

BIBLE TRAINING SCHOOL

A MONTHLY JOURNAL DEVOTED TO THE INTERESTS OF
HOUSE TO HOUSE BIBLE WORK.

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

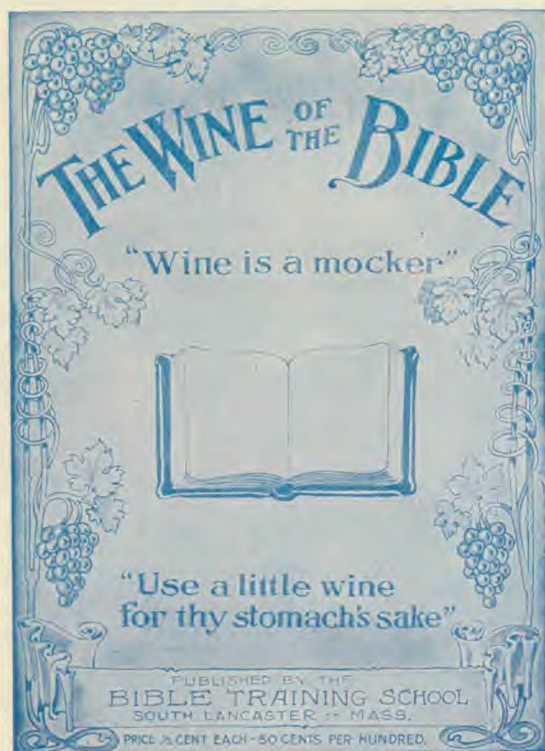
· Luke. 14: 23 ·



"Serving the Lord with all humility of mind, . . . I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying . . . repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:19-21.

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THE above cut illustrates the title page of a new eight-page tract, published by the BIBLE TRAINING SCHOOL. The first two pages contain a valuable comment on 1 Tim. 5:23, showing that there is no shelter for either the moderate drinker or the drunkard behind the text: "Use a little wine for thy stomach's sake and thine often infirmities." On the sixth page are grouped the Bible texts referring to unfermented wine, showing that unfermented wine, or the pure juice of the grape, has always been considered a refreshing beverage. The opposite page gives in contrast a group of texts on fermented wines and liquors which are injurious. These groups of texts are valuable, and every temperance advocate ought to be familiar with them.

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How to Become Strong Christians

Mrs. E. G. White



THOSE who are of the household of faith should never neglect the assembling of themselves together; for this is God's appointed means of leading His children into unity, in order that in Christian love and fellowship they may help, strengthen, and encourage one another. My brethren and sisters, if you would come together for prayer-meetings, if, after confession of sin and humiliation of soul, you would have a love-feast,—every heart filled with true love for his brethren,—you would see the salvation of God.

As brethren of our Lord, we are called with a holy calling to a holy, happy life. Having entered the narrow path of obedience, let us refresh our minds by communion with one another and with God. As we see the day of God approaching, let us meet often to study His Word and to exhort one another to be faithful to the end. These earthly assemblies are God's appointed means by which we have opportunity to speak with one another and to gather all the help possible to prepare, in the

right way, to receive in the heavenly assemblies the fulfillment of the pledges of our inheritance.

Remember that in every assembly you meet with Christ, the Master of assemblies. Encourage a personal interest in one another, for it is not enough to simply know men. We must know men *in Christ Jesus*. We are enjoined to "consider one another." This is the key-note of the gospel. The key-note of the world is self.

Christ declares to His disciples: "Ye are the light of the world. A city that is set on a hill cannot be hid. . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christians are to reveal to the world that they are wearing the yoke of the Great Teacher and learning of Him His meekness and lowliness. As obedient sons and daughters of God, they are to fulfill their obligations to Him, giving to the world a proper representation of His character. Thus they become lights in the world.

The Christian pilgrim is not left to walk in darkness. Jesus leads the way. Those

who follow Him walk in the sunshine of His presence. The path that the pilgrim treads is clear and defined. Christ's righteousness goes before him,—the righteousness that makes possible the good works characterizing the life of every true Christian. God is his reward. He walks in the light as Christ is in the light. As he travels onward in the Christian journey, he combines faith with earnest endeavor to win others to accompany him. Constantly receiving the light of Christ's presence, he reflects this light to others in words of encouragement and deeds of self-denial. He bears the sign of obedience to God's law, which distinguishes him from those who are not following the pathway that leads to life eternal.

The Christian pilgrim cannot be sour, gloomy, depressed. It is a misrepresentation of the Christian faith to be surley, unreasonable, or sour in spirit. My brethren and sisters, no longer cherish such a spirit. Heed the apostle's admonition to provoke one another unto love and good works. How can you do this?—By conscientious, consistent behavior. Occasionally pause to sum up the results of such a course, to ascertain whether it is the wisest course to pursue. You will find that careful regard for one another's needs, kindly words of sympathy, and thoughtful assistance in helping others in their work, encourage not only them, but yourselves as well, because you thus become laborers together with God.

BIBLE PROMISES

J. N. LOUGHBOROUGH

ABOUT ten years ago a statement that there are thirty-six thousand promises in the Bible, went the rounds in religious papers. I said to some that sat by, as I read it, "I do not see how that can be; I hardly think there are that many verses in the Bible, and the verses are not all

promises; for some are simply historical facts, and some whole chapters are simply names of persons; and some of the verses are threatenings instead of promises."

A few hours' study of the matter disclosed the conclusion that there are in the Old Testament 23,556 verses, and in the New Testament 7,757 verses; or a total in the whole Bible of 31,513 verses.

As I was then about to begin my yearly reading of the Bible by course, I said, "I will make as one point a careful note of the number of distinct and definite promises that I find in the Bible." At the close of the year I found on adding up the sum, that the Bible contains in the Old Testament 798 promises relating to the present life, and 178 relating to the future life; or a total of 976. In the New Testament there are 175 promises relating to the present life, and 153 relating to the future life; the total number of promises in the New Testament is 318; or a total in the whole Bible of 1,294. That lacks a good many of being 36,000.

