

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: 28 •



"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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Volume II In "The Story of Daniel the Prophet" the prophetic symbols, meaningless to many, are made by this writer to stand out as so many sign-boards, pointing the reader to Christ, the one center and object of all Bible study.

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South Lancaster, Mass.

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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

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No 1

THE WORK OF FAITH

MRS. E. G. WHITE

THE work of faith means more than we think. It means genuine reliance upon the naked word of God. By our actions we are to show that we believe that God will do just as He has said. The wheels of nature and of providence are not appointed to roll backward nor to stand still. We must have an advancing, working faith, a faith that works by love and purifies the soul from every vestige of selfishness. It is not self, but God, that we must depend upon. We must not cherish unbelief. We must have that faith that takes God at His word.

"The kingdom of heaven suffereth violence, and the violent take it by force." We need to experience a resurrection on the subject of faith. Without faith (a faith that will rely upon a plain statement of the word) it is impossible to please God. A faith that is not sustained by works is worthless. Says the apostle, "What doth it profit, my brethren, though a man say, thou hast faith, and have not works: show me thy faith without thy works, and I will show thee my faith by my works." That faith if cherished in our hearts will neces-

sarily draw after it the good works which justify and endorse the faith of the believer. Good works are indispensable as the fruit of faith, and are the sure evidence that we have passed from death unto life, because we love our believing brethren. This is not to say that our brethren are to step exactly in our footprints. True faith in God will lead us to understand that each is a worker. God works upon human minds, and all who love God will love their brethren. They will be zealous of good works.

True faith consists in doing just what God has enjoined, not manufacturing things He has not enjoined. Justice, truth, and mercy, are the fruits of faith. We need to walk in the light of God's law: then good works will be the fruit of our faith, the proceeds of a heart renewed every day. The tree must be made good before the fruit can be good. We must be wholly consecrated to God. Our will must be made right before the fruit can be good. We must have no fitful religion. "Whatsoever ye do. . . do all to the glory of God."

Sanctification of soul, body, and spirit

will surround us with the atmosphere of heaven. If God has chosen us from eternity, it is that we might be holy, our conscience purged from dead works to serve the living God. We must not in any way make self our god. God has given Him-

self to die for us, that He might purify us from all iniquity. The Lord will carry on this work of perfection for us if we will allow ourselves to be controlled by Him. He carries on this work for our good and His own name's glory.

Linger Not

The time is short!
If thou would'st work for God, it must be now;
If thou would'st win the garland for thy brow,
Redeem the time.

Shake off earth's sloth!
Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon the way:
Up! linger not!

Fold not thy hands!
What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!

With His reward
He comes; He tarries not; His day is near:
When men least look for Him will He be here.
Prepare for Him!

Let not the flood
Sweep the firm feet from the eternal rock;
Face calmly, solemnly, the billow's shock,
Nor fear the storm.

Withstand the foe;
Die daily, that thou mayest forever live;
Be faithful unto death; thy Lord will give
The crown of life.

—Horatius Bonar.

SEVEN TIMES

J. N. LOUGHBOROUGH

SOME persons, having learned that the seven times predicted for the insanity of Nebuchadnezzar (Dan. 4:25) was fulfilled in seven years, concluded that when they found the expression *times* in the Bible that it must mean *years*. With this idea in mind they claimed that the *seven times* of Lev. 26:24, must mean seven years of 360 days each; and as this statement was connected with prophecy, that it must be prophetic time, or seven years of our time,—2520 years. They began to reckon the time from the captivity of 677 B. C. They saw that with this application it would extend to 1843 Jewish time, or our year 1844.

Of these seven times we read in Leviticus, "If ye shall despise my statutes . . . I will even appoint over you terror, consumption, and the burning ague," etc. Lev. 26:15. Then, as though what He mentioned was one punishment, He said (verse 18), "I will punish you seven times more for your sins." Then, if they still departed from Him, He said (verse 21), "I will bring *seven times more* plagues upon you." Still further on (verses 23, 24), He said, if not by this reformed, "I will *yet* punish you *seven times more*." Again (verses 27, 28), if they would not hearken, He said, "I will chastise you seven times." So here we have the *seven times*, four times, and the three following the first as additional to the first. So, in all we have four times *seven*, instead of one seven. Four times seven are twenty-eight. If we count the whole as a measure of time on the basis above, we should have 10,080 years, instead of 2520 years.

The 2520 years found a place on the prophetic chart of Brother Fitch, in 1842, but it was soon discovered that the *seven*

times was not a measure of time. The word in Leviticus is not a noun, but an adverb, modifying the verb *punish*, and indicating the number of times they should be punished for apostasy. The word *times* in Daniel is a noun, with its connecting adjective, denoting duration. Let it be borne in mind that it was the 2300 days of Dan. 8:14 that was the basic plank in the great second advent movement in 1844, and not the *seven times* of Leviticus.

In tracing the apostasies of Israel and Judah, and their chastisements therefore, from the death of Joshua to the overthrow of Jerusalem, as predicted in Lev. 26:31-36, we have twenty-eight apostasies. The first seven are found in the book of Judges, covering a space of only 270 years.

