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· Luke. 14: 28 ·



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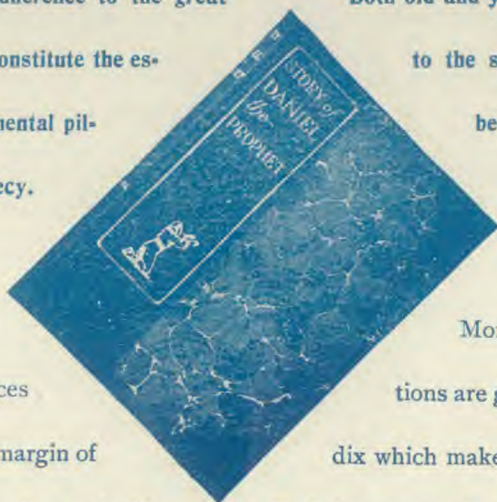
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"Go out into the highways and hedges, and compel them to come in that my house may be full"

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

VOL. VI

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No. 12

A SONG OF REJOICING

Rejoice in thy Saviour, all Nature rejoices,
She speaks of His wonderful ways;
She utters thanksgiving with numerous voices,
Her heart is o'erflowing with praise.

She worships the Lord, with a depth of devotion,
She sings in the wind and the rain;
The echoing hills and the waves of the ocean,
With rapture take up the refrain.

The birds of the air, the Lord's praises are singing
In notes that are wondrously sweet;
The murmuring streamlets their tributes are
bringing,
Their music with praise is replete.

The trees clap their hands, as their branches are
bending,
When swayed by the sweet summer breeze;
The fragrance of flowers is ever ascending,
The Author of nature to please.

While Nature God's praises forever is voicing
In many melodious ways,
Let us in our Saviour be always rejoicing
And join in the chorus of praise.

—MRS. DORA BRORSON.

THE DRESS OF THE CHRISTIAN

MRS. E. G. WHITE

IN most cases submission to the gospel requirements will demand a decided change in the dress. True conversion of the heart will work wonderful changes in the outward appearance.

There should be no carelessness in dress.

Teach the young converts that dress is a talent. For Christ's sake, whose property we are, we should seek to make the best of our appearance. In the tabernacle service, God specified every detail concerning the garments of those who ministered before Him. Thus we are taught that the Lord has a preference in regard to the dress of those who serve Him. Very particular were the directions given in regard to Aaron's robes, for his dress was symbolical. So the dress of Christ's followers should be symbolical. In all things we are to be representatives of Him. Good taste should be exercised in the selection of appropriate colors. Our dress should be tidy and well fitting. The hair should be carefully arranged. Our appearance in every respect should be characterized by neatness, modesty, and purity. But the word of God gives us no sanction in making changes in our apparel merely for the sake of fashion,—that we may appear like the world. When the desire for display in dress absorbs the mind, vanity is manifested. All this must be put away.

The words of Scripture in regard to dress should be carefully considered. The Holy Spirit through the apostle Paul says, "In like manner also, let women adorn themselves in modest apparel, with shamefaced-

ness and sobriety; not with brodered hair, or gold, or pearls, or costly array but (which becometh women professing godliness) with good works." And through the apostle Paul the instruction is given, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Christians are not to decorate the person with costly array or expensive ornaments. All this display imparts no value to the character. The Lord desires every converted person to put away the idea that dressing as worldlings dress, will give value to his influence. The ornamentation of the person with jewels and luxurious things is a species of idolatry. This needless display reveals a love for those things which are supposed to place a value upon the person. It gives evidence to the world of a heart destitute of the inward adornment. Expensive dress and adornments of jewelry give an incorrect representation of the truth that should always be represented as of the highest value. An over-dressed, outwardly adorned person bears the sign of inward poverty. A lack of spirituality is revealed.

Extravagance in dress requires the expenditure of means that is needed to advance the work of the Lord. Extra ribbons and bows mean pennies and shillings spent needlessly.

The trimming of ladies' hats with high-standing bows is a needless expense, and is unbecoming to a Christian. In the house of God the over-trimmed hats are a positive annoyance. The congregation desire to see the face of the speaker as well as to hear his voice; but the ladies' hats with their high-standing ribbons and bows, obscure the view. Many in the congrega-

tion may be seen peering this way and that way to get a glimpse of the speaker; but often their efforts are in vain. Their enjoyment of the services is marred, and the minister who observes all this is disturbed.

Satan has a snare laid to captivate unwary souls by leading them to give more attention to their outward adorning than to the inward graces which a love of truth and righteousness displays, as the fruit borne upon the Christian tree.

Many indulge a passion for dress. They spend their money for that which is not bread, and are as foolish as was Esau, who sold his birthright for a mess of pottage. Many bar their own souls from entering the straight gate because they can not indulge their love for display and yet believe in Christ and walk in His footsteps.

"If any man will come after Me," said Christ, "let him deny himself, and take up his cross, and follow Me." Self-denial and self-sacrifice will mark the Christian's life. Evidence that the taste is really converted will be seen in the dress of all who walk the narrow path of holiness, the path cast up for the ransomed of the Lord to walk in.

