

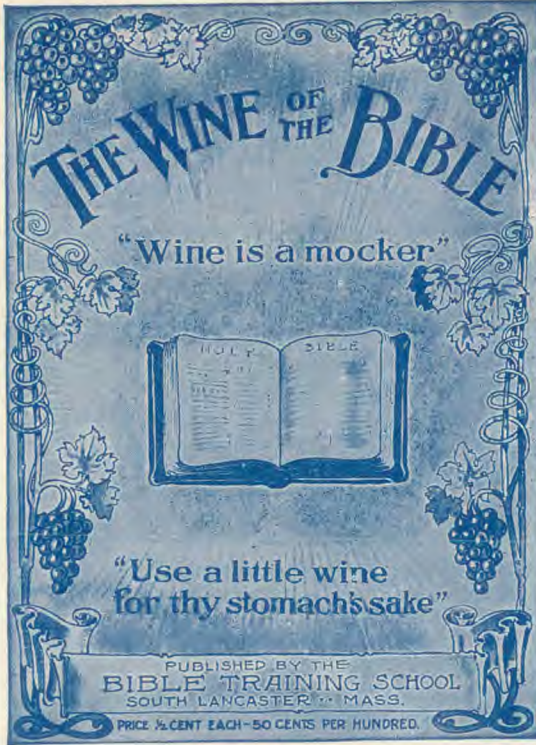
BIBLE TRAINING SCHOOL

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



"GO OUT QUICKLY INTO THE STREETS AND LANES
OF THE CITY AND BRING IN HITHER THE POOR AND
THE MAIMED AND THE HALT AND THE BLIND" LUKE 14:21

"The Wine of the Bible"



THE opposite 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 I 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:—

100	-	-	-	-	-	\$.50
500	-	-	-	-	-	2.50
1000	-	-	-	-	-	4.00

"REDEMPTION"

Is the title of a beautiful tract of twelve pages. It can be inserted in a letter without folding.

The writer has vividly shown what will be redeemed by the precious blood of Christ. It takes the reader from Eden lost to Eden restored. It is an excellent tract to give to a neighbor or friend.

Price — 25 for 15 Cents, 100 for 50 Cents, Postpaid.

Address _____

Bible Training School, South Lancaster, Mass.

BIBLE TRAINING



Vol. XII

SOUTH LANCASTER, MASS., AUGUST, 1913

No. 3

GOD'S INFINITE CARE

MRS. E. G. WHITE

IN this speck of a world the whole heavenly universe manifests the greatest interest; for Christ has paid an infinite price for the souls of its inhabitants. The world's Redeemer has bound earth to heaven by ties of intelligence; for the redeemed of the Lord are here. Heavenly beings still visit the earth, as in the days when they walked and talked with Abraham and with Moses. Amid the busy activity of our great cities, amid the multitudes that crowd the thoroughfares and fill the marts of trade, where from morning till evening the people act as if business and sport and pleasure were all there is to life, where there are so few to contemplate unseen realities,—even here heaven has still its watchers and its holy ones. There are invisible agencies observing every word and deed of human beings. In every assembly for business or pleasure, in every gathering for worship, there are more listeners than can be seen with the natural sight. Sometimes the heavenly intelligences draw aside the cur-

tain which hides the unseen world, that our thoughts may be withdrawn from the hurry and rush of life, to consider that there are unseen witnesses to all we do or say.

We need to understand better than we do the mission of the angel visitants. It would be well to consider that in all our work we have the co-operation and care of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim and angels that excel in strength,—ten thousand times ten thousand and thousands of thousands,—stand at His right hand, "all for them who shall be heirs of salvation."

By these angel messengers a faithful record is kept of the words and deeds of the children of men. Every act of cruelty or injustice toward God's people, all they are caused to suffer through the power of evil workers, is registered in heaven.

"Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily."

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

✻ ✻ THE SEVEN TRUMPETS

J. N. LOUGHBOROUGH

THE number seven is very often used in the Bible. In the very first chapter we have the six days employed in the creation of the heavens and the earth, followed by the seventh day, the Lord's rest day. The complete cycle of a week was given to mankind by the Lord's blessing and sanctifying the seventh day to be observed after the six "working days"; thus a fitting memorial was established of God's creative and sustaining power. While days, months, and years were measured off in nature by the movements of the earth and moon, the week is only measured by the six days of labor, followed by the Lord's appointed rest day.

This complete cycle of time in the number seven, given under the direct appointment of the Lord, doubtless had a bearing with the ancients in calling the number seven "a complete number." It is interesting to trace the use of this number in the Scriptures, and to see how often, in the usages of the Israelites and in their sanctuary and its services, the number occurs; and to notice that it is complete in that to which it is applied. In the first apartment of the sanctuary was the candlestick with its seven lamps, a fit "pattern" of the

MY NEIGHBOR

Thy neighbor? 'Tis that toiling slave,
Fetter'd in thought and limb,
Whose hopes are beyond the grave:
Go thou and ransom him.

Thy neighbor? 'Tis that weary man
Whose years are at the brim,
Bent down by sickness, care and pain:
Go thou and comfort him.

Thy neighbor? 'Tis the fainting poor,
Whose eyes with want are dim,
Whom hunger drives from door to door:
Go thou and cherish him.

seven lamps of fire burning before the throne of God in the heavenly temple. Rev. 4:5. Many of the offerings were in groups of seven, and the sprinkling of the blood was by sevens of times.