Now, in my reading for the year 1909, the thought struck me: there are in some of the single promises that I noted before sometimes eight or ten items spoken of in one promise. Now, may it not be that those who made that great statement about the promises meant that the Lord mentioned 36,000 items in the promises He made in the Bible? So I said to myself, "In the reading for 1909 I will make a count of the items mentioned in the promises, and see how that comes out." Well, the year is up, and the count completed; and as the result of my observation on this matter I find that in the promises of the Old Testament relating to the present life about 2,253 items are mentioned; in the promises relating to the future, 791; or a total of 3,044 items. In the New Testament I counted 274 items in the promises for the present life, and 255 in those promises relating to the future

—a total of 529; or the total of items in the promises of the whole Bible, 3,573. Still this number is far short of the 36,000; but these promises are all "exceeding great and precious." Their fulfillment does not rest upon their number, but in the power of the great God who "is able to do exceeding abundantly above all that we ask or think."

At the same time this year I thought to

note the threatenings the Lord makes in His Word, both relative to the present and to the future. I find in the Old Testament 2,455 threatenings relative to this world; relating to the future, 198; or a total of 2,653: in the New Testament, threatenings relating to the present state, 128; relating to the future, 155; or a total of 283. A total of threatenings in the Bible is 2,936.

"WHAT does it matter while here upon earth
The name or the title you bear,
If God only gives you, in honor,
The "new name" over there?"

ANIMAL LIFE OF THE BIBLE

The Horse

MRS. S. N. HASKELL

ANCIENTLY the horse was used only in war and in connection with sun worship. Oxen were used for plowing and draught work. I Kings 19:19; Num. 7:6-8. The donkey, or ass, was used for riding and to carry burdens. II King 4:22-24; Matt. 21:5.

Because the horse was used to draw the war chariots, God said that when Israel was established in the promised land, and would have a king like the nations around them, that the king "should not multiply horses to himself." Deut. 17:15, 16.

If Solomon had obeyed this command, the history of Israel would no doubt have been different. Solomon had forty thousand stalls of horses for his chariots. I Kings 4:26. He paid extravagant prices for Egyptian chariots and horses. I Kings 10:26, 28, 29.

David had not put his trust in horses, for we hear him singing, "Some trust in chariots, and some in horses; but we will remember the name of our God." Ps. 20:7. David knew full well that "a horse is a vain thing for safety; neither shall he deliver any by his great strength." Ps. 33:17.

When Israel entered the promised land, God commanded them to cripple all the horses taken in battle and burn all the chariots, lest they would begin to trust in the strength of their horses and chariots, and not in the strength of the Lord. Joshua 11:6, 9.

When David conquered the king of Zobah, he took large numbers of horses, but he "houghed (crippled) all the chariot horses," except one hundred. I Chron. 18:3, 4.

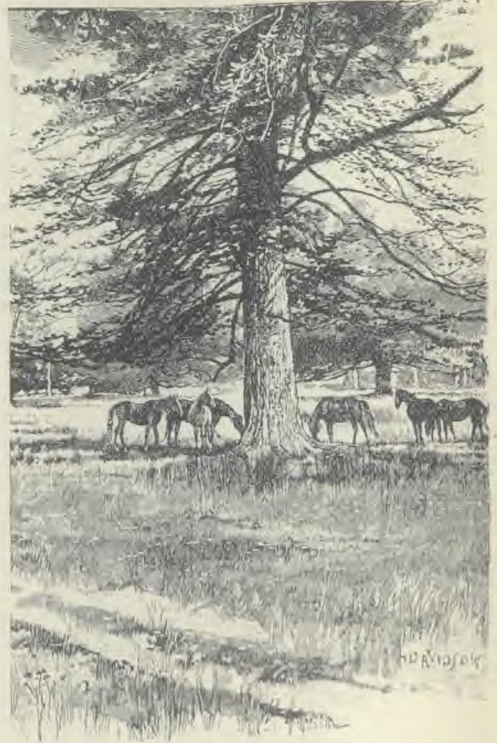
As horses and chariots became more numerous in Israel, we find that they were dedicated to sun worship "at the entering in of the house of the Lord," (II Kings 23:11), and were driven out to greet the rising sun.

Horses and chariots were always an important factor in ancient warfare; but God designed His people to trust in Him rather than in the strength of the army. The horse is not of much use unless he is bridled and obeys the bit. "Behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body." James 3:3. The actions

and entire movement of the horse are regulated by the bits in the mouth. If the horse is running free in the pasture, it follows its own will; but as soon as it is harnessed for service, its every movement is controlled by the bits in the mouth.

In like manner one serving the devil has no curb upon the tongue, and then "the tongue is a fire, a world of iniquity; so is the tongue among our members; it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell: . . . the tongue can no man tame; it is an unruly evil, full of deadly poison." James 3:6, 8. But when an individual enters the service of God, the bits are put in the mouth, and the whole life is regulated thereby just as truly as the bit in a horse's mouth turns about its whole body.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26.



STUDIES IN THE MINOR PROPHETS

Amos

WHEN the kingdom of Israel was divided after the death of Solomon, and the ten tribes were given to Jeroboam, Jeroboam departed from God and set up calves of gold, one in Bethel and the other in Dan, saying, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." I Kings 12:26-33. He feared, if the people went up to Jerusalem, they would leave him and follow Rehoboam, the son of Solomon.

Jeroboam refused to accept the Levites as priests at Bethel and Dan, but ordained priests of the lowest of the people to offer sacrifices to the gods he had set up. II Chron. 11:14.

This state of affairs had continued for

about one hundred fifty years, when Amos arose as a prophet in Israel. Amos, like David and Moses, had gained a strength of character and simple trust in God while tending the flocks, that fitted him to reprove one of the most profligate courts of that day. Amos 1:1.