A Merry Heart Doeth Good Like A Medicine

WHEN Moab's host gathered against
The few in Judah's land,
They fled and fell o'er plain and hill,
Before a singing band. 2 Chron. 20:21, 22.

A pleasant face, a smile, a word,
As through the street one trod,
Made a sad soul, who saw and heard,
Speak praises unto God. Prov. 27:17;
Acts 2:28.

Cheer up, sad heart! Look toward the skies,
With joy sing Heaven's praise.
Others you'll bless, light fill your eyes,
To life your soul will raise. Psa. 50:23.

That mournful, sad, and doubting kind,
For service offered God,
Will scarce a blessing ever find,
But calls His chastening rod. Dent. 28:47.

H. G. THURSTON.



ANGELS

ANGELS are not the Lord, nor in any sense equal to the Lord. They are inferior both in nature and character. The second chapter of Hebrews is very clear upon this point. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?"

The world to come is not put into sub-

jection to angels, but man was made a little lower than the angels, was crowned with glory and honor, and was set over the works of God's hands. Therefore Christ, the second Adam, was made a little lower than the angels that He might take man and exalt him above the angels even to His own throne.

Angels are ministering spirits "sent forth to minister to them who shall be heirs of salvation." Heb. 1:13, 14; also, 2:1-18. Angels have spoken to man in two direct ways: first, by ordinary conversation, as they did to Abraham and Lot and many others. They came as God's messengers to bring messages from heaven, and also to deliver men from danger. They have often appeared to lonely

travelers as men; they encamp about those that fear the Lord and deliver them. Every individual has at least one angel about him if he fears the Lord. Matt. 18:10; Psa. 34:6, 7. Second, they appear to individuals in visions and in dreams in the night, when sleep falleth upon men. "Then He openeth the ears of men and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man." Job 33:14-18; Acts 10:3-7.

In any way that angels appear to man their words are regarded as from heaven.

Because Zacharias doubted Gabriel's message and said, "Whereby shall I know this? for I am an old man and my wife is well stricken in years. And the angel answering said unto him, . . . behold, thou shalt be dumb and not able to speak, until the day these things shall be performed, because thou believest not my words which shall be fulfilled in their season." Luke 1:18-20.

The more simple we can be in trusting the Lord, the more obedient to His warnings, the more we shall see of His salvation. To question the improbabilities of the fulfillment of the words of the angel is to open the heart to Satan, who comes with all his paraphernalia of criticisms and unbelief. Darkness and trouble is the result. Heaven and earth are not far apart to the believing soul. It creates an atmosphere that is heavenly and brings a victory to the soul of which unbelief knows nothing.

Let the reader of these lines try it, and he will experience the salvation of God. The Bible has come to us through the spirit of prophecy by the ministration of angels.

OUR ENGLISH BIBLE

Rules Enjoined by King James

THE "millenary petition," signed by seven hundred fifty clergymen of the Church of England, was handed to King James on his way to London, before he had been crowned king of England. This petition called for reforms in the church. The king gave a royal proclamation for a conference to be held Nov. 1, 1603; but as the plague was then raging in London, it was postponed until the following January. At this time a conference of bishops and learned men was held by the king at which it was decided to make another translation of the Bible into the English language.

In order that the translation should as nearly meet the needs of the church as possible, the following fourteen directions or rules were given for the revision:—

1. "The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed and as little altered as the truth of the original will permit."

2. "The names of the prophets and the holy writers, with the other names of the text, to be retained as nigh as may be—accordingly as they were vulgarly used."

3. "The old ecclesiastical words to be kept—viz., the word church not to be translated congregation, etc."

4. "When a word hath divers significations, that to be kept which hath been most commonly used by the most ancient fathers, being agreeable to the propriety of the place and the analogy of the faith."

5. "The divisions of the chapters to be altered either not at all or as little as may be if necessity so require."

6. "No marginal notes at all to be affixed but only for the explanation of the Hebrew or Greek words which can not without some circumlocution so briefly and fitly be expressed in the text."

7. "Such quotations of places to be marginally set down as shall serve for the fit reference of one scripture to another."

8. "Every particular man of each company to take the same chapter or chapters, and having translated or amended them severally by himself where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand."

9. "As any one company hath dispatched any one book in this manner, they shall send it to the rest to be considered of seriously and judiciously; for his majesty is very careful in this point."

10. "If any company, upon the review of the book so sent, doubt or differ upon any place, to send them word thereof, note

the place, and withal send the reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company at the end of the work."

11. "When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place."

12. "Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skillful in the tongues, and having taken pains in that kind, to send his particular observations to the company either at Westminster, Cambridge, or Oxford."

13. "The directors in each company to be the Deans of Westminster and Chester for that place and the king's professors in the Hebrew or Greek in either University."

14. "These translations to be used when they agree better with the text than the Bishops' Bible: Tyndale's, Matthew's, Coverdale's, Whitechurch's, Geneva."

A careful study of the above will show that a more than human mind was guarding and directing in the work of translating the Authorized Version of the Bible. Faithful men and women were praying and God answered their prayers by directing the mind of the king in this matter.

ONLY he who lives a life of his own can help the lives of other men.