Again, when we come to the work of the Spirit of God in both the Old and New Testaments, it is called "the seven eyes of the Lord," (Zech. 3:9; 4:10) or "the seven spirits of God." Rev. 1:4; 3:1; 4:5. In Rev. 5:6, the work is spoken of as "the seven spirits of God sent forth into all the earth"; yet the apostle Paul tells us, in Eph. 4:4, that "there is one body, and one Spirit." To the Corinthians, speaking of the various manifestations of the Spirit, he said, "All these worketh that *one* and the selfsame spirit." 1 Cor. 12:11. Enumerating these manifestations, he mentions nine things. They are, however, really comprehended in seven distinct gifts. The gift of tongues was not complete unless accompanied by the "interpretation." 1 Cor. 12:27, 28. The gifts of wisdom and knowledge are practically the same. Knowledge is "clear perception, information"; wisdom is "the right use of knowledge." If special knowledge was given by the Spirit of God, with it would

come understanding how to use that knowledge.

When we come to the book of Revelation with its various symbols, we have the seven churches, the seven seals, the seven trumpets, etc. The clearest explanation in each of these series of seven is that they cover events in the gospel dispensation down to the final consummation. This is in harmony with the instruction given to John: "Write the things which thou hast seen, the things which are, and the things which shall be hereafter." Rev. 1:19. In the "hereafter" we have three lines of symbols, tracing which we come down to the close of probation. In the seven churches it is evident that the later ones are in a time when the end is near. To the Sardis church, it is said, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3. The last period of the churches the *Laodicean*, from the significations of the word, "the judgment of the people," shows that it relates to a time when the investigative judgment is in session. That is when the "end of all things is at hand." 1 Peter 4:5, 7.

So also under the seven seals, the time comes when the heavens "depart as a scroll together"; when the people declare that "the great day of His wrath is come," and they desire to be hidden from the face of Him that "sitteth on the throne," "and from the

wrath of the Lamb." Revelation 6:14-16. The line of the seven trumpets also closes with the finishing of the "mystery of God" (Rev. 10:7), the gospel work,—the judging of the dead, and the bestowment of reward to God's people, and the destruction of the ungodly. Rev. 11:18, 19.

That the seven churches have a broader application than simply the seven little churches in Asia Minor, is apparent from the statement seven times repeated. "He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 2:7, etc. John was told to send what he should write "to the seven churches in Asia." Rev. 1:11. But in speaking of John's address "to the seven churches" (Rev. 1:4), Dr. Adam Clarke says that "the words, '*which are in Asia*,' are not in the most approved Greek manuscripts."

The names used in the address to the churches are not all the churches that were in Asia at that time, by any means; neither were they the most prominent of all. These names seem to have been chosen because the signification of each name seemed to harmonize with the condition of things delineated by the symbol at that particular time.

Under the seven seals it is apparent that we have a representation of the trials,



persecutions, final triumph, and deliverance of the church of God. Under the seven trumpets we have warfare, soldiers in battle array, a king over them, and finally the number of the army of the horsemen. Rev. 9: 16. Of these symbols, presented as the sounding of the seven trumpets, we will speak more fully in our next article.



VICE

Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face;
We first endure, then pity, then embrace.

—*Pope.*



FILL each moment with a noble act or thought.



THE TESTIMONY OF THE LANGUAGES

THE evidences that the Sabbath was given to man long before the existence of the Jews, as a people, is increasing from year to year. Not very many years ago, almost the only evidence we had that one day in every seven was observed as a day of rest and religious worship previous to the giving of the law by Moses, was that which could be gathered from the Mosaic record. Now, however, the fields of observation are much more extensive, and afford us evidence so positive that it seems that no one can doubt. Not only do the records of Babylonia and Assyria — those records which have withstood the ravages of time for more than three thousand years, and some of them perhaps four thousand — conclusively prove the existence of a hebdomadal day of rest by the nations of those ages, but we have proof, which is stronger, if possible, in the evidence afforded by the languages of the world.

The Creator of the universe so stamped the seal of the Sabbath upon the language first spoken by man, that its impress never

has been, and never can be removed. Wherever man went, into whatever portion of the world he migrated, the Sabbath idea went also. Nations whose language contained the word "Sabbath" had lived for centuries when Greece and Rome were born to hand it onward, down through the course of time, and along the countries of Southern Europe. The same word and the same idea are so co-extensive in the languages of the world, as to prove indisputably that the Sabbath must have been known and observed by the human race before their separation and dispersion over the world. In the list below, we give some of the languages in which the word Sabbath is found, the pronunciation varying slightly in these different languages:—

Language	Pronunciation
Hebrew Bible,.....	Shab-bath.
Samaritan, old Hebrew letters,..	Shab-bath.
Hebrew, ancient and modern,....	Shab-bath.
Targum of Jews in Kurdistan,...	Shab-bath.
Targum of Onkelos,.....	Shab-bath.
Syriac,.....	Shabbatho.
Chaldee Syriac,.....	Shapta.
Armenian,.....	Shapat.
Assyrian,.....	Sa-ba-tu.
Malay,.....	Sabtu.
Ancient Egyptian,	Seb.
Arabic,.....	Sabt.
Turkish,.....	Sabt.
Abyssinian,.....	Sam-bat.
Hungarian,.....	Szombat.
Wallachian,.....	Sambata.
Persian,.....	Shamba.
Pushto, Afghanistan,.....	Shamba.
Hindustani,.....	Shamba.
Bengali,	Shanibar.
Coptic,.....	Sabbaton.
Ancient Greek,.....	Sabbaton.
Modern Greek,.....	Sabbaton.
Latin,	Sabbatum.
Italian,.....	Sabbato.
Spanish,.....	Sabado.
Portugese,.....	Sabbado.
Russian,.....	Subbota.
Old Slave, Bulgaria,.....	Subbo'ta.
Illyrian, Servia,.....	Subota.
Vogul, Russia,.....	Subote.

