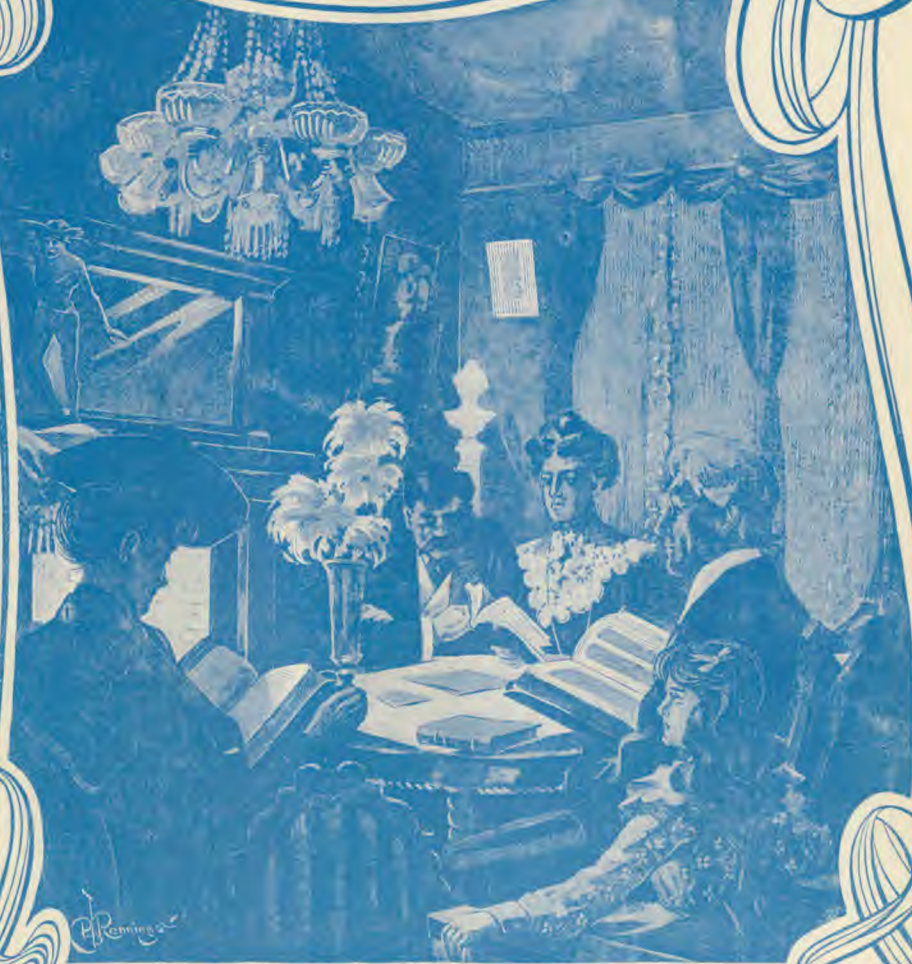


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"Go out into the highways and hedges, and compel them to come in that my house may be full."

VOL. III

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No. 12



Open the Door

OPEN the door, let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world to-day;
If our door is wide it may come this way.

Open the door!

Open the door, let in the sun;
He hath a smile for every one:
He hath made of raindrops golden gems;
He may change our tears to diadems.

Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin;
They shall grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the
vine.

Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger and kin.
It will make the halls of the heart so fair
That angels may enter unaware.

Open the door!

—Selected.

ACCOUNTABILITY FOR LIGHT

MRS. E. G. WHITE

WHEN Christ was on earth, He stood as the representative of humanity. He was on trial in behalf of man, and the test was made in His experience as to the possibility that humanity could overcome through divine power. God created man in His own image, but Satan had de-

termined to obliterate that image, and de-face from the soul the impress of the character of God. He determined to make man wholly like himself. Christ was the brightness of His Father's glory; and because of this, Satan hated Him. He set every ingenious device at work to tarnish the glory of Christ, and lead Him into sin. The spotlessness of Christ's life, the unstained purity of His character, brought against Him the most intense hatred. Though Satan was upon His track every moment, seeking to overcome Him, Jesus said, he "hath nothing in Me." He determined that He would not respond to the temptations of the enemy. The Son of God was obedient to every jot and tittle of the law, and left a perfect pattern for man to copy through divine strength. Jesus looked forward to the triumph and joy that man might attain through the agency of the Holy Spirit. The followers of Christ were not to be left to their human weakness. He said to His disciples, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

It is through the mighty agency of the Holy Spirit that the government of Satan is to be subdued and subjected. It is the Holy Spirit that convicts of sin, and expels it from the soul by the consent of the human agent. The mind is then brought under a new law, and that law is the royal law of liberty. Jesus came to break the shackles of sin-slavery from the soul; for sin can triumph only when the liberty of the soul is extinguished. Jesus reached to the very depth of human woe and misery, and His love attracts man to Himself. Through the agency of the Holy Spirit, He lifts the mind up from its degradation, and fastens it upon the eternal reality. Through the merits of Christ man may be able to exercise the noblest powers of his being, and expel sin from his soul.

MAN AND CHRIST

H. W. COTTRELL

MAN without Christ is naught. He cannot do as he wills to do, for he is not connected with the life of God, "Having the understanding darkened, being alienated from the life of God," "Having no hope, and without God in the world."

"He that hath the Son hath life; and he that hath not the Son of God hath not life." "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him."

He who is grappling with the monster, *sin*, is heavily laden. The Master says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." "I can do all things through Christ which strengtheneth me." The Christian *rests* while he *labors*.

"NO MAN can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

THE CHURCH AND RELIGIOUS LIBERTY

ALLEN MOON

THE church is the family of God on earth. 1 Tim. 3:15. Jesus Christ, His Son, is by the Father made head over the church. Col. 1:18. As the Son in His flesh was loyal to the Father, rendering obedience in all things, so likewise the household retains its relationship to the Father by a life of perfect conformity to His will, as exemplified in the Son.

The church, or household, is God's only visible instrument for the accomplishment of His purpose in the salvation of men, and the Lord has never recognized any other agency. Another institution in the world, known as civil government, has often usurped the place of Christ over the church. Civil government exists only because sin degrades men into criminals, and these criminals invade human rights, and it became necessary for civil society to organize for the protection of these rights. Among these is the right, as well as duty, to render service to the God of heaven and His Son as the head of the church.

