

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.

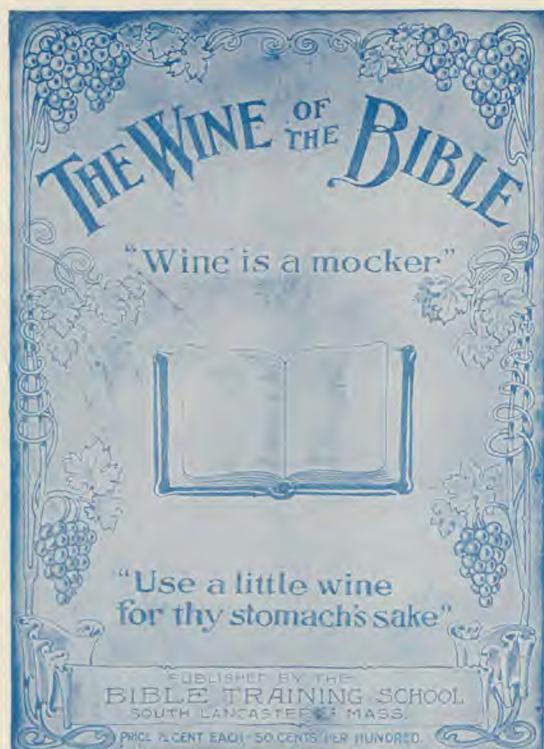


"SITTING AT THE FEET OF JESUS"

"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 Wine of the Bible”

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.

The fourth and fifth pages contain the “Dark Valley Railroad,” as published in the BIBLE TRAINING SCHOOL of October, 1908. This is a vivid

portrayal of the pathway of the drunkard from youth to the grave. The “Wine of the Bible” can be placed in an ordinary sized envelope. Prices as follows :

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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. IX

SOUTH LANCASTER, MASS., SEPTEMBER, 1910

No. 4

I SOUGHT HIM

I sought Him in the broad and shining ways,
Where beauty makes her infinite appeal,
In rainbow arches and swift clouds that steal
Their flaming glory from the sunset blaze.
I sought Him in the snowy peaks that raise
Vast shoulders to the skies they half conceal,
And in the marvels midnight hours reveal,
When circling worlds give Him unceasing praise.

I found Him in the slums, midst dust and mire,
Where passions breed, and evil things are rife.
I found Him shaping into something higher,
Dim, suffering souls submerged in sin and strife,
And fanning into flame each least desire
That years aloft for purity of life.

—Helen A. Saxon, in *Cosmopolitan*.

FAITH

Mrs. E. G. White

IN times past, holy men spoke as they were moved by the Holy Spirit. In ancient times the prophets searched what the Spirit of God, which was in them, signified. The Spirit was not then given in power because Jesus was not yet glorified. Dating from the day of the Pentecost, the Holy Spirit was to be poured forth on sons and daughters, on servants and handmaids; in every hill country, low land, every valley, humble workmen for the Lord were to be raised up. The divine sacred influence of the Holy Spirit working in our world, is to be as signs and wonders; because God's people are a peculiar people, an holy nation, shining amid moral darkness as living stones in the Lord's building. The weakest and feeblest, if they exercise

faith in God, and improve their entrusted powers, will be elevated, refined, and perfected in character under the Holy Spirit's working. Humble and contrite, they submit to the moulding and fashioning of the Spirit, and they will know what His eternal fulness means.

We need an enlarged faith. The Lord desires His will to be done in the hearts of all who believe in Him. But many, who might be laborers together with God, will never be, because they cling to their imperfections of character. One clings to a cherished fault. Still another enjoys his hereditary and cultivated defects, and makes it his life work to be filled, not with the Holy Spirit, but with self.

The great day of the Lord is right upon us, and God calls for messengers who will

be worked by the Holy Spirit. Such messengers will be guided by the Holy Spirit, moulded, refined, and beautified in righteousness, because they are willing to be worked. But those who are satisfied to carry with them a vast amount of selfishness, fault-finding, suspicion, distrust, and strife, will be so deceived that they will not know their short measurement. They are filled with their own doings. They have not the least idea of what it means to be crucified with Christ. To humble self, is an experience strange to them. Before they can serve God acceptably, self must die. Christ's words, "Ye must be born again: . . . except a man be born again, he cannot see the kingdom of God," must come home to them with power.

† Candidly and seriously we are to consider the question, "Have we humbled ourselves before God, that the Holy Spirit may work through us with transforming power?" As children of God it is our privilege to be worked by His Spirit. When self is crucified, the Holy Spirit takes the broken-hearted ones and makes them vessels unto honor. They are in His hands as clay in the hands of the potter. Jesus Christ will make such men and women superior in mental, physical, and moral power. The graces of the Spirit will give solidity to the character. They will exert an influence for good because Christ is abiding in the soul.

JOEL

J. N. LOUGHBOROUGH

IT may be well to note the names of some of the scores of destructive insects now working upon the fruits, trees, and vegetables, as predicted by the prophet Joel. In fighting these in the United States, "the national government uses over \$300,000 of its annual appropriations in maintaining its department of entomology for the study of the insects and how to keep them in control.

"At the session of Congress in 1907," Congress appropriated \$250,000 for the suppression of the gypsy moth alone, in the New England states, the major part of which was to be expended in Massachusetts and New Hampshire. About the same time the New Hampshire Legislature appropriated \$25,000 for a two years' fight of the same insect. Maine appropriated \$30,000 for one year, and Rhode Island \$10,000 for the same purpose.

