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· Luke 14: 23 ·



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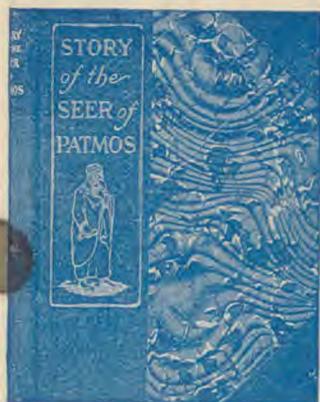
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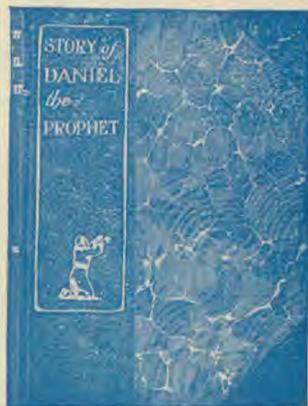
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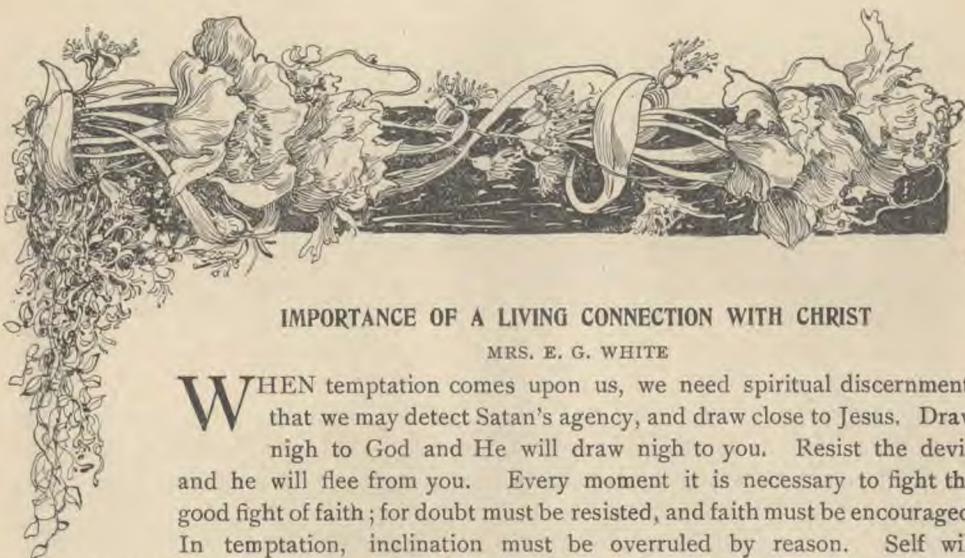
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"Go out into the highways and hedges, and compel them to come in
that my house may be full."



IMPORTANCE OF A LIVING CONNECTION WITH CHRIST

MRS. E. G. WHITE

WHEN temptation comes upon us, we need spiritual discernment, that we may detect Satan's agency, and draw close to Jesus. Draw nigh to God and He will draw nigh to you. Resist the devil, and he will flee from you. Every moment it is necessary to fight the good fight of faith; for doubt must be resisted, and faith must be encouraged. In temptation, inclination must be overruled by reason. Self will clamor for indulgence, but inclination must be resisted, and temptation overcome.

The Lord has given warnings, He has presented principles that it is necessary for every Christian to heed, and bring into his practical life. Those who pass on in indifference to the light and warning which God has been pleased to give, will grow more and more egotistical and self-sufficient. Those who do not place their dependence upon God, will certainly be overthrown by the enemy. Satan is working by every conceivable device to keep in his own ranks those who claim to be on the Lord's side. He can blind their eyes until they will call light darkness, and darkness light. "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

Though the light of God is shining in more distinct rays than ever before, and will shine more and more clearly as we near the close of earth's history, those who will be able to discern truth from error, will be men who are often upon their knees, seeking wisdom from God. The bright beams of the Sun of Righteousness can alone reveal the numerous and varied plottings of the enemy. The wicked one is at work with all deceivableness of unrighteousness; and while we are not to keep our eyes upon the powers of darkness, we can not be ignorant of their devices. But our faith must center in Jesus Christ. Looking unto Him, clinging to His strength as sufficient for every emergency, our heart joins His heart, our life is knit by hidden links to His

life, and because He lives, we shall live also. This is practical religion; for we are to be kept by the power of God through faith unto salvation. No one of us can be safe save as we join the Lord in a perpetual covenant that shall not be forgotten by us.

Heart union with Christ makes believers heirs of God, and laborers together with Him. At home, at church, and in the world, the believer is to show forth the praises of Him who has called him out of darkness into His marvelous light. Those whom the Lord intrusts with His work should cultivate home religion. They should not remain away from the assembly of the people of God, and cease to take an active part in religious meetings. They should continually consider what will be the influence of their actions upon those around them. They should cultivate such traits of character as will qualify them to stand as head of their own households. They should be housebands, and, as Abraham, able wisely to instruct and educate their children and their household after them, that they may keep the way of the Lord, to do justice and judgment.

No Night There

NO NIGHT there, but an endless day
In that beautiful city, far away, far away,
Just beyond the river that land I see
Jesus is waiting to welcome me.

Chorus

No night there, no night there;
God is the light, there's no night there:
No night there, no night there,
God is the light, there's no night there.
Why are you troubled here below
When to that beautiful land you shall go?
Who'll be with us, what shall we see
When we cross over the jasper sea.
Flowers are blooming on every hand;
Rivers like crystal in that beautiful land;
Music the sweetest, fragrance rare:
We'll dwell with Jesus, there's no night there.

"OUR thoughts are ever forming our characters, and whatever they are most absorbed in will tinge our lives."

SIN AND THE LAW OF GOD

S. N. HASKELL

GOD has given but one definition to sin: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This is God's definition of sin. It is to transgress His law. Again we read, "Where no law is, there is no transgression." So if there be any place on earth where there is no law of God, then there is no sin and the people are perfectly free from all moral obligation. But we read "For until the law (that is, the giving of the law on Sinai) sin was in the world; but sin is not imputed when there is no law," then before the law was given on Mount Sinai there must have been a law. This is shown forth because "Death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression." Man who did not eat of the forbidden tree as Adam did, sinned in two ways: first, he inherited a sinful nature, and second, he sinned by personal transgression.

No one can say that the Jews alone were sinners because they transgressed the law; for the Apostle declares of both Jews and Gentiles "that they are all under sin; as it is written, There is none righteous, no, not one." The law of God was planted in the heart of man that man might understand what sin is. The law can in no way justify the sinner because he has transgressed it. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3:19, 20.