The First Seven Apostasies

1. They served Baal and Ashtaroth. Judges 2:11-13. From the oppression of their enemies, and the spoilers round about, they were delivered by the judges. Judges 2:13-18.

2. Their next apostasy was for Baalim and the groves. Judges 3:7, 8. For this they were sold unto the king of Mesopotamia. From him they were delivered by Othniel, the son of Caleb's younger brother. Judges 3:9-11.

3. Again they apostatized, and for this they were brought under Moab for eighteen years. Judges 3:12-14. Ehud, with his two-edged dagger, slew the king of Moab, and delivered them. Judges 3:18-26.

4. Again Israel did evil, and they were brought under Jabin, king of Canaan. Judges 4:1-3. They were delivered under Deborah, who was then a prophetess and a judge in Israel. Judges 4:4-24.

5. The fifth time they apostatized they were brought under the Midianites for

seven years. The Midianites came up with their camels, etc., and harvested their crops for them, but consumed the same upon themselves. Judges 6: 1-6. They were delivered by Gideon. Judges, chapters six and seven.

6. The sixth time they apostatized and served Baal, Ashtaroth, the gods of Syria, Zidon, Moab, and the Philistines, (Judges 10: 6, 7), the Lord suffered the Philistines to oppress them. From this they were delivered by Jephthah, the Gileadite. Judges, chapters eleven and twelve.

7. For their seventh apostasy they were under the Philistines forty years. Judges 13: 1. The agent who aided them during this experience was Samson. Judges 13: 2; 16: 31.

Here we have *seven* apostasies and *seven* punishments in the space of 270 years. In our next article we will trace the other twenty-one apostasies.



OPPORTUNITY SPEAKS

Yes,
I am Opportunity;
But say, young man,
Don't wait for me
To come to you;
You buckle down
To win your crown,
And work with head
And heart and hands,
As does the man
Who understands
That those who wait,
Expecting some reward from fate,
Or luck, to call it so —
Sit always in the 'way-back row,
And yet
You must not let
Me get away when I show up.
The golden cup
Is not for him who stands
With folded hands,
Expecting me
To serve his inactivity.

I serve the active mind,
The seeing eye,
The ready hand
That grasps me passing by,
And takes from me
The good I hold
For every spirit
Strong and bold.
He does not wait
On fate
Who seizes me;
For I am fortune,
Luck, and fate,
The corner-stone
Of what is great
In man's accomplishment.
But I am none of these
To him who does not seize;
I must be caught
If any good is wrought
Out of the treasure I possess.
O, yes,
I'm Opportunity;
I'm great;
I'm sometimes late,
But do not wait
For me;
Work on,
Watch on,
Good hands, good heart,
And some day you will see —
Out of your effort rising —
Opportunity.

— William J. Lampton, in *Success*.



SONG AND MUSIC

THE history of the songs of the Bible is full of suggestion as to the uses and benefits of music and song. Music is often perverted to serve the purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.

As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids

His children to-day gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard pressed and ready to despair, memory recalls some word of God,—the long-forgotten burden of a childhood song,—and temptations lose their power, life takes on new meaning and purpose, and courage and gladness are imparted to other souls.

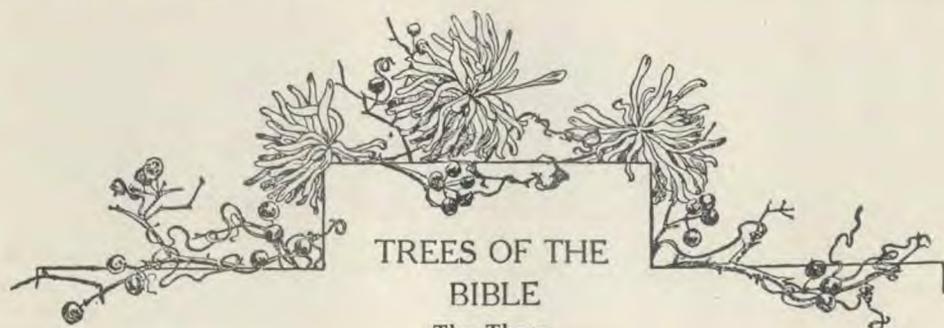
The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be

fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers and to each other.

As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is a prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings, and will be more susceptible to their power.

As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of praise.

—Selected.



MRS. S. N. HASKELL

FROM the time the sin of our first parents first caused a curse to rest upon the land, thorns and thistles have flourished in the earth. There are eighteen or twenty Hebrew words used in the Bible representing different kinds of thorny shrubs; but it is almost impossible to come to any satisfactory conclusion in regard to their respective identification. These words are variously translated "thorns," "briers"

and "thistles." The majority of these plants are merely shrubs, but some varieties form trees of considerable height.

Different varieties of Rhamnaceae are the most common thorny plants in Palestine; one variety called by the Arabs *nebk* sometimes attains the height of forty feet. It flourishes in dry land as well as in moist places. The banks of the Jordan are fringed with the *nebk*.