While these above mentioned states were using these large sums in fighting the gypsy moth, the Louisiana Legislature appropriated \$25,000 for the "the inspection and destruction of the boll weevil, and other injurious pests." Pennsylvania appropriated \$50,000 in "showing the people proper methods of preventing loss by insect pests, and plant diseases." "New York appropriated \$40,000 about 1906, and added \$25,000 to it in the next year" in carrying out the provisions of her law to control insect pests. "Illinois appropriated \$25,000 per annum in controlling the San Jose scale"; for like fight of pests Idaho appropriated \$12,000; West Virginia, \$12,000; Ohio, \$10,000; Maryland, \$8,000.

To get before the reader what the orchardist, farmer, and truck raiser have to meet in the shape of pests, it may not be out of place to quote a few samples of the names and place of working of these pests.

1. Brown tail moth—on pear trees.
2. Hessian fly—on wheat, barley, rye. This is one of the worst pests.
3. Gypsy moth—on hard wood forests.
4. The clover mite—on clover and grasses, and on trees; as, peach, prune, plum, apple, pear, poplar, elm, and black locust.
5. Plum curculio—on plums and apples.
6. Green pea louse—in one year they destroyed in eastern states \$4,000,000 worth, or 80 per cent of the pea crop.
7. Woolly aphis—on apples, two forms—one works on the trunk, one on the roots.
8. Round head apple tree borer—

three years hatching from the time the egg is laid. All this time a borer is working in the tree. 9. Flat-headed apple tree borer—one year in the tree, attacks many kinds of fruit trees. 10. Hop plant louse. 11. Tarnished plant louse—feeds on almost any kind of plant. 12. Calico bug—works on cabbage, hard to kill. 13. Potato-flea beetle—riddles the leaves of potato, tomato, and egg plants, with holes. 14. Cotton red spider (rust mite)—feeds on cotton plant. 15. Chinch bug—death to wheat. 16. Corn leaf aphid (louse). 17. Corn root louse. 18. The wheat joint worm. 19. The seed corn ground beetle. 20. The western corn root worm. 21. Wheat bulb worm. 22. Corn stalk borer. 23. The wheat saw fly.

24. Tussock moth—partial to the apple, but feeds on other trees. 25. The white fly—more destructive of orange and lemon crops of Florida than any other scale insect. 16. The pear slug—two or three generations in one season. Attacks plum, cherry, pear, and allied trees. 27. Hemlock bark maggot—injurious to standing timber. 28. Two-lined chestnut borer—preys on chestnut, spruce, and pines. 29. Army worm—usually feeds at night. 30. Cabbage butterfly—destructively the worst to cabbage and many smaller plants. 31. The brown rot of the cherry—peach and plum also suffer its ravages. 32. The squash

vine borer—destructive to squash and pumpkin. 33. The bag worm—destructive of shade trees, shrubs, hedges, specially evergreens. 34. Scurf bark louse—works on the pear, poplar, also on small fruit, especially the currant. 35. The oyster shell bark louse—particularly destructive to the apple tree. 36. The white-marked tussock moth—works on shade, fruit, and ornamental trees. 37. The clover-leaf weevil. 38. Elm-leaf beetle—abundant in southern France, Germany, Italy, Austria, also in southern part of the United States. 39. Strawberry weevil—begins its work before the strawberry blooms. 40. San Jose scale—most widely distributed, and destructive of the scale insects.

Under this number we name alphabetically the names of twelve insects that are making the vine waste: a. downy mildew; b. the rose chafer; c. the grape phyloxera; d. the grape leaf-hopper; e. the hawk moth; f. the grape curculio; g. the grape-root worm; h. the grape berry moth; i. the gray rot; j. the black rot; k. the grape vine flea beetle; l. bird's eye rot.

For this list of forty-three destructive insects we are indebted to the September number of the *Signs of the Times*, of 1908. In that number are pictures of most of the above insects and the names of many more, not here quoted.

THE ANSWER

He sat on my knee at evening
The boy who is "half-past three";
And the clear blue eyes from his sun-browned face
Smiled happily up to me.
I held him close as the twilight fell,
And called him "my dear little son."
Then I said, "I have wondered for many days
Where it is that my baby's gone.
"I'd a baby once in a long white gown
Whom I rocked just as I do you.
His hair was soft as yellow silk.
And his eyes were like violets blue.
His little hands were like pink-tipped flowers:
See yours are strong and brown,

He has slipped away, and is lost, I fear:
Do you know where my baby's gone?"

Did my voice half break as the thoughts would
come
Of the sweet and sacred days
When motherhood's first joys were mine?
Was a shade of regret on my face?
For close round my neck crept a sturdy arm,
And the boy who is "half-past three"
Said, "The baby—he went to Boyland,
And—didn't you know?—he's me!"

—*Ida Reed Smith.*



Opposed By False Prophets

S. N. HASKELL

THE experience of the prophet Jeremiah in bearing personal testimonies to the kings of Judah, was a sad one; but these were not all the experiences of the prophet. He was not only opposed by the Jewish people themselves, and by the kings who sat upon the throne of Judah, and by the governors of the house of God, all of whom seemed to array themselves against the prophet, but he also met face to face with false prophets. Opposition of every kind was the lot of Jeremiah.

False teachers also multiplied and bore testimonies contrary to the testimonies of the prophet; and because Jeremiah's prophecies did not harmonize with these false teachers, he was placed in the stocks by the governor of the house of God. Unto Pashur, Jeremiah said, "The Lord hath not called thy name Pashur, but Magor-missabib"; and he also said that He would make him a terror to himself and to all his friends. He also told this governor that he would go into captivity, that he and all his friends who had prophesied lies should die there, and be buried there. They made Jeremiah a reproach and a derision daily; he became the laughing-stock of the people. They watched for some failure in some of his testimonies, and tried to get the prophet to modify his testimonies. They said, "Peradventure he will be enticed and we shall

prevail against him and take our revenge on him." But the more they persecuted him, and the more they opposed him, the more bold he became; for the word of the Lord was in his heart as a burning fire, as a burning fire shut up in his bones, until he was weary with forbearing. Jer. 20.