The false worship instituted by Jeroboam I, had departed farther and farther from God until it was only devil worship. II Chron. 11:15. Luxury prevailed, and while the royalty enjoyed their summer and winter residences, and ivory houses (Amos 3:15), they were so debased and covetous that they even panted after the dust of the earth on the heads of the poor. Amos 2:7.

It took a man of fearless character, and

simple trust in God to enter such a court and deliver the plain message of heaven. Amos fearlessly declared that Bethel should come to naught (Amos 5:5); and that if they did not change their course, they would be the first to go into captivity beyond Damascus. Amos 5:27; 6:7. Although Amos uttered fearful threatenings, mingled with it was a tender pleading, and urging Israel to "seek the Lord," that they might live.

The third, fourth, fifth, sixth, and seventh chapters of Amos contain one testimony after another to Israel; and as these were delivered by the fearless servant of the Lord, and were repeated from mouth to mouth in Israel, their influence began to be felt at Bethel, the headquarters of devil worship in Israel. It was also the headquarters of the government, and the court of the king. This great sanctuary of devil worship at Bethel was also called the sanctuary of the wicked king who sustained the devil worship.

The tender pleadings of the man of God must have been working like leaven in Israel; for "Amaziah, the priest of Bethel, sent to Jeroboam (II), king of Israel, saying, Amos hath conspired against thee *in the midst of the house of Israel: the land is not able to bear all his words.*" Then he repeated to the king the parts of the testimonies of Amos that predicted evil upon Jeroboam II and his kingdom. Amos 7:10, 11.

From the sequel it would seem the king and priest conspired to reject Amos' testimony, for after they had communicated together, Amaziah said unto Amos, "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there; but prophesy not again any more at Bethel; for it is the king's chapel, and it is the king's court." Amos 7:12, 13.

Amos' answer to the priest is worthy of study. He claimed no honor for himself,

but replied, "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit (wild figs), and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto My people Israel." Amos 7:14, 15. Amos made no claims to greatness; he was faithful in doing his daily duties, when the Lord called him to do a great and difficult work for Him.

It was while Elisha was faithfully following the plow in his father's field that God called him to do a mighty work.

The one who is always seeking to fill some high position seldom fills it; while the patient worker who is always faithful in the daily tasks is the one chosen of the Lord to do a great work for Him.

Amos did not say, "I *am* no prophet; he did not deny the divine gift; but he said that he was not a prophet before the Lord called him to carry the message he had just delivered to Israel. The Lord said unto him, "Go, *prophesy* unto My people Israel." In these words he claimed to have the gift of prophecy when delivering the Lord's message to Israel. Even while Israel was rejecting the message of the prophet of the Lord, Amos told them that the Lord still claimed Israel as His people. Amos 7:15.

Before Amos returned to his own land he delivered another thrilling testimony against Israel.

"I Caught You with Guile"

"BUT be it so, I did not burden you: nevertheless, being crafty, *I caught you with guile.*" II Cor. 12:16.

Many honest people, doubtless, have wondered in their own minds, how Paul could be an apostle inspired of God, and yet practice such a bad art upon the people as *guile*. And so have we; furthermore, we do not believe that he did this. Note the following translations of the text, and then see

if you believe that he practiced trickery upon the Corinthian brethren:—

“Be it so then, I did not burden you; but, (*it is said*) being cunning, I took you by artifice.”—*Emphatic Diaglott Trans.*

“You will admit that I was not a burden to you, but *you say* that I was ‘crafty’ and caught you ‘by a trick.’”—*Twentieth Century New Testament.*

“Be that as it may; I was not a burden to you. But being by no means scrupulous, I entrapped you, *they say*.”—*Weymouth's Trans.*

“Be it so then, I did not burden you; nevertheless, *they say*, being crafty, I caught you with guile.”—*James Macknight's Trans.*

“I am aware, indeed, that *some of my adversaries* may attempt to assert that, although I have abstained from burthening you with expense on my own account, still my forbearance may have been the result of selfish and ambitious motives.”—*Shuttleworth's Trans.*

Besides the foregoing, the commentators are agreed that this was a charge brought against Paul by a “faction,” his “enemies.” Reader, do you now believe that Paul practiced *guile* on the people? No, he denies the charge in verses seventeen and eighteen of the same chapter.

ARTHUR L. MANOUS.

“LOVE's eye is quick to detect virtue in another.”

THE POWER OF SONG

IN one instance, a great storehouse in a certain city had been taken for a hospital. There were many floors, rising story above story; also a wide opening extended through them all, from the lowest to the highest, for stairways. There were sick and wounded men lying on every floor. When night came on, the cries of pain and prayer and blasphemy could be heard in the darkness as if the house were one vast

chamber of torture. And then at intervals would break forth one deep, strong voice, loud enough to be heard on every floor, singing with triumphant strain,

“I'm not ashamed to own my Lord,
Or to defend His cause,
Maintain the honor of His word,
The glory of His cross.
Jesus, my God! I know His name;
His name is all my trust,
Nor will He put my soul to shame,
Nor let my hope be lost.”

And whenever that strong, trusting voice poured out its song upon the night, the groans and cries were hushed, and the many-storied hospital seemed like a Bethesda into which some angel of mercy had descended with the gift of health for the wounded body and comfort for the sorrowing heart. And many a dying soul was cheered by the songs which God gave that strong-voiced soldier to sing in the night of pain and homesickness and despondency.

These modern instances of the power of sacred song to brace men's hearts with courage and endurance are only repetitions of what the Bible tells us concerning men of whom the world was not worthy in the olden time, and who have left us the rich inheritance in the legacy of faith. God gave the scourged apostles songs to sing at midnight in the dungeon at Philippi; and the foundations of the prison were shaken, and the bolted doors flew open at the sound. And there is no power on earth that cannot be shaken by men who have the faith to sing God's songs of praise and thanksgiving in the deep night of torture and imprisonment and martyrdom. There is nothing which the prisoners of worldly care and anxiety need so much as to hear the songs of gladness and of gratitude which the love of Christ brings forth from the heart. Let the fruit of faith be seen in the joy of them that believe, and worldly men will wish to “join the everlasting song.”—*March.*

THE HEM OF HIS GARMENT

WEARY and sick and fainting,
Feeble and pale and wan,
Far over the hills of Gadara
She wearily tottered on.