Righteousness must be brought into the world in a manner that it can be imputed to the sinner. Christ came to the world for this very purpose, and His life was wit-

nessed to by the law and by the prophets. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned and come short of the glory of God." Therefore, it is clearly stated that we are justified by grace through the redemption that is in Jesus Christ. The conclusion of the Apostle's argument is "Do we then make void the law through faith? God forbid: yea, we establish the law." The law of God, therefore, is as universal in the world as sin, and sin is as universal as the human race because all have sinned. Righteousness must be imputed by faith in our Lord and Saviour Jesus Christ; consequently there is no other name given under heaven whereby men can be saved, but Christ who died for the human family.

THE WOMEN OF THE BIBLE

Rachel

MRS. S. N. HASKELL

ALTHOUGH the sacred record does not mention many details in the life of Rachel, yet sufficient is given to show her to be a strong character. Joseph, her oldest son, was about sixteen years old when Rachel died, and notwithstanding the fact that Leah and the two concubines were allowing their children to grow up in wickedness, Rachel taught Joseph to fear the Lord. His brethren shared in the jealousy of their mothers and scoffed and jeered Joseph because he would not join them in their wickedness.

Rachel was surrounded by petty bickerings and jealousy during the most of her married life; but she inherited sterling traits of character from Milcah her grandmother, and stood in her God-given integrity. While the three women that shared her home were giving loose rein to their passions and allowing their children to grow up uncontrolled, Rachel was daily inculcating into

the heart of Joseph those firm and steadfast principles of righteousness that enabled him to stand true to God in the midst of Egyptian poverty or royal splendor.

If it was Jacob's fatherly training that placed in Joseph the foundation of a righteous character that could stand such a test, why was it not manifested in some of the eleven other sons? Benjamin, the son born at the time of Rachel's death, was no better than the rest of the family. He never received any instruction from his mother, but Joseph who received Rachel's instruction for sixteen years, was used by the Lord to save his people. Over and over the record states that God was with Joseph, while he was passing through that varied experience in Egypt. Rachel's early instruction in the ways of God was so firmly implanted in the heart of Joseph that it enabled him to resist temptation saying, "How then can I do this great wickedness and sin against God?" Gen. 39:9, while Judah who had grown up with the same father, but with a different mother could deliberately commit the same sin. Gen. 38:12-26.

If mothers will carefully read the history contained in the record of Jacob's family, they will receive help from God in training their children to fear the Lord. Rachel, Hannah, Jochebed, the mother of Moses, and many other mothers of like character are mentioned in the Bible to teach mothers that it is possible for a mother in the early years of the child's life to plant principles of virtue and Christian integrity there that will save the child under the most adverse surroundings; but this will never be done by mothers that are controlled by their children more than their children are controlled by them, nor by mothers that spend more time pampering their children's pride and appetite than they spend studying the Bible and praying.

A Psalm of David

JEHOVAH is my shepherd, I can not want;
He maketh me to repose in verdant pastures;
Beside the tranquil waters He will gently guide me.

He will restore my soul;
He will lead me in the pathway of righteousness
for His name's sake.

Yea, although I walk through the valley of the
shadow of death,
I shall feel no harm, because Thou art with me;
Thy rod and Thy pastoral staff, they will console
me.

Thou shalt furnish a table before me
In the presence of mine enemies.
Thou hast anointed my head with oil.
Ah! my cup overfloweth.

Surely goodness and mercy shall follow me
Every of the days of my life,
And I shall dwell in Jehovah's house
eternally.

—*The Bible (Spurrell's Translation).*

“RIGHT is the center of a circle, 'about right' its circumference; the circumference may be drawn to any size, but the center always remains the same.”

The Master Is Coming

They said, "The Master is coming
To honor the town to-day,
And none can tell at whose house or home,
The Master may choose to stay."
And I thought, while my heart beat wildly,
What if He should come to mine?
How would I strive to entertain
And honor the guest divine?
And straight I turned to toiling
To make my home more neat;
I swept and polished and garnished,
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore.
And I said, "I can not listen,
Nor help you any to-day;



I have greater things to attend to,"
And the pleader turned away.

And soon there came another—
A cripple, thin, pale, and gray—
And said, "O let me stop and rest
Awhile in your home, I pray!
I have traveled far since morning,
I am hungry, and faint, and weak;
My heart is full of misery,
And comfort and help I seek."

And I said, "I am grieved and sorry,
But I can not help you to-day,
I look for a great and noble Guest,"
And the cripple went away.
And the day wore on swiftly,
And my task was nearly done,
And a prayer was in my heart
That the Master to me might come.

And I thought I would spring to meet Him
And serve Him with utmost care,
When a little child stood by me
With a face so sweet and fair—
Sweet, but with marks of tear drops,

And his clothes were tattered and old;
 A finger was bruised and bleeding,
 And his little bare feet were cold.
 And I said, "I am sorry for you;
 You are sorely in need of care,
 But I can not stop to give it,
 You must hasten othewhere."
 And at the words a shadow
 Swept o'er his blue-veined brow;
 "Some one will feed and clothe you, dear,
 But I am too busy now."
 At last the day was ended,
 And my toil was over and done;
 My house was swept and garnished,
 And I watched in the dark, alone:
 Watched, but no foot-fall sounded;
 No one paused at my gate,
 No one entered my cottage door;
 I could only pray and wait.
 I waited till night had deepened,
 And the Master had not come;
 "He has entered some other door," I cried,
 "And gladdened some other home!"
 My labor has been for nothing,
 And I bowed my head and wept,
 My heart was sore with longing,
 Yet, in spite of it all, I slept.
 Then the Master stood before me,
 And His face was grave and fair:
 "Three times to-day I came to your door
 And craved your pity and care;
 Three times you sent Me onward,
 Unhelped and uncomforted,
 And the blessing you might have had was lost,
 And your chance to serve has fled."
 "O Lord, dear Lord, forgive me!
 How could I know it was Thee?"
 My very soul was shamed and bowed
 In the depths of humility.
 And He said, "The sin is pardoned,
 But the blessing is lost to thee;
 For, comforting not *the least of Mine,*
Ye failed to comfort Me."
 —Reprinted by request.

Our Words

"KEEP a watch on your words, my darling,
 For words are wonderful things.
 They are sweet like the bees' fresh honey;
 Like the bees, they have terrible stings.
 They can bless like the warm glad sunshine,
 And brighten a lonely life;
 They can cut in the strife of anger,
 Like a cruel two-edged knife."

FAITH

IDA M. LACKEY

WITHOUT faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. Faith in God's word fills our souls with praise and gratitude as we test step by step the "exceeding great and precious promises," 2 Peter 1:4, and know that they are an anchor to the soul.

The Lord has promised that if we will acknowledge Him in all our ways, He will direct our paths. Prov. 3:6. The desire of my heart was to have implicit confidence in God and love Him so much that I would yield myself into His hands to be used as an instrument for the salvation of souls, and willing to do the work that He saw would best glorify His name.