There was one, Hananiah, who met the prophet Jeremiah face to face; and Jeremiah had placed upon his neck a wooden yoke to show that the Jews would go into captivity to Babylon for seventy years, and then God would bring them from captivity after they had repented of their sins. Hananiah met the prophet Jeremiah and gave a false testimony; he said that Jehoiachin and all the captives of Judah would return from Babylon in two years. "Then the prophet Jeremiah said, Amen: the Lord do so: the Lord perform thy words, . . . and bring again the vessels of the Lord's house, and all that is carried away captive, from Babylon into this place. . . . Then Hananiah took the wooden yoke from off the prophet's neck, and brake it"; and he said that within the space of two years, God would break the yoke of Nebuchadnezzar and deliver His people.

Then the Lord told Jeremiah to tell Hananiah that he had broken the yoke of wood, and that he would put a yoke of iron upon the necks of all these nations, and they

would serve the king of Babylon seventy years. Then Jeremiah turned to Hananiah and said, "The Lord hath not sent thee; but thou makest this people to trust in a lie." He further told him that the Lord would cast him off from the face of the earth, and that he would die before the year was passed, because he had taught rebellion against the Lord. In the seventh month of that year Hananiah died. Jer. 28.

Jeremiah knew nothing but the testimony which God gave him, and in this and in this only he rejoiced. But he was tempted to question, "Wherefore came I forth out of the womb to see labor and sorrow, that my days should be consumed with shame?" Jer. 20. Yet amidst it all he triumphed in God.

THE HINDUSTANI MISSION

L. J. BURGESS

NEARLY five years have passed since we said farewell to our brethren in Tennessee and started on our way to India. They have been pleasant years with not a day of homesickness. In fact we have felt entirely at home here, and have been too busy to wish we were somewhere else.

Perhaps you may be aware of the fact that India, although not a large country, contains about one-fifth of the population of the world within her sunny plains and upon her verdant mountains. Of these three hundred millions of people about eighty millions speak what is known as the Hindustani language, the foundation of which is Sanscrit, but it also contains many Persian and Arabic words. It was for these Hindustani-speaking people, numbering about the same as the population of the United States, that the writer and his wife came to labor. There was no one of our faith among them at the time when we landed in Bombay; and we began to look for providence to open the way for the

standard of Present Truth to be planted among the people of this language.

We came here with our plans laid to begin work among Hindus and Mohammedans; but it was not long before some native Christians heard something of the new doctrine and began to inquire more about it. We received many letters addressed about as follows: "The Faith Mission," "The Seventh Day Advance Mission," "The Sabbath Mission," "The Saturday Mission," and various other titles, showing an imperfect knowledge, but an awakening interest in our work. We tried to reply to these letters personally, but soon found we must have some literature in the vernacular, setting forth our teachings in a way that could be understood. Accordingly, we postponed our former plans and began the difficult task of preparing literature in the two dialects of the Hindustani language known as Hindi and Urdu. In answer to prayer the Lord helped us in this work in an especial manner, personally, as well as by sending native men to our aid in translating. The following small tracts have been prepared and printed: "The New Testament Sabbath," "Which Day Do You Keep and Why?" "The Two Laws," "The Nature of Man," "Tithes and Offerings," "Temperance," and "Which Day is the True Christian Sabbath?" In addition to this several editions of a pamphlet entitled "The Everlasting Gospel" have been printed, which have sold for about a cent per copy. The latest and most valuable addition to our literature is an abbreviated exposition on the book of Daniel. We hope soon also to have an exposition of the book of Revelation.

This literature of course is especially adapted for the instruction of those who know something of the Christian religion. Some one may ask, "Why not at once launch out into the depths of heathenism and Mohammedanism?" Perhaps one

reason is that we thought best to attempt the easiest task first. Another is that the native Christians began to inquire after the Message, and we could see no reason for passing them by, since they are walking in the light they have already received, and are looking for more. It also seemed evident that if a few of these men should receive the message, they would greatly assist in giving it to those in more dense darkness. This also seems to be the Lord's method of working to give His message first to His own people and through them to others.

Some earnest Christians have accepted of the light and are now devoting their time to giving it to others and by personal work. Six men and one young woman are thus devoting their time to the work.

A small school for girls was started a little over a year ago in which about a dozen bright young Indian girls are receiving a preparation for service in the

Lord's vineyard. Much has been said about the needy women and girls in India, and this little school is our attempt to answer this call. In answer to your prayers and encouragement, larger things may grow out of this small beginning.

We are now planning to open a school for heathen boys up in the jungles of the Himalaya Mountains. By the time this letter reaches you the school will doubtless be in operation, as we have announced to begin work on the first of June. Twenty-one boys have already come from villages near by and have enrolled their names. We hope that we may have a good report of the Lord's blessing in this new enterprise in the near future.

Our object in writing these few lines is to enlist your prayers in behalf of the work for these numberless souls who have had little opportunity to receive the light that has shone upon our pathway from the inspired Word.



TIME TAKEN AWAY OF THE DAILY

J. N. LOUGHBOROUGH

AND from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up [to set up, *margin*], there shall be a thousand two hundred and ninety days." Dan. 12:11.

We have shown already that the "daily" which was to be "taken away" that the papacy might be "set up," was paganism, the "continual," which all the way along had warred against the people of God.

The question now arises, "What is meant by the expression "from the time"?" It speaks of it as a date from which time can be reckoned, and some occurrence that led

to, or opened the way for, the setting up of the papacy.