She had heard of the great Physician
On the shores of Galilee
How He healed the sick and suffering
And made the blind to see.

And she said, "I will seek the Master;
Perchance he will hear my cry;
I will seek this Jesus of Nazareth,
I have heard that He passeth by."

Then slow, where the blue waves murmur
Their sad and ceaseless song,
Along the cliffs of the Galilee
There wended a mighty throng.

But ah, she was sick and fainting,
And her step was slow and weak;
And the bright tears sprang to her eager eyes
And dropped on her pallid cheek.

She yearned for a look from the Master,
For a touch of His healing hand;
But the multitude surged about Him,
And thronged o'er the wave-girt strand.

"I will touch the hem of His garment,"
She murmured in accents sweet;
And she slowly crept through the eager throng
And fell at the Master's feet.

And the Healer turned about Him,
And cried, "O trembling soul!
Thou art loosed from thine infirmity,
Thy faith hath made thee whole."

—Mrs. L. D. Avery-Stuttle.

HOW SHALL WE READ THE BIBLE NO. 5

F. C. GILBERT

THERE is a certain kind of history that people are likely to forget and to entirely overlook. The Jewish people, however, realize that history perhaps as no other people do; for they are the ones who made it. To illustrate what is meant, the reader should turn to Psa. 74: 9, and he will find the following words: "We see not our signs: there is no more any *prophet* neither is there among us any that knoweth how long?" This text is not only used by the Jews as a prayer, but it is a form of wailing petition to the Lord that He will in His tender mercy grant them the privilege of beholding the face of one of God's prophets, and of hearing instruction from the lips of one of God's anointed ones.

For several thousand years they have been taught the Bible from the standpoint of intellectual men and from the views held by the rabbis; but this has brought no light

to them. It has given them a literature; it has given them a history; it has given them something to read and something to think about. But it has brought to them no peace, nor joy, nor happiness. And the Jews very well know that until the Lord does send them again a prophet who will teach them the Word of God with the authority from heaven, they never can return to the favor of God.

If the reader will take the time to investigate, he will find that all the troubles and perplexities which came to the Jewish people, were because they did not heed the word of the Lord as given to them by the prophets. As soon as there was no spirit of prophecy among them they went into darkness, and they lost the knowledge of God.

Just see the experience, from the passing of Moses, the prophet of the Lord, and the

inspired servant Joshua, till the time of Samuel the prophet. Look through what an experience Israel passed during these more than four hundred years. See into what terrible idolatry they plunged, and how they forgot the word of the Lord. It is true that God raised up judges to lead them, but the living voice of the spirit of prophecy was not among them during this time. They had no instruction from God as to how to follow His word, and how to obey Him, and their condition became terrible. For more than four hundred years Israel was without a prophet, and Israel lost her way from God. The Lord did raise up men occasionally to fight their battles for them and to bring them into obedience to His word; but the living testimony of God was not with them, and they lost the knowledge of God and His word.

When the message came to the people that God had again established a prophet in the midst of His people, and that Jehovah once more had visited His people by communicating to them through the living prophet, there was great rejoicing among the people. "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord."

It is true they did not always follow the messages of the prophets; but they knew and recognized that the only way they could communicate the truth was by the methods which God had used in former times; namely, by teaching them through the prophet of the Lord. And Samuel realized this, too; as a result he established schools of the prophets. And why? Let the reader turn to I Sam. 7:15-17, and he will there see the reason. More will be given upon this point in the next issue.

THE PHILADELPHIAN CHURCH

J. N. LOUGHBOROUGH

IN the third chapter of the Revelation is found the testimony to the Philadelphian church: "Behold I come quickly." It will be remembered that the Philadelphian church followed the Sardis church, which, as we have already seen, had heard the doctrine of the Lord's coming, and was admonished to hold fast what they had "heard" and "received," otherwise His coming would overtake them "as a thief." Rev. 3:3. The Philadelphian church was composed of those who came out under the second message as a distinct Adventist body, waiting and watching for the coming of the Lord.

The first angel's message as first proclaimed, went to the churches; and the leaders in the movement, down to April, 1844, had no thought of forming a new organization, supposing that the churches would continue to co-operate with them in heralding the near advent of Christ. In this, however, they were disappointed; but it was in the order of the Lord, that "the gospel of the kingdom" should first go to the churches. It was also His plan to have a people separated from the churches that they might have liberty to search for further light and truth. And so the second message and the midnight cry developed a company who searched out and presented to the world the great theme of man's nature and destiny, future rewards and punishments, the Sabbath, and other important truths comprehended in the third angel's message. The Lord's purpose was to have a people free to search for, to accept, and to obey, developing truths of His word, untrammelled by man-made creeds.

We will again call attention to the parable of the ten virgins of Matthew 25, for the purpose of showing that while the wise virgins were learning the nature of the event which was to transpire after the coming of

the Bridegroom to the marriage—going in with him by faith—and while the lights of the foolish virgins were going out, another feature is presented, found in these words: "Afterward came also the other virgins saying, Lord, Lord, open unto us. But He answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh." Matt. 25: 11-13.

Here is brought to view a movement representing a class of persons who went forth to meet the Bridegroom, but who failed to go in with Him to the marriage. A class, who, not seeing the light as to the true event to take place at the close of the 2300 days, were setting the time for the Lord to come; for the Master says to them, "Ye know neither the day nor the hour wherein the Son of man cometh." The class to whom this refers professed to know what they are told that they do not know.