Bulgarian,	Soebbota.
New Slavonian, Illyria, Austria,...	Sobo'ta.
Polish,	Sobota.
Bohemian,	Sobota.
Lusatian, Saxony,	Sobota.
Polabic, borders of Elbe,.....	Subata.
Lithuanian, Prussia,	Subuta.
English,	Sabbath.

We see from the above that the language of nearly all the leading and most civilized nations of the world, those nations especially whose language we find in the remotest periods of history, not only contain the Sabbatic idea, but the very same word with only a slight difference of pronunciation. These facts ought to silence forever the lips of those who say the Sabbath was only a Jewish institution, which has no claim on Christians.—*P., in The Light of Home.*

PEACE

I ONLY ask for peace, O Lord,
The peace that is so wholly thine,
To come within this heart of mine,
So tired, so strained its every cord.

I only ask for that,— for peace,
That these wild passions may be stilled,
And that the yearnings which have filled
My life with clamorous cries may cease.

All earth's most precious prizes, Lord,
I can without a pang resign,
And still count blest this life of mine,
If thou this gift of peace award.

For this, this seems at last to me,
Once with ambitious hope on fire,
The one thing fair that I desire,
And more than joy could ever be.

—*Christian at Work.*



THE WOE TRUMPETS

(Concluded)

I SHALL now pass to the question, has that supremacy departed from the Mahometans into Christian hands, so that the Turks now exist and reign by the sufferance and permission of the Christian powers, as the Christians did for some two to three years by the permission of the Turks?

First Testimony.—The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the *Missionary Herald*, for April, 1841, p. 160:—

“The power of Islamism is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed

trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that when all Christendom combined together to check the progress of Mahomedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care.”

Mr. Goodell has been for years a missionary in the Turkish dominions, and is competent to judge of the state of the government. His deliberate and unequivocal testimony is, that “*the power of Islamism is broken forever.*” But it is said the Turks yet reign! So also says our witness—“*but it is by mere sufferance.*” They are at the mercy of the *Christians*. Their independence is broken.

Another Witness.—Rev. Mr. Balch, of Providence, R. I., in an attack on Mr. Mil-

ler for saying that the Ottoman empire fell in 1840, says:—

“How can an honest man have the hardihood to stand up before an intelligent audience, and make such an assertion, when the most authentic version of the change of the Ottoman empire is that it has not been on a better foundation in fifty years, for it is now *re-organized* by the European kingdoms, and is honorably treated as such.”

But how does it happen that Christian Europe *re-organized the government*? What need of it, if it was not *disorganized*? If Christian Europe has done this, then it is now, to all intents and purposes, a Christian government, and is only ruled nominally by the Sultan, as their vassal.

This testimony is the more valuable for having come from an opponent. We could not have selected and put together words more fully expressive of the idea of the present state of the Ottoman empire. It is true the Christian governments of Europe have re-organized the Turkish empire, and it is their creature. From 1840 to the present time, the Ottoman government has been under the dictation of the great powers of Europe; and scarcely a measure of that government has been adopted and carried out without the interference and dictation of the allies; and that dictation has been submitted to by them.

It is in this light politicians have looked upon the government since 1840, as the following item will show:—

The *London Morning Herald*, after the capture of St. Jean d' Acre, speaking of the state of things in the Ottoman empire, says:—

“We (the allies) have conquered St. Jean d' Acre. We have dissipated into thin air the *prestige* that lately invested as with a halo the name of Mehemet Ali. We have in all proba-

bility destroyed forever the power of that hitherto successful ruler. *But have we done ought to restore strength to the Ottoman empire?* We fear not. We fear that the Sultan has been reduced to the rank of a puppet; and that the sources of the Turkish Empire's strength are entirely destroyed.

“If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia.”

What the *London Morning Herald* last November feared, has since been realized. The Sultan has been entirely ruled, in all the great questions which have come up, by the Christian kingdoms of Europe.

When did Mahommedan Independence in Constantinople Depart?

“GOD calls His best loved ones to stand in trying places, because there are trying places where some must stand, and the careless and indifferent are not strong enough for such a service.”

In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

For several years the Sultan has been embroiled in war with Mehemet Ali, Pacha of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal. Mehemet Ali, Pacha, in a note addressed to the foreign consuls, declared that in future he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia, and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been restrained by the influence of the foreign ambassadors, and persuaded to delay. This war, however, was finally averted by the announcement of Mehemet, that he was ready to pay a million of dollars, arrearages of tribute which he owed the Porte, and an actual payment of \$750,000, in August of that year.

In 1839 hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when hostilities commenced in August, he had only two first-rates and three frigates, as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared, if the powers attempted to take it from him, he would burn it.

In this posture affairs stood, when, in 1840, England, Russia, Austria and Prussia interposed, and determined on a settlement of the difficulty; for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne.

The following extract from an official document, which appeared in the *Moniteur Ottoman*, Aug. 22, 1840, will give an idea of the course of affairs at this juncture. The conference spoken of was composed of the four powers above named, and was held in London, July 15th, 1840:—

“Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note declared that their governments were unanimously agreed upon taking measures to arrange the said differences. The Sublime Porte, with view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, *accepted the intervention of the great powers.*”

Here was certainly a voluntary surrender of the question into the hands of the great powers. But it proceeds:—

“His Excellency, Sheikh Effendi, the Bey Likgis, was therefore despatched as plenipotentiary to represent the Sublime Porte at the conference which took place in London, for the purpose in question. It having been felt that all

the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience in case he persisted in not listening to pacific overtures, the powers have, together with the Ottoman Plenipotentiary, drawn up and signed a treaty, whereby the *Sultan offers* the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.

“His Excellency, Rifat Bey, Musleshar for foreign affairs, has been despatched in a government steamer to Alexandria, to communicate the ultimatum to the Pacha.”

From these extracts it appears,—

1. That the Sultan, conscious of his own weakness, did voluntarily accept the intervention of the great Christian powers of Europe to settle his difficulties, which he could not settle himself.