—*Phillips Brooks.*

Love is All

"God is love." In that fact is the seed-idea of all the other manifestations of God. As Christ is the fullness of the Godhead bodily, so is love the fullness of all those other attributes. As in an egg is included feathers, flesh, blood, and bones, and in a seed is comprehended root, trunk, with its bark, branches, leaves, and fruit, different

and yet alike, so in love is folded, and by it unfolded, all the possibilities of divinity.

It is therefore the fulfillment of all things in heaven and in earth. It is the fulfillment of the law.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Love.

Joy is love in ecstasy.

Peace is love in rest.

Longsuffering is love in pain.

Gentleness is love in thoughtfulness.

Goodness is love in deeds.

Faith is love in hope.

Meekness is love at Jesus' feet.

Temperance is love that self-controls—that *reins* in and reigns.

—*Selected.*

Answers to Questions on the Word of God in the April Number

1. The Word of God is called a sword. Eph. 6:17. Why? Heb. 4:12.

2. The Word of God is compared to a lamp. Psal. 119:105. Why? Prov. 6:23.

3. The Word of God is as a hammer. Jer. 23:29. Why? Matt. 21:44.

4. The Word of God is called a mirror. Jas. 1:23, 24. Why? 2 Cor. 3:18.

5. The Word of God is called a well of water. John 4:14. Why? John 6:63.

6. The Word of God is sweeter than honey. Psal. 119:103. Why? Prov. 8:8.

7. The Word of God is compared to milk. 1 Pet. 2:2. Why? Same verse.

8. The Word of God is as fire. Jer. 23:29. Why? Psal. 147:18; 46:6.

9. Wisdom, the fruit of the righteous, a fulfilled desire, and a wholesome tongue are said to be a tree of life. Prov. 3:18; 11:30; 13:12; 15:4.

10. Solomon spake three thousand proverbs, and his songs were a thousand and five. 1 Kings 4:32.

"Father, Take My Hand"

THE way is dark, my Father! Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunders roar above me. See, I stand
Like one bewildered! Father, take my hand,
And through the gloom
Lead safely home
Thy child!

The day goes fast, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions. Fears, a spectral band,
Encompass me. O Father! take my hand,
And from the night
Lead up to light
Thy child!

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal:
While yet I journey through this weary land,
Keep me from wandering. Father, take my hand—
Quickly and straight
Lead to heaven's gate
Thy child!

My path is rough, my Father! Many a thorn
Has pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet Thy command
Bids me press forward. Father, take my hand;
Then safe and blest,
Lead up to rest
Thy child!

The throng is great! Many a doubt
And fear and danger compass me about,
And foes oppress me sore. I can not stand
Or go alone. O Father! take my hand,
And through the throng
Lead safe along
Thy child!

The cross is heavy, Father! I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
Where crowns are given. Father, take my hand
And, reaching down,
Lead to the crown
Thy child!

The Gracious Answer

The way is dark, my child! but leads to light;
I would not always have thee walk by sight.
My dealings now, thou canst not understand.
I meant it so; but I will take thy hand,
And, through the gloom
Lead safely home
My child!

The day goes fast, my child! But is the night
Darker to me than day? In me is light!
Keep close to me, and every spectral band
Of fears shall vanish. I will take thy hand,
And through the night
Lead up to light
My child!

The way is long, my child! But it shall be
Not one step longer than is best for thee:
And thou shalt know, at last, when thou shalt stand
Safe at the goal, how I did take thy hand,
And quick, and straight
Lead to heaven's gate
My child!

The path is rough, my child! But oh! how sweet
Will be the rest, for weary pilgrims meet.
When thou shalt reach the borders of that land
To which I lead thee, as I take thy hand;
And safe and blest
With me shalt rest
My child!

The throng is great, my child! But at thy side
Thy Father walks: then be not terrified:
For I am with thee; will thy foes command
To let thee freely pass; will take thy hand,
And through the throng
Lead safe along
My child!

The cross is heavy, child! Yet there was One
Who bore a heavier for thee: my Son,
My Well-beloved. For Him bear thine; and stand
With Him at last; and, from thy Father's hand,
Thy cross is laid down,
Receive a crown,
My child!

PROVISION FOR THE POOR

S. N. HASKELL

THE poor were always to continue
among the people of God, as a
test of the liberality of those in more
favorable circumstances. It would call

forth tenderness, sympathy, and benevo-
lence. People have always been subject to
misfortune, sickness, and loss of property.

When a hungry man went into his neigh-
bor's field, orchard, or vineyard, he could
eat to satisfy his hunger, but could not pu

fruit in any vessel to carry away with him. It was on this ground that the Saviour vindicated his disciples, when they were hungry and plucked the ears of corn. It showed that mercy is greater than forms. Matt. 12:1, 2; Deut. 23:25.

When Israel gathered their harvest if they had forgotten a sheaf in the field, they were not to return and fetch it. Neither when they gathered the fruit from the trees were they to be particular to get everything that was on the tree. It was left for the stranger, for the fatherless, and for the widow. Deut. 24:19-22; Lev. 19:9, 10.

They were also to let their land rest every seventh year and that which grew of itself, was to be for the stranger, the fatherless, and the widow. Ex. 23:10, 11; Lev. 25:5.