This language represents a movement transpiring not after Christ's second coming, but after the time proclamation—after the announcement of the coming of the Bridegroom, and the *going with Him* to the marriage. The question arises, What has been done since the close of the 2300 days? While light concerning the present position of the Bridegroom, has been obtained and has spread, a class of persons has arisen which is almost yearly setting a time for the Lord to come. Those leading out in this work were persons who were in the advent movement previous to October, 1844, but who did not follow Christ into the marriage at the time of the midnight cry.

The admonition of the scripture is to "watch." And this is the attitude of Seventh-day Adventists. They believe that all prophetic time ended October 22, 1844, with the closing of the 2300 days; hence, they have no part in the time-setting. Their position is, and ever has been, that of "watching"—watching the signs of the

times, watching the advancement of the third angel's message which is to enlighten the earth with its glory and to ripen the harvest of the earth.

At this point in our Saviour's discourse He introduces the parable of the "Talents," in which He points out the duties and dangers of those who have the light concerning Christ's present position—judging the righteous dead, soon to pass to the judgment of the righteous living. After the parable of the "Talents" is the literal second coming, and the final separation of the righteous from the wicked. This parable will be noticed in our next article.

COUNTERFEIT WORSHIP

S. N. HASKELL

NOT only did Satan set himself in opposition to God by his rival temple, which was his sanctuary during the period of pagan supremacy, but after the papal power arose, that arch fiend possessed a rival temple. This was in the apostate church.

During the days of paganism it was a literal temple, and they fought literal battles. But during the papal supremacy he changed his mode of operation and took possession of the professed Christian church. II Thess. 2: 4. Those literal battles were object-lessons of spiritual contest between light and darkness, truth and error. So, " whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15: 4.

This change from paganism was not accomplished all at once. The apostle Paul prophesied of this in the following words: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 29, 30. He commended them to the word of God's grace, "which is able to

build you up, and to give you an inheritance among all them which are sanctified." Again, he says, "The mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way." II Thess. 2:7. Then will that wicked be revealed that will work with all deceivableness of unrighteousness in them that perish, after which Christ will come and destroy this wicked power, II Thess. 2:8-10.

The last struggle of paganism, before it gave place to the professed Christian church, that carried on the same diabolical work under a different garb, was the worst persecution by paganism in all its history.

John in Revelation, in speaking of this persecution of the true church, uses the expression "Smyrna," meaning a sweet smelling myrrh. He then says that he knows their "works," "tribulation," and "poverty," and that they would suffer many things; that the devil would cast some of them into prison, and that they would be tried and have tribulation ten days; but, if faithful unto death, they would receive a crown of life. Rev. 2:8-10.

These two systems of persecution are recognized in the scriptures as two abominations. Both of these abominations are prophesied of as persecuting the church of Christ. In speaking of Jerusalem, which represents the people of God, the prophet says, "For the overspreading of abominations [plural] he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. 9:27.

Jesus says: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, [whoso readeth, let him understand]." Matt. 24:15. Thus, we are to understand by this abomination when the end is near.

Daniel said this abomination would continue until the time of the end. Dan. 12:

5-9. He describes it as a union of the civil and ecclesiastical powers. Dan. 7:25. This union polluted the sanctuary of strength (paganism), and places the "abomination that maketh desolate"; and some of them of understanding "shall fall to try them, and to purge them, and to make them white, even to the time of the end: because it is yet for a time appointed." Dan. 11:31-35. This was the "time, times, and dividing of time," of Dan. 7:25, and the "time, times, and an half," of Dan. 12:7. It was also the same as the 1260 days or years of Rev. 12:6, 14. It was the forty-two months of blasphemy, called the worship of the dragon (paganism), as revealed in the beast, or corrupt Christianity. Rev. 13:2-6.

This period began in A. D. 538 and continued until 1798, when the Bible societies sprang into existence, and the word of God began to be scattered in all languages and among all nations as never before since the days of the apostles.

This 1260 years is the period known as the Dark Ages. It was when Satan removed his seat, or sanctuary, from paganism to the professed church of Christ, and suppressed the word of God, giving to the people in its stead the traditions of heathen festivals. These have been Christianized and passed down to the present generation

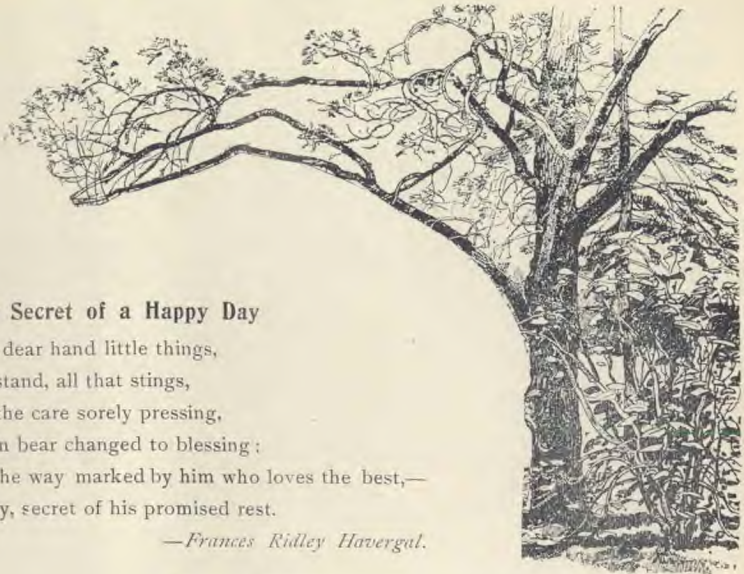
Let It Pass

BE not swift to take offence—Let it pass!
 Anger is a foe to sense—Let it pass!
 Brood not darkly o'er a wrong
 Which will disappear ere long,
 Rather sing this cheerful song—Let it pass!

Echo not an angry word—Let it pass!
 Think how often you have erred—Let it pass!
 Since our joys must pass away
 Like the dewdrops on the spray,
 Wherefore should our sorrows stay—Let it pass!

If for good you suffer ill—Let it pass!
 Oh! be kind and gentle still—Let it pass!
 Time at last makes all things straight,
 Let us not resent but wait,
 And our triumph shall be great—Let it pass!