Only faith in God's word can take the carnal mind, which is contrary to all the principles of righteousness, and mould and fashion it according to His divine purpose. The promise that "All things work together for good to those that love the Lord," Rom. 8:28, will prove a blessing to all that will believe to the extent that they will praise God in the dark and trying hours, as in the bright and prosperous ones.

I call to mind an experience when all seemed dark to me, and as I prayed, the Spirit of the Lord directed me to go to a certain city where I found a lady who had been praying for a knowledge of God's word, and she accepted every ray of light that was shown her. In the dark hours we will seek the Lord more earnestly, then the Spirit of the Lord can make the deepest impressions upon the mind and we will appreciate the blessing the more. In all our experience, if we will only have faith in God, we shall never be confounded, for "in Him is no darkness at all." 1 John 1:5. So let us step out on the promises of God. He

will never fail nor forsake us, and we will find that He is the same loving Father that delivered Daniel from the lions' den, the three Hebrew children from the burning fiery furnace, and He has promised that the angels of the Lord shall "encamp round about them that fear God and deliver them," (Psa. 34:7), and nothing is too hard for Him, so have faith in God.

WHAT IS TRUTH?

EDITH MACDONALD

IN the summer of 1903 the writer was privileged to attend a series of tent meetings conducted by Seventh-day Adventists, and was deeply impressed by these words written above the platform in the tent, "What is truth?" and "Preach the word," and being of an inquiring mind, I sought, like Nicodemus and the noble Bereans, to know the meaning of these words.

Our Saviour's admonition to "Search the Scriptures" was not in vain, for comparing scripture with scripture, and carefully weighing each thought, diligently I studied to show myself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2:15. "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16. I read in John 17:17, "Sanctify them through thy truth: thy word is truth." In Psalms 119:151, I find that "all thy commandments are truth;" also in Psalms 111:7, 8 that "they stand fast for ever and ever and are done in truth and uprightness."

I trembled at His word, for in the law I read my own condemnation, for the fourth commandment plainly stated, "The seventh day is the Sabbath of the Lord thy God" (not the Sabbath of the Jews), and I saw myself a sinner in God's sight, for "sin is the transgression of the law," and "the wages of sin is death." Like many other

conscientious Sunday-keepers, I did not know that I was transgressing God's law until it was brought to my attention. I could not neglect to look into it, nor could I ignore it, for I knew that before God I was responsible for the light that shone upon my pathway, and "if ye know these things, happy are ye if ye do them," yea, "Blessed are they that do His commandments."

Because God said the seventh day is the Sabbath of the Lord thy God, I decided to keep the Sabbath day holy, not realizing at the time that it was an evidence of a clear, clean mind to accept a thing as so because God says so. God says, "To obey is better than sacrifice, and to harken than the fat of rams." "Oh! that thou hadst harkened unto my commandments, then had thy peace been as the river, and thy righteousness been as the waves of the sea." "Great peace have they that love thy law, and nothing shall offend them, while they that forsake the law praise the wicked, and he that turneth away his ear from hearing the law, even his prayer shall be an abomination. My prayer to God is "Let my heart be sound in Thy statutes; that I be not ashamed." Psalms 119:80.

"EVERLASTING PUNISHMENT."

G. B. THOMPSON.

MANY endeavor to build the terrible doctrine of a continued existence of the lost in limitless torture of the statement that the wicked will go into "everlasting punishment." Well, they certainly will, for the Bible so declares. Their punishment will continue as long as the redeemed bask in the effulgent glories of the world to come.

But in what sense is their punishment eternal. If this means life amid the confines of despair, where, without hope, and in unmitigated torture, poor lost souls will wail and blaspheme in unspeakable agony to all

eternity, we will believe it; but, bless God, no such hideous doctrine is taught by these words.

The "punishment" here mentioned is *not torture*. It is *death, eternal death*, everlasting in its settled finality. "The wages of sin is death." The wicked living in hell-fire would be as much alive as those in the region of bliss. But this is not what the text says. The wicked go away into "everlasting punishment," but the punishment, let it be noted, is *death*, and death is the absence of life. The wicked are to perish, be destroyed, burned up, rooted out, utterly consumed, and "be as though they had not been." All this, and more, the word declares. The last vestige of sin and the curse are to be blotted out, and everlasting righteousness will fill the earth. There will never be a restoration, or recovery, from the terrible visitation of fire in the last day which will purge the earth of the foul blot of sin. No penitence or pardon can reach beyond this time. Affliction will not rise up the second time. The fire which purifies the earth, consumes Satan, fallen angels and sinners. Thus ends the great controversy, and one chorus of victory will be heard throughout the universe. Rev. 5:13.

"TO SHARE is the bliss of heaven, as it is the joy of earth,
And the unshared bread lacks savour, and the wine unshared lacks zest;
And the joy of the soul redeemed would be little, little worth.
If, content with its own security, it could forget the rest."

"SOME murmur when the sky is clear and wholly bright to view,
If one small speck of dark appear in their great heaven of blue;
And some with thankful love are filled if but one streak of light—
One ray of God's good mercy—gild the darkness of the night."

A GOOD CONSCIENCE

S. N. HASKELL

THE secret of Paul's strength as a Christian was a good conscience. "I have lived in all good conscience before God until this day," said the great apostle before the council. This speech angered Annanias who was sitting as judge, for there was a conviction that went with it. Again, the apostle said, "And herein do I exercise myself to have always a conscience void of offense toward God and toward men." Acts 24:16.

God could trust such a man that would risk his life on what he believed to be right. A conscience that will never compromise with anything it does not believe to be right, gives great strength of character. A conscience that is susceptible to the word of God and makes it paramount to everything else, is of greater value than knowledge; for "Knowledge puffeth up, but charity edifieth. . . . But if any man love God, the same is known of Him."

An idolator with a good conscience is of greater value in God's sight than those who have had great light and have defiled or compromised their conscience by indulging in that which they believe to be wrong. To us who have had light, there is but one God the Father. There is one truth. There is but one Lord Jesus Christ by whom were all things, and we by Him. "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither if we eat not are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat

those things which are offered to idols : and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." 1 Cor. 8:7-12. A good conscience can concede its own ideas for another's benefit. They will regard one who is conscientious and seek to educate their conscience rather than to violate their conscience. If we have greater light, we should show greater leniency. But to be strictly conscientious, and to be willing to sacrifice, if need be, our life for that which we believe to be right, will always give strength of character and nobility of soul even if it be among the heathen. They will sacrifice personal friendship, personal ease, and everything that would bring to us personal favor. They are those who have laid their all upon the altar a living sacrifice to be consumed for His glory.

There is nothing but the blood of Christ who, through the eternal Spirit offered Himself without spot to God, that can purge the conscience from dead works to serve the living God. Heb. 9:14.