Power was never bestowed on the State by heaven, to decree and enforce righteousness. God has decreed that His cause in the earth should be promulgated by persuasion, and persuasion only. The church by apostasy lost sight of its spiritual head, and consequently lost its power to discern truth and right. It invited civil government to become its head, to wield the sword of steel in its behalf. The church is held responsible, according to the Divine Word, for the iniquitous violation of the principles of religious liberty recorded in history. For this, God in His Word has pronounced the church fallen, and characterized the first fallen church "the mother of harlots," because she transferred her love from her spiritual head to civil power; so likewise all that follow in her steps are like characters. As a result of this wicked departure from

God, civil power is degraded to the uses and purposes of a fallen church, and the persecution of God's people, as well as opposition to the cause of God in the earth, has invariably followed.

FORMER DAYS

J. N. LOUGHBOROUGH

OUR God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with me by sacrifice. And the heavens shall declare His righteousness: for God is judge Himself." Ps. 50:3-6.

From the above language it is apparent that those who are accepted by the Lord in His final reckoning are those who, in their lives, have manifested a spirit of true sacrifice. This is especially true with those waiting for His coming. In contrast with this the apostle Paul, in speaking of the masses who are living prior to the coming of Christ, says, "In the last days perilous times shall come. For men shall be lovers of their own selves; covetous, boasters," etc. 2 Tim. 3:1, 2. This catalogue of sins which he enumerates is all contrary to the spirit of true sacrifice. The Psalmist says, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God Thou wilt not despise." Ps. 51:17.

Such a condition of mind is portrayed in the words of David, after having contributed much substance to be used by His son Solomon in the construction of the temple in Jerusalem. A spirit of boasting over what he has done is entirely excluded, as is seen in these words addressed to the Lord, "All that is in heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above

all. Both riches and honor come of Thee, and Thou reignest over all: and in Thine hand is power and might: and in Thine hand it is to make great, and to give strength unto all. . . . But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee. . . . All this store that we have prepared to build Thee an house for Thine holy name cometh of Thine hand, and is all thine own." 1 Chron. 29:11-16.

Such in character were the real fellow helpers of Paul in his arduous labors, for he said of them, "beyond their power they were willing of themselves praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave themselves to the Lord, and unto us by the will of God." 2 Cor. 8:3-5. In contrast with this he makes mention of others who could not be so fully relied upon because they "seek their own, not the things which are Jesus Christ's." Phil. 2:21.

Of the spirit of sacrifice which should be manifest in God's people in these last days we read: "The liberality of God demands that his people render to him his own in tithes and gifts and offerings. There are many who possess an empty benevolence, who make no retrenchments, practice no self-denial or self-sacrifice. They leave that for some one else to do; but God calls for men who through faith and prayer, will give themselves to the work: who will study, who will plan, and unite with their plans self-denial and self-sacrifice. This is the only kind of liberality that is after the order of Christ, and which will redound to the honor and glory of God. Until this benevolence is brought into active exercise, God's blessing cannot come upon his people in its fulness and power."—*Review*, July 21, 1896.

As we have stated in former articles it was this spirit of self-sacrifice which enabled the pioneers in this cause, with their limited facilities to get the work started. From the above testimony we conclude that what is now needed to cause the work to go in mighty power to its completion is the same spirit of sacrifice connected with the almost unlimited facilities now at hand.

But we are met with the question, "Are you not making a mistake in saying so much about the past? Did not Solomon say, "Say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this"? Eccl. 7:10. We do not claim that the former *days*, of themselves, differed from other days. There may be, however, a difference in the course of the people in certain days, if the days are no better. If good results were obtained from the course of the pioneers, results on a much larger scale may be seen in these days from similar consecration. Paul's instruction is, "call to remembrance the former days." Heb. 10:32. This lead them to have a more vivid sense of God's care for His cause and people. So let the consideration of the course of the pioneers already mentioned be pondered as well as those of whom we may yet speak.

The Time to Keep Silent

WHEN occasion seems to justify a cutting speech, that is the time of times to consider—and keep silence. Words behind your lips are your own—with them you may do what you will, but once spoken, they have passed forever out of and beyond your power to control. No one ever regretted the sharp word held back in the trying moment, the stinging retort unspoken; but oh, how many have had sorrowful cause to mourn a moment's unwise lowering of the gates of the lips, to let through a flood of angry words!—*Selected.*

"IS" OR "WAS"

G. B. THOMPSON

THERE is much controversy in the world at the present time concerning the Sabbath question. The majority find themselves keeping a different day than the one enjoined in the commandment. Various reasons are assigned for this anomalous condition, and in listening to the various excuses brought forth to justify their violation of the decalogue, one is reminded of the attorney who assured the judge that if he was wrong in this premise he had another which was *equally conclusive*. So here. The so-called reasons are *equally* conclusive. Like the witnesses who condemned the Saviour, no two of them agree and all are false.

This confusion, and vain effort to find a harbor which does not exist, might all be saved by believing the commandment. The difference is between "is" and "was." The words are small, but the difference is great. All will admit that once the seventh day *was* the Sabbath. The contention is concerning whether or not the seventh day *is* now the Sabbath. The law handed down amid the sublime scenes of Sinai settles the controversy. Notice, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath." Ex. 20:9, 10. Nothing is said about the day being "Jewish," that it was "once" the day of rest, or that it "was" the Sabbath; but we are clearly told that it *is now* the Sabbath. A belief of the commandment *just as it reads* will remove all the mist and darkness which surrounds this question. Let us all believe God's Word, and keep His Sabbath.

GIVE words, kind words, to those who err.
Remorse doth need a comforter.
Though in temptation's wiles they fall,
Condemn not—we are sinners all.
With the sweet charity of speech,
Give words that heal, and words that teach.

—Mrs. Sigourney.

ANGELS

ANGELS are a separate and distinct class of beings from man. They are not the spirits of dead people; for angels guarded the entrance to Eden before death entered the human family. Gen. 3: 22-24. There are two classes; the angels of the Lord, and the angels belonging to the devil. Rev. 12: 7. The good angels have a special work of ministering for those "who shall be heirs of salvation." Heb. 1: 14. As long as there are any heirs of salvation on earth, so long will angels of God minister to them.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psa. 34: 7. Each child of God has a guardian angel that has a special charge over that person. Matt. 18: 10. When the Saviour comes in the clouds of heaven to gather the redeemed, the angels are sent to gather the saints and bear them as trophies to the Saviour. Matt. 24: 30, 31. 1 Thess. 4: 16, 17.