2. That they (the great powers) were agreed on taking measures to settle the difficulties.

3. That the ultimatum of the London conference left it with the Sultan to arrange the affair with Mehemet, if he could. The Sultan was to offer to him the terms of settlement. So that if Mehemet accepted the terms, there would still be no actual intervention of the powers between the Sultan and Pacha.

4. That if Mehemet rejected the Sultan's offer, the ultimatum admitted of no change or qualification; the *great powers* stood pledged to coerce him into submission. So long, therefore, as the Sultan held the ultimatum in his own hands, he still maintained

the independence of his throne. But that document once submitted to Mehemet, and it would be forever beyond his reach to control the question. It would be for Mehemet to say whether the powers should interpose or not.

5. The Sultan did despatch Rifat Bey, in a government steamer, (which left Constantinople Aug. 5) to Alexandria, to communicate to Mehemet the ultimatum.

This was a voluntary governmental act of the Sultan.—*Josiah Litch, in Prophetic Exposition.*



When temper rises hot and quick,
And you are vexed at friend or mate;
Watch your time-table! Stop just here!
Save the collision! Simply wait!
—*Helen Hunt Jackson.*



GARHWAL MISSION STATION

WE wish to thank the readers of the BIBLE TRAINING SCHOOL for the interest they have manifested in our work in Garhwal for the past few years. When we went to open work there, a little over three years ago, there was not a building on the place. Now we have a comfortable mission bungalow, a school house, two dormitories for the boys, a cook house, and teachers' quarters, all erected with money donated for this purpose by the readers of the BIBLE TRAINING SCHOOL.

These buildings may seem small and insignificant when compared with buildings used for similar purposes in America, but to the simple hearted mountain people they seem fit for a king. During the past year they furnished school accommodation for one hundred boys.

The stones from which they are made were dug out of the mountain side and carried on the heads of the boys to the building site. The lumber required was obtained from pine trees cut down and

sawed into boards in the jungle, and carried from there on the head to the building. The roofing was carried up the mountain, a distance of twenty-six miles from the railway station, on pack ponies. In the illustration of the opposite page, several of the buildings are hidden from sight by the trees.

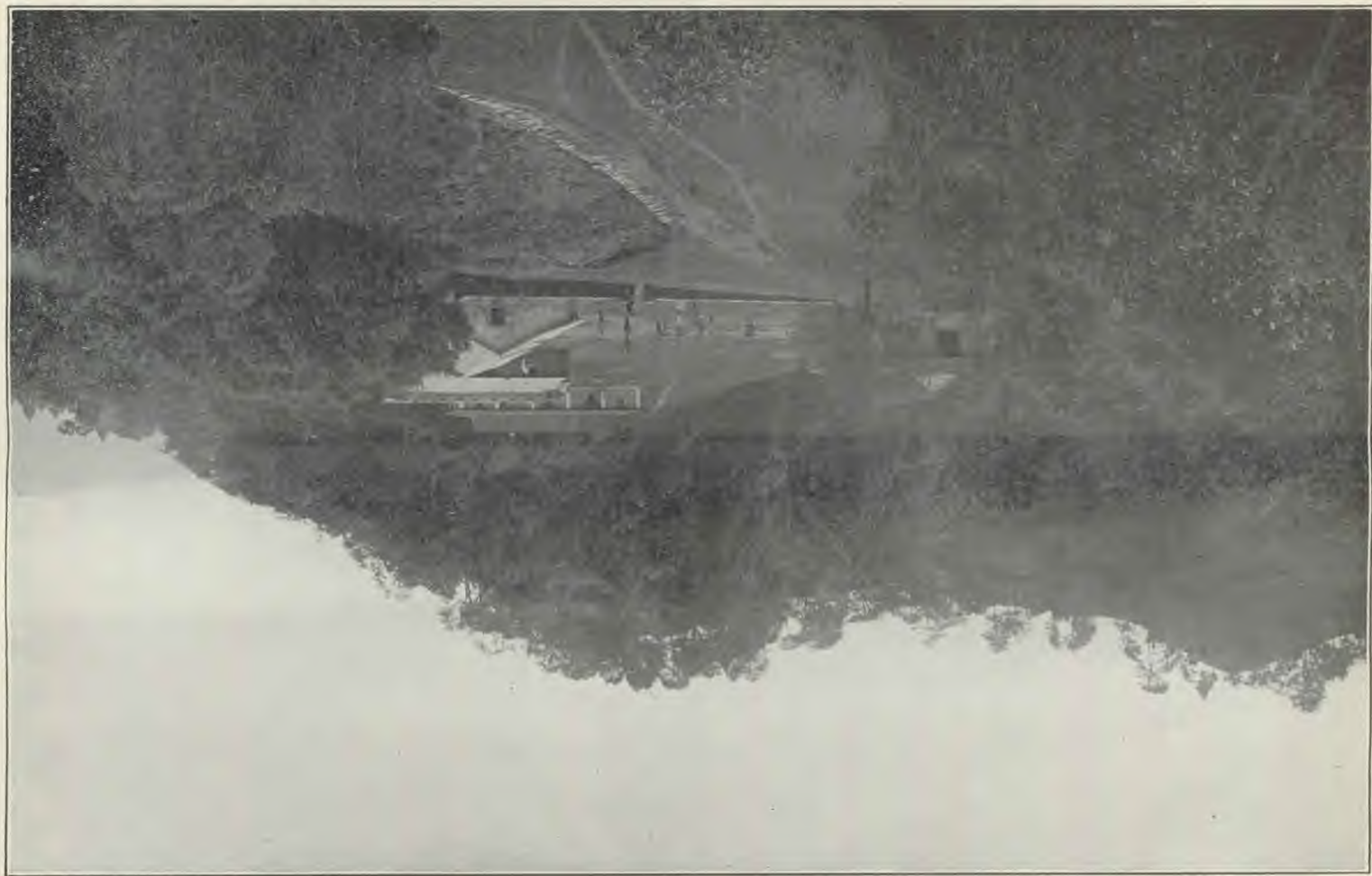
The past year our enrolment reached one hundred. These boys range in age from twelve to twenty. When we first went to this place one of the leading men of the neighborhood, a high caste Hindu, said to us, "We do not want you to open a school where merely the secular branches will be taught; we want an "asmani" (heavenly school), where the spiritual darkness will be dispelled from the minds of our boys."