The hire of the laborer was to be paid promptly. He was to have his wages at once, for he was poor and "set his heart upon it." Deut. 24:14, 15.

They were to realize two things. First: it was God that gave them power to get wealth, that He might establish His covenant which He had sworn to their fathers, Deut. 8:18, and the establishment of that covenant with them, was the fulfillment of the promises. Second: that God who created the heavens and the earth, had left the poor as a divine legacy, to be cared for. When these two thoughts and principles were kept constantly in mind, God's blessing would rest upon them physically, mentally, temporally, and spiritually. Isa. 58:7-11.

If they would care for their families, if they would care for the poor, He would bless them in all they put their hands to. If these principles were regarded to-day, we would often hear it said, "See what the Lord hath done."

THE RICH MAN AND LAZARUS

MRS. H. W. COTTRELL

IN every parable Jesus gave, there was a spiritual lesson for those to whom He spake it. The rich man in the parable of Luke 16:9 and onward, is a true word-picture of the leaders in the Jewish nation to whom Jesus addressed the parable. They were God's chosen people to whom had been entrusted His sacred truth. When the Lord led His people into the promised Canaan they found cities and houses builded, wells digged, and vineyards and olive trees planted. Surely it was a land "flowing with milk and honey!" As the Lord said to Abraham, "I will bless thee . . . and thou shalt be a blessing," so in privileging Israel to possess great temporal blessings, the Lord gave them special directions to impart of their blessings to the needy. Whether a brother or stranger, they were to relieve his wants. Jesus speaking to the same rich class when he was on earth, said, "Ye have the poor with you always, and whensoever ye will, ye may do them good." In the parable Lazarus represents this class. But the rich man was so absorbed in self that he forgot that he owed anything to God or man, and proved himself an unfaithful steward by neglecting the opportunity God gave him of ministering to the poor suffering man.

In the parable dogs are represented as ministering to Lazarus. When the woman from the coasts of Tyre and Sidon cried to Jesus to heal her daughter, He said to her, "It is not meet to take the children's bread, and give it to dogs." In this Jesus calls the Jews "children" to whom the bread belongs, and calls the Gentiles "dogs," no doubt to test her faith; but she does not resent the name as she recognizes it as coming from their bitter enemies, the Jews. It was also a Gentile who dressed the wounds of the man who fell among thieves on his way to Jericho, after two

"A SOFT answer turneth away wrath; but grievous words stir up anger."



classes of Jewish rulers passed him by without assistance. Doubtless this is the class represented in the parable as doing what the rich man neglected to do for Lazarus.

In this parable Jesus not only describes the character of the two classes of people in this life, but he shows the reward they

will reap in the judgment, and as death precedes the judgment, they are represented as dying. Both men die, but instead of the rich man, who in life boasted of being Abraham's seed, it is the poor man who is associated with Abraham in the kingdom of God. Paul said, "And if ye

be Christ's, then are ye Abraham's seed, and heirs according to the promise."

When will angels carry Lazarus to Abraham? In Matt. 24:30, 31, we find when the Son of Man shall come in the clouds of heaven "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." "The rich man also died, and was buried." After death he is in torment, and Peter says the unjust are reserved unto the day of judgment to be punished, 2 Pet. 2:9; and Paul tells us the judgment takes place when Jesus appears in His kingdom, 1 Tim. 4:1; and we have found that is the time when the angels gather the saints. In the parable the rich man sees Abraham and Lazarus closely associated, and Jesus speaking to the workers of iniquity says, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God and you yourselves thrust out." Luke 13:28. In Rev. 20:5 and onward, we learn that after the resurrection of the wicked, Satan gathers the host of them together to wage war against the saints, and they compass the city and camp of the saints about; but just as they have surrounded the camp God rains fire from heaven and devours them. The rich man gets his torment in plain view of Abraham and all the faithful.

The rich man calls on Abraham for mercy and asks to have Lazarus bring him water, but he is reminded that he made the choice himself in life, and likened it to a gulf that can not be passed. "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." John 3:36. Faith in Jesus bridges the gulf by making a reconciliation between God and the sinner.

The rich man (Pharisee) "fared sumptu-

ously every day;" he lived for the pleasures of this world, and despised the Son of God. "But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Sin has made the chasm, and those who die in sin come up in the resurrection on the opposite side of the gulf from the city of God, and as there can be no second probation they must forever remain on the side of the gulf they chose.

He is next represented as wishing Lazarus to return to earth and warn his brethren, but the answer is, "They have Moses and the prophets; let them hear them." The Bible is sufficient to save the world.

WISDOM AND UNDERSTANDING

J. N. LOUGHBOROUGH

THE wicked shall do wickedly, and none of the wicked shall understand; but the *wise* shall understand." Dan. 12:10.

This language is concerning those who should obtain the light respecting that portion of the prophecy of Daniel that was to be "closed up and sealed even to the time of the end." In response to Daniel's anxious inquiry, "O my Lord, *what* shall be the end of these things?" he was told, "Go thy way Daniel: for the words are closed up and sealed till the time of the end." Dan. 12:8, 9.