Because it grows so abundantly in Palestine it is supposed that the Saviour's crown of thorns was composed of the thorny twigs of the *nebk*. Hasselquist says, "This plant was very suitable for the purpose, as it has many sharp thorns, and its flexible, pliant, and round branches might easily be plaited in the form of a crown; and what, in my opinion, seems to be the greatest proof is, that the leaves much resemble those of ivy, as they are a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were used to be crowned, that there might be calumny even in the punishment."

As there are so many thorny plants in Palestine, all conjecture in regard to which plant was chosen to form the crown of thorns is uncertain. But the fact remains that thorns which marked the first trace of sin in the earth, Gen. 3:17, 18, came in touch with the redeeming blood of Christ, and through the merits of that precious blood a transformation will be wrought in the earth, and "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. 55:13.

Throughout the Bible the wicked are represented as thorns. When Israel disobeyed the Lord and failed to drive out the heathen from the promised land, God said they

would be "pricks" in the eyes and "thorns" in the side of Israel. Num. 33:55; Joshua 23:13.

Thorns are also used as a type of sin. How forcefully the basic principle of true religion,—keeping the heart pure, is taught in Jer. 4:3: "Break up *your* fallow ground, and sow not among thorns," also Hos. 10:12. Christ said, "Ye shall know them by their fruits. Do men gather grapes of *thorns*, or figs of thistles?" Matt. 7:16. It is possible for a Christian to dwell among "briers and thorns," and not be hurt by them, if God has given him a work to do in that place, just as in the

wild woods we sometimes find a beautiful lily in the midst of thorns and briers. Eze. 2:6, 7; Song of Sol. 2:2.

When briers and thorny plants are cut down, because "they cannot be taken with hands," they are bound in bundles for burning; so the wicked are bound in bundles for the fires of the last day. 2 Sam. 23:6; Nah. 1:10.

The thorn is taken by many Bible writers

to illustrate practical truths. "As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools." Prov. 26:9. "The way of the slothful man is as an hedge of thorns." Prov. 15:19. "As the crackling of thorns (burning) under a pot, so is the laughter of the fool." Prov. 7:6.



The Crown of Thorns



THERE is nothing so kingly as kindness,
and nothing so royal as truth.—Alice Cary.

What Did You Do?

DID you give him a lift? He's a brother of
man,

And bearing about all the burden he can.

Did you give him a smile? He was downcast and
blue,

And the smile would have helped him to battle
it through.

Did you give him your hand? He was slipping
down hill,

And the world, so I fancied, was treating him ill.

Did you give him a word? Did you show him
the road?

Or did you just let him go on with his load?

Did you help him along? He's a sinner like
you,

But the grasp of your hand might have carried
him through.

Did you bid him good cheer? Just a word and
a smile

Were what he most needed that last weary mile.

Do you know what he bore in that burden of
cares

That is every man's load, and that sympathy
shares?

Did you try to find out what he needed from you?

Or did you just leave him to battle it through?

Do you know what it means to be losing the
fight,

When a lift just in time would set everything
right?

Do you know what it means—just a clasp of the
hand

When a man's borne about all that a man ought
to stand?

Did you ask what it was—why the quivering
lip

And the glistening tears down the pale cheek that
slip?

Were you brother of his when the time came to
be?

Did you offer to help him, or didn't you see?

Don't you know it's the part of a brother of man
To find what the grief is, and help when you can?

Did you stop when he asked you to give him
a lift,

Or were you so busy you left him to shift?

Oh, I know what you meant, what you say may
be true,

But the test of your manhood is, what did you *do*?

Did you reach out a hand? Did you find him the
road?

Or did you just let him go by with his load?

—Selected.



AN IRREVOCABLE DECREE

EAT and die was an irrevocable
decree. "The wages of sin is
death." (Rom. 6:23)—eternal death,
and separation from God. The very day
man disobeyed God, and ate of the tree of
knowledge of god and evil, the sentence
of death passed upon him.

But sin did not take God by surprise,
and find Him unprepared for the terrible
emergency. It was foreseen in the councils
of eternity, and a plan was formed to meet
this crisis of the universe. In solemn com-
pact the Father and His Son had agreed
that, in the event of sin entering their do-
main, the Son would give Himself to meet
the claims of the broken law. When man
sinned, that very day Christ gave Himself

a ransom for all. The only begotten Son
of God stepped into the yawning chasm, and
received the stroke; the sword of justice
fell, and He became the victim, the "Lamb
slain from the foundation of the world."
Rev. 13:8.

Man lost his innocence, his home, *his*
life. He forfeited all through transgres-
sion. We may well believe that there was
sorrow in heaven when Jehovah said, "Be-
hold, the man is become as one of us, to
know good and evil; and now, lest he put
forth his hand, and take also of the tree
of life, and eat, and live forever: therefore
Jehovah God sent him forth from the
garden of Eden, to till the ground from
whence he was taken. So He drove out

the man; and He placed at the east of the garden of Eden the cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life." Gen. 3: 22-24.—*A. R. V.*

How vain to talk, as some do, of sinners living forever in torment. No man, without Christ, can live forever. That man might *not* eat and live forever, was why God sent him forth from the garden. None have since passed that sword of flame, and sin, bless the Lord! is not immortalized. "He that obeyeth not the Son shall not see life, but the wrath of God abideth on him." John 3: 36.—*G. B. Thompson.*



THE POTTER

The potter stood at his daily work,
One patient foot on the ground,
The other with never-slackening speed
Turning his swift wheel around.