Selected



The Secret of a Happy Day

JUST to leave in His dear hand little things,
 All we cannot understand, all that stings,
 Just to let him take the care sorely pressing,
 Finding all we let him bear changed to blessing :
 This is all : and yet the way marked by him who loves the best,—
 Secret of a happy day, secret of his promised rest.

—*Frances Ridley Havergal.*

PROPHECY IN BIBLE HISTORY

S. N. HASKELL.

THE God of the Bible is One who ruleth in the heavens, and He sees the end from the beginning. Before Him the mysteries of the past and future are alike outstretched, and He sees the accomplishment of His own purposes of love and blessing beyond the woe and darkness that sin has wrought.

There is not one historical event recorded in the Bible, nor one word that God ever spoke, that is limited in its application. There is no prophecy of the scriptures that is of any private interpretation, for the scriptures "came not at any time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." II Pet. 1:20, 21 [margin].

Higher criticism overlooks the fact of God's infinity and capability of accomplishing His own purposes. Of His own work God says, "The thing that hath been, it is that which shall be: and that which is done, is that which shall be done; and there is no new thing under the sun. Is there any-

thing whereof it may be said, See, this is new? It hath been already of old time, which was before us." Eccl. 1:9, 10. "That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Eccl. 3:15. The apostle to the Gentiles utters the same sentiment in the following words: " whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

In the tenth chapter of the first Corinthians and the eleventh verse, we have an inspired commentary on the wanderings of Israel in the wilderness. He says, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come."

It was about one thousand years after Israel came out of Egypt that the prophet penned the following: "I will bring you into the wilderness of the people, and there

will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me." Ezek. 20:35-38.

Another striking illustration is found in what God told Moses to say to Pharaoh. "And thou shalt say to Pharaoh, Thus saith the Lord, Israel is *My son*, even *My first-born*: and I say unto thee, Let *My son* go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." Ex. 4:22, 23.

About seven hundred forty years later the prophet Hosea penned the following: "When Israel was a child, then I loved him, and called My son out of Egypt." Hos. 11:1. And about seven hundred years later the angel said to Joseph: "Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him. When he arose, he took the young child and His mother by night, and departed into Egypt; and was there until the death of Herod; *that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son.*" Matt. 2:13-15.

No one who believes in the inspiration of the word of God can fail to see that these are evidences of the infinite mind, and that the One who gave Moses that message to be delivered to Pharaoh and confirmed it through Hosea, saw the fulfillment of those words in Christ fourteen hundred years after Moses bore the testimony to Pharaoh.

There are several facts in these illustrations worthy the consideration of every Bible student. First: The prophet simply speaks the words of the divine mind.

Second: Succeeding prophets confirm the words of the former prophet, showing that the same mind that first gave the prophecy controls every succeeding prophet. Third: While it is true that every prophet from the days of Moses down did not use the same expression as Moses did, yet every prophet prophesied of Christ. Hence, it was of the same nature, and a fulfillment of the original prophecy that God gave in Eden. Gen. 3:15. It was the same mind back of all.

Such is the history of the Bible. Not an event is recorded in the word spoken by God but what contains the same infinite thought. "He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth. For He performeth the thing that is appointed for me: and many such things are with Him." Job 23:13, 14. And again, "The counsel of the Lord standeth forever; the thoughts of his heart are to all generations." Psa. 33:11.

The Messenger's Prayer

"LORD, hold my hand as thou hast said,
Not one, but both my hands instead,
Lest with the other I should cling
For help to any earthly thing,
How sweet the thought that comforts me,
'Tis not my fickle hold on thee,
But thine eternal, loving grasp,
Which holds me with a father's clasp."

HOW THE QUESTION WAS SETTLED

THE church at Antioch got into trouble, for there were those who came from Judea and taught the Gentile Christians that, "except ye be circumcised after the manner of Moses, ye cannot be saved." Circumcision was an old custom established in the days of Abraham, and the Jewish disciples could not see the propriety and consistency of doing away with this custom. In fact, they considered it next to blasphemy, and "Paul and Barnabas had no small dissension and disputations with

them"; so the matter was referred to the first general conference of which we have any record. Acts 15:1-14.

Peter, on this occasion "rose up and said, Men and brethren, ye know how that a good while ago God made a choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did to us." There was power in this testimony. Finally James, who presided at this conference, answered, saying, "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets, as it is written: After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Acts 15:13-17. He then rendered a sentence that "we trouble them not, who from among the Gentiles are turned to God." Acts 15:19.

Now these are singular words with which to settle so important a question as they had under consideration. It was a quotation from Amos 9:11, 12. Amos was a herdsman, of Tekoa, and his prophecy was what he "saw concerning Israel in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash king of Israel, two years before the earthquake." Amos 1:1. And who was Uzziah, and what called forth this wonderful prophecy that was used by James in the fifteenth chapter of Acts? By a careful reading of II Chron. 26:1-16, it will be found that Uzziah was a herdsman and had vineyards in the mountains in Carmel, for he loved husbandry. He was instructed by the prophet Amos not

to neglect his kingdom, but to build the walls of Jerusalem, which he did.

Why then did James quote this prophecy and apply it to the Gentiles under the circumstances as recorded in Acts 15:13-19? The answer is very evident to the Bible student: "Known unto God are all His works from the beginning of the world." Verse 18.

Jerusalem of old was typical of the church of God, and the prophecies concerning Jerusalem were prophecies that pertained to the Christian dispensation in their application, as truly as they did to ancient Jerusalem. And the building of the walls of ancient Jerusalem referred to the ingathering of the Gentiles, after the Jews as a people, were rejected of God. It was this application of the scriptures, and the witnessing of the Holy Ghost, in the gospel going to the Gentiles, that led to the establishing of the brethren in the faith. This in a most remarkable manner established the fact that the prophecies are of no private interpretation; for this was not confined to Jerusalem, but had direct reference to the Gentiles' receiving the gospel after the rejection of Christ by the Jews.