This has been our aim from the beginning, the Bible being given the first place in our programme; and already we can see that its leavening influence is changing the lives of these heathen boys, none of whom had ever read a word of it, or even heard the name of the Saviour before coming to the school.

We believe that all who have had a part in establishing this work in far-off India, will in the soon-coming harvest share with us the joy of meeting and greeting many of these dear Garhwali boys, who, but for this school, would never have known of the Saviour and His redeeming love.

It has been a trial for us to give up our work in this school, but failing health has made it necessary to sever our connection with it for a time. We trust however in the course of a few months to be able with renewed strength and courage to resume our work in India. During our furlough in America, the school work is being carried on by Brother C. Belgrave and wife.

L. J. & G. A. BURGESS.



A MODEL BIBLE STUDY

S. N. HASKELL

THE truth, upon all points, is taught in the Scriptures in two distinct ways: first, by some plain statement of a requirement or prohibition; second, by illustration. The historical portion of the Scriptures is composed of records of how someone obeyed or disobeyed these requirements, and the result of obedience or of disobedience.

Ezra was a scribe, and a thorough Bible student. We do not read of his ever preaching in the common sense of the term, but we do have an illustration of a Bible study held by him, and many particulars regarding it which we would do well to remember and practice. This is found in Nehemiah 8:1-12.

1. The people desired the Bible School. "They spake unto Ezra the scribe to bring the book of the law of Moses." Neh. 8:6.

2. Ezra stood on an elevated pulpit, and "opened the book in the sight of all the people." Verses 4 and 5.

3. The meeting was held in the morning, the best portion of the day to study the Bible. "And he (Ezra the priest) read therein . . . from the light of morning, until midday." Verse 3, margin.

4. The account of this study shows who should be present at a Bible study. "Men and women, and all that could hear with understanding." Verse 2.

5. It teaches us how the word should be regarded. "The ears of all the people were attentive unto the book of the law." Verse 3.

6. The officers, teachers, and scholars were all punctual. There is no record of anyone's being late. "And *all* the people gathered themselves together as one man." Verse 1.

7. The pastor (Ezra the priest), the governor (Nehemiah), and other leaders

in the religious service (the Levites) were present and took part in the services. "And Nehemiah, which is the Tirshatha, and Ezra the priest, the scribe, and the Levites that taught the people." Verse 9.

8. The Bible study was opened with prayer by Ezra. "And Ezra blessed the Lord, the great God." Verse 6.

9. There was one general response by the people worshiping with bowed heads: "And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground." Verse 6.

10. A dozen of the leading men were present to aid the people in understanding the points made. "Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law." Verse 7.

11. They did not give their own opinions of what the law meant. "So they read in the book in the law of God distinctly, and gave the sense, and *caused them to understand the reading.*" Verse 8.

12. All remained until the close of the exercise; there was no going out and coming in which would attract the attention of others. "And the people stood in their place." Verse 7.

13. The members of this Bible class were encouraged to make contributions to benevolent objects and to others. "And he said unto them, Go your way, eat the fat, drink the sweet, and send portions unto them, to whom nothing is prepared." V. 10.

14. Such a Bible study caused a deep repentance on the part of the people; for the converting power was in the word itself. "All the people wept, when they heard the words of the law." Verse 9.

15. The teachers gave encouraging words to the people. "This day is holy unto the Lord your God; mourn not, nor weep." Verse 9.

16. The results of understanding the words of the law of God is definitely stated. "And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they *had understood the words* that were declared unto them." Verse 12.

17. Such joy is the strength of every child of God. "Neither be ye sorry, for the joy of the Lord is your strength." Verse 10.

The 12th to the 18th verses show that from that time a great reformation took place. This reformation was to be in harmony with the requirements of the word of God. We recommend such a Bible study in all our churches; we recommend it in families; we recommend it at our large meetings. Let the morning hours be devoted to the Bible study, when the mind is clear so that the word can make a deep impression on the soul. Then the converting power of God will follow.



PROSPERITY AND ADVERSITY

AS a people, we believe that we are in the time of the investigative judgment. When the conflicts of life are over, God will have a tried people, who are sound in principle upon every point. We should consider the work of God and the principles that govern us. In adversity we make promises and consider well our ways, but in prosperity we are joyful and often forget the lessons of adversity. Solomon says, "In the day of prosperity be joyful, but in the day of adversity consider: God has set the one over against the other, to the end that man should find nothing after him." Eccl. 7:14.

Adversity is far safer to the soul than prosperity. In times of adversity, we think and plan what we would do in prosperity. There are few men who pass through the two experiences, retaining the same principle as did David. He never forgot that once in time of prosperity, he committed a terrible sin, and he did not complain when in adverse circumstances. When Shimei cursed him and said, "Come out, come out, thou bloody man, and thou man of Belial," Abishai was anxious to vindicate the king by going over and taking off his head. But David said, "Let him curse, because the Lord hath said unto him, Curse David." "It may be that the Lord will look upon mine afflictions, and that the Lord will requite me good for His cursing this day." 2 Sam. 16:5-12. He committed himself into the hands of God for vindication. In this he represented Christ, "Who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." In this He bore our sins, and in these stripes He bore for us uncomplainingly, we are healed. In this principle lies the Christian's strength.