DANGER OF PORK EATING

I HAVE often heard and read of people's dying of trichinosis, a disease received from eating raw pork, but it has never been my sad privilege to see a case of it until recently. While in Alamosa, Colo., a few weeks ago, a young lady with whom I was well acquainted, one who had attended our meetings there and was interested in the truth, sent for me to call and see her, as she was very sick with this disease. While talking with her sister and friends who were present, I learned that a few days before at a tea party where sandwiches were served made of raw ham, she had eaten freely of these, and as a result her whole system was filled with trichina, a little worm which inhabits the bodies of the majority of hogs.

These little worms gather by the millions in the muscles or fleshy parts of the body, and when taken into the stomach alive, as they are when eating raw pork, even a few of them in the stomach will multiply into millions and millions before leaving the stomach. In about nine days after eating the pork, they begin to bore through the walls of the stomach to get to the muscles of the human body. The disease at this stage, and in fact all the way through, resembles typhoid fever. Many who die from this dread disease are said by the doctors to be typhoid cases. This young lady was literally eaten alive by these worms, and when they reached her heart, about four weeks after eating the pork, she died. She suffered in great agony after the nine days until her death. These worms are so small that they can not be seen with the naked eye.—*G. W. Anglebarger.*

Prayer

OUR Father, our hearts to thee we raise
To give our blest Redeemer praise
For care and peace and love divine
Which from thy throne doth ever shine.

Thy sacrifice, so broad and deep,
Will wake the dead up from their sleep,
To give Thee praises every hour
For thy great mercy, love, and power.

Thou feedest the raven and the dove,
Thou sendest the water from above,
To carpet the earth in white or green,
Thy constant care is ever seen.

From the rugged rocks on the mountain steep
To the lowest valley in the ocean deep,
Thy creatures' lives thou dust sustain
In water or valley or wood or plain.

Our Father, accept our thanks to-day,
And teach thy people how to pray,
And live for Him who came in love
That we might dwell with Him above.

T. J. EVANS, M. D.

"BE not amazed at life. 'Tis still
The mode of God with his elect,
Their hopes exactly to fulfill,
In times and ways they least expect."

WAS CHRIST PARTICULAR?

THERE is no question but that it was Christ's custom to attend the synagogue on the Sabbath day. Luke 4:16. Neither can there be any question but that He chose the Sabbath day on which to heal the sick and in healing the sick He rid the Sabbath from the Pharisaical traditions held by the Jews. In almost every case, He aimed His instruction against some traditional idea that the Pharisees had, which in their minds was important in the observance of the Sabbath, but was not in the command of God.

But the question naturally arises, Was He particular that the seventh day Sabbath should be observed after He ascended to heaven? He warned the disciples not to remain in Jerusalem after they had seen Jerusalem surrounded with armies, but they were to immediately leave. They were not even to take any thing out of their houses to carry with them, and if they were away from home in the field, they were not to return back to take their clothes. This destruction came upon Jerusalem nearly forty years after the crucifixion of Christ. We have a record of only one point in particular that they were to pray for during this forty years. "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. If they followed this instruction of the Saviour, they would in all their prayers during the forty years pray that Jerusalem might not be surrounded by armies in the winter neither on the Sabbath day, so they would not be compelled to flee on the Sabbath nor in the winter.

Was not Christ particular that they should observe the seventh day Sabbath? If He was not particular on this point, why were such instructions given? It can not be said that it was because the Jews would stand in the way of their fleeing; for it was only the Sabbath before that the Jews had followed after the Roman army on the Sab-

bath, so they were not very conscientious about fleeing on the Sabbath. It must therefore have been purely the respect for the Sabbath; because the Sabbath could not be kept while they were fleeing from the city.

CHRIST OUR PATTERN

MRS. E. G. WHITE

CHRISt is our pattern, the perfect and holy example that has been given us to follow. We can never equal the pattern; but we may imitate and resemble it according to our ability. When we fall, all helpless, suffering in consequence of our realization of the sinfulness of sin; when we humble ourselves before God, afflicting our souls by true repentance and contrition; when we offer our fervent prayers to God in the name of Christ, we shall as surely be received by the Father, as we sincerely make a complete surrender of our all to God. We should realize in our inmost soul that all our efforts in and of ourselves will be utterly worthless; for it is only in the name and strength of the Conqueror that we shall be overcomers.

If we believe in the power of Jesus' name, and present our petitions to God in His name, we shall never be turned away. The Lord says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." The psalmist says, "He will regard the prayer of the destitute, and not despise their prayer." Our help cometh from God, who holds all things in His own hands. Our peace is in the assurance that His love is exercised toward us. If faith grasps this assurance, we have gained all; if we lose this assurance, all is lost. When we surrender all we have and are to God, and are placed in trying and dangerous positions, coming in contact with Satan, we should remember that we shall have victory in meeting the enemy in the name and power of the Conqueror. Every angel would be commissioned to come

to our rescue, when we thus depend upon Christ, rather than that we should be permitted to be overcome. But we need not expect to get the victory without suffering; for Jesus suffered in conquering for us. While we suffer in His name, while we are called upon to deny appetite, and to withdraw ourselves from lovers of pleasure, we should not murmur, but should rather rejoice that we are privileged in a very small degree to be partakers with Christ of the trial, the sacrifice, the self-denial, and the suffering that our Lord endured in our behalf, that we might obtain eternal salvation.

Nothing can be more helpless, nothing can be more dependent, than the soul that feels its nothingness, and relies wholly upon the merits of the blood of a crucified and risen Saviour. The Christian life is a life of warfare, of continual conflict. It is a battle and a march. But every act of obedience to Christ, every act of self-denial for His sake, every trial well endured, every victory gained over temptation, is a step in the march to the glory of final victory. If we take Christ for our guide, he will lead us safely along the narrow way. The road may be rough and thorny; the ascent may be steep and dangerous; there may be pitfalls upon the right hand and upon the left; we may have to endure toil in our journey; when weary, when longing for rest, we may have to toil on; when faint, we may have to fight; when discouraged, we may be called upon to hope; but with Christ as our Guide, we shall not lose the path to immortal life, we shall not fail to reach the desired haven at last. Christ Himself has trod the rough pathway before us, and has smoothed the path for our feet. The narrow path of holiness, the way cast up for the ransomed of the Lord to walk in, is illuminated by Him who is the Light of the world. As we follow in His steps, His light will shine upon us; and as we reflect

the light borrowed from the glory of Christ, the path will grow brighter and brighter unto the perfect day.