The papacy was "set up," or had the "times and laws given into his hand" for 1260 years. This period began in 538, and terminated in 1798, when the papal government in Rome was abolished, and the pope led in captivity to France.

But in the above prediction is a period of time, 1290 days, devoted to the "setting up" of that power. Now, as he was set up for 1260 days—years—and was let down at the end of that period, the 1290 years must begin thirty years before 538, and that date must mark the beginning of an era in which

the setting up was to be accomplished. Thirty years before 538 is 508; so 508 must be the date that marks the beginning of the thirty-year period allotted to the "setting up" of the papal powers.

On the chart used by Adventist ministers from 1842 to 1844, there is a column of figures extending from the Babylonian captivity down to 1844. Of this chart we read in "Early Writings," page 64, old edition, "The 1843 chart was directed by the hand of the Lord." This is on the same page where it is stated that the people had "the correct view of the daily."

In that column of facts and figures I read, "508—taking away of the daily sacrifice. Dan. 12:11, 12." Again, a little lower down, we read, "The 1290 years, Dan. 12:11, commencing 508, at the taking away of the daily sacrifice, terminated in 1798, from which period forty-five years complete the 1335 years, when Daniel is to stand in his lot at the end of the days. The 1335, from the taking away of the daily in 508, and the 1290, terminated together in 1843."

Now we may look at it again on this wise. At the "end of the days" Daniel is to "stand in his lot." Not the lot of inheritance, but *Goh-rah!*, the Hebrew word that is used in seventy-five other places in the Old Testament. It is the same word that occurs in Lev. 16:8-10. So the "end of the days" brings us to the antitype of the ancient cleansing of the sanctuary, when Daniel with all the Lord's people stands in the "lot" of the investigative judgment in the heavenly sanctuary. Finding there what is to take place when the 1335 days are ended, it is not a difficult problem to find the point of their beginning, which would be in 508.

What occurred in 508 that may be considered as in any way bearing on the "setting up" of the papacy? Rapin, who claims to be accurate in his dates (book 2, page 124), says: "Arthur, the first Christian

king [of Britian], founded the Christian worship on the ruins of the pagans." He also states that he (Arthur) was elected monarch of Britain in 508. If he was thus *elected*, there must have been a majority to vote for his election. The fact that efforts were afterward made to convert the English to the Christian faith, we suppose relates to those who did not vote for Arthur.

In 496 Clovis of France accepted the Christian religion. "Between this time and 508, by alliance, capitulation, and conquest, the Abarici, the Roman garrison on the West, Britanny, the Burgundians, and the Visigoths were brought into subjection. From this date of 508 paganism had not the power to withstand the encroachments of the pagans in the West.

As for the East, and even Constantinople itself, the power of paganism had so far declined, that in a space spoken of by Gibbon in his "Decline and Fall," vol. II, page 526, [Harper Brothers' Edition] a space from 508-518, Vitalian "declared himself the champion of the Catholic faith." Gibbon says of him, "In his pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the pope, and the establishment of the council of Chalcedon, and an orthodox treaty, reluctantly signed by the dying Athanasius, and more fully performed by the uncle of Justinian."

So, indeed, 508 seemed to mark a period which more firmly opened the way for the "setting up" process of the papacy. 1335 years from that date brings us to some great "blessing" that was to come upon God's people. Daniel, with all God's people was to "stand in his lot." In our next we will present the argument of one of the ministers of 1843, Apollus Hale, on the taking away of the "daily," and see how "the correct view" was actually presented.

THE TEN KINGDOMS

These three kings were taken by Maximian's Great Emperor of Constantinople, whose deputy made Bishop of Rome supreme head of the churches 636

7th chap 8 Verse I examined the horns and behold there came up among them another like unto them when there were yet three of the most horns plucked up by the roots and behold in the horns were eyes like the eyes of a man and a mouth speaking great things. 2d Interpretation And great words against the Most High, and out of the mouth of the Most High, and from his eyes and they shall be given unto them with a time and times and the time.

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1335 Dan 12:11

1290 Dan 12:12

45 Time of the end

3 1/2 Yes 1 mo and a half

12

42 and power was given him 42 mo

30

1260

1843

GOD'S EVERLASTING KINGDOM

1798 Bone taken Captive

45

1335 Dan 12:12

1843 1843 7th Trumpet 3rd war

Dan 12:13 Daniel will stand upon his feet at the Resurrection end of the days

508 Taking away of daily Dan 12:11

508

1299 Rev 9:13 And there came out of the smoke Locusts and their power was to hurt men for month or two yrs commencing 1299 ending 1400

1449 Rev 9:13 3rd and 4th Trumpet began to war 1400

1299 yrs Dan 12:11 commencing 508 at the taking away of the daily sacrifice terminus 1299 from which period 45 yrs complete the 1335 yrs when Daniel is to stand in his feet at the end of the days. The 1335 from taking away of daily sac and thence from close of 1299 to stand together in 1843

508 Taking away of daily Dan 12:11

508

1299

1449

1798

1843

1843

1843

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1843

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The Sanctuary



"Ye shall eat it in haste; it is the Lord's passover." Ex. 12:11.

MRS. S. N. HASKELL

THE passover lamb was roasted. Ex. 12:8, 9. The flesh of all the other offerings that were eaten was boiled. II Chron. 35:13. It was considered a sin to eat roasted flesh when partaking of the other offerings. I Sam. 2:12-17. God had strictly forbidden the eating of blood. Gen. 9:4; Lev. 17:10-14; Acts 15:29.

The passover lamb was roasted entire; not a bone was to be broken. Ex. 12:46. This was typical of our Passover Lamb. The Psalmist understood this symbol when he wrote, "He keepeth all His bones: not one of them is broken." Psa. 34:20. When John saw that the soldiers broke the legs of the two thieves but did not break the legs of Jesus, he recognized it as a fulfillment of the prophecy and said, "These things were done that the Scripture might be fulfilled; a bone of Him shall not be broken." John 19:32-36.