Silent we stood beside him there,
Watching the restless knee,
Till my friend said low in pitying voice,
"How tired his foot must be!"

The potter never paused in his work,
Shaping the wondrous thing.
'Twas only a common flower-pot,
But perfect in fashioning.

Slowly he raised his patient eyes,
With homely truth inspired;
"No, marm; it isn't the foot that works,
The one that stands gets tired."

—*Selected.*



THE SLEEP OF DEATH

THE Lord declares, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4: 13. Much time and thought have been expended trying to determine the condition of those who have closed their eyes in death. God does not wish us to be ignorant, and in His Holy

Book He plainly states the condition of the dead. In the above verse the dead are said to be "asleep." This is repeated many times in the Bible. Jesus said of Lazarus, "Our friend Lazarus sleepeth." John 11: 11-14. Death is called a *sleep* (Ps. 13: 3), and those who come forth in the resurrection are called to *awake*. Isa. 26: 19.

In sound sleep we are unconscious of all surroundings. So "the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6. "His breath goeth forth, He returned to his earth; *in that very day his thoughts perish.*" Ps. 146: 3, 4. While the dead lie unconscious in death, there is a promise of a glorious resurrection for those that sleep in Jesus. 1 Cor. 15: 51-53; 1 Thess. 4: 16, 17. The wicked also will come from their graves to receive punishment for the deeds done in the body. Rev. 20: 12-15.—*Selected.*



THE RIGHTEOUSNESS OF GOD'S LAW

Who will know righteousness? Isa. 51: 7.—"The people in whose heart is my law."

Who will fulfil the righteousness of the law in their lives?—Those who walk "after the Spirit." Rom. 8: 4. God's Spirit and law always agree.

As God's law is truth (Ps. 119: 142), then if the Spirit of *truth* guides us, will we be led by it to knowingly trample on a single one of God's commandments?—No, for they who worship Him will do it "in spirit and in truth." John 4: 23, 24.

How does Paul speak of God's law? Rom. 7: 12, 14.—Paul says, "The law is holy, and the commandment holy and

just and good. . . . The law is spiritual."

How does James speak of it in his epistle to the Christian church in chapter 2:12?—As "the law of liberty."

How exceedingly broad are the requirements of God's holy, spiritual, perfect, and just law?

1. We are to have *no idols* in the home or heart. Ex. 20:3-6; Eze. 14:6-8; Col. 3:5.

2. We must bow to no god but Jehovah, though commanded to do so by civil law. Ex. 20:5; Isa. 42:8; Daniel 4; Deut. 6:5; 10:12, 13, 17; 2 Cor. 6:15-17.

3. We must use God's name with reverence, for He will not hold guiltless those who use it in vain. Ex. 20:7; Ps. 111:9; Eccl. 5:4; Ps. 15:4; Matt. 6:7-9; 7:26; Lev. 22:32, 33; 19:12.

4. The Sabbath should be remembered, and kept as a memorial of creation, but especially as the seal of Jehovah's law. Ex. 20:8-11; Lev. 23:3; Isa. 56:1, 2; 58:13; 8:16.

5. This precept requires children to love, honor, and obey their parents in the Lord. Ex. 20:12; Deut. 27:16; Prov. 20:20; 30:17; Eph. 6:1-4; Prov. 23:22.

6. This forbids to take life, either that of our own or others, or to harbor hatred in our hearts, or an unforgiving spirit. Ex. 20:13; Matt. 5:21-24; 6:15; 1 John 3:15; 4:20.

7. The seventh commandment requires purity in thought and action of ourselves and toward all others. Ex. 20:14; Job 31:1; Prov. 6:24, 25; Matt. 5:27, 28; 1 Tim. 5:22.

8. The eighth precept of the moral law requires us to give a just equivalent for what we get of men in deal and to obey God. Ex. 20:15; Lev. 19:11, 13, 35; Jer. 22:13; Ex. 22:1-15; Deut. 25:13-16.

9. By it we are forbidden to exaggerate, misrepresent, or deceive by word or sign; hypocrisy is forbidden, and tale-bearing. Ex. 20:16; 23:1, 2 (margin); Lev. 19:16; Ps. 15:3; 10:15; Prov. 10:18; 2 Sam. 19:27; Prov. 11:13; 20:19.