According to Daniel 11:35, the "time of the end" was when the people of God should cease to fall by the hands of the "little horn," or when that great persecuting power should be overthrown. That event occurred in the year 1798. So that date marked "the time of the end." Until that time no commentator or Bible student could tell where the great prophetic period of 2,300 days, which was "the end of these wonders," would terminate; but immediately after 1798 ("the time of the end")

in various parts of the world, the light on this subject was discovered.

The Lord denominated those discovering that light as "*wise*," and of such he said, "Knowledge shall be increased." Of this class were those who afterward went forth to give the great Advent proclamation,—the first angel's message of Rev. 14:6, 7. Worldly-minded professors and teachers called them "foolish, and unlearned," because they did not accept their fanciful, and unscriptural doctrines; nevertheless God called them "*wise*." In this case we must remember that "the wisdom of this world is foolishness with God." 1 Cor. 3:19. This worldly slurring of those who gave the Advent proclamation is something like those decrying the work of William Tyndale when translating the Scriptures into English. He said of those who sought to belittle his work, "They repudiate everything that is not hammered on their anvil."

As for the book-learning among those engaged in that great Advent proclamation, they will surely compare very favorably with the church teachers of this time. In America was one N. N. Whiting who was able to make a translation of the New Testament; Elon Galusha, a man of deep learning, who stood high as a leader in the Baptist denomination; E. R. Pinney, another Baptist minister, conversant with the Greek and other tongues; Dr. Josiah Litch, of Philadelphia; and many others who were well up in the literature of true science.

In the old world we have the name of Leonard Henrich Kelber, Stuttgart, Germany, who published four volumes on the Advent theme. These were dated in the years 1805, 1817, 1824, and 1835. He styled himself "the learned German school teacher," a title he surely would not have assumed with their high standard, unless he had been well up in the books. There

was also Joseph Wolffe, the learned Jewish Christian missionary, who gave the message to so many of the different nations of the East, and who had access to the courts of king, sheiks, shahs, etc., and in America was given the privilege of legislative halls for his lectures.

In England more than seven hundred ministers of the established church proclaimed the doctrine, and among these some of the cream of the kingdom in the languages. Among these we may mention such names as Bickersteth, Burks, Brooks, Brock, Habershon, Plyn, Fremantle, Nathan Lord, J. A. McCall, D. D., Rev. A. Dallas, M. A., Hugh McNeil, M. A., Dr. Cummings, and Hentzepeter of Holland, said to have been the ablest minister in that country. He was at one time keeper of the royal museum at the Hague, under appointment of the crown. The learned Launcunza of Spain, made some stir with his book entitled, "Ben Ezra." In fact an English translation of this work was much aid to the work in England. In Scotland a talented minister by the name of Mason, led out in the work there. Of the eloquent Edward Irving it was said that he would hold audiences of thousands for three hours, with his learned oratory, as he treated upon prophecy and the Advent theme. Even members of the Parliament of England would sit spellbound for hours under his talks, and still urge him to "go on."

We might mention others by name who were engaged in that great proclamation, and show that they were not behind in the real book-learning of this age; but why is this necessary? When the Lord has denominated those engaged in that movement as "*wise*," and that their "*knowledge*" was "*increased*," it would be needless to give heed to those who in this time might seek to destroy their light, because it is not in accord with some ideas of their own; or, in the words of Tyndale, "was not hammered on their anvil."

Let Them Talk

Not all they say or do can make,
My head, or tooth, or finger ache;
Nor mar my shape, nor scar my face,
Nor put one feature out of place.
Nor will ten thousand thousand lies
Make one less virtuous, learned or wise.
The most effectual way to balk
Their malice is—to let them talk.

AN ACCEPTABLE FAST WITH A PROMISE

IS not this the fast that I have chosen?
To loose the bands of wickedness, to
undo the heavy burdens, and to let the
oppressed go free, and that *ye break every
yoke?*

Is it not to deal thy bread to the hungry,
and that thou bring the poor that are cast
out to thy house? When thou seest the
naked that thou cover him; and that thou
hide not thyself from thine own flesh?"

A WONDERFUL PROMISE FOLLOWS

"Then shall thy light break forth as the
morning, and thine *health* shall spring forth
speedily; and thy righteousness shall go
before thee; the glory of the Lord shall be
thy reward.

Then shalt thou call, and the Lord shall
answer; thou shalt cry, and He shall say,
Here I am. If thou take away from the
midst of thee the *yoke*, the putting forth of
the finger, and speaking vanity; and if thou
draw out thy soul to the hungry, and satisfy
the afflicted soul; then shall thy light
rise in obscurity, and thy darkness be as
the noonday; and the Lord shall guide
thee continually, and satisfy thy soul in
drought, and make fat thy bones: and thou
shalt be like a watered garden, and like a
spring of water, whose waters fail not." Isa. 58:6-11.

This is not from some quack almanac,
advertising patent medicine, but it is from
the old *Bible*, the old family Bible. It is
from God, the Author of the Bible. It is
a fast that God will recognize. His promise
can not fail. If it is followed out

He says we shall call, and He will say,
Here I am, I am at thy side, what do you
wish? I will grant your petition. We recommend
this to all. It is like an artesian
well, one that springs up in a desert and
gives a freshness to all around. Such wells
are seen in certain portions of the country.
The waters never fail. It creates a richness
of the soil. It moistens the heart
with a tender spirit. We commend it to
every one of our readers. Try it and report
results.