AMONG the pitfalls in our way,
The best of us walk blindly;
So, man, be wary, watch and pray,
And judge your brother kindly.
—Alice Cary.

THE GLORY OF THE LATTER HOUSE

F. C. GILBERT

A Christian Jew

TOWARD the close of the Feast of the Tabernacles, after the Jews had decided to obey the voice of the Lord, came this promise by the mouth of Haggai: "And I will shake all nations, and the Desire of all nations shall come; and I will fill

this house with glory, saith the Lord of Hosts. . . . The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts." Haggai 2: 7-9. How was this beautiful promise of God fulfilled? It must have been fulfilled; for Solomon said at the dedication of the first temple, that "there hath not failed *one word* of all His good promise, which He promised by the hand of Moses His servant." 1 Kings 8: 56.



The house which Solomon built was a beautiful and glorious one. Neither time, money, gold, nor silver, were spared in decorating, adorning, and beautifying it. When the house was finished God came down and showed His appreciation by filling it with the cloud from the presence of His throne. Both the inside work and the outside ornaments were all that could be desired as far as beautiful splendor was concerned. So true was this that when the foundations of the second house were laid, the aged persons who had seen the former temple wept, because of the inferiority of this second temple as compared with the grandeur and splendor of the

former one. Ezra 3: 12. In the midst of this scene came the promise of God that the latter house should exceed in glory the former house.

In what was the glory greater? Was it in the precious things connected with its building, or was it in connection with the work done in the temple? That it was not with regard to the former is evident as we

have already seen; and, moreover, the Lord does not consider material things as the glorious things. For Solomon himself said at the dedication of the first temple that he did not expect that God was really going to live in that beautiful house he had made for Him. 1 Kings 8:27.

The glory therefore must have consisted in the work connected with the latter house. And what was this glory? It was not in the things in the temple, for there were many things omitted in the latter house that existed in the former house. For instance, there was no Urim and Thummim, no tables of stone, no mercy-seat, etc. Yet God said the glory of the latter would be greater than the glory of the former. Wherein therefore was the glory greater? Many centuries before, Isaiah prophesied that the glory of the Lord should be revealed, and all flesh should see it together. Isa. 40:5. Who then is the glory of God? It is none other than the blessed Messiah, Jesus. He is the glory of God, and in Him God had His glory manifest. John 1:14; 17:1, 5. Heb. 1:3. He came to the second temple, even the Covenant Angel, filled with the glorious character of the Father, and revealed the glory of God as none other ever did or ever could. Mal. 3:1. Ex. 14:19; 23:20, 23.

Into this second temple was brought peace, not only to the Jews, but also to all nations, because He, the Prince of peace, made both one, and became peace to all. And the nations, or Gentiles were glad to see Him. Not only was He their desire then, but has been ever since, for when a soul once gets a glimpse of the blessed Lord Jesus, the Messiah of God, he then certainly does find the desire of his heart. Micah 5:1-5. Eph. 2:14. Isa. 9:1, 2. Matt. 4:12-16. Yes, the latter house had greater glory than did the former; the latter house had the Desire of all nations; the latter had peace. And the same Peace and

Glory and Desire that came to the second temple desires to come into your heart and into my heart to bring into the temple of our lives His peace, His glory, His desire for us. So that when He shall leave the glorious and beautiful temple in heaven, and shall come in all His fulness to gather all His people to Himself, we, whether Jew or Gentile, may find in Him our Peace, our Glory, our only Desire.

Desire Spiritual Gifts

DANIEL'S wisdom may I know,
Stephen's faith and spirit show;
John's divine communion feel,
Moses' meekness, Joshua's zeal,
Run like the unwearied Paul,
Win the day, and conquer all.

Mary's love may I possess,
Lydia's tender-heartedness,
Peter's fervent spirit feel,
James's faith by works reveal,
Like young Timothy may I
Every sinful passion fly.

Job's submission may I show,
David's pure devotion know,
Samuel's call, O! may I hear,
Lazarus' happy portion share:
Let Isaiah's hallowed fire
All my new-born soul inspire.

Mine be Jacob's wrestling prayer,
Gideon's valiant, steadfast care;
Joseph's purity impart,
Isaac's meditating heart;
Abraham's friendship may I prove,
Faithful to the God I love.

Most of all, may I pursue
The example Jesus drew;
In my life and conduct show
How He lived and walk'd below,
Day by day, through grace restor'd
Imitate my perfect Lor .

TYRE

HELEN MCKINNON

TYRE, the "renowned" city (Ezek. 26:17), was situated at the entry of the sea, (Ezek. 27:3) planted in a pleasant place, Hosea 9:13. Her builders perfected her beauty, even the ship boards were made of fir trees of Senir, the masts

were made of the cedars from Lebanon, the oars, of the oaks from Bashan, the benches, of ivory from the isles of Chittim. Egypt furnished the brodered work for the sails and Elishah the dye. Ezek. 27 : 4-7.

It was an old city, (Isa. 23 : 7 ; Josh. 19 : 29.) and strongly fortified in the days of David, king of Israel. 2 Sam. 24 : 7. Her wealth was so great that she heaped up silver as the dust, and fine gold as the mire of the street. Zech. 9 : 3.

She was the "joyous" and "crowning" city, even her merchants were princes, and her traffickers the honorable of the earth. Isa. 23 : 7, 8. All the nations of the earth contributed to her commerce, in her market were found wares and riches of every description, even Judah brought her share, in wheat, honey, oil, and balm. Ezek. 27 : 12-25. She had a continual "World's Fair," Ezek. 27 : 22, and so she was replenished from all parts of the earth, her visitors would sing of her beauty and thus she was made very glorious in the midst of the seas. Ezek. 27 : 25.

Hiram, king of Tyre, was ever a lover of David, king of Israel, and he formed an alliance with both him and his son Solomon. 1 Kings 5 : 1, 2. 2 Chron. 2 : 3. He furnished Solomon a master-builder for the temple, (2 Chron. 2 : 3, 7-16) and also the material with which to build the temple. In exchange for this, Solomon gave Hiram twenty cities in Galilee, but when he came to inspect them he was not at all pleased with the bargain, so he called them Cabul, that is, Displeasing or Dirty. 1 Kings 9 : 10-14. [margin]

Hiram and Solomon built two trading-fleets, 1 Kings 9 : 26, 27 ; 10 : 12. As the men of Tyre had knowledge of the seas they went with the servants of Solomon, "and they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon." 1 Kings 9 : 28. The four hundred and twenty talents

were equal to \$11,037,600.* This navy came once in three years, and in addition to the gold, brought silver, ivory, apes and peacocks. 1 Kings 10 : 22. "So king Solomon exceeded all the kings of the earth for riches." 1 Kings 10 : 23. Silver was accounted nothing in his days. 1 Kings 10 : 21.