It is God's providence that allows things to become crooked, and He alone can make them straight. "Vengeance is mine and I will repay saith the Lord." Happy is the individual who can pass through the vale of humiliation with the same grace, that he passes over the mountain top, when applause and flattery is strewn in his pathway. The Lord never changes; He is ever working for our good, for He doeth all things well. He makes no mistakes.



The inner side of every cloud

Is bright and shining:

I, therefore, turn my clouds about,
And always wear them inside out,

To show their lining!



A REGULAR reader of the BIBLE TRAINING SCHOOL makes the following request:—

Please explain to me the difference between the annual feasts and the ordinary feasts of the sanctuary service.

The regular offerings,—such as sin-offering, peace-offering, burnt-offerings, offering of the red heifer etc.,—were offered at any time during the year that circumstances required, and that the person offering them desired to make an offering.

Man had no choice in regard to the *time* of offering the annual feasts. God appointed the *exact date* once for all time, and no one could change it. Jeroboam at one time attempted to change the date of one of the feasts. All the men of Israel were required to appear before the Lord in Jerusalem at the feast of tabernacles on the 15th day of the seventh month, and lest the hearts of the people should be turned away from Jeroboam to Rehoboam, king of Judah, Jeroboam appointed a feast on the "15th day of the eighth month, even in the month which he had devised of his own heart." "This thing became a sin." 1 Kings 12: 25-33; 13: 1-5, 34.

The dates given by the Lord upon which the various annual feasts were celebrated were all prophetic. The feasts shadowed forth events in the future, while the dates definitely located the exact time when those events would take place.

For centuries the Passover lamb was slain by divine appointment "between the two evenings," or about the ninth hour on the 14th day of Abib, or Nisan. The 15th day of Abib was kept as a Sabbath, and on

the 16th day of Abib the first fruits were waved in the sanctuary. "Christ our Passover," died upon the cross about the ninth hour of the 14th day of Abib, and on the following day rested in the tomb during the hours of the holy Sabbath; on the 16th day of Abib, He came forth from the tomb as the "first fruits."

Christ could not have been crucified upon any other day than the 14th day of Abib and have fulfilled the type. The dates for the autumnal annual feasts are likewise prophetic.



A correspondent writes: Please explain in your question box the following scripture: Rom. 14: 3-6, especially verses 5 and 6. Does it refer to the Sabbath day?

The scripture reads, "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

It will be noticed that the question is in regard to eating on a certain day; noth-

ing is said about resting. The Sabbath is not referred to in the above scripture. From the second verse in this chapter, we learn that the food to be eaten on this day is herbs. There was only one feast at which herbs were eaten, and that was the Passover feast. Ex. 12:8. Some of the church were Jewish converts who thought the Passover should still be observed. Others were Gentiles who saw no need of it as Christ had already come. The apostles' instruction was that they should not judge one another upon the observance of the Passover feast. If one wanted to observe it, and did it to the Lord, let him do it. If the other saw no light in it, since Christ had come, he gave God thanks just the same; neither of them should judge the other. It was a matter of no importance either way. The seventh-day Sabbath is not even alluded to in the above scripture.



DOES the expression in Lev. 11:47, "Between the beasts that may be eaten, and the beasts that may not be eaten," favor a flesh meat diet?

1. It was not so understood by those to whom it was given. This was given at Sinai. "There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea." Deut. 1:2. Kadesh-barnea was on the border of the promised land. Num. 20:16. Before Israel reached this place, we have their experience that is recorded in Numbers 11: they "tempted God in their heart by asking meat for their lust." Psalm 78:18. Had Israel understood that it was lawful to eat flesh and that God gave it to them for an article of diet, why did they not kill an ox, cow, or calf, there being thousands of them in the camp.

2. The peace-offering was the only offering the people partook of, and the instruc-

tion of Lev. 11 was to direct them what class of animals was lawful to use for that purpose. Lev. 7:15; 1 Chron. 16:1-3. This explains the principle why Abraham ate the fatted calf with the angels and Christ created fish for food on a certain occasion.



TIME is short and fleeting,—
Eternity is long and near.



"THE Master says, "You row and I will steer."



BE CAREFUL WHAT YOU SAY

IN speaking of a person's faults,
Pray don't forget your own;
Remember those with homes of glass
Should seldom throw a stone;
If we have nothing else to do
But talk of those who sin,
'Tis better that we commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide;
Some may have faults—and who has not?
The old as well as young—
Perhaps we may, for ought we know,
Have fifty to their one.

I'll tell you of a better plan,
You'll find it works full well;
To try my own defects to cure
Before of other's tell.
And though I hope sometimes to be
No worse than some I know
My own shortcomings bid me let
The faults of others go.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word would do,
To those we little know;
Remember, curses, sometimes,
Like our chickens, "roost at home";
Don't speak of other's faults until
We have none of our own.



BIBLE READER'S CLASS

S. N. HASKELL
ARMAGEDDON

ARMAGEDDON is "a symbolic name, derived from 2 Chron. 35:22, for the scene of some great spiritual contest." —*Young*. Smith says: "The passage is best illustrated by comparing a similar one in the book of Joel 3:2, 12, where the scene of divine judgment is spoken of in the prophetic imagery as the 'valley of Jehoshaphat,' the fact underlying the image being Jehoshaphat's great victory, 2 Chron. 22:26. See Zech. 14:2-4. So here the scene of the struggle of good and evil is suggested by that battlefield, the plain of Esdrealon, which was famous for two great victories,—of Barak over the Canaanites (Judges 4, 5), and Gideon over the Midianites (Judges 7),—and for two great disasters,—the death of Saul, in the invasion of the Philistines (1 Sam. 31:8) and the death of Josiah in the invasion of the Egyptians. 2 Kings 23:29, 30; 2 Chron. 35:22. With the first and fourth of these events, Megiddo is especially connected. The same figurative language is used by one

of the Jewish prophets. Zech. 12:11." Thus we have the definition of the term "Armageddon."