Where the Blossoms Were

THE story is told of a woman who had a rare rose-bush. She watched and worked over it for weeks, but saw no results of her labor. One day she found a crevice in the wall near the bush, and running through the crevice was a tiny shoot of her rose-bush. She went to the other side of the wall, and there she found her roses blooming in all their splendid beauty. Some of us have to work on, year after year, seeing no results of our labor. To such comes this message; "Work on. Do not be discouraged. Your work is blooming on the other side of the wall." There is no such thing as wasted time or labor if we are serving Christ.—*Selected.*



BIBLE READERS' CLASS

MUCH of the Old Testament history is prophetic. It is recorded as an object-lesson of what has been, or of what will be in the future. We can learn much by studying Old Testament history.

I

Israel's First King

Deut. 4:6-8; I Sam. 12:12. God designed His people in the world, to be a nation noted for wisdom, light, and knowledge; and he would be their King.

I Sam. 8:19, 20. They wanted a king that they might be like the nations around them.

I Sam. 8:7. In this they rejected God.

I Sam. 8:5. They felt they had just cause for asking for a king.

I Sam. 12:13; 8:22; 10:1. God did not cast them off, but chose them such a king as they desired. The Lord instructed Samuel to anoint him.

I Sam. 10:9, 10. God then converted the king and gave him the spirit of prophecy.

I Sam. 10:26. He did even more than this: He raised up a band of men and touched their hearts to stand by him.

I Sam. 12:14. Even then God promised to be with them and their king, if they would keep His commandments.

I Sam. 11:8-11. God honored Saul in his first battle by a most signal victory.

I Sam. 11:15. Then God confirmed him in his kingdom.

In the above facts are some wonderful principles illustrated:—

1. When men are set in their own way, God lets them have it to make manifest that His way is best.

2. God is not pleased with the least conformity to the ways of the world or human policy.

3. He could do no more for Israel than he did, and they never could say, "If we had had our way, we could have done better."

II

Saul's Character

I Sam. 10:23. Saul was a choice young man and made a splendid appearance, being head and shoulders taller than other man in Israel.

I Sam. 9:16-20. In appearance and character he was exactly the man Israel wanted for a king.

I Sam. 9:21. When called to be king, he had some sense of the insignificance of his tribe and family, and felt greatly humbled.

I Sam. 16:23. He was very fond of music.

II Sam. 1:19. In personal appearance he was the beauty of Israel.

II Sam 1:22-24. He had some fine traits of character; he was bold and energetic as a leader and warrior.

II Sam. 1:18. He instructed the Israelites in warfare, rather than in the fear of God.

I Sam. 18:7-9. He was of a jealous disposition, and could not bear the thought of a possible rival.

Sam. 20:31, 33. He was afraid of the influence of David, so planned his death.

I Sam. 19:23, 24. When under good influence he was very pious, and the Spirit of God came upon him, and he prophesied.

Many today are possessed of the same character, and are unable to control themselves. Self-control is an essential trait of character to him who rules others; he that can not control himself is like a city broken down without walls. Prov. 25:28.

III

The Lord Proved Saul

- I Sam. 13:5. An immense army declared war upon Israel.
- I Sam. 13:6, 7. Israel, knowing Saul's character and that they had sinned in asking for a king, lost their faith in Saul and fled.
- I Sam. 13:8-12. Because the prophet did not appear on time to offer the sacrifice, Saul presumptuously assumed the office of priest.
- I Sam. 13:13, 14. This act showed a lack of trust in God, and revealed a trait of character that was wholly unworthy of the kingdom, so God turned from Saul.
- I Sam. 14:24. At times Saul enjoined on the people rash vows that troubled Israel.
- I Sam. 14:32, 33. This caused the people to commit grievous sins.
- I Sam. 14:44, 45. Saul was determined to put Jonathan to death, but the people saved him because he broke this vow.
- II Sam. 21:1. A three years' famine came in the days of David because of one of Saul's rash acts.
- II Sam. 21:3-6. This reacted on Saul's house.
- Joshua 9:14, 15. Saul's slaying of the Gibeonites was the breaking of a covenant made with them five hundred years before. When God's people make a covenant, though the covenant be unwise, if the ones with whom the covenant is made prove true, God will punish His people if they break it.
- Deut. 25:17-19. This sin of the Amalekites was unpardonable because they had destroyed the faint and weary among the children of Israel.
- I Sam. 15:8, 9. It was human policy that led Saul to depart from the literal word in sparing Agag and the best of what he had for sacrifice.
- I Sam. 15:13-15. When the prophet of God reproved him, he laid it to the people; he covered his own sin by an excuse.
- I Sam. 15:19-21. When further reproved, he justified himself by saying it was for a sacrifice to the Lord, by the people; but God made him responsible for his position.
- I Sam. 15:22, 23. In departing from the letter of the word, he showed stubbornness, which was as witchcraft and idolatry.
- I Sam. 28:6-9. The crowning sin of Saul's life was in going to a spiritualist medium. It was for this act that Saul lost present and eternal life.
- Hosea 13:10, 11. This is the history of a king given in anger at the request of the people and the history of his removal. Such is the result of persistently clinging to one's own way rather than submitting to God.

Saul's history is a sad one. He was a capable, humble young man, but could not bear responsibility. He lacked the balance wheel of mercy and the fear of God. God holds men responsible according to the position they hold.

When a man oppresses the feeble and helpless, his hand is against God's throne and His people. God will not accept anything he has in His work.

When a covenant is made with God, through His people, and one party keeps the covenant, the one that breaks it will receive the displeasure of God.

The crowning sin of Saul's life was his turning to the spiritualist medium after he had known the counsel of God and had had bestowed upon him the spirit of prophecy.

IV

Saul's Rebellion

- I Sam. 15:3-7. God gave a special charge to destroy the Amalekites and all that they had.
- Ex. 17:8-16. This was because Amalek's hand was against the throne of God and His people.
- Num. 24:20. Had Saul executed this charge, it would have fulfilled the prophecy of Balaam.