This alliance of Israel with Tyre led them away from the Lord into idolatry (1 Kings 16 : 29-33), until finally the Lord removed them out of his sight. 2 Kings 17 : 16-18.

THE DEVIL, WHERE DID HE COME FROM?

THE devil came from heaven. The Saviour said, "I beheld Satan as lightning fall from heaven." Luke 10 : 18. He was once an angel of light,—Lucifer, the day star ; but he permitted sin to enter his heart. Isa. 14 : 12-14. He coveted the throne and power of God. Not only did he himself sin, but he influenced other angels to sympathize with him and find fault with the government of heaven. Sin could not dwell in heaven. Satan persisted in his wicked course, and "there was war in heaven ; Michael [Christ] and His angels fought against the dragon ; and the dragon fought and his angels. . . . The great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him." Rev. 12 : 7-9. One-third of the angels of heaven were cast out of heaven with the devil. Rev. 12 : 4 ; 2 Pet. 2 : 4.

The temptation of Eve in the Garden of Eden is the first record we have of the work of the devil on the earth. Gen. 3 : 1-6. He persuaded Eve that God was withholding good from her, and thus sowed the same seeds of discontent in her mind he had sown in the hearts of the angels who fell.

For six thousand years the devil has been engaged in the same work of sowing seeds of sin and discontent. He is the enemy of

mankind (1 Pet. 5:8), and more than a match for any human being; but Christ has conquered him in every conflict and He offers us His strength, and clad in the whole armor of God, we will be able to stand against all the wiles of the devil. Eph. 6:11-17.

SIGNS OF CHRIST'S SECOND COMING

MANY at the present day are inquiring, "How may we know that Christ is soon coming?" The disciples once asked the same question (Luke 21:7), and in the answer given them we find an answer to the above question. "*There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; . . . and then shall they see the Son of man coming in a cloud with power and great glory.*" Luke 21:25-27.

The first three of these signs are hung out in the heavens where they may be seen by all the world. The Lord has told us what the signs would be and when they would occur. The Bible tells us that the sun would be darkened (Matt. 24:29); that it would be "black as sackcloth of hair." Rev. 6:12. This darkness was to be "immediately after the tribulation of those days." Matt. 24:29. In the preceding verses of the same chapter, He says these days were the bitterest persecution that has ever come upon the church and that they were shortened for the "elect's sake." Matt. 24:21, 22. The bitterest persecution the church has ever experienced is the papal persecution during the Dark Ages, from A. D. 538 to A. D. 1798.

This persecution was checked as early as 1776 but the papal power was not broken until the pope was taken prisoner in 1798. Mark 13:24 records the fact that the sun would be darkened "in those days after that tribulation." By these texts this sign

is definitely located between 1776, the end of the tribulation, and 1798, the end of the days. May 19, 1780 there was a miraculous darkening of the sun in the eastern portion of the United States which fulfills every particular given above.

"The 19th day of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. . . . The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned."—*President Dwight, in Connecticut Historical Collections.*

In speaking of this event Noah Webster says: "The true cause of this remarkable phenomenon is not known."—*Webster's Unabridged Dictionary, in Explanatory and Pronouncing Vocabulary, art. Dark Day.*

The child of God understands the phenomenon as a sign in the heavens of the second coming of the Saviour.

STARS AS A SIGN

ACCORDING to the Saviour's words, signs in the sun, moon, and stars would herald to the world the near approach of His second coming.

Matthew tells us that the stars would fall from heaven. Matt. 24:29. The manner of their fall is given by John, "The stars of heaven fell unto the earth even as a fig tree casteth her untimely figs when she is shaken of a mighty wind." Rev. 6:13. Fruit flies in all directions from a tree shaken by a mighty wind, so we would conclude when the stars fell as described above, they would fall in all directions from one place in the heavens.

There have been many showers of stars, but astronomers tell us that the great shower of stars of Nov. 13, 1833 was different from all others in this particular: "It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth with the velocity

of lightning, to every part of the horizon."
—*Christian Advocate and Journal*, of Dec.
13, 1833.

Professor Olmstead, of Yale College, says :

"The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis in the



METEORIC SHOWER AS SEEN AT NIAGARA FALLS.

bend of the sickle. The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west, and from the northern coast of South America to undefined regions among the British possessions on the north."

The sun was darkened May 19, 1780 and the stars fell Nov. 13, 1833. In speaking of these very signs, Christ said :

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that He [margin] is near, even at the doors." Then as if to make it doubly sure, He adds: "This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:32-35.

The people who witnessed the falling of the stars in 1833 are growing very old.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

"THE heavens declare the glory of God."

HE COULD NOT KEEP IT A SECRET

D R. G. F. PENTECOST tells the following story in his "Out of Egypt":

I knew a man who was converted at one of our meetings in America. He was a commercial traveller. He determined that he would not let anybody know that he had been converted. He was going to serve God "in the land." Well, only the day after he was converted, he was standing in front of one of the large hotels in Boston, when he was accosted by one of his fellow commercial men.

"How are you, old fellow?" said his friend, in the familiar style of an old acquaintance. "Come in and have a drink," and started at once toward the bar-room.

Here was a crisis. It instantly occurred to our newly converted friend, who was going to keep his conversion a secret, that to go into a public bar with an ungodly friend, and hold fellowship with him over a glass of whiskey, would be utterly inconsistent with his new life in Christ. What was he to do? He thought he would excuse himself so he said:—

"No, thank you; I think I will not drink to-day."

This did not satisfy his friend.

"Why, what's up? I never knew you to refuse a drink before."

"Well, I don't feel like drinking to-day; that's all."

"Well, come and have a cigar, then."

But this was also declined. He was unwilling to go into the public-house and fraternize with his friend over the bar. Again the astonished questioner asked:—

"Why, what's the matter with you? Come along."

"No, I can't go to-day," said our secret

convert, in great confusion, and then stammered out, hardly knowing what he said, "I have a Friend with me."

"Oh, that's all right. Bring your friend with you; any friend of yours is welcome to drink at my expense."

"No, I cannot bring Him in; in fact, He would not go in there," said the young convert, things beginning to clear a little in his mind.

"Then come without him; It will take you but a moment."