THE NUMERAL THREE

J. N. LOUGHBOROUGH

WHEN the children of Israel were journeying from Egypt to Canaan, they "pitched in the plains of Moab," on the east side of the Jordan, near to Jericho. The Moabites had heard of how the Lord had wrought for Israel in their deliverance from Egypt and along the way thus far. Balak, the king of Moab, "saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many. . . . And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. . . . So Balak sent messengers therefore unto Baalam, . . . saying, Come now therefore, I pray thee, curse me this people. . . . For I wot that whom thou blessest is blessed, and he whom thou cursest is cursed." Num. 22:2-6.

Balam inquired of the Lord, who told him plainly, "Thou shalt not go with them [the messengers sent to him]. Thou shalt not curse the people: for they are blessed." A more noted set of messengers was sent with the message, "Let nothing, I pray thee, hinder thee from coming unto me; for I will promote thee unto very great honor." Verses 15, 16. Still he refused, saying, "If Balak would give me his houseful of silver and gold, I cannot go beyond the word of the Lord my God." Verse 18.

He said to the messengers, "Tarry here this night, that I may know what the Lord will say unto me more." Verse 19. Poor soul! Twice had he protested against the temptation, but "he loved the wages of unrighteousness." 2 Peter 2:15. So he asked the Lord again if he should go. Had

he not had a definite answer? If a man seek the Lord with an idol set up in his heart he may expect an answer in harmony with his idolatrous thought, but what will be defeat to him in the end. See Ezek. 14: 3, 4. The Lord told him, "If the men call thee, go, but say only what I bid thee." We have no record that the men called him. But alas for the man who failed in the *third* temptation. We find him in mad haste rushing on, perhaps anxious to overtake the men. The angel of the Lord obstructed his way, and was seen *three* times by the beast on which he was riding, but was not seen by Baalam until the ass, speaking with man's voice, forbade the madness of the prophet. 2 Peter 2:16. Still he pressed on to meet the king of Moab.

Balak made great preparations for Baalam to curse Israel, sacrificing upon many altars, hoping thereby to secure through Baalam his desire. As the result of the *first* trial came these words, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9. A *second* offering of sacrifices was made with no better results. The word that came should have settled the case with both of them. It was, "Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, what hath God wrought." Verse 23.

Not defeated in two trials, and probably supposing there was some virtue in the numeral *three*, the king takes Baalam to another position, where only a small portion of the camp of Israel is visible. But lo, the testimony given here is the hardest of all on the king. It was, "He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of the land of Egypt: he hath as it were the strength of a unicorn: he shall eat up the

nations his enemies, and shall break their bones, and pierce them through with his arrows." Num. 24:7, 8.

This was altogether too much for Balak. "He smote his hands together: and Balak said unto Baalam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them *three* times." Verse 10.

Alas for the man who cannot be satisfied with one definite answer from the Lord, and who cherishes thoughts of covetousness. Baalam found a way to weaken Israel by counseling Balak to lead them into sin. See 2 Peter 2:15; Jude 10, 11; Rev. 2:14; Num. 25:1-3; Psa. 106:28, 29. This scheme of Baalam's did not turn either to victory for Moab, or gain to himself, for in the battle of Israel against them the Midianites were overthrown, and Baalam was slain with them. Ex. 31:8. May we all be warned from following in the least the course of Baalam.

CAN THE WRITERS OF THE BIBLE BE IDENTIFIED?

S. N. HASKELL

THERE is no book in this world of long standing where the author can be more clearly identified than those whose writings have come down to us claiming inspiration. Not only the writers can be identified, but the writings themselves bear the mark of divinity.

Genesis is a book of beginnings. In that book nearly every doctrine of the Bible is referred to in language entirely different from the books that follow, yet the books that follow bear the same divine characteristics and are in perfect harmony with Genesis. A few incidents will illustrate what we mean. In the first chapter and the first verse of the book of Amos we read, "The words of Amos who was among the herdmen of Tekoa which he saw concerning Israel in the days of Uzziah king of

Judah and in the days of Jeroboam, the son of Joash, king of Israel, two years before the earthquake." Here are stated many items which identify the writer. - First, he was among the herdmen and he was of Tekoa. His visions were in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash king of Israel. It was two years before an earthquake. It is not difficult, therefore, to trace back to these days and ascertain the truthfulness of this first verse. It is the same with the writings of other books. Isaiah was the son of Amoz. This is so stated in the prophecy of Isaiah in the first verse of the first chapter. He prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. And so it is with many of the writers of the Bible. They state who they are and when they prophesied, and mention circumstances that could easily be detected if they were not true. So the writings themselves bear the divine credentials.

Solomon is the wisest man that ever lived. He sought for wisdom above everything else. He surrendered his entire interests and desired to know how to go out and to come in before the people to glorify God. It was Solomon who wrote the Proverbs; and who is there at the present day that could write such a book as this? Ecclesiastes was also written by Solomon, and in this book Solomon styles himself as "the Preacher, the son of David, king in Jerusalem." Ecclesiastes is a book of repentance, showing that in the last days of Solomon he realized his folly in departing from God and sought to turn to God with all his heart.

The book of Esther is one of the most wonderful books in the Bible. It is often repudiated because the word "God" is not mentioned in it. But there is no book which teaches the providences of God and gives a description of the experience of the people of God in the last days more clearly

than the book of Esther. While there were many kings of Persia, yet many years before the Ahasuerus of Esther came upon the throne, the Lord gave a key whereby that king could be identified. In the third year of Cyrus the angel of God said to Daniel that he had come to make him understand what should befall his people in the latter days. Dan. 10:14. He also stated to him that he would show him what was noted in the scripture of truth, Dan. 10:21, and then said, "There shall stand up yet three kings in Persia; and the fourth shall be far richer than they all." Dan. 11:2. Here is a statement that the fourth king from Cyrus would be a rich king and would be noted in the scripture of truth. The first chapter of Esther shows this to be true. The Ahasuerus of Esther, or Xerxes who reigned at that time, was the only king that ever ruled in Persia that the scripture gives such evidence of his wealth. He was also the fourth king. History corroborates this. The son of Cyrus was Cambyses. He was the first king. He was followed by Smerdis, who was the second king. After Smerdis came Darius Hystaspes, who was the third king, and the fourth king was Xerxes. He was noted in the Scriptures for immense wealth, as well as for his relation to the Jews. See Esther 1:3-7.

THE happiness of your life depends upon the character of your thoughts.—*Marcus Aurelius.*

ROBUST, rugged, rigorous, righteousness is more of a power in the world than the smooth speech of soft, though spiritually-inclined, people. It can not be denied that the strong bad man looks with contempt upon the weak good man. And with reason, too. The good man is not good enough until he is strong. There is more meaning than is generally appreciated in the command, "Be strong in the Lord."



THE RAINBOW

THE rainbow is indeed a "bow of promise." It was placed in the sky after the flood. God said, "It shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud . . . and *I will look upon it, that I may remember the everlasting covenant* between God and every living creature of all flesh that is upon the earth." Gen. 9:13-17.