The lamb was eaten with bitter herbs and unleavened bread. Ex. 12:8. The bitter herbs were a reminder of the Egyptian bondage from which they had escaped. No leaven was to be found in their houses during the passover feast. Deut. 16:4; Ex. 13:7. Leaven represented sin. I Cor. 5:8. In like manner when we come to Christ and accept Him, we are to come with contrition because of our sins, and should confess and put them all away. I Cor. 5:7, 8.

The passover was to be both commemorative and typical. While the unleavened bread was a reminder of the rapid flight from Egypt, when "they took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders (Ex. 12:34);" it also

was typical of the experience of every sinner that separates from sin.

The stranger could partake of the passover provided he was circumcised and became as one of Israel. The passover feast was to be eaten "with your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste; it is the Lord's passover." Ex. 12:11. While this was commemorative of their flight, it was also typical. This is true today. Everyone that accepts Christ as his Passover, realizing that the destroying angel is abroad in the land, will, while partaking of the feast, be in haste. He cannot waste the moments and fritter away his time. There is an irresistible feeling of haste in all the life of the one who accepts Christ as his Passover. "His loins will be girt about with truth." His feet will be "shod with the preparation of the gospel of peace." His staff and support will be the promises from the Word of God. He will be a "minute man" ever ready to go wherever there is work to be done for the Master.

The lamb was to be eaten in one night, and if any of the flesh remained until the morning, it was not to be carried forth out of the house, or eaten; it was to be burned with fire. Ex. 12:46. It represented a work that was completed in the night; before daylight had dawned in the stricken homes of the Egyptians, the command had gone forth for Israel to leave Egypt *at once*. "The passover was to be both commemorative and typical." As Israel anciently was delivered and the destroying angel at midnight passed over Egypt, so "it is at midnight that God will manifest His power for the deliverance of His people. . . . The

wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance."—*Great Controversy*.

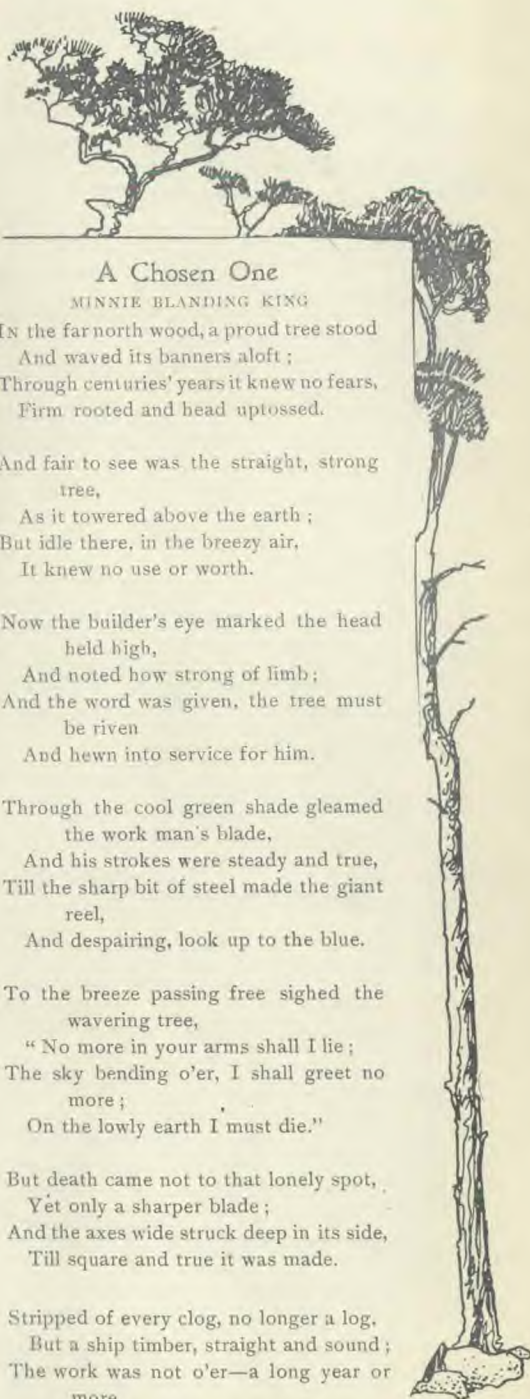
The book of Job is supposed to have been written before Israel came out of Egypt, and yet Job understood this. In speaking of the wicked he said, "In a moment shall they die, and the people shall be troubled *at midnight*, and pass away, and the mighty *shall be taken away without hand*. Job 34:20. Just as the first-born of Egypt was slain "without hand" of man, by the destroying angel of the Lord, so the wicked will be destroyed before the second coming of Christ.

After the destroying angel passed through the land at midnight, the Egyptians had no more power to hold the Israelites; likewise, after God manifests His power for the deliverance of His people at midnight, the wicked have no more power to harrass the righteous. By unseen hands "prison walls are rent asunder, and God's people who have been held in bondage for their faith, are set free." No earthly power can control the righteous at that time.

In the type nothing of that feast that was a reminder of sin and cruel Egyptian bondage was left until the morning. If any remained, it, like all sin and sinners, was to be consumed into ashes. In the grand antitype when God at midnight again manifests His power in the deliverance of His people, the morning will bring no remembrance of former bondage to sin and sinners; but a glorious victory which will continue throughout eternity.

Work Where You Are

"PERHAPS you cannot go away
To some far distant clime,
To preach the glorious truth of God,
The message for this time;
But then, your own dear little home
Can be your mission field.
Just work for God where 'er you are,
Let love her sceptre wield."