THE person who spends an hour in Bible study to find out what to pray for will pray for more in five minutes than one who spends ten hours in prayer without any regard to what the Bible teaches about prayer.

Waiting

ARE you waiting, idly waiting,
For your Master to return,
While in indolence and pleasure
His unfinished work you spurn?

Waiting, only idly waiting,
While vast millions grope in night,
And your candle burns but dimly
In a land of gospel light?

Waiting with your golden treasure
Stored so carefully away?
Can it buy one soul's salvation
In God's awful judgment-day?

For the "latter rain" art waiting?
See, the showers are falling fast,
And the gospel fields are ripening—
Soon the harvest will be past.

Will you stand before your Master
With no sheaves your arms to fill?
When He comes, O, will He find you
Waiting, idly waiting still?

He alone who sows in sorrow,
He alone who sows in tears,
To the harvest feast is welcomed
When our coming Lord appears.

—Ella M. Robinson.

Question Box

How shall we understand Mark 7:14, 15?

Any scripture that proves too much, proves nothing to the point. If this text is to be taken to prove that anything, whatsoever, may be eaten, it opens a door for the eating of snakes, puppies, and cats; and there is no one that would take this view of the matter.

Then to what does the Saviour refer? He refers to moral defilement. Customs that refer to outward acts, even in eating, do not morally defile the body; and yet eating and drinking are important matters to the Christian; for we read, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Anything that will injure the health, physically, unfits a person for the service of God. But manners, forms, ceremonies, and customs can not defile the body.

How shall we understand Peter's vision in Acts 11:7-10?

There was a great sheet let down before Peter, and a voice said to him, "Arise, Peter, slay and

eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common." Peter further said, "God hath showed me that I should not call any man common or unclean." Acts 10:28. Then it has no reference to eating clean or unclean meats, but it was to teach Peter not to draw a distinction between men of different nationalities; but between good and evil, as he states in Acts 10:34, 35. "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him and worketh righteousness, is accepted with Him."

The unclean meats of the eleventh chapter of Leviticus are used to represent sin, the clean meats righteousness. The same lessons are also found in Deut. 22:9-11. They were not to sow their fields with divers seeds, for it would defile the field; they were not to plow with an ox and an ass together; and they were not to wear garments of linen and wool mixed. The entire law of Moses was an object-lesson. When they ate they were to bear in mind the fact that they were not to have any fellowship with sin; and in all that they did they were to observe the laws that would cause them to abhor sin and love righteousness. But the ceremonial laws were done away in Christ.

There are certain things that are unhealthful and should be discarded. Blood should never be eaten; the Holy Ghost bears witness to this. Acts 15:28, 29. One reason why blood should never be eaten is that it transmits disease to the children; and that is just as true today as it was under the Mosaic law. Deut. 12:23-25.

How can the Sabbath be kept upon the round world?

If two men travel around the world, the one going east and the other west, would they have different dates when they came together? This question may be answered by asking another. If two men of the same age,—say they are twins, born the same day and hour—were to travel one east and the other west, when they met which would be the older?

There is no lost time, nor gained time. But when we travel east we gain time, and when we travel west we lose time, apparently; but not really, because in going one way we travel with the sun, and in going the other way we go away from the sun. But, if we remain in one place, the sun comes to us and there is no trouble, because God's great time-piece keeps us right.

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"I LIKE the man who faces what he must
With a step triumphant, and a heart of cheer,
Who fights the daily battle without fear,
Sees his hopes fail, yet keeps the unfaltering trust
That God is God; that somehow true, and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust
Than living in dishonor; who envies not
Nor loses faith in man, but does his best,
Nor ever murmurs at his humble lot;
But with a smile and words of hope, gives zest
To every toiler. He alone is great
Who by a life heroic conquers fate."

—Selected.

Shibboleth—A Criticism

"THEN said they unto him, Say now Shibboleth; and he said Sibboleth." These words are found in Judges 12:6. When the Ephraimites wanted to cross the passage of Jordan, the Gileadites required them to pronounce the word Shibboleth before them. This was to test their nationality. If they could say Shibboleth, they were Gileadites; if Sibboleth, they were Ephraimites.

The query arises in the minds of the Bible reader: why could the Ephraimites not sound the *sh* as well as the Gileadites in place of always having to sound *s* instead.

Gilead was the grandson of Manasseh. Manasseh and Ephraim were the sons of Joseph; Manasseh, the elder, and Ephraim,

the younger. The language used in Egypt at that time was undoubtedly the old Egyptian language which is the root of the Coptic. The Coptic language is a cognate of the Greek as the Chaldaic is of the Hebrew. Hence we can easily conclude that the language spoken in Egypt at that time was similar to the old Greek. And now we come to the cause of the distinction between Shibboleth and Sibboleth.

Professor Crosby, in the history of Greek Orthography, in his grammar states that "the letter *sampi*, which answers to the English *sh*, fell into disuse." Hence the sound of *sh* was lost. This might have taken place between the childhood of Manasseh and the childhood of Ephraim. While it was in use during the childhood of the elder, it might have been out of use during the childhood of the younger; hence Manasseh retained the *sh* while Ephraim lost it.—*M. B. Lichtenstein.*

KEEP SWEET

WHEN the day is dragging, dragging,

And your heart is sorely tried;

When your work is sadly lagging,

And ambition's end denied,

Keep sweet.

Hold your faith to constant hoping,

Never doubt amid your groping,

Keep sweet.

When your enemies assail you,

And your character impugn;

When your courage seems to fail you,

And your voice is out of tune,

Keep sweet.

Hold to hope and constant winging,

Never let your soul cease singing,

Keep sweet.

If the sun of all creation

Shine through those of hopeful heart,

You will take a lofty station,

And, performing well your part,

Keep sweet.

You will make a dark world brighter,

You will make its burdens lighter.

Keep sweet.

—Elmer Allen Bess

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