Whenever we see a rainbow we may be sure of two things: First, that God is looking upon it; second, that He is thinking of the everlasting covenant. In Heb. 13:20, 21 Paul states some wonderful things in connection with the everlasting covenant as follows: "Now the God of peace, that brought again from the dead our Lord Jesus that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ."

The blood of the everlasting covenant has power to make us "perfect in every good work." Then when God looks upon the rainbow and thinks of the everlasting covenant, He is thinking of the blood of Christ shed to cleanse us from sin and that through the power of that blood we can do those things pleasing to God.

The rainbow should fill our hearts with courage and hope. It is a pledge of God's willingness to forgive sin and strengthen us in every good work. There is a bow in every cloud, Gen. 9:14, but we do not see the bow unless we are on the same side of the cloud as the sun. If the cloud is between us and the sun, we only see the cloud, but if the cloud or shower has passed us and we can see the sun shining upon it, we see the rainbow.

Often clouds of sin come between us and the Lord, but when we confess those sins, and God puts them behind His back (Isa. 38:17), and we see the Sun of Righteousness shining upon them, then is seen the bow of promise in its beauty.

"The tears of the penitent are only the raindrops that precede the sunshine of holiness," and form the rainbow of promise.

WITH AND FOR

S. H. LANE

SIN is the transgression of the law. 1 John 3:4. The gospel is the power of God unto salvation. Rom. 1:16. The law demands obedience, the gospel faith.

Religion is that wonderful scheme that leads the sinner from sin to the Saviour. Antinomianism is that which opposes the law of God, that which is against it and has always been the bane of religion.

Those who teach that the law of God is abolished, claim that the first covenant was the law of ten commandments, and that when the first covenant was abrogated at the death of Christ that the law was annulled; ceased to be a rule of action for the Christian in the new or Christian dispensation, unless some portions of that law were incorporated in the new covenant.

The time of the enactment of the old covenant is mentioned by the Apostle Paul in Heb. 8:8, 9. He says, speaking of the making of the new covenant, "Behold, the days come, saith the Lord, when I will make a new covenant WITH the house of Israel and WITH the house of Juda. Not according to the covenant that I made WITH their fathers in the day when I took them by the hand to lead them out of the land of Egypt."

These verses clearly teach that both the old and new covenants were made WITH the children of Israel. WITH signifies association, partnership. To illustrate, one talks WITH you, walks WITH you. The association with an act in so doing is in connection or partnership *with* each other. Thus when God made a covenant WITH the children of Israel, He made an agreement WITH them as Ex. 19:1-8 plainly declares.

A covenant is a mutual agreement of two or more persons to do or to refrain from some act or thing, a contract, stipulation.

A law is a rule of conduct, a rule of ac-

tion, and express command, as such is issued or proclaimed from a superior person or ruler to one who is a subject to obey.

A law is made FOR the subjects to obey. God made both the old and new covenants WITH the children of Israel, and not FOR them. Both He and the children of Israel were associated together in making the covenants.

When our heavenly Father proclaimed His law from Mount Sinai, He gave a law FOR them. Then the covenant and the law are as distinct and dissimilar from each other as the blackness of midnight and the blazing light of mid-day.

CIVIL, OR DIVINE?

ALLEN MOON

GOD created men just as free to do wrong as to do right; and those that deny this principle are the chief violators of religious liberty. Only a fallen church reckons itself capable of repressing sin by means of force. Therefore, all religious laws enacted by any State are the product of a false conception of the mission of the church. The great Head of the church taught very clearly that His cause in the earth was not to be maintained by the power of the sword of steel. The evening on which He was betrayed, at the close of the Passover supper, Jesus said to His disciples, "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must be fulfilled in me, And he was reckoned among the transgressors: for that which concerneth me hath fulfillment. And they said, Behold, Lord, here are two swords. And He said unto them, It is enough." Luke 22:35-38.

Many professed Christian people treat

they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it be among you: but whosoever will be great among you, shall be your minister. And whosoever of you will be the chiefest, shall be servant of all." Mark 10:42-44.

The discarding of this principle and disregard for the teaching of the Saviour, by the church, resulted in the setting up of men as head in the place of the Son of God, and the use of civil instead of divine power.

As in the past, so in all time, the granting of authority by the church to the bishopric, the eldership, or any officer in the church, will lead to the downfall of the church and a consequent union with civil power to replace the loss of divine power.

A Cloud that Passed

BETWEEN the earth and sky, a cloud
And birds are hushed that sang so loud,
And something strange my heart has bowed.

A shadow's over all, so wide
It wraps the thoughts that in me hide,
And darkens Nature's heart beside.

Out sails the sun beyond the mist!
The birds break forth, that were so whist,
And Nature's face is rapture-kissed.

My thoughts run singing sweet and fast.
New light, new hope, on life are cast—
All for a little cloud that passed!

—James Buckham.

To-day

YESTERDAY now is a part of forever,
Bound up in a sheaf which God holds tight;
With sad days and glad days and bad days that
never
Shall visit us more with their bloom or their
blight,
Their fulness of sunshine or sorrowful night.

Then let them go since we can not recall them,
Can not undo and can not atone;
May God in His mercy receive and forgive them,
Only the new days now are our own—
To-day is ours, and to-day alone.

—Anon.

this command to His immediate disciples to sell a garment and buy a sword, as applying to His disciples in all time; but it is clearly stated in this connection that this was for the purpose of fulfilling the prophecy—"He was reckoned among the transgressors." And again, as further proof of this fact, when the disciples said to Him, There are two swords here, He said, "It is enough." Two men with swords would fulfill the prophecy, for only a plurality of transgressors was required. And the Saviour took this occasion to forever settle the question of the relations of the church to the use of force.

It seems that Peter was entrusted with one of the two swords, and when the company came to the garden to arrest the Saviour, he drew his sword and cut off the ear of the servant of the high priest. But Jesus, instead of commending the act, said, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword." Or, in other words, the sword is perishable and all they that take the sword shall likewise be perishable.

The church, like its adorable Head, is divine, and therefore, eternal. So the called of the living God, like the disciples whom Jesus sent out, lacked nothing. They were sustained by divine power; likewise, all who espouse His cause will be sustained without the intervention of civil power.

The church was designed to be separate and distinct from human organization, to reveal God's mind and God's power in the place of man's. The Author of the church never designed that any man should exercise authority in the church, and this was to be the distinguishing characteristic of the true church on earth. They were to recognize the principle laid down by Paul, that the head of every man is Christ, and the emphatic command of the Saviour in the following language: "And Jesus called them to Him and saith unto them, Ye know that



A WORKER

THE above is a picture of one of the BIBLE TRAINING SCHOOL workers.

