider.
- Isa. 50:1. The Lord challenges every backslider to show the bill of divorcement. The Lord Himself never severs this close tie between Himself and His people.
- Isa. 59:2, 3. The backslider separates himself from God by his own sins.

- Deut. 24:4. When a wife proves untrue to her husband and they are divorced because of her unfaithfulness, they can not be united again.
- Jer. 3:1-14. The Lord oversteps all these regulations and pleads with the backslider to return. He is merciful and only asks that they acknowledge their iniquity.
- Hosea 2:7. God calls Himself the "first husband" of the backslider.
- Hosea 2:9-13. If the backslider will not return to the Lord, in response to His pleadings, then He asserts His authority and executes His judgments upon them.
- Hosea 2:15, 16. When the backsliders put away all sin then they can call the Lord their husband again.
- Hosea 2:19-23. Those who are faithful the Lord says He will betroth unto Him forever. Throughout eternity the redeemed church of Christ will be the Lamb's wife.

The Land and the Holy City Each the Bride

- Isa. 62:4. "Thy land shall be married." "Beulah" means married. When we sing "Oh, Beulah land," we really sing "Oh, married land."
- Psa. 24:1. Eight times in the Bible the Lord repeats the fact that the earth belongs to Him.
- Lev. 25:23. This truth was taught in the Levitical service by the land never being sold.
- Rev. 21:9, 10. The new Jerusalem is called the bride, the Lamb's wife.
- Heb. 11:10, 16. The city is built by the Lord for His people.
- Rev. 21:1, 2. When the prophet in vision saw the city coming down to this earth, he describes it as "a bride adorned for her husband."

Isa. 66:10-13. The bridal ornaments of the city will be the saints that dwell therein.

Isa. 49:18. While the saints are called the bride, they are united with the city and add to its beauty.

Rev. 21:23, 24. While the land is spoken of as the wife, yet the city becomes the capital of the earth. The saints, the city, and the land are all blended into one great whole.

It takes three things to form any government; viz., subjects, capital or seat of government, and territory. While each is separate and distinct, yet the government is not complete without all three of them.

Where and When Does the Wedding Take Place?

Luke 19:10-12. The Saviour taught that He would go into a "far country to receive a kingdom."

Luke 19:15. Christ will not return until He has received the kingdom.

Luke 12:36. When Christ returns to the earth, He is returning from the wedding; therefore, receiving the kingdom and the wedding seem to be the same event.

Dan. 7:9-14. After the scene of the judgment Christ is brought in before the Father and given a kingdom.

John 18:36. When the Saviour was here upon the earth He said: "My kingdom is not of this world."

Matt. 13: . . . At His second coming the Saviour speaks of the earth as His kingdom, showing that He receives it in heaven before He returns to the earth.

Christ's kingdom is composed of subjects, capital city or seat of government, and territory. The subjects are ready when the investigative judgment has decided who are worthy. The city has never been polluted, and when the judgment of the righteous is finished, the marriage takes place and the kingdom of this earth is given to Christ. The complete bride, saints, city, and earth, is given to the divine Husband, never to be separated from Him.

Preparation for the Wedding

Matt. 22:1-10. Many are called to the wedding.
Matt. 22:11, 12. Rev. 20:12. All are carefully examined.

Matt. 22:13. Those without the wedding garments are cast out into outer darkness.

Rev. 19:7, 8. The acceptable wedding garment is the righteousness of the saints.

Jer. 23:6. The righteousness will be the Lord's righteousness.

Rev. 3:5. Only the overcomer will be the bride of Christ.

"The Sabbath Days Which Are a Shadow"

IN the twenty-third chapter of Leviticus we have a list of "the sabbath days which are a shadow of things to come." Col. 2:16, 17.

The following is a list of the principal ones:

1. The first day of unleavened bread, the fifteenth day of the first month.

2. Last day of unleavened bread, the twenty-first day of the first month.

3. Pentecost, the fifth day of the third month.

4. Day of blowing of trumpets, the first day of the seventh month.

5. Day of atonement, the tenth day of the seventh month.

6. The first day of the feast of tabernacles, the fifteenth day of the seventh month.

7. Last day of feast of tabernacles, the twenty-second day of the seventh month.

These annual or shadowy sabbaths always come on a particular day of the month, and therefore would be entirely different from the Sabbath of the Lord which always comes on the seventh day of the week irrespective of the day of the month.

Millennium

THE word millennium does not occur in the Bible. It signifies one thousand years. The period of one thousand years is mentioned in six consecutive verses in the twentieth chapter of Revelation as follows:

1. Satan is bound for a thousand years.
Rev. 20:2.

2. Satan is in the bottomless pit for one thousand years. Rev. 20:3.

3. Satan cannot deceive the nations for one thousand years. Rev. 20:3.

4. Saints reign with Christ for one thousand years. Rev. 20:4.

5. The rest of the dead live not again till the thousand years are finished. Rev. 20:4.

6. Saints reign as priests with Christ for a thousand years. Rev. 20:6.

7. Satan is loosed when the thousand years are finished. Rev. 20:7.

A Time to Everything

THE wise man says: "To everything there is a season, and a time to every purpose under the heaven:

A time to be born,
 And a time to die;
 A time to plant,
 And a time to pluck up that
 which is planted;
 A time to kill,
 And a time to heal;
 A time to break down,
 And a time to build up;
 A time to weep,
 And a time to laugh;
 A time to mourn,
 And a time to dance;
 A time to cast away stones,
 And a time to gather stones
 together;
 A time to embrace,
 And a time to refrain from
 embracing;
 A time to get,
 And a time to lose;
 A time to keep,
 And a time to cast away;
 A time to rend,
 And a time to sew;
 A time to keep silence,
 And a time to speak;
 A time to love,
 And a time to hate;
 A time of war,
 And a time of peace."
 Eccl. 3:1-8.