10. We are commanded by this precept not to lust after what we can not justly obtain, and especially what God has forbidden us to have. Ex. 20:17; Micah 2:1, 2; Hab. 2:9; Luke 12:15-21; 1 Tim. 6:9, 10; Rom. 7:7.—*G. T. Wilson.*



WHEN JESUS COMES

SOME people seemed surprised at the eagerness which Adventists display for the return of the Lord Jesus Christ to this earth. But why should they not be eager for His return, when that return means—

- Reunion for the parted;
- Health for the sick;
- Land for the landless;
- Habitation for the homeless;
- Plenty for the destitute;
- Bread for the hungry;
- Water for the thirsty;
- Sight for the blind;
- Hearing for the deaf;
- Speech for the dumb;
- Youth for the aged;
- Liberty for the captives;
- Riches for the poor;
- "Beauty for ashes";
- Immortality for mortality,
- Life for the dead;
- "The oil of joy for mourning";
- Peace for the troubled;
- Rest for the weary;
- Gladness for the sorrowing;
- Songs for the sighing;
- Society for the friendless;
- Perfect bodies for the crippled;
- Crowns for crosses;
- Light for darkness;
- Strength for weakness;
- Harmony for discord;

With an eternal inheritance in the kingdom of God for all His ransomed people?

—*Selected.*

DOING SOMETHING

If you're sick with something chronic
 And you think you need a tonic,
 Do something.
 There is life and health in doing,
 There is pleasure in pursuing;
 Doing, then, is health accruing,
 Do something.

If you are fidgety and nervous,
 Think you need the doctor's service,
 Do something.
 Doing something will relieve you
 Of the symptoms that deceive you:
 Therefore, if these troubles grieve you,
 Do something.

If you do not like the weather,
 Don't condemn it altogether,
 Do something.
 It will make the weather clearer,
 Life will sweeter be and dearer,
 And the joys of heaven nearer;
 Do something.

And if you are seeking pleasure
 Or enjoyment in full measure,
 Do something.
 Idleness! There's nothing in it,
 If you're busy, don't begin it,
 'Twill not pay you for a minute:
 Do something.

—*Character Builder.*



NO QUARTER

THERE are three things in the world
 which deserve no quarter: hypocrisy, Phar-
 isaism, and tyranny.—*F. W. Robertson.*



"JESUS, SAVIOUR, PILOT ME"

THE worker who has a real burden for
 perishing souls, will seek to illus-
 trate God's love and care by the objects
 nearest at hand.

Edward Hopper, D. D., the author of
 the beautiful hymn, "Jesus, Saviour, Pilot
 Me," was for many years pastor of the
 Church of Sea and Land, New York City.
 His heart went out to the sailors and he
 presented Jesus to them as a Pilot who

would safely guide them into the haven of
 rest.

The poem was first printed in the *Sailor's
 Magazine*, New York, in 1871. Nine
 years later Samuel N. Hall, D. D., of New-
 ark, asked Dr. Hopper for a hymn to be
 sung at an anniversary meeting of the
 "Seaman's Friend Society" and he gave
 him this poem. Dr. Hopper thought this
 was the first time the poem had been set
 to music, but a few days after the meeting
 Dr. Robinson informed him that he had
 included this hymn in his *Spiritual Songs*,
 published in 1878. Dr. Robinson, not
 knowing the authorship of the hymn, had
 printed it as "Anonymous."

The hymn has proved unusually pop-
 ular, surpassing (how often this happens!)
 other cherished efforts of the composer.

The poem originally contained six
 stanzas; but Dr. Hopper only gave four
 stanzas to be sung at the anniversary.

Jesus, Saviour, pilot me
 Over life's tempestuous sea;
 Unknown waves before me roll,
 Hiding rock and treacherous shoal.
 Chart and compass came from Thee;
 Jesus, Saviour, pilot me.

When the apostles' fragile bark
 Struggled with the billows dark
 On the stormy Galilee,
 Thou didst walk upon the sea;
 And when they beheld Thy form,
 Safe they glided through the storm.

As a mother stills her child,
 Thou canst calm the ocean wild;
 Boist'rous waves obey Thy will
 When thou say'st to them, "Be Still!"
 Wond'rous Sov'reign of the sea,
 Jesus, Saviour, pilot me.

When at last I near the shore,
 And the fearful breakers roar
 'Tween me and the peaceful rest,
 Then, while leaning on Thy breast,
 May I hear Thee say to me,
 "Fear not, I will pilot thee."



Will you explain Rom. 10: 6?

If you read the complete thought you will find in verse 8 an explanation of verse 6. Paul is speaking of the Word of God. Christ was the Word made flesh. John 1: 14.



Please explain Matt. 10: 23, the last two clauses. Do they refer to the second advent?

The work in the heavenly sanctuary does not close until the angel in charge of the sealing work in the earth returns to heaven with the announcement that the work is finished. Eze. 9: 11. Great Controversy, Chap. 39, 2nd par. But Christ came in His kingdom before all the cities of the world at that time had been worked. Matt. 16: 28.



In Rev. 4: 5 we read, "And there were seven lamps of fire, burning before the throne, which are the seven spirits of God." What shall we understand by the expression "seven spirits of God"?