This young man although a cripple has sold thousands of the BIBLE TRAINING SCHOOL. He has recently sent in an order for ten thousand of the new special BIBLE TRAINING SCHOOL.

He lost his right leg and the use of his left hand some time ago. While repairing electric wires a cleat gave way and he fell upon the live wires and two thousand and eighty volts of electricity passed through his body until his brother ran two blocks

and cut off the current. He is thankful to be able to work for the Lord. Being an orphan and a cripple his heart goes out towards those cripples that have no home, and he is now selling the BIBLE TRAINING SCHOOL intending to use the profit on the sale of the papers to establish a home for homeless cripples. He loves to quote the Saviour's words: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14: 13, 14.

If any one wishes to help Brother Vaughan sell his papers and thus help him secure funds for his cripples' home, they can send their orders to the BIBLE TRAINING SCHOOL, South Lancaster, Mass., and he will receive the money. Send full price, ten cents each for the special and state that it is for Brother Vaughan.

AN acquaintance is a person with whom we are really not acquainted. Language is such a fraud.—*Dr. S. Weir Mitchell.*

FOREVER AND EVER

G. B. THOMPSON

HOW long is forever and ever? Concerning the punishment of the finally incorrigible we read that they shall be "tormented day and night forever and ever." Rev. 20: 10. "There," says one, "that proves that the millions of the lost will agonize in the most unspeakable torture throughout endless ages," and then they dance around in glee, as though they had reached a conclusion which makes them happy. But how anybody who believes that the unnumbered host of the wicked

dead are now in exquisite torture, pouring forth the most horrid blasphemy because of their agony, and are being continually joined by myriads more, to linger in untold agony through eternal ages can be happy, is more than the writer is able to tell.

That the words from which forever and ever are translated sometimes mean without end, we freely admit. But that they sometimes denote *limited duration* the Scriptures just as clearly show. I will cite a few texts.

Speaking of the Hebrew slave, who, anciently, after serving his master for six years, if he preferred to remain with him, rather than be free, his master was instructed to bore his ear through with an awl, and he was then to "serve him *forever*." Ex. 21:1-6. These Hebrew servants are not walking around here yet, but "forever" here meant during their lifetime. Again, David said that the Lord chose him to "be king over Israel *forever*." 1 Chron. 28:4. The term here means, beyond question, as long as he lived. So also, for taking a gift from Naman, the leprosy was to cleave to Gehazi and unto his seed "forever." 2 Kings 5:26. We have no reason to believe that either Gehazi or any of his seed are here to-day, but so long as they lived—"forever"—this terrible disease clung to them. See also Jer. 7:7.

In each of these instances the term "forever" means so long as they lived. Precisely this we understand to be the meaning of the term when applied to the punishment of the wicked. This agrees with what we know of God's love and justice, and harmonizes with the rest of the Bible which teaches that they shall be burned up "root and branch" (Mal. 4:1), and "be as though they had not been." Obad. 16.

NEXT to knowing when to seize an opportunity, the most important thing in life is to know when to forego an advantage.—*D'Israeli.*

Hammer and Anvil

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; and then, with twinkling eye,
"The anvil wears the hammers out, you know."
And so, thought I, the anvil of God's word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

—Rev. John Clifford.

ARE BIBLE EXPRESSIONS INSPIRED?

IT is supposed by some that because the different writers in the Bible do not use the same form of expression that this is an evidence that they are not all inspired; or because the same writers themselves do not always use the same form of expression, therefore it cannot be that they are inspired of God. One example will illustrate this: In Exodus 3:1-6 we have an account of God appearing to Moses in the midst of the bush, and God said to Moses, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Now this circumstance is alluded to by the three evangelists, and no two of them refer to it in the same words, and yet the same thought is taken to prove the resurrection of the dead. The Sadducees brought an argument, as they supposed, against the resurrection of the dead because the doctrine was not taught in so many words in the books of Moses; but the Saviour alluded to this circumstance in Matt. 22:31, 32 as follows: "As touching the resurrection of the dead, have ye not read that which was spoken *unto you* by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." In the twelfth chapter of Mark we have the record of the same circumstance, but in speaking of its proving the resurrection the

following words are used in the twenty-sixth verse: "And as touching the dead, that they rise: have ye not read in the book of Moses how in the bush God spake unto him, saying I am the God of Abraham, and the God of Isaac, and the God of Jacob?" In Luke 20:37, 38 we have this language used: "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him." Here are three distinct expressions. Matthew says, "Which are spoken *unto you* by God." Mark says that these words were spoken to Moses. Luke says that Moses "showed at the bush;" so the showing at the bush, and God speaking to Moses was God speaking to every person that has any question on the resurrection of the dead. The words used to Moses were in the present tense, but Abraham, Isaac, and Jacob were dead, and God is not the God of the dead but of the living; and that shows that all of the dead will yet live, and they will come forth from their graves. For God quickeneth the dead, and calleth those things which be not as though they were. Rom. 4:17. Each one of the different forms of expression was as much inspired of God as the other; and placing the three side by side, we understand more clearly how we are to take the words of the prophets of the Bible.

IS GOD PARTICULAR?

S. N. HASKELL

FROM the earliest records the education given by God to His people has been that he is God and he desires that his creatures should approach Him and partake of his character. After sin entered the world, to do this it became necessary often to train His people in the furnace of affliction.

The family of Jacob that went into Egypt

were but seventy souls. They were in Egypt two hundred and fifteen years. They were greatly multiplied while in Egypt, so when they came out from Egypt it reads there were "about six hundred thousand on foot that were men, beside children." Ex. 12:37. Adding the children and the women and perhaps old men, it would not be unreasonable to suppose there were nearly three million. Now imagine the religious condition of this three million people which came out of Egypt, every one of whom had been born in Egypt. They knew little of religion, only that of the Egyptians. The sophistry of pantheism must have been in the minds of all. They evidently had forgotten all about the Sabbath, so there was much force in what God said, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16:4.

And yet there were some who kept the Sabbath for "It came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Ex. 16:22, 23. Some did not regard the Sabbath, and so Moses uttered the following reproof: "How long refuse ye to keep my commandments and my laws?" God now wrought a three-fold miracle for forty years to impress their minds with the importance of the seventh day Sabbath. First, the manna would not keep over two days without breeding worms and stinking, but "It did not stink, neither was there any worm therein" when they kept it over the Sabbath. Second, there

was a double portion of manna rained on the sixth day. Third, it was withheld from coming on the Sabbath day. This would make 156 miracles in one year, and in the forty years God performed 6240 miracles. And what for?—Simply to protect the seventh day as the Sabbath of the Lord their God. Think you that Israel ever forgot it? And was not God particular in respect to Sabbath observance? That is more miracles than are recorded in all the Bible besides.

“WITH WHAT BODY DO THEY COME?”