I

Armageddon

- Rev. 16:16. "Armageddon" occurs but once in the Bible, and then refers to the final battle which closes all earthly scenes.
- Rev. 16:12. This battle takes place under the sixth plague when the river Euphrates is dried up.
- Isa. 8:6-8. When a river is used in a figurative sense, it refers to the people living on the border of that river; thus, Turkey is the country referred to by the drying up of the great river Euphrates.
- Rev. 16:13, 14. The spirits of devils are one agency in God's hands to gather the whole world to the battle of God Almighty. See Testimony, Vol. 5, p. 451.
- Dan. 11:45. The drying up of this river, or the Turkish nation, is equivalent to Turkey's coming to his end with none to help him.
- Jer. 25:26-28. Every nation at this time has an interest to serve and will be gathered.
- Jer. 25:30-33. The Lord utters His voice from heaven, and the slain of the Lord are from one end of the earth to the other.
- Zeph. 1:2, 3. There will not remain alive a man, beast, or fowl on the earth or in the sea after this battle.

2 Peter 3:10-12. The atmospheric heaven will pass away with a great noise.

Rev. 20:12. Satan and his angels will be the sole dwellers on the earth for one thousand years, at the close of which, there will be "a new heaven and a new earth, wherein dwelleth righteousness." Rev. 21:1-4.

II

Megiddo and Armageddon

"Megiddo" in the Old Testament is the same as "Armageddon" in the New Testament; only the battle of Megiddo in the former is typical of the real battle of Armageddon. The following is from the "Hand Book of Bible Geography," by Whitney: "Megiddo was an ancient royal city of the Canaanites enumerated among those whose kings were slain by Joshua. Joshua 12:21. . . The plain by which this city stood is sometimes called the valley of Megiddo. 1 Chron. 35:22. It was the battlefield of Palestine, where the Israelites gained some of their most glorious victories, and sustained some of their most terrible defeats. Megiddo has derived its chief celebrity from two of these battles. The first was the victory of Barak, a spirited account of which is given in Judges, chapters four and five."

Judges 4:4. The commander-in-chief of the Lord's side was Deborah the prophetess.

Judges 5:20; Rev. 16:21. In this battle, the stars in their courses, fought against Sisera. When the battle of Armageddon is fought, God sends hailstones from heaven.

Job 38:32, 33. God has in reserve hailstones for this battle in the day of war.

Joshua 10:11-14. At the time the sun and moon stood still, God sent hailstones from heaven.

Judges 5:23. Those who refused to come up to the battle with Barak in defense of God were bitterly cursed.

Rev. 16:19. Those unprepared at the time of Armageddon receive the cup of the fierceness of the wrath of God.

Judges 5:18, 19. Those who shared the victory of the battle of Megiddo jeopardized their lives.

Judges 5:31. As they perished in the last days of this battle, so will all the enemies of the Lord perish.

III

The Contrast Continued

Judges 4:10, 11. In preparing for the battle, the descendants of the father-in-law of Moses separated themselves from the Kenites.

Ex. 8:23; Rev. 15:8; Ps. 91:10. As Moses separated the Israelites from the Egyptians during the last seven of the ten plagues of Egypt, so the seven last plagues will fall only upon the wicked.

Judges 5:28, 29. It appears that one object of Sisera was to secure damsels, the same as the white slave traffic, which is one of the leading sins of the cities at the present day, and brings the curse of God on the cities.

Judges 4:18-21; 5:26, 27. Sisera was entertained by Jael, who killed him while he was sleeping, thus defending God's cause, and bringing upon her the blessing above all women.

Judges 5:2-4, 9. When Israel willingly offered themselves, the earth trembled.

Rev. 18:20. So in the battle of Armageddon, there was an earthquake; every island was moved out of its place.

Judges 5:10, 11. The victory of this battle was proclaimed by those who rode on white asses.

Rev. 19:13-16. So when Christ comes, the triumph of the saints is illustrated as riding on white horses, clothed in white linen, which is the righteousness of the saints.

Judges 5:14. From one tribe there came those of whom it was said, "they handled the pen of the writer."

Rev. 14:13. So some have supposed the expression, "write," embraced the correspondence in forwarding the work of God in the last days.

Judges 5:15, 16. In the divisions of Judah, there were great searchings of heart.

Zech. 12:9-14; Rev. 6:16, 17. The people of God will experience the same as we near the close of time, and they realize that the destiny of their souls hangs in a balance.

IV

The Warning of the Third Message

The third angel's message of Rev. 14:9-12, presents the most solemn message

found in the Bible. It warns men against the mark of the beast, under the penalty of drinking the unmixed wrath of God. This message brings us to the time that Christ appears in the clouds of heaven.

- Rev. 14:9. This message follows two preceding ones.
- Rev. 14:6, 7. The first in the series fly in the midst of heaven, which indicates one portion of the world as much as any other.
- Ps. 75:8. All the wicked of the earth will drink the dregs of God's wrath.
- Rev. 16:1. They are called the vials of God's wrath.
- Rev. 22:11, 12. It is after mercy has ceased forever.
- Ps. 91:7-9. This is the reward of the wicked.
- Jer. 50:20. Then the iniquity of Israel cannot be found.
- Acts 3:19-21. Their sins are blotted out and the time of the restitution of all things has come.
- Rev. 20:13-15. Sin and sinners are cast into the lake of fire, which is the second death. Thus the battle of Armageddon is the dividing line which closes this world's history, and introduces the events which lead us to the inheritance of the people of God in the earth made new.