"No, I will not go without Him."

Looking about among the bystanders, the inviter said:—

"Where is your friend? and who is he, that he won't come in and have a drink, and that you can't leave him for a moment to have a glass with an old friend?"

There was nothing for it now but to confess; and so, with some trembling, and yet with perfect frankness, he said to his acquaintance: "The fact is, I only last night became a Christian; I did not mean to say anything about it, but you compel me to speak. My friend is the Lord Jesus Christ. He would not go into that bar-room and take a drink, I am sure; and by the grace of God, I do not mean to go anywhere or do anything that will make me part company with Jesus Christ."

You see that man could not keep his conversion a secret.

Life

If life were only what a man
 Thinks daily of,—his little care,
 His petty ill, his trival plan,
 His sordid scheme to hoard and spare;
 His meager ministry, his all,—
 Unequal strength to breast the stream;
 His large regret—repentance small;
 His poor, unrealized dream,—
 They're scarcely worth a passing nod;
 Meet it should end where it began.
 But 'tis not so. Life is what God
 Is daily thinking of for man.

—Julia Lippman.

SABBATH REFORM

G. B. THOMPSON

MUCH is being said concerning Sabbath reform. Associations have been formed which bear this title. And we believe in a Sabbath reform with all our hearts. There is great need of such a reform, and this is one of the great fundamental truths of the Gospel to which we are devoting our energies. But we do not believe in a Sabbath reform brought about by civil law. This can never be. God's law is spiritual, and Sabbath-keeping is a thing of the heart, a duty man owes to God, and being spiritual worship, it is rendered by faith and not through civil law.

But as to the need. The Bible, from Genesis to Revelation, clearly teaches that the "seventh day is the Sabbath of the Lord." Ex. 20:10. This is the only day that the Lord ever blessed, or commanded man to keep holy. Jesus kept the seventh day (Luke 4:16), leaving us an example (1 Pet. 2:21, 22). It was observed by all the apostles, and nowhere in all God's Holy Book is there the least intimation of any change. But in the face of all this, we behold the strange anomaly of the larger portion of the professed Christian world observing another day nowhere commanded. Truly a reform concerning the Sabbath is needed. And before the Lord comes there will be just such a reform, bringing before the world the downtrodden Sabbath of Jehovah." In Rev. 12:17, the "remnant," or last church, is brought to view, one distinguishing characteristic of which is, that they "keep the commandments of God." Not a *part* but *all* the law is kept, therefore they are Sabbath keepers. Again we read, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2. When is this? The previous verse tells us that it is when God's "salvation is

near to come," which is at his *second coming*, Heb. 9:28. Again in Isa. 58:12, 13, the same instruction is given concerning the Sabbath which is being trodden under foot of men, and the greatest reward the Lord can offer is promised to those who turn away their feet from the Sabbath, and call it a delight.

This solemn appeal to men to forsake a man-made Sabbath, and keep the true Sabbath of the Lord, is being sounded in all the earth. It is a true Sabbath reform, not by the agency of the civil power, but through the Spirit. Reader will you unite with us in this noble work?

GOD'S CARE FOR THE POOR

GOD styles Himself as a "Father of the fatherless, and a judge of the widows." Psa. 68:5. They are His special care. To fathers upon whom death has laid his icy hand, God says, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me." Jer. 49:11.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction," etc. Jas. 1:27. But simply visiting them is not sufficient. We are to bring the poor and homeless ones to our own homes, and feed and clothe them. God promises a special blessing upon the one who will do this work. Isa. 58:6-11. In olden times the Lord gave a direct command that in harvest time stray sheaves of grain were to be left in the field for the poor to gather. When gathering fruit the owners of the vineyards and orchards were to leave some fruit for the poor. Deut. 24:19-22. Lev. 19:9, 10. Every seventh year, there was special provision made for the needy. The land was not cultivated and that which grew spontaneously was free for the fatherless and needy. Ex. 23:10, 11. Lev. 25:5.

While the Lord promises rich blessings upon those who care for the orphans, the special wrath of God is visited upon those who in any way afflict the fatherless and the widows. Ex. 22:22-24.

PRAYERS AND POTATOES

AN old lady sat in her old armchair,
With wrinkled visage and disheveled hair,
And hungry-worn features.
For days and for weeks her only fare,
As she sat there in her old armchair,
Had been potatoes.

But now they were gone; of bad or good
Not one was left for the old lady's food
Of those potatoes;
And she sighed and said, "What shall I do?
Where shall I send and to whom shall I go
For more potatoes?"

And she thought of the deacon over the way,
The deacon so ready to worship and pray,
Whose cellar was full of potatoes.
And she said, "I will send for the deacon to come;
He'll not mind much to give me some
Of such a store of potatoes."

And the deacon came over as fast as he could,
Thinking to do the old lady some good,
But never for once of potatoes;
And he asked her at once what was her chief want;
And she, simple soul, expecting a grant,
Immediately answered, "Potatoes."

But the deacon's religion didn't lie that way;
He was more accustomed to preach and to pray
Than to give of his hoarded potatoes;
So, not hearing, of course, what the old lady said;
He rose to pray with uncovered head;
But she only thought of potatoes.

He prayed for patience, for wisdom, and grace;
But when he prayed, "Lord, give her peace,"
She audibly sighed, "Give potatoes."
And at the end of each prayer which he said
He heard, or thought that he heard, in its stead,
That same request for potatoes.

The deacon was troubled; knew not what to do;
'Twas very embarrassing to have her act so
About those carnal potatoes;
So, ending his prayer, he started for home,
But as the door closed behind him he heard a deep
groan,
"O, give to the hungry, potatoes."

And that groan followed him all the way home,
In the midst of the night it haunted his room,
"O, give to the hungry, potatoes."
He could bear it no longer; arose and dressed,
From his well-filled cellar taking in haste
A bag of his best potatoes.

Again he went to the widow's lone hut :
Her sleepless eyes she had not yet shut ;
But there she sat in that old armchair,
With the same wan features, the same sad air ;
And, entering in, he poured on the floor
A bushel or more from his goodly store
Of choicest potatoes.

The widow's heart leaped up for joy ;
Her face was haggard and wan no more.
" Now," said the deacon, " shall we pray ?"
" Yes," said the widow, " now you may."
And he kneeled him down on the sanded floor,
Where he had poured his goodly store.
And such a prayer as the deacon prayed
As never before his lips essayed.
No longer embarrassed, but free and full ;
He poured out the voice of a liberal soul ;
And the widow responded aloud, " Amen,"
But said no more of potatoes.