THIS question is quoted by the Apostle from some one in his day, but he answers as follows: “Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain.” 1 Cor. 15:36, 37.

The apostle’s argument is based on the sowing of grain in the ground, and the grain’s dying, and when the grain dies, it sends forth from the ground a new shoot that also bears grain. So his argument would be that the man dies and from the ground where he dies, there will come forth a new body, and that body that comes forth will be as real and tangible as the body that he possessed before, only it becomes immortalized or spiritual. It is the same body, the same flesh, and the same bones, only changed from mortal to immortality. How this can be done can be no more comprehended than how the grain that dies can send forth a new sprout that bears additional new grain similar in character and in nature to the grain that died in the ground. In fact it is the same; for “It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown in a natural body; it is raised a spiritual body.” 1 Cor. 15:42-44. You

will notice that the word he applies to that sown in corruption, is incorruption; that in dishonor, into glory; that in weakness, in power. In the 44th to the 49th verses he restates it, in stating plainly that the natural corruptible body comes first; so the resurrection comes at Christ’s coming and it will be after the sample of Christ’s glorious body. He first lived on the earth a mortal man like ourselves. He died and then He arose from the dead having flesh and bones. Luke 24:39.

REMEMBER

REMEMBER the Sabbath day to keep it holy. It is not *a* Sabbath day that we are to remember, but *the* Sabbath, a definite day. We do not make it holy by resting upon it. We can only *keep it holy*. It is already holy. Which day of the week is the Sabbath? “The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it.” Ex. 20:8-11. *Only one day* was sanctified and made holy, and therefore there is only one day we can keep holy, and that is the seventh day, for it is the only day that was ever made holy.

“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.

GIVE, if thou canst, an alms; if not, afford,
Instead of that, a sweet and gentle word.

—Herrick.

OUT of suffering have emerged the strongest souls; the most massive characters are seamed with scars.—*Rev. E. H. Chapin.*



THE WOMEN OF THE BIBLE

Hannah

MRS. S. N. HASKELL

HANNAH stands forth as a strong character, a woman of great faith, and a model mother. She was unfortunately situated, being a second wife, and the jealousy of the other wife filled her life with bitterness. Elkanah, her husband, was a good man, and his comforting words, "Am not I better to thee than ten sons," reveal a volume of tender regard.

In Hannah's heart she longed for a child, not to gratify her own selfish desires, but that she might give the child to the Lord "all the days of his life." She did not want any part of the life of the child spent ministering to her pleasure or her comfort, but its whole life was to be given to the Lord. Such unselfishness touched the heart of God, and He heard her prayer. Her prayer was not an audible one. "She spake in her heart, only her lips moved, but her voice was not heard" on earth, but in the courts of heaven God heard and answered the request. Hannah had genuine faith. "*Faith* is the substance, [or ground, or confidence] of things hoped for, the evidence of things not seen." Heb. 11:1. After she had poured out her soul in prayer to God, she rose up and "went her way and did eat and her countenance was no more sad." She *knew* that God had heard her prayer and would answer it in His own good time.

When the child was born, she "called his name Samuel, saying, Because I have asked him of the Lord." For a time after the child was born she did not go up to the yearly feasts. She said to her husband, "I will not go up until the child be weaned, then I will bring him, that he may appear before the Lord, and there abide forever; and Elkanah her husband said unto her, Do what seemeth thee good; tarry until

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thou have weaned him; *only the Lord establish His word.*" From these last words it might seem that Elkanah feared that the mother love might grow so strong Hannah would not want to fulfill her promise and give the child to the Lord.

Hannah spent those years in work more important than petting the child and admiring its innocent beauty. She spent the days in careful character building. You may ask how we know this to be true. The remainder of the narrative recorded in the first four chapters of the first book of Samuel will fully corroborate the statement. During those few years, Hannah, with the help of the Lord, laid such a firm foundation for an upright character in the child Samuel that he could grow up right under the influence of the profligate sons of E i, and never swerve from his integrity to God. This fact is worthy the study of all God-fearing mothers.

After Hannah gave the child to the temple service, she visited him regularly, and as she supplied him with garments year by year, we can also understand that she continued to instruct him how he could ever retain the garments of righteousness.

We read little of Hannah after her prayer of thanksgiving recorded in 1 Sam. 2:1-11. Three sons and one daughter were intrusted to her by the Lord after this, but the books of heaven only record a record of their lives, we know nothing of them.

THE MILLENNIUM.

THE twentieth chapter of Revelation is the only chapter in the Bible that treats on the millenium or thousand years. A special angel comes down from heaven having power to bind the devil in the bottomless pit. He lays hold on the devil and Satan and binds him a thousand years. The bottomless pit is the waste, desolate condition of the earth. Ezek. 26:21; 32:18-30.

Circumstances are mentioned as having power to bind. Lam. 3:7-9. This earth is made desolate when the Lord comes. Christ comes to take His people to Himself. John 14:1-3. He descends from heaven with a shout and with the voice of the archangel, with the trump of God, and the dead in Christ arise first, then we which are alive are caught up with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. 1 Thess. 4:13-17. At this time the earth is strewn with the dead and none are alive to bury them. Jer. 25:30-33. He comes with the glory of the Father and the holy angels and His own glory. Luke 9:26. His coming destroys the atmosphere so that no creature can live on the earth. Job 14:12. Every beast and the fowls and fishes are destroyed. Zeph. 1:3. At this time the heavens have no light; the mountains tremble; the hills move lightly; every fruitful place is a wilderness; all the cities are broken down, and the whole land is desolate. Jer. 4:23-28.

As the saints are in heaven, and the wicked are dead on the earth, with the beasts and fowls destroyed, this leaves the earth as a bottomless pit, with no man to inhabit it but Satan and his angels for a thousand years. The judgment is given to the saints, and they sit with Christ in heaven for one thousand years. 1 Cor. 6:1-3; Matt. 19:28. It is thus that Satan is bound for a thousand years.

CONSCIENCE

CONSCIENCE is a most sacred thing. It is a principle planted in every human being by God himself. This was placed there when man first sinned. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. Had God not done this, then Adam and his descendants would forever have been totally

depraved. From this time on there was a knowledge in man that would convict him of sin and approve of righteousness. When Christ stooped down and wrote upon the ground the sins of the Pharisees who had condemned the woman, and they saw it, "being convicted by their own conscience, (they) went out one by one, beginning at the eldest even unto the last." John 8:9. It is that principle implanted in the human soul that makes man responsible to God. It is that principle that the Spirit of God witnesses with to convict of good or bad. "He that believeth on the Son of God hath the witness in himself." 1 John 5:10. Every heathen who has not the knowledge of God by his written law has this principle. "For when the Gentiles (heathen) which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:14, 15. It is by this means Christ by His Spirit "lighteth every man that cometh into the world." John 1:9. From this we know that