Seven is a perfect number; but perhaps a fuller explanation may be found in Isa. 11: 2, 3. There are seven leading gifts of the Spirit: "The spirit of wisdom, the spirit of understanding, the spirit of counsel, the spirit of might, the spirit of knowledge, and of the fear of the Lord." By comparing this with Ex. 35: 30-35 and 31: 3-5, we find that they are the gifts that the Lord gave to those who built the sanctuary; and Zechariah calls these seven lamps the "eyes of the Lord, which run to and fro

through the whole earth." Zech. 4: 10. In other words, the Lord, who is the author of all wisdom and knowledge and understanding, is watching every event in every portion of the earth, and manifesting His power to stand by those whose hearts are perfect before the Lord. 2 Chron. 16: 9.



What does God mean in Mark 7: 15-23 when He says, "Meat defileth not"?

If you read the entire chapter carefully you will not find the statement you have quoted. The subject under discussion is not the kind of food to be eaten. The discussion is over the Jewish custom of always pouring water over the hands before any kind of food was eaten. This custom was not a command of God; but a foolish ceremony imposed upon the people by their spiritually blind leaders. It was not a question of cleanliness but simply form; for if a person's hands were perfectly clean, he must go through the form of pouring water over them before touching the food; otherwise he was defiled. "Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" (Mark 7: 5.) was the question the Saviour was answering.



BOOKS PATIENT TEACHERS

Books instruct us calmly; they wait the pace of each man's capacity; stay for his want of perception; go backward and forward with him at his wish; and furnish inexhaustible repetitions.

— Sir S. Egerton Brydges.

QUESTIONS

ELIZA H. MORTON

TELL me, Christian, tell me now,

This the worldling's plea:

What is Christ to thee?

Why do you before Him bow?

Is He ever near?

Is His presence dear?

Of you sing in pleasing tone

Of His loving care,

Of His mansions fair.

Is prayer like a telephone?

Does God really hear?

Does He note each tear?

Thus the giddy careless throng

Questions when it sees

Christians on their knees,

And to it the words belong:

"Come to Me and live;

I will pardon give."

How shall we, His children, teach

Truth to those astray,

Seeking day by day

Those in wickedness to reach,

Showing them each stain?

Words alone are vain.

Ours it is to live and do,

Ours the Christ to show,

Ours to let them know

How to find the noble, true;

Ours to sow the seed,

Ours to upward lead.



"IN PROCESS OF TIME"—ON THE SABBATH DAY

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof." Gen. 4:3, 4.

The Sabbath-day offerings

"And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every Sabbath, besides the continual burnt offering, and his (R. V., *the*) drink offering." Num. 28:9, 10.

"In process of time"

Speaking of the time here mentioned Mr. Boothroyd says:

"That it refers to some stated time of worship seems most obvious and natural."—*Note on Gen. 4:3, in his Translation.*

Now the question arises, What other "stated time of worship" than the Sabbath day comes "at the end of days," as the margin of our text reads? All the annual sabbaths and feasts of ancient Israel came on specific days of certain months regardless of what day of the week they might, or might not fall. But not so with the seventh-day Sabbath of the Lord. It comes "at the end of *days*"; *i.e.* "the six working days." Eze. 46:1. The Sabbath day is a worship day. On it the Lord says, "Shall all flesh come to *worship* before Me." Isa. 58:13. The Sabbath day is "cut off" from the other days of the week and set aside from the "six working days" for a day of "worship." Compare also Gen. 1 and 2:1-3.

The three words, "in process of," in Gen. 4:3, are a translation of the Hebrew word, *qets*, which means "an *extremity*"; and this word *qets* is from the root, *qatsats*, meaning "to *chop* off."—See *Dr. Strong's Hebrew-English Dictionary*. According to these definitions the Sabbath day is the day "chopped off" at the "extremity," or end of the week from "the six working days" and set aside for "worship." And this was done, not by man, but by God Himself at the close of creation. Gen. 2:1-3; Ex. 20:8-11. This primary root, *qatsats*, meaning "to *chop* off," is rendered "cut off" in Deut. 25:12; Judges 1:6, 7; 2 Sam. 4:12; 2 Kings 16:17, and 18:16, etc.

Speaking of our first parents and the Edenic Sabbath, we read as follows in *Patriarchs and Prophets*, pp. 80, 81:

"Before the fall, our first parents had kept the Sabbath, which was instituted in Eden; and

after their expulsion from Paradise they continued its observance. . . . The Sabbath was honored by all the children of Adam that remained loyal to God. But Cain and his descendants did not respect the day upon which God had rested. They chose their own time for labor and for rest, regardless of Jehovah's express command." See also p. 71 of this same work.

Remarking on the expression, "At the end of days," in Gen. 4:3, A. E. Waffle, M. A., Baptist, and Professor of Rhetoric at Bucknell University, says:

" 'At the end of days' must mean at the end of some fixed and well-known period. We know of no such period at that time except the week, at the end of which the Sabbath came."—*The Lord's Day*, by Prof. A. E. Waffle, pp. 134, 135.