"THE blossom can not tell what becomes
of its odor; and no man can tell what becomes
of his influence and example, that
roll away from him and go beyond his ken
in their perilous mission."

THE SCRIPTURES

THEN for the style, majestic and Divine,
It speaks no less than God in every line;
Commanding words whose force is still the same
As the first fiat that produced our frame.

—Dryden.

I WALK much in the pleasant fields of
Holy Scripture in order that I may less perceive
the bitterness of this miserable life.

—Queen Elizabeth.

THE ethical teaching of the Bible is not
a whit less lofty than its spiritual, and many
a thinker who repudiates the theology, welcomes
its morality.—Rousseau.

THE Bible is

The index to eternity.

He can not miss of endless bliss

That takes this chart to steer his voyage by.

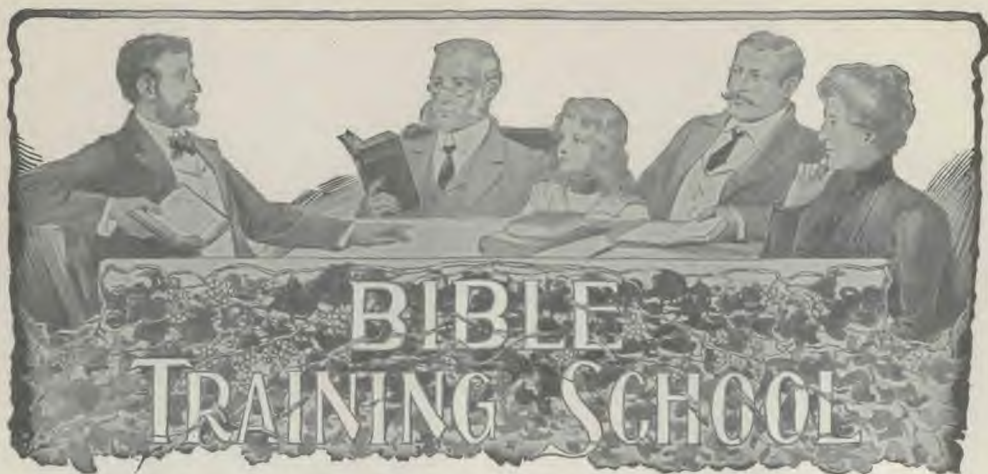
—Herbert.

THERE are no songs comparable to the
songs of Zion; no orations equal to those
of the prophets; and no politics like those
which the Scriptures teach.—Milton.

INTENSE study of the Bible will keep any
writer from being vulgar in point of style.

—S. T. Coleridge.

—Selected.



BIBLE READERS' CLASS

THE promises of God are a mighty fortress for the man or woman that believes them. We can risk all on them for "God is faithful." 1 Cor. 1:9. Truly "He is faithful that promised," for He is our "faithful Creator." Heb. 10:23; 1 Pet. 4:19.

I

PROMISES OF GOD

What promise is often written on the clouds? Gen. 9:12-16.

Can you find in God's Word a promise to the wicked? Isa. 55:7.

Is this promise conditional or unconditional?

What promise is there for the backslider? Jer. 3:22.

How will God love the backslider? Hos. 14:4.

What promise is addressed to the mourner? Matt. 5:4.

How will He comfort them? Isa. 66:13.

What promise is given the meek? Matt. 5:5.

What will He do for them? Psa. 25:9.

What promise is given the peacemaker? Matt. 5:9.

What promise is given the weary and heavy laden? Matt. 11:28.

What is promised those who keep the Sabbath day holy? Isa. 58:13, 14.

What will be given them? Isa. 56:4-7.

What precious promise is given the humble penitent? Isa. 57:15.

What promise is given the young? Prov. 8:17.

What promise is given the widow? Jer. 49:11.

What position does God fill? Psa. 68:5.

What precious promise is given the orphan? Psa. 27:10.

What does the orphan find in God? Hosea 14:3.

II

PROMISES OF GOD

What promise is given the aged Christian? Psa. 92:13, 14.

What does God say of the grey hairs of the righteous? Prov. 16:31; Prov. 20:29.

How long will God care for the righteous? Isa. 46:4.

When they can live no longer and lie down and die, how does God then regard them? Psa. 116:15.

What promise is given the one whose trust is in God? Psa. 125:1; Nahum 1:7.

What will the one receive who forsakes all for God? Luke 18:29, 30.

What promise is given the faithful worker? Psa. 126:5, 6.

What workers are especially blessed? Isa. 32:20.

What is promised those who are faithful unto death? Rev. 2:10.

Who does the Lord promise to feed? Psa. 37:3.

What promise is given the man who endures temptation? Jas. 1:12.

What promise is given for the day of trouble? Psa. 91:15.

What promise is given for the day of judgment? Rev. 3:5.

In whose name alone can we claim all these promises? 2 Cor. 1:20.

III

HOW TO ESCAPE FROM SIN

On what promise does God especially pledge his faithfulness and justice? 1 John 1:9.

What instruction is given the sinner? Eze. 18:20.

What is given in exchange for our sins? Gal. 1:3, 4.