A Chosen One

MINNIE BLANDING KING

IN the far north wood, a proud tree stood
And waved its banners aloft;
Through centuries' years it knew no fears,
Firm rooted and head uptossed.

And fair to see was the straight, strong tree,
As it towered above the earth;

But idle there, in the breezy air,
It knew no use or worth.

Now the builder's eye marked the head held high,

And noted how strong of limb;
And the word was given, the tree must be riven
And hewn into service for him.

Through the cool green shade gleamed the work man's blade,

And his strokes were steady and true,
Till the sharp bit of steel made the giant reel,
And despairing, look up to the blue.

To the breeze passing free sighed the wavering tree,

"No more in your arms shall I lie;
The sky bending o'er, I shall greet no more;
On the lowly earth I must die."

But death came not to that lonely spot,
Yet only a sharper blade;
And the axes wide struck deep in its side,
Till square and true it was made.

Stripped of every clog, no longer a log,
But a ship timber, straight and sound;
The work was not o'er—a long year or more

Must pass ere the waves 'neath it bound.

Now long are the days and rough are the ways,
 Full of wearisome binding and bruising;
 And ever 'twas found low down near the ground,
 While skyward the way of its choosing.

On the river's broad breast, but not yet to rest,
 Drifting steadily down to its tomb;
 Till with comrades brave, it is sunk 'neath the wave,
 And bound by the pitiless boom.

The months pass on, with no gleam of sun,
 Till the trying ordeal is o'er;
 Then up from their graves, tough seasoned by
 waves,
 Once more they find rest on the shore.
 And the builder is pleased with these souls of the
 trees;
 Staunch from trial and tomb they have come;
 And builded of these are the queens of the seas,
 Life freighted from home to home.

ANIMAL LIFE OF THE BIBLE

The Raven

MRS. S. N. HASKELL

CONSIDER the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls." Luke 12:24.

The Lord would never have told us to "consider the ravens," if there had not been important lessons for us to learn from them. From the above text we are to learn confiding trust in God's tender care.

Among the long list of difficult questions that the Lord asked Job out of the whirlwind was the following: "Who provideth for the raven his food?" Job 38:41.

It seems the Lord loves to call the attention of His people to the fact that He in His great love and tenderness supplies the needs of the least of His creatures; for the Psalmist says God giveth food "to the young ravens which cry." Psal. 147:9.

The raven is an unclean bird and was never to be eaten. Lev. 11:15; Deut. 14:14. It has its place in the great plan of God. The raven belongs to the large army of scavengers that the Lord has created to keep the earth free from that which would defile it. This army is divided into three great divisions; scavengers of the air, of the land, and of the sea. The raven is a scavenger of the air and is classed with

the eagles. Prov. 30:17. Of the eagle it is said, "Her young ones suck up the blood, and where the slain are, there is she." Job 39:30. The raven is also classed with the owl, which is well known as a bird of prey. Isa. 34:11.

Notwithstanding the fact that the raven is a bird of prey, it ranks high in intelligence among birds. When Noah wished to know of the condition of the earth after the flood, he "sent out a raven, a bird of quick scent, to discover whether the earth had become dry." The raven evidently was able to gather some food, for it continued to go "to and fro until the waters were dried up." Gen. 8:7.

In "considering the ravens" we should remember that they obey the commands of God. In the beginning of that wonderful three years and a half when there was neither dew nor rain but according to the word of Elijah, the Lord said to Elijah, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan, . . . and I have commanded the ravens to feed thee there." I Kings 17:3, 4.

Elijah was a man "subject to like passions as we are," yet he believed the ravens would obey the command of God and went

forth to the brook without any food, or any resource from which to secure food. He relied upon the obedience of the ravens, and they did not fail to supply his needs. The record does not state how long Elijah stayed by the brook, but from the fact that he remained at Zarephath a full year, it would seem that he remained there a year or more. I Kings 17:15 [margin]. During all these weary months Elijah's call to dine was the flutter of the raven's wings as they brought his morning and evening meal daily. I Kings 17:6.



It is a beautiful picture, and we can fancy those ravens perched upon the prophet's shoulder as he partook of the frugal meal, for they must have become very friendly with Elijah during that long period.

There is another text of Scripture that

mentions the raven. It is a description of the Beloved of the church of God. "My Beloved is . . . the chiefest among ten thousand. His head is as the most fine gold. His locks are curled and black as a raven." Song of Sol. 5:10, 11[margin].

HOW TO OVERCOME DOUBT

TO BE a Christian is only to be a good man. To follow Christ is only to take that course which all in their best moments feel, and in their best judgment, know to be right. It is the commonness, the simplicity, of the way of life that commends it to all. The gospel does not say, "Do some great thing, offer some great gift, endure some great penance, improve some great occasion, and be saved." It only teaches us to trust in the one great thing that has already been done, accept the merits of the one great sacrifice that has already been offered, and then lead a life of love, and be thankful that salvation is made so easy.

You may have doubts and difficulties. Everybody has them. The only way to overcome them is to begin to trust with such faith as you have. In every act of duty, faith will grow and doubt will die.

You may have had many such already, and you did not know it because you did not give attention. And besides, you do not wait for a special call to be honest, to speak the truth, to deal justly with your neighbor. Why need you any more wait for a special call to be a good man—that is to say, to follow Christ? For all right conduct, right motive, right character, is involved in following Him.

To be a good man, to make the most of life, to have peace of conscience, to be prepared for death, one needs only to follow Christ. And to that right and safe way of living God calls every one, every moment. The best time to begin the right way is the first moment you find yourself in the wrong. The day of salvation is the day when reason and conscience concur with the Spirit and with the Word of God in calling to a better life.

—March.