Speaking of the offerings of Cain and Abel, W. W. Everts, D. D., also a Baptist, says:

"The offerings of Cain and Abel naturally connect themselves with the Sabbath. They were brought, as the record declares, at the 'cutting off of days.' The Sabbath was a day 'cut off' from the week by God's blessing and example. It is inconceivable that any other day of worship could have been so cut off."—*The Sabbath*, by Dr. W. W. Everts, p. 22.

In his "Annotations" on this expression, "In process of time," Mr. Matthew Pool, "a learned nonconformist divine," (1624-1679) remarks:

"More probably at the end of the days of the week, or upon the seventh and last day of the week, Saturday, which then was the Sabbath day, which before this was blessed and sanctified, Gen. 2:3."

Dr. Adam Clarke remarks on this expression as follows:

"Verse 3. *In process of time* . . . Some think the anniversary of the creation to be here intended; it is more probable that it means the *Sabbath*, on which Adam and his family undoubtedly offered oblations to God, as the divine worship was certainly instituted, and no doubt the Sabbath properly observed in that family."

In conclusion remarks on this subject by the Rev. James Gilfillan, of Stirling, Scotland, are offered:

"It was 'in process of time,' or rather, in the

end of days, that Cain and Abel brought their offerings unto the Lord. We might plead that the time, like the age of a very young child, 'an infant of days,' admitted of reckoning not by years, months, or weeks, but by days. But it is sufficient for our purpose that the language unquestionably means an appointed season. We are informed in the Epistle to the Hebrews that Abel was accepted because he offered in faith, consulting the divine will in regard to the matter, circumstances, and principle of the service. Cain was blamed, not for error as to the time or place, but for the state of his mind, and the bloodless nature of his offering. We can conceive him overawed by the appointed day of rest and worship, and induced by the customary suspension of labor into a compliance with the law and the custom, but we cannot conceive of so secular a character leaving his farm on working days for the purpose of appearing at the altar of God. And the historian here again has warranted the conclusion that the time of these offerings was the seventh day. He has recorded that consecration of that day to rest and holy use, and must have known that, in proceeding soon after to mention the first case of social worship, nothing was more natural than for his readers to take for granted that on this occasion the day so set apart would be applied to its appropriate purpose. Aware that such was the inference which would be drawn from his manner of writing, has he not sanctioned that inference?"—*The Sabbath*, by the Rev. James Gilfillan, pp. 282, 283, Second Ed.

Now dear reader, here are the opinions of able Bible students, and they certainly look plausible. But you must decide for yourself whether the expression, "In process of time," or, as the margin has it, "At the end of days," is the seventh day Sabbath of the Lord, or not.

—ARTHUR L. MANOUS.



THE HAPPY CHOICE

Oh, that I could forever sit
With Mary at the Master's feet!
Be this my happy choice—
My only care, delight, and bliss,
My joy, my heaven on earth, be this—
To hear the bridegroom's voice.

—Charles Wesley.



BIBLE READER'S CLASS

THE subjects chosen for this month are of more than ordinary interest. We trust all the members of the Bible Reader's Class will give them close, prayerful study before they attempt to give them to others.

I

First Angel's Message

Rev. 14:6. This is the first of a series of three angels, each bearing a message to the earth. Verses 8, 9. The first angel's message is the everlasting gospel, and is to go to every part of the earth.

Rev. 14:7. It is given with power. The central thought is the announcement that the hour of judgment *is come*. There is a special call to fear and worship God.

Acts 24:25. In Paul's day the judgment was yet to come. The first angel's message could not have been proclaimed then.

2 Tim. 4:1. The day of judgment is connected with the appearing of Christ.

1 Peter 4:17. The judgment begins with the righteous.

Rev. 22:12. When Christ comes He brings His reward.

Luke 21:36; 20:35. The righteous are accounted worthy before Christ comes in the clouds of heaven.

Eccl. 7:27. To account is to consider one by one. 1 Thess. 4:16, 17. The judgment must be before Christ comes, for the righteous rise from their graves at His coming, and the wicked are left.

Dan. 8:14; 9:24-27; Ezra 7:9, 11-26. The prophet foretold that the cleansing of the heavenly sanctuary, which is a type of the judgment, would begin in 1844.

Rev. 10:1-10. The same message given in Rev. 14:6, 7, is given in this chapter, with more particulars. It is based upon the contents of a "little book." It also begins when prophetic time ends. The book of Daniel is a little book. It is the only book that gives the long prophetic period which ended in 1844.

The fulfillment of Rev. 14:6, 7, and Rev. 10:1-10 was given to the world in the proclamation that went to the world prior to 1844, announcing that Christ was coming to judge the world. They did not understand the sanctuary question, and supposed Christ was coming to the earth, instead of His entering the most holy place of the heavenly sanctuary to judge His people.

II

Second Angel's Message

Rev. 14:8. The first angel was closely followed by a second, announcing the fall of Babylon.

The reason given for the fall was because she had become unlawfully connected with the nations.

Rev. 17:5, 18. Babylon is another name for the corrupt woman which is given in the Revelation to represent an apostate church.

Rev. 17:5. The term Babylon includes the mother and daughters.

Rev. 17:5, 6. The mother represents the church which persecuted the people of God. The daughters represent the churches which have sprung from the mother church.