What things has God pledged to do for the sinner? Micah 7:18, 19.

What has God promised to do with our sins? Micah 7:19.

What work has the sinner to do? Isa. 1:16.

What is he to learn? Isa. 1:17.

What promise is given those who have been defiled and turn to the Lord? Psa. 68:13.

What is the result of obedience? Isa. 48:18.

How long will the Lord remain with any individual? 2 Chron. 15:2.

IV

PROMISES IN REGARD TO CHRIST'S SECOND COMING

What wonderful threefold promise did the Saviour make? John 14:3.

What precious promise did the angel make? Acts 1:11.

To whom has the Saviour promised to appear? Heb. 9:28.

What promise is given in regard to the manner of Christ's coming? 1 Thess. 4:16.

What promise is given to the dead saints? 1 Thess. 4:16.

What promise is given the living saints? 1 Cor. 15:51-54.

What promise is given in regard to the bodies of the saints? Phil. 3:21.

How did the Saviour appear when clothed in glory? Matt. 17:1, 2.

What promise is given in regard to the righteous in the kingdom of God? Matt. 13:43.

LIFE is too short for any bitter feeling;

Time is the best avenger if we wait;
The years speed by, and on their wings bring healing;

We have no time for anything like hate.
This solemn truth the low mounds seem revealing,
That thick and fast about our feet are stealing,
Life is too short.

Life is too short for aught but high endeavor—

Too short for spite, but long enough for love.
And love lives on forever and forever;

It links the worlds that circle on above.
'Tis God's first law, the universal lever,
In this vast world the radiant souls sigh never,
Life is too short.

—Ella Wheeler Wilcox.

WILL HE COME?

THE question is often asked, "Will the Saviour ever return to this earth in person?" Hear His own reply: "I will come again." John 14:1-3.

How will He come? In person. "This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

Why will He come? "I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

Whom will he gather? "Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

Where will they meet the Lord? "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:17.

Will the righteous dead be left out? "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

Who will awake the sleeping saints? "The hour is coming, in the which all that are in the graves shall hear His [Christ's] voice and shall come forth; they that have done good, unto the resurrection of life." John 5:28, 29.

What change takes place before the saints ascend with the Lord? "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53.

What will be the appearance of an immortal body? "Who shall change our vile body, that it may be fashioned like His glorious body." Phil. 3:21.

How did Christ appear when clothed with glory? "His face did shine as the sun and His raiment was white as the light." Matt. 17:2.

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

Where will the righteous be taken? "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." John 17:24.

How long will they remain in heaven?

"They lived and reigned with Christ a thousand years." Rev. 20:4.

What do they say even while in heaven? "We shall reign on the earth." Rev. 5:9, 10.

What is the inheritance of the saints? "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psal. 37:11.

What change will take place before the saints inherit the earth? "Behold, I create new heavens, and a new earth; and the former shall not be remembered nor come into mind." Isa. 65:17; 2 Pet. 3:7-13.

Courage in Every-day Life

"MORAL Courage" was printed in large letters and put as the caption of the following items, and placed on a conspicuous place on the door of a systematic merchant in New York for a constant reference, nearly 40 years ago:—

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to speak your mind when it is necessary that you should do so, and hold your tongue when it is prudent that you should do so.

Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one and richly attired.

Have the courage to own you are poor, and thus disarm poverty of its sharpest sting.

Have the courage to tell a man why you refuse to credit him.

Have the courage to tell a man why you will not lend him your money.

Have the courage to cut the most agreeable acquaintance you have when you are convinced that he lacks principle; a friend should bear with a friend's infirmities, but not with his vices.

Have the courage to show your respect for honesty, in whatever guise it appears, and your contempt for dishonesty and duplicity by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to prefer comfort and propriety to fashion, in all things.

Have the courage to acknowledge your ignorance, rather than to seek for knowledge under false pretences.

Have the courage, in providing an entertainment for your friends, not to exceed your means.

Have the courage to insure the property in your possession, and thereby pay your debts in full.

Have the courage to obey your Maker at the risk of being ridiculed by man.—*The 20th Century Pastor.*

The Hunter

O HUNTER, will I go with you,
With your buckskin suit and gun,
Killing God's creatures so recklessly,
And doing it all for fun?

No, no, not any for me, sir,
Slaughter is not in my line;
God put the dear creatures here, sir,
Killing is no mission of mine.

Chasing a doe o'er the mountains,
Killing a deer with a gun,
Shooting birds of bright plumage,
And all this, you say, for fun?

No, no, not any for me, sir,
Slaughter is not in my line;
God put the dear creatures here, sir,
Killing is no mission of mine.

From "You're Only One" and Other Poems by Benjamin F. Cobb, Kansas City, Mo.

Tests of True Prophets

THE greatest and most important test is the fruit they bear. We shall know them by their fruits. If their teachings are lived out, what kind of life will it be? Will it be a consecrated life to the cause of God? How is it with those who have believed them the most devotedly. God talks to His people through His prophets: "Jeremiah the prophet, speaking from the mouth

of the Lord." 2 Chron. 36:12. The entire system of the religion we profess, is determined by the life and character of those who believe and live out the teachings of the prophet of God.