And would you who hear this simple tale
Pray for the poor ; and, praying, " prevail " ?
Then preface your prayer with alms and good
deeds ;
Search out the poor, their wants and their needs ;
Pray for peace and grace and spiritual food,
For wisdom and guidance, for all these are good,
But don't forget the potatoes.

—E. A. B.

A JUST DEMAND

WE read :—" The earth is the Lord's,
and the fullness thereof." Psa.
24 : 1. He has given man the use
of the earth, but He demands an honest rent.
The amount is very moderate, only one
tenth. This is very plainly stated :

" All the tithe of the land, whether of the
seed of the land, or the fruit of the tree, *is
the Lord's, it is holy unto the Lord.*" Lev.
27 : 30-33. The tithe, or tenth part is *holy*,
sacred money. We have no more right to
spend it for our own pleasure than we have
to work upon the Sabbath.

The Lord has a use for the tithe. He
says, "*I have given the children of Levi all
the tenth* in Israel for an inheritance for
their service which they serve." Num. 18 :
21-27. Paul, in 1 Cor. 9 : 13, 14 referred to
the way in which the priests were supported
in the temple, and said, "*Even so hath the*

*Lord ordained that they which preach the
gospel should live of the gospel.*" The Sa-
viour said even the smallest things, as gar-
den vegetables, etc., should be tithed. Matt.
23 : 23.

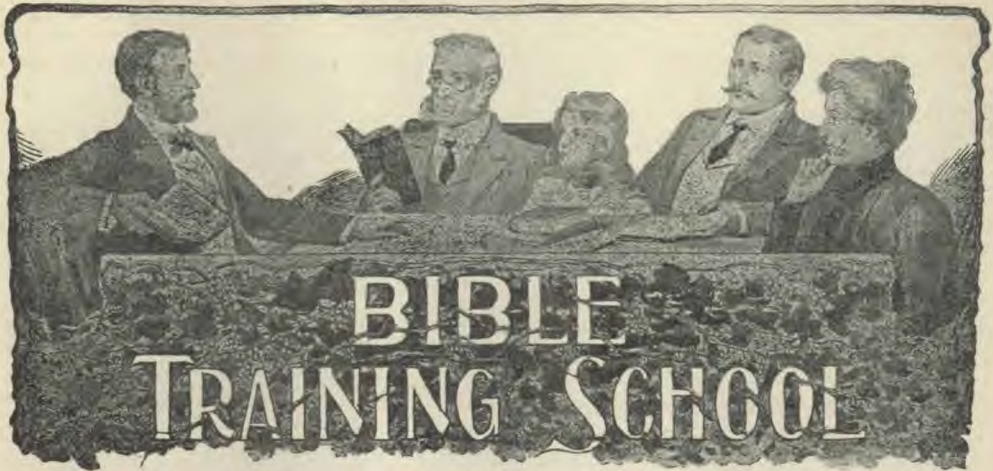
God never designed His ministers should
have to beg for their support, or resort to
bazaars, lottery sales, and grab-bags for their
support. He has given them the tithe, or
tenth. Saint and sinner are alike under ob-
ligation to pay an honest tithe. Of those
who withhold their tithe the Lord says :
" Will a man rob God? Yet ye have
robbed Me. But ye say, Wherein have we
robbed Thee? In *tithes* and offerings. Ye
are cursed with a curse : for ye have robbed
Me." Mal. 3 : 8, 9. Then He gives a
challenge to every one : " Bring ye all the
tithes into the storehouse, that there may
be meat in Mine house, and prove Me now
herewith, saith the Lord of hosts, if I will
not open you the windows of heaven, and
pour you out a blessing, that there shall not
be room enough to receive it." Mal. 3 : 10,
11. Will you pay the Lord His own?

God's Tenth

WHEN good old Jacob learned to give
One tenth to God of all he had,
He found that he with ease could live,
And blessings came to make him glad.
Maybe *you* owe to God a debt—
Pay up at once—lest you forget !
'Tis said this law was set aside—
Some boast they are no longer bound—
But, if love makes the path more wide,
It would a better way have found.
No better plan has reached us yet !
Pay up at once—lest you forget !
" But I am very poor," you say,
" With scarce enough to eat and wear,"
Perhaps you've robbed God's tenth away,
And lost the blessings he would share.
Of all men you are most in debt—
Pay up at once—lest you forget.

—Selected.

" TROUBLE and perplexity drive me to
prayer, and prayer drives away perplexity
and trouble."



BIBLE READERS' CLASS

THE subject of the sanctuary is one of vital importance to every child of God. If we love our heavenly Father

we will love to study of His dwelling place.

Ex. 25:8. The earthly sanctuary was built that God might dwell among His people.

Ex. 25:9. It was a pattern of God's tabernacle in heaven.

Psa. 33:13, 14. The tabernacle was God's habitation.

Ex. 25:40. Moses was instructed to make the earthly tabernacle according to the pattern showed him in the mount.

Heb. 8:3-5. The priestly service also was to be after the heavenly pattern.

Ex. 15:17. When Israel crossed the Red Sea God promised to build a sanctuary in Canaan.

Psa. 78:54. This land was the border of His sanctuary.

Psa. 78:69. It was built like high palaces.

2 Chron. 3:1. Mount Moriah was its particular location.

Psa. 48:2. The city was on the north side of Mount Zion.

Psa. 48:1. This mountain was called the mountain of His holiness.

Isa. 60:13. The place of the sanctuary was to be beautified with trees.

Rev. 14:1. The remnant church will stand upon Mount Zion.

From the above it is seen that God's dwelling place had a particular location and it all was a figure of what will be in the new earth. The whole arrangement was to

impress the mind with the reality of a future reward, and to be a bond of union between this world and the new earth.

The History of the Sanctuary

Lev. 19:30; 26:2. God would have His sanctuary revered by the people.

Num. 1:50-53. The tribe of Levi was given special charge of the sanctuary.

Num. 18:1. The priests were responsible and bare "the iniquity of the sanctuary."

Acts 7:44, 45. The tabernacle was carried into the promised land.

Josh. 18:1; 19:51. It was set up in Shiloh.

It was called "The Lord's tabernacle," Josh. 22:19, "The sanctuary of the Lord," Josh. 24:26, "The house of the Lord" where the people went to ask counsel, Josh. 20:18, 23, and "God's habitation." 1 Sam. 2:32.

Psa. 78:59-61. On account of sin God forsook the sanctuary.