Rev. 14:8. When the announcement is made that Babylon is fallen, the daughters, or the churches, springing from the mother church, have lost their simplicity and integrity.

Isa. 21:9; Jer. 51:8. The expression, Babylon is fallen, is quoted from the Old Testament.

Jer. 51:9. Ancient Babylon could have been healed.

Rev. 18:1-5. The message of Rev. 14:8 is repeated here with greater force.

Rev. 18:1. Great power attends the giving of this message.

Rev. 18:2. It is given when the "daughter churches" have become wholly corrupt.

Rev. 18:3. The unlawful connection with the nations seems to be the crowning sin.

2 Cor. 11:2; Eph. 5:23. Christ is the head of the church. When the churches appeal to the earthly governments to make religious laws, they are committing fornication, and are untrue to Christ, their true husband.

Rev. 17:3. The mother church is represented as sitting upon the civil power, holding the reins of government in her hand, when she was drunken with the blood of the martyrs.

Rev. 18:3. This union of the churches with the state is to be world-wide.

Rev. 18:4. When this is fulfilled God calls to His people to come out from Babylon. The plagues of God will fall upon all who will not come.

III

Third Angel's Message

Rev. 14:9. The third angel closely follows the first and second. This message is given with a "loud voice," and goes to everybody; it is for "any man." It is a warning against the worship of the beast and his image.

Rev. 13:1-7. The "beast" is the power that persecuted the saints for forty and two months. Forty-two months contain 1260 days.

A day in prophetic time equals a year; in real time, 1260 days equal 1260 years.

Rev. 13:8. The only people who will not worship the beast are those whose names are in the "Book of Life."

1 Sam. 15:22. Obedience is the highest type of worship. Those who worship the beast, obey the beast.

Dan. 7:25. The power that persecuted the people of God for 1260 years also thought to change the law of God.

The mother church and her daughters all claim that the fourth commandment in the law of God has been changed. The fourth commandment reads, "the seventh day is the Sabbath of the Lord thy God," but the churches say, the first day is the Sabbath of the Lord thy God, and are appealing to the earthly governments to enforce the observance of Sunday, the first day of the week.

Rev. 14:12. God has a people who will keep the commandments of God as He has given them. They will also have the faith of Jesus.

Rev. 14:10, 11. Those who worship the beast will suffer the seven last plagues.

Rev. 12:17. Those who keep the commandments of God will suffer persecution from earthly powers.

Rev. 15:1. But they will finally come off more than conquerors and stand upon the sea of glass.

IV

The Image to the Beast

Rev. 14:9. One may worship both the beast and the image.

Rev. 13:14. The image is made to the beast described in Rev. 13:1-7. An image of any object is something that resembles it.

Rev. 13:15. The image enforces obedience or worship.

Rev. 13:1-7. The beast was civil power controlled by the religious power. The image will be something similar.

Rev. 13:11-17. The image first appears in connection with the two horned beast, the United States. The United States was founded on the principles of religious liberty. When the image to the beast is formed in the United States the civil power will be controlled by the religious. Religious laws will be passed and enforced by the government. The beast was the papal church, controlling civil power.

The image to the beast will be Protestant churches controlling the civil power.

Rev. 13:14. From the United States an influence will go out that will encourage all the world to make an image to the beast. Protestant nations will copy after the United States, and with Catholic nations will unite to pass and carry into effect rigid religious laws, requiring the people to obey the law as changed by the church. Sunday observance will be enforced.

Rev. 13:17. Everybody who does not obey these laws will be boycotted.

Rev. 13:16. None will be exempt on account of age or position.

Rev. 13:16. Many will refrain from work on Sunday and receive the mark of obedience in their hand, while those who know that Sunday is not the Sabbath of the Lord, but for fear of man they do not obey God, will receive in the forehead, or mind. Others will reject light until they will really believe in

their minds that Sunday is the Sabbath of the Lord. 2 Thess. 2:10, 11.

Rev. 14:9. The warning against worshipping the image is given just as extensively as the warning against worshipping the beast.



EARS TO HEAR

"HE that hath ears to hear, let him hear," said the gracious Christ. If we did but listen with attentive ear we should catch the consonance of universal music. Nature is not dumb; 'tis we who are deaf. If we did but listen, we should hear the mute flowers singing their low, sweet melodies; and the tossing pines would chant for us a psalm; and even the very silence itself would have a voice for our inner ear, and a sacred message for our waiting hearts.

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When comforts are declining,
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A season of clear shining,
To cheer it after rain.

—William Cowper.



THE PREVENTIVE MINISTERIES

THE preventive ministries of life are not, indeed, so heroic and impressive in their aspects as the ministries of a more affirmative kind, yet are they set down in the book of God as most acceptable services. If you prevent your boy from becoming a drunkard, it is better than if you were to save him from the extremest dissipation, though it will not carry with it so imposing an appearance before the eyes of society.—Joseph Parker.

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To retain the flavor of strawberries.—Wash and crush them, add sugar to taste. Cook over a slow fire letting them boil ten or fifteen minutes.

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