IN THE ROUGH

THE marble was pure and white
 Though only a block at best,
 But the artist, with inward sight,
 Looked further than all the rest,
 And saw in the hard, rough stone,
 The loveliest statue that sun shone on.

So he set to work with care,
 And chiselled a form of grace—
 A figure divinely fair,
 With a tender, beautiful face;
 But the blows were hard and fast
 That brought from the marble that work at last.

So I think that human lives
 Must bear God's chisel keen,
 If the spirit yearns and strives
 For the better life unseen;
 For men are only blocks at best,
 Till the chiselling brings out all the rest.

—Selected.

"THE BOOKS WERE OPENED"

COULD we now gaze on the judgment scene, how intense would be our feelings. All our listlessness and apathy gone. No indifferent spectators there, for the opened books reveal a faithful history of all lives,— nothing omitted, nothing forgotten. This very day the recording angel notes our every word and act. All our opportunities, all our duties, done or undone, all our influence, with its consequences, are plainly written there. Well may we tremble at our accountability, and shudder lest the blood of souls be found upon us. What horror to think that we may not only destroy ourselves, but also drag our dearest friends to perdition. Sinners may stumble over our unholy lives, or perish through our neglect.

We cannot undo the past, but the blood of Christ is able to cleanse us from all sin, and to blot out the terrible evidence of our guilt. Now space is given us for repentance, and the Redeemer calls, "Look unto me and be ye saved, all the ends of the earth." And besides Him there is no Saviour. Sin has ruined us, and if we neglect so great salvation, there is no escape. Soon our probation will be over, soon the "great white throne" will appear, and the books be opened before the Judge of all; and whosoever name is not found written in the book of life shall be cast into the lake of fire. Christ says, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be."

Obedience to God is the test of our fitness for eternal life, and the evidence of our love to the Saviour. When we are tempted to sin, may we think of these things, keep back the dreadful deed, and crush each wrong desire, ever remembering the opened books, and the judgment of the great day.

—Gospel Sickle.

BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY

S. N. HASKELL

FOR

THE HOME BIBLE TRAINING SCHOOL

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

Single copy, per year - - - - - 25 cts.
To foreign countries and Canada, per year, 40 cts.

Address all communications and make all checks or P. O. money orders payable to the BIBLE TRAINING SCHOOL, South Lancaster, Mass.

SOUTH LANCASTER, MASS., AUG., 1913

FIRESIDE CORRESPONDENCE COURSE

TWENTY-FOUR courses are prepared, in which three hundred and ten pupils took work last year. Courses in Public Speaking, Latin, and Hebrew will be added in September. The "Mothers' Normal Department," long contemplated, will then begin its work under the direction of Mrs. C. C. Lewis. Two courses will be offered at first,—one for young mothers, covering the care and training of the child until five years of age; the other giving specific directions to mothers for conducting kindergarten and first grade work during the fifth, sixth, and seventh years. If other grades are now needed, write us about it. The new descriptive catalog giving full information about courses, method, terms, etc., will be ready in July. All who are interested should write for a copy at once, addressing, *The Fireside Correspondence School*, Takoma Park, Washington, D. C. C. C. LEWIS, *Principal*.



NOTICE

WE have a limited number of the tract "Which Day do You Keep, and Why," of such size, as to be enclosed in a letter, which we offer at the following price:—

\$.50 per hundred postpaid.

\$4.50 per thousand postpaid.

Address, BIBLE TRAINING SCHOOL,
South Lancaster, Mass.

CURES FOR FITS

FOR a fit of Passion.—Walk out in the open air; you may speak your mind to the winds without hurting anyone, or proclaiming yourself a simpleton.

FOR a fit of Idleness.—Count the ticking of a clock one hour, and you will be glad to pull off your coat the next, and work like a slave.

FOR a fit of Ambition.—Go into a churchyard and read the gravestones; they will tell you the end of ambition.

FOR a fit of Despondency.—Look at the good things which God has given you in this world, and those which He has promised His followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for flowers may return to his house with one blooming in his bosom.

FOR all fits of Doubt, Perplexity, and Fear.—Whether they respect the body or mind; whether they are a load to the shoulders, the head, or the heart, the following is a radical cure which may be relied on, for I had it from the Great Physician: "Cast thy burden upon the Lord, and he shall sustain thee."

—Selected.



IMPORTANT

FACSIMILES of the original 1843 chart from which Elder J. V. Himes and Wm. Miller preached the first angel's message, have been printed upon firm bond paper. These are the same as the old chart owned by Elder J. N. Loughborough.

The size of these charts is twenty-five by nineteen inches. Price postpaid, twenty-five cents; foreign countries and Canada, thirty cents. Address all orders to the

BIBLE TRAINING SCHOOL,
South Lancaster, Mass.

ARE YOU INTERESTED IN PROPHECY?
The Story of Daniel the Prophet The Story of the Seer of Patmos

By S. N. HASKELL

Are beautiful expositions of those two great prophetic books of the Bible, Daniel and The Revelation



The great lines of symbolic prophecy are explained in such a simple manner that even a child can understand them. The writer has avoided the dry argumentative style so common among commentators and has chosen a narrative style which, although simple and attractive for the young, contains earnest thought for the most learned Bible student.

These two books show us where we are living in the stream of time. Price of each book as follows:—

Full Cloth Binding, Plain Edges, . . . \$1.25 Postpaid
“ “ “ **Marbled Edges, . . . 1.50 “**

Address, Bible Training School, South Lancaster, Mass.
Review and Herald, Takoma Park, Washington, D. C.
Southern Publishing Association, Nashville, Tenn.