BIBLE READERS' CLASS

BREAD has often been styled "the staff of life," and among all nations in all ages it has been one of the main articles of diet. Bread has been used by the various Bible writers to teach wonderful lessons.

There are two kinds of bread mentioned in the Bible, leavened and unleavened; and each have been used again and again to teach lessons of righteousness.

We thought it might be helpful to study a few of the many lessons given in Holy Writ which are drawn from the most common article of food, "our daily bread."

I

Unfermented Breads

Gen. 18:1-8. Abraham gave the angels unleavened bread; he also gave Sarah directions how to make it.

Gen. 19:1-3. Lot gave the angels unleavened bread. Unleavened bread was the only food mentioned in the feast.

Ex. 29:2, 23. The unleavened bread was made into various forms, as loaves, cakes, and wafers. The unleavened bread was "tempered," or shortened with oil.

Num. 28:5. The oil was beaten. If olive-oil is beaten like the white of an egg is beaten, and milk or water added slowly while beating, six or seven times as much milk or water can be added as there is oil and it will all blend into an emulsion about the consistency of the

white of an egg well beaten. This emulsion mixed with flour makes fine unleavened cakes, which are truly "tempered" with oil. The Hebrew word used when speaking of the unleavened cakes, is *Challah*, which means a "perforated cake." When making unleavened crackers or wafers it is quite necessary to perforate them, or the air contained in the dough will form blisters while baking and disfigure the cakes.

Gen. 18:6; Num. 11:8; I Kings 19:6. These cakes were anciently baked on the open hearth, also in pans in ovens, and sometimes on the coals of an open fire.

Lev. 23:6; Deut. 16:16. The feast of the passover was often called "the feast of unleavened bread," because all were required to eat unleavened bread for seven days during the passover feast.

I Cor. 5:7, 8. All leaven is the result of fermentation, which denotes a tendency to decay and is taken as a type of "malice and wickedness," which, if cherished in the heart, "works" until the whole character is leavened with sin. The feast of unleavened bread represented the putting away of all sin and wickedness. The passover feast represented the saving power in the blood of Christ; and all who wished to be saved by virtue of that blood, put away all leaven out of their houses for seven days, as a type of putting all malice and wickedness out of their hearts. Ex. 13:7.

II

Leavened Bread

Ex. 12:34. Leavened bread has been used from the earliest times. When Israel fled out of

Egypt, in their haste they "took their dough before it was leavened," and baked it before it had time to become leavened. There is no doubt that anciently, as now, a large portion of the bread eaten was leavened.

Amos 4:5; Lev. 7:13. Leavened bread was combined with offerings of thanksgiving, the lightness of the bread very fitly represented the light, joyous heart of the one who came to present a thank offering.

Lev. 23:17. The loaves that were waved before the Lord during the feast of the pentecost were leavened bread. Sometimes the unleavened bread combined with the offerings was burned. Lev. 2:7-9.

Lev. 2:11. No leaven was ever burned in any offering made by fire. The leavened bread in the offerings denoted joyfulness and thanksgiving.

Matt. 13:33. The Saviour took leaven to represent the kingdom of heaven. The leaven did not leaven the three measures of meal unless it was *hid* in meal. So the good house-wife knows that the bread will not raise unless the leaven or yeast is so thoroughly mixed with the flour that the leaven is seen no more; then it will begin to work or ferment. So the righteousness of Christ must come in contact with every part of our character, if we are ever saved in the kingdom of heaven. The active principle in the leaven that continues to work until everything within reach is leavened, is taken to represent the active working of the kingdom of righteousness.

Matt. 16:6-12. On the other hand a great activity is shown by the devil, and false doctrine when implanted in the heart will spread like leaven. How often some leaven of infidelity placed in the heart in childhood continues to work hidden from view, and in manhood its working becomes manifest.

Luke 12:1. In view of this it is not strange that the Saviour should say: "*First of all, beware of the leaven of the Pharisees:*" meaning the doctrine of the Pharisees. Matt. 16:12.

I Cor. 5:6, 7. We should not harbor one doubt in our hearts, for "*a little leaven leaveneth the whole lump.*" And one doubt, if cherished, will affect the entire Christian character.

Hosea 7:4. Just as the good baker does not cease to knead the dough until the leaven is thoroughly mixed with the flour, so Satan will not forget to watch over cherished sins in our hearts until we are ruined if we continue to retain them.

I Cor. 5:7, 8. "Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: therefore, let us keep the feast; not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

III

The Shew Bread

Ex. 25:23-30. The table of shew bread was overlaid with gold, and the Lord said: "Thou shalt set upon the table shew bread before me *always.*"

Ex. 40:22. This table was placed upon the north side of the first apartment of the sanctuary.

II Chron. 2:4. The bread was called "the continual shew bread," and some translators call it "the bread of His presence," because it was to be continually spread out before the Lord.

I Chron. 9:32. The shew bread was prepared by the Kohathites, one branch of the tribe of Levi. Unlike any common bread it was prepared *on the Sabbath.* Ex. 16:23.

Lev. 24:5-8 *Every Sabbath* the bread was placed on the table before the Lord. There were twelve cakes, or loaves, which were spread out in two rows with six cakes in a row; and pure frankincense was put upon each row.

I Sam. 21:6. The shew bread was not only prepared upon the Sabbath day, but it was placed upon the table *hot* on the Sabbath day.

Lev. 24:9. The shew bread that was taken from the table each Sabbath was eaten by the officiating priests.

I Sam. 21:3, 4. This explains why the priests had not, like others, baked common bread on Friday to last them over the Sabbath, for they were in the habit of eating the shew bread upon the Sabbath; and therefore had no common bread for David and his men on the Sabbath day. Everything connected with the shew bread was done on the Sabbath. The bread was made on the Sabbath, placed on the table on the Sabbath, and eaten by the priests on the Sabbath. So the whole service must have taught a Sabbath lesson.