All revelation is from God the Father, and He gives it to His Son, who in turn sends it to His prophets by His angel: "The revelation of Jesus Christ, which God gave unto Him . . . and sent and signified it by His angel unto His servant John." Then the prophet bears record of what he sees and hears.

A FRIEND OF THE POOR

THE Bible always sympathizes with the poor, the suffering and the oppressed. This fact means more when we consider the time and the circumstances in which the book of divine inspiration grew into form and came forth for the instruction of the world. It was written in palaces and in prisons, in cities and in deserts, at home and among the heathen, in the sanctuary and in exile. Among its authors, more than thirty, were the mighty and the feeble, the rich and the poor, the learned and the unlettered, — kings and captives, judges and warriors, shepherds and fishermen. The time of composition extended through fifteen hundred years, covering the period of the mightiest revolutions in human society and the most radical changes in human opinion. And yet in the whole volume, from beginning to end, taken in its full and final meaning, there is not one word of coldness, or unkindness or of contempt for the poor. On the other hand, it always pleads the cause of the feeble and the defenseless; it sympathizes with the suffering and needy; it abounds in words of tenderness and pity for the friendless and the lowly. The divine compassion so deeply pervaded the minds of all who bore a part in the composition of

the sacred volume that the poor always find the Bible to be their best friend. It has indeed been quoted in justification of persecution and oppression. But all such perversions of the Divine Word have only made the poor and the suffering cling to its promises the more earnestly. It comes to the lowliest home with the blessing of peace; it kindles the light of hope in the darkest abode; it speaks in gentleness and kindness to the outcast and the abandoned; inspires the heavy heart with hope, and it nerves the weary arm with strength.

THE REWARD OF THE RIGHTEOUS

THERE are some things the righteous all inherit alike, other things are different. All inherit eternal life. This will be upon the earth made new, "For the meek shall inherit the earth." There will be no sorrow for any who inherit eternal life in the kingdom of God. All tears are wiped away. Each cup will be full. But some will have a larger cup than others. Some crowns will contain more stars than others. Each star represents a soul saved. Angels are now preparing crowns for the righteous. The apostle asks and answers an important question. "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." There will be no starless crown in the kingdom. No soul will ever be saved without human instrumentality. When the Lord went away He "called His own servants and delivered unto them His goods. And unto one He gave five talents, to another two, to another one; to every man according to his several ability." To every one who had put out his talent to usury and by so doing had gained other talents, it was said, "Enter thou into the joy of thy Lord." The joy of Christ is in seeing souls saved from sin, in the king-

dom of God. "Who for the joy set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." It is this joy the Christian enters into.

Our attitude towards the lost and towards God's people determines our reward. It is the love for others that determines the amount of reward, for it is this principle of sacrifice for others happiness that gives efficiency to the acts we show towards others. "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." The reward of a prophet, and a righteous man is not the same. Those who have the gift of prophecy are more responsible than simply a righteous man. Their reward, if faithful, is greater. "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Again, "He said that He would destroy them, had not Moses His servant stood in the breach, to turn away His wrath, lest He should destroy them." Again, "Restore the man his wife; for he is a prophet; and he shall pray for thee and thou shalt live: and if thou restore her not, know thou, thou shalt surely die, thou and all that are thine." The prayers of a prophet were of value in Bible times. God is the same, yesterday, to-day and forever. It is a high calling to possess the gift of prophecy. It is a blessed privilege, to vindicate from the word of God, a prophet in his work as a messenger of the Lord.

"THOU must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul would reach."

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PUBLISHED MONTHLY BY
S. N. HASKELL,

FOR

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[Entered July 1, 1902, as second-class matter, Post Office at New York, N. Y., act of Congress of March 3, 1879. Application for entry at South Lancaster, Mass., made November, 1903. Act of Congress of March 3, 1879.]

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SOUTH LANCASTER, MASS., MAY, 1908

"THE worst trouble in the world is the trouble that does not know God, and so does not suffer. Without such knowledge there is no suffering. The sense of sin in the soul is the apprehension of Almighty God."

IN all this wicked world there is nothing that really defiles but sin. One may work in the midst of grime and dirt, with clothes and person covered with dirt, and yet be undefiled; while another individual may be clothed in garments of snowy whiteness and be defiled past recovery.

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Now I get me up to work,
I pray Thee Lord I may not shirk;
Should I be called before the night,
Lord grant that all my work be right.

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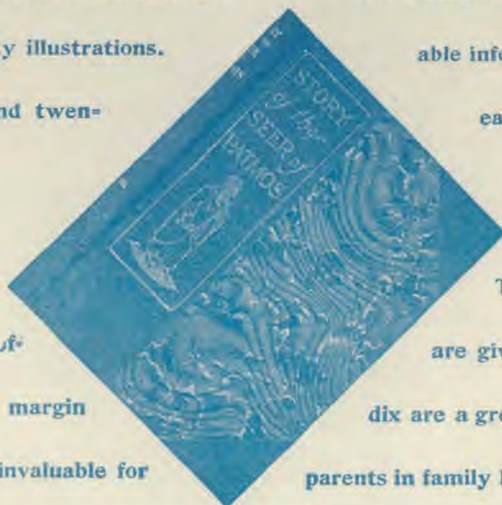
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