2 Sam. 6:1-11. The ark was finally carried to the house of Obed-edom.

1 Chron. 15:25-28. David removed it into the city.

1 Chron. 28:11-19. God by His Spirit revealed to David the real sanctuary in heaven.

1 Chron. 28:11, 20. He gave the view to Solomon who was to build the temple.

Acts 7:46-49. Solomon built the house according to the pattern of the one in heaven.

In all the history of the sanctuary the reader will notice that the lesson of the personality and holiness of God is made prominent. God's dwelling place in heaven is as real as the people themselves, and by

having a dwelling place in an earthly temple, He wished to give the people a correct idea of His real dwelling place in heaven.

History of the Sanctuary (Continued.)

2 Chron. 6:39, 26, 27, 30. Solomon's prayer at the dedication of the temple taught that all true repentance would recognize the earthly sanctuary as a dwelling place of Jehovah.

2 Chron. 6:12-40. If the recognition of this earthly sanctuary was so important, how much more important it must be for the people of God to turn their hearts toward the heavenly sanctuary and study the work of our high Priest in heaven?

2 Chron. 7:12-16. God appeared to Solomon and promised him all he had asked for.

2 Chron. 7:17-22. The promise was on condition that they would obey the Lord. If they disobeyed He would make their sanctuary desolate.

Jer. 7:12-14; 26:6. Four hundred years later God warned His people, that if they disobeyed He would make the sanctuary like Shiloh.

Psa. 78:59-61. Because of the sins of His people He forsook the sanctuary.

2 Chron. 36:16-19. Because of sin the temple was destroyed.

2 Chron. 36:20-23. It remained desolate until the reign of the Persian kings.

Dan. 9:2, 17. Near the close of this time Daniel prayed, "cause Thy face to shine upon Thy sanctuary that is desolate."

Ezra 1:1-4. Cyrus issued the decree for the rebuilding of the sanctuary.

Ezra 3:8, 10. The foundation was laid the second year after the Jews returned to Jerusalem.

Zech. 1:16; 2:10. God dwelt in the sanctuary after it was rebuilt.

Haggai 2:9. The glory of this latter house was greater than the former, for Christ came in person to this temple.

Matt. 23:37, 38. Luke 13:34, 35. When they rejected the Messiah, their "house was left unto them desolate."

Dan. 9:27. It will remain desolate until the consummation.

Moses built the tabernacle in the wilderness about 1490 B. C. It was forsaken at Shiloh about 1141 B. C. Solomon built the temple 1005 B. C. It was forsaken by the Lord 588 B. C. Rebuilt by Zerubbabel 515 B. C. Left desolate 31 A. D. Destroyed by Titus 70 A. D. Thus closes the history of the typical sanctuary.

The Earthly Sanctuary Gives Place to the Heavenly Sanctuary

Heb. 9:1. The first covenant had also ordinances of divine service and a worldly sanctuary.

Heb. 8:1, 2. Jesus, the Messiah is the high Priest in the heavenly sanctuary.

Heb. 9:6-8. The way into the heavenly sanctuary was not "made manifest" during the typical service in the earthly.

Heb. 9:11, 12. When the work in the earthly sanctuary was accomplished, the Lord revealed the work in the heavenly.

Heb. 9:9, 10. The typical was to continue until the time of reformation.

Heb. 9:13-15. If there was any virtue in the earth y, there is far more in the heavenly service.

Matt. 27:50, 51. Luke 23:45. The rending of the veil at the death of Christ, showed that the service in the earthly temple was finished.

Luke 13:34, 35. Christ declared that the earthly house was desolate.

Heb. 8:1-6. This is the sanctuary connected with the host of Dan. 8:11, for there has been no sanctuary since its destruction A. D. 70.

Heb. 9:23, 24. The pattern of the heavenly sanctuary was superceded by the heavenly itself.

2 Thess. 2:4, 7. To say the church was the sanctuary would be antichrist, "the mystery of iniquity," for it is placing man in God's stead.

The sanctuary was to reveal Christ and His method of removing sin and saving the sinner. All the work in the earthly sanctuary pointed to the personality of Christ and His work, any line of reasoning that would direct the mind to some other object, does violence to the truth of God.

The Impregnable Word

LAST eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.
"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he; then said, with twinkling eye,
"That anvil wears the hammer out, you know."
And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows were heard,
The anvil is unharmed—the hammers gone.

—Our Young Folks.

IS THE CHURCH THE SANCTUARY?

IN the work entitled "Sanctuary and the Two Thousand Three Hundred Days," published by J. N. Andrews in 1853, is the following, which will answer several queries that we have received concerning the church being the sanctuary:—

"Is the church the sanctuary? We answer, It is not. The following reasons in support of this answer are to the point: 1. The Bible never calls the church the sanctuary. 2. In a great number of texts, God has called another object His sanctuary, and has uniformly associated the church with that object, as the worshipers; and that sanctuary itself, as the place of that worship, or toward which their prayer was directed. Psa. 20:2; 28:2 (margin); 29:2 (margin); 68:2, 24; 73:17; 134:2; 150:1; 5:7. 3. The following inference is all that we have ever seen urged in favor of this view. God has many times called the tabernacle or temple, which are the patterns of the true, His sanctuary. And because the church is spiritually called the temple of God, some have supposed that they were at liberty to call the church the sanctuary. 4. But there is one text that some may urge. It is this: "When Israel went out of Egypt, the house of Jacob, from a people of strange language: Judah was His sanctuary, and Israel His dominion." Psa. 114:1, 2. But, at most, this would only prove that one of the twelve tribes was the sanctuary, and that the whole church was not. But if the fact be remembered, that God chose Jerusalem (2 Chron. 6:6), which was in Judah (Josh. 15:63, Judges 1:8; Zech. 1:12; Ezra 1:3), as the place of His sanctuary (1 Chron. 28:9, 10; 2 Chron. 3:1), we think the following from another Psalm will fully explain the connection between Judah and the sanctuary of God, and show that Judah was the tribe with which God designed to locate His habitation: "But chose the tribe of Judah, the Mount Zion which He loved. And He built His sanctuary like high places, (see 1 Chron. 29:1), like the earth which He hath established forever." Psa. 78:68, 69. 5. But if a single text could be adduced to prove that the church is called a sanctuary, the following plain fact would prove beyond controversy that it is not the sanctuary of Dan. 8:13, 14. The church is represented in Dan. 8:13 by the word "host." This, none will deny. "To give both the sanctuary and the host to be trodden under foot." Then the church and the sanctuary are two things. The church is the host or worshipers; the sanctuary is the place of that worship, or the place towards which it is directed."