John 6:32-34. Christ is the true bread, who ever liveth to intercede for us in the presence of the Father, of which the shew bread was but a shadow.

John 6:53-63. We may partake of Christ by eating His Word. The priests in the type prepared fresh bread every Sabbath, so we should get fresh bread every Sabbath by a prayerful

study of the Bible. After the bread had been spread out upon the table one week, then the priests ate it, and it became a part of themselves, giving them life and strength. So after we have carefully studied out new and precious truth from the Bible, then we should "eat" it; take it into our hearts and live it out in our daily lives.

IV

Interesting Incidents Connected with Bread in Bible History

- Judges 7:13-15. A dream about a cake of barley bread one time was used by the Lord to encourage the Israelites to conquer their enemies.
- I Kings 17:6. The ravens brought bread to Elijah twice a day.
- I Kings 17:14-16 [margin]. The Lord miraculously provided meal and oil for one whole year to make bread for Elijah.
- II Kings 4:42-44. At the command of Elisha, twenty loaves of barley bread were multiplied miraculously, and one hundred men were fed, and some bread remained.
- Joshua 9:3-14. Joshua made a grave mistake by being deceived by the mouldy bread of the Gibeonites.
- Matt. 4:3, 4. The first recorded temptation of the Saviour was the devil asking Him to create bread to satisfy His own hunger.
- Mark 6:37-41; 8:2-9. Satan could not tempt Christ to create bread to satisfy His own hunger; but Christ created bread to feed many thousands because He had compassion on them, because they were hungry.
- Luke 24:30, 31, 35. Christ was recognized by His disciples after His resurrection by the way in which He broke bread.
- Matt. 26:26. Bread was taken by the Saviour as an emblem of His body broken for us.
- Matt. 6:9-15. The first personal request in the Lord's prayer is "Give us this day our daily bread."
- Isa. 33:16, 17. The righteous are promised bread until the Lord comes, and then they are made immortal.

CHRIST'S SYMPATHY

VERY few realize the sympathy that Christ has for the afflicted. Every one of our physical weaknesses are felt by Him. When He saw the multitudes, He was moved with compassion on them be-

cause they were tired and lay down. Matt 9:36 (margin).

The word "compassion" is from two Latin words, "com," with; and "passion," suffer. When Christ had "compassion" on the tired people, He suffered with them; but that which makes it more impressive is the circumstance recorded in Matt. 8:16, 17, where it is said that He cast out the spirits by the power of His word, and healed all that were sick; that it might be fulfilled which was spoken by Isaiah the prophet, saying, "Himself took our infirmities," that we might have life. This same quotation from Isaiah is used by Peter in his first epistle and applied to the time that He bore "our sins in His own body on the tree. . . . by whose stripes ye were healed." I Pet. 2:22-24. This shows that the price paid for our health was paid by the offering of His life on the tree.

This is beautifully shown in the words of the beloved disciple as follows: "Beloved, I wish above all things that *thou mayest prosper and be in health, even as thy soul prospereth.*" III John 2.

But how many realize this?—Only those who believe in the partnership with God and Christ; those who have lost their selfish interests, and know only the interests pertaining to heaven. This connection between healing the soul and healing the body is further shown when Jesus spoke to the paralytic, saying, "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise take up thy bed, and go unto thine house." Matt. 9:5, 6.

Christ's connection with humanity made manifest in His own body that divine power that enabled Him to forgive sins and heal the sick; it was purchased by His own blood. It is the revelation of God in humanity.

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To Live by Faith

TO LIVE by faith is to have eternal life abiding in us. Without faith we are lost. To live by faith we must give our hearts and all our earthly possessions to our loving heavenly Father, not keeping back a part, as did Ananias. Our all must be consecrated to Him who gives us life. This done, we have His Holy Spirit bearing witness with ours, that we are indeed His children. We have that peace that passeth all understanding, if we have faith. To live by faith we must love and serve our Father, our Lord and Saviour, with our whole heart, soul, mind, and strength, and love our neighbor as ourselves. Living by faith, we walk in fellowship with our heavenly Father. Living by faith, we do not worry and fret. Living by faith, we know that His way is the right way, and our will is lost in His. Living by faith, we have patience. Living by faith, we can endure all things. Living by faith, we overcome the flesh. Living by faith, we overcome the devil. Living by faith, we see God in all things, and all things work together for good. Living by faith, eternal life is within us, and we reflect the spirit of the meek and lowly Jesus. It was by faith that Shadrach, Meshach, and Abednego came out of the fiery furnace un-

harmed. It was by faith that Daniel came out of the lion's den unharmed. It was by faith that Paul and Silas sang and prayed and were released from prison. It was by faith that the angel was sent to Peter and loosed him and opened the prison gates and let him go free. Dear brethren, let us ever be faithful, watching unto prayer, that we fail not to live by faith.

—C. B. Whiddon.

The Seed

THE farmer planted a seed,—

A little, dry, black seed,—
And off he went to other work,
For the farmer was never known to shirk,
And cared for what had need.

The night came with its dew,—

The cool and silent dew ;
The dawn came, and the day,
And the farmer worked away,
At labors not a few.

Home from work one day,—

One glowing summer day,—
His children showed him a perfect flower ;
It had burst into bloom that very hour ;
How I cannot say.

But I know if the smallest seed

In the soil of love be cast,
Both day and night will do their part ;
And the sower who works with a patient heart,
Will find the flower at last.—*Selected.*

NOTICE

THE chart illustrated on pages 72 and 73 of this magazine is a facsimile of the original 1843 chart used by J. V. Himes and Wm. Miller in preaching the first angel's message

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