ARTHUR L. MANAUS.

Thine Evermore

LORD, Thy word hath made me bold—
 Let Thy will, my future mold:
 Let Thy love my life enfold,
 Till I reach the gates of gold.
 Then to all eternity,
 Thou wilt share Thy home with me:
 And my king and brother be,
 Jesus Christ of Galilee!

—*Wm. K. Palmer.*

The Book of Revelation

1. It is the Revelation of Jesus Christ. Whatever chapter or verse in the entire book is studied, that particular chapter or verse is a revelation of Jesus Christ; for God gave it this title and says it is the revelation of Jesus Christ.

2. Christ declares twice that it is HIS own angel that brought it to John. Rev. 1:22:6, and then in the sixteenth verse says, "I Jesus have sent mine angel to testify unto you these things in the churches." Nothing could be more emphatic to show it was Christ's guardian angel that brought it.

3. God, the Holy Spirit, and Christ have given their salutation separately, to the church to whom this book is addressed, and it is the only place that such a salutation is found in the Bible. Rev. 1:4-5.

4. It is the only book in the Bible that mentions the millennium, or thousand years, and this is mentioned six times in chapter 20:2-6.

5. It is a compendium of all the Bible, for John "bare record of the word of God." The five books of Moses are an introduction of the gospel in figures and types which run through the Bible like golden threads, but they culminate in the book of Revelation. Each prophet has given every doctrine in his peculiar setting and enlarged upon it; but in the book of Revelation it is found concisely stated.

"THE righteous are bold as a lion."

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S. N. HASKELL,

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"THERE is a place where Jesus sheds
The oil of gladness on our heads—
A place than all besides more sweet,
It is the blood-bought mercy-seat."

From the Mail

AN old brother who is a warm friend of the BIBLE TRAINING SCHOOL, writes as follows: "On a street car I had a few words with the conductor about the signs of Christ's coming and the end of the world. He said he belonged to no church, but believed the Bible. I showed him a copy of the BIBLE TRAINING SCHOOL, and he paid me for a year's subscription."

Many others would gladly subscribe if their attention was called to it.

Good News

SISTERS MacDonald and Lackey are working in the Southern field again this winter, and the Lord is blessing them in their work. The following extract from a letter written by Sister MacDonald shows some of the work they are doing:

"We are well, and it truly is a wonderful privilege to meet the people and do them good.

"Yesterday we sold one hundred special BIBLE TRAINING SCHOOLS apiece, and had precious experiences. In Jackson, Tenn., we sold one hundred and sixty-eight Special BIBLE TRAINING SCHOOLS in about three and a half hours. I led a noon-day prayer-meeting in the woolen mills and talked of the second coming of Christ, because one of the girls said, 'We believe Jesus is soon coming.' I explained the twenty-fourth chapter of Matthew to them and heard them say, 'That is Bible.'"

THE BULLETIN is the name of a neat little magazine published by the Young Men's Literary Society of Takoma Park, Washington, D. C. We trust not only the magazine, but the young men may do much good.

BRO. W. T. VAUGHAN is working faithfully in Texas. He recently sent a postal card to the office, on which was a picture of the city of Galveston and the sea wall. Above was the statement that he had sold one thousand and eighty-one of the special BIBLE TRAINING SCHOOL within the wall. He is sowing seed that will yield a rich harvest by and by. All who wish to help Brother Vaughan in his work of establishing a home for homeless cripples, can do so by sending for a quantity of the Cripple number of the Special BIBLE TRAINING SCHOOL and paying full price, ten cents per copy.

The Cheerpathist

"WHEN you 're feeling kind o' blue,
And things coming bad for you,
Do n't give up in blank despair,
Weep or wail or tear your hair;
Grit your teeth and bow your neck;
Show the world you 're right on deck.
Smile and say, 'Well, here we come;
Stand aside and watch us hum.'"

"You 've good reason to be glad
That though things are coming bad,
They might easily be worse;
So you 're foolish if you curse
'Stead of trying to catch sight
Of the silver lining bright.
Grit your teeth and hustle out,
And you 'll win without a doubt."

"In your mind the fable bear
Of the tortoise and the hare;
You may be moving slow—
That do n't matter, only go;
Do n't stand still and weep and wail,
But keep plugging up the trail.
Smile your troubles all away,
And you 'll land all right some day."

"The Lord shall preserve thee from all evil; He shall preserve thy soul."

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