A GOOD WIFE

THE good Book says, "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." Prov. 18:22, and "A prudent wife is from the Lord." Prov. 19:14. From these texts it seems the Lord is especially interested in the subject, and that the man who has wisdom to choose a good wife, "obtaineth favor of the Lord." Since a good wife not only insures a happy home for the husband, but also places him in favor with God, it is well for a man to become acquainted with God's description of a good wife before he makes a choice of a life companion.

We will give some of the characteristics of a good wife as recorded by the Lord:

"Sober . . . discreet, chaste, keepers at home, good, obedient to their own husbands." Titus 2:4, 5.

Not fond of ornaments and fashionable dress; but attired in the ornaments of a meek and quiet spirit. 1 Peter 3:3, 4.

Conversation pure and chaste. 1 Peter 3:2.

Dressed in modest apparel, quiet and ladylike in deportment. 1 Tim. 2:9.

Benevolent to the poor. Prov. 31:20.

Strength of body and arms maintained by good, wholesome work. Prov. 31:17-19.

Business ability sufficient to look well to the needs of her household. Prov. 31:21, 22.

Is not idle. Prov. 31:27.

Rules with wisdom and kindness. Prov. 31:26.

Such a wife is not found among the butterflyes of fashion. God directs His people not to be "unequally yoked together with unbelievers," 2 Cor. 6:14, but to select a wife from among families that honor God. Gen. 24:3. "A virtuous woman is a crown to her husband." Prov. 12:4.

—EDWARD EVERETT HALE once said to a friend: "Never bear more than one kind of trouble at a time." "Some people bear three kinds,—all they *have had*, all they *have now*, and all they *expect to have*."

"WHEN the wicked entice thee, consent thou not."

Cleansing from Sin

Isa. 1:16. We are told to wash and be clean.
Jer. 4:14, tells us that it is the heart that needs washing to cleanse it from wickedness.
Rev. 1:5, says it is Jesus who must do this washing for us, and it is to be done with His own blood.

1 Peter 1:19. The opportunity to have our sins thus washed away has cost heaven a great deal, even the life of the Son of God. It is "precious blood."

Isa. 53:4-9. It was not an easy path that was passed over in bringing this great privilege to us, but one of wounds, bruises, chastening, and oppression, but Jesus was willing to suffer all this, and even pour out His soul unto death (verse 12) on the cross, that He might open a fountain (Zech. 13:1) which could wash away sin and uncleanness. Now He invites us in the words of Isaiah 1:18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Then when Jesus washes away our sins in this precious fountain we stand before Him pure and white. How it must make Him feel when we treat lightly this wonderful cleansing, and go away and sin, thus spoiling the clean character that He has given us. God wants us "to cease to do evil, and learn to do well."

Isa. 55:6, 7. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

1 John 1:7. "If we walk in the light, . . . we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin," which is the transgression of the law of God. 1 John 3:4.

1 Peter 2:24, tells us that Jesus has borne our sins "that we, being dead to sins, should live unto righteousness."

The time will soon come when the fountain will forever be closed and Jesus will cease to plead the merit of His blood. Shall we not be in earnest to help sinners to obtain their cleansing while probation lasts, and shall not those of us who know the value of the blood of Jesus, be very careful that it does not become common to us because of our continual sinning?

MRS. J. WILSON.

"WASH me and I shall be whiter than snow."

God's Care for the Birds

Job. 38:41. God provides for the ravens when they cry.

Matt. 6:26. The birds neither sow, reap, nor gather into barns, but God feeds them.

Job 39:17. This is because God has deprived them of reason and understanding.

Job 35:11. God teaches man and makes him wiser than the fowls of heaven.

Matt. 6:25. After man has done his best, and then fails, he should never worry.

Luke 12:22-24. This is the lesson we learn from God's care of the ravens.

Luke 12:6. Five sparrows are sold for two farthings, but God remembers them.

Luke 12:7. He numbers the hairs of the head of mankind.

Psa. 104:29, 30. He knows every beast that dies, and has promised them a new creation.

Rom. 8:19-22. They have hope, for they were not made subject to vanity willingly.

Deut. 22:6, 7. God gave special instruction to those finding birds' nests with eggs or young.

Isa. 34:15, 16. God has commanded that not a bird will be without its mate in the end.

Isa. 60:8, 9. The gathering of God's people is compared to the gathering of birds.

Psa. 145:16-21. We should learn from God's care for animals that He is righteous in all His ways, and that He will fulfill the desire of them that fear Him, and that He is nigh unto all that call upon Him.

"THE light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness, . . . how great is that darkness!"

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SOUTH LANCASTER, MASS., MAY, 1905

An interesting series of studies on the book of Ezra will begin in the June number of the BIBLE TRAINING SCHOOL. Ezra is the book of the decrees. It contains the record of the return from Babylonian captivity, and is especially applicable for study at the present day.

A Noble Work

THE following letter from a German brother explains itself:

"My Dear Brother,—

"I wish to renew my subscription to the BIBLE TRAINING SCHOOL, although I cannot read it myself but have to have it read to me. Probably it will be the same with this letter. When we get Home we can understand each other better. There is a question I would like to ask you. Can you give me the address of the man who sold me the BIBLE TRAINING SCHOOL last year? He was in my shoe shop, and we prayed together, and received help. You will find this in His Word. Matt. 18:19. I want to write and tell him that the two men for whom we were praying have become converted. It would strengthen his faith.

"Your Brother in Christ."

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A Little Word Lost

I LOST a very little word
Only the other day,
A very naughty little word
I had not meant to say.
If only it were really lost,
I should not mind a bit;
I think I should deserve a prize
For really losing it.
But then it wasn't really lost
When from my lips it flew;
My little brother picked it up,
And now he says it too.
Mamma said the worst would be
I could not get it back;
But the worst now seems to me
I'm always on its track.
Mamma is sad; papa looks grieved;
Johnnie has said it twice;
Of course it is no use for me
To tell him it's not nice.
When you lose most things, they're lost,
But lose a naughty word,
And for once 'twas heard before
Now twenty times 'tis heard.
If 'twere only really lost,
Oh, then I should be glad
I let it fall so carelessly
That day when I got mad!
Lose other things, you never seem
To come upon their track,
But lose a naughty little word,
It's always coming back.

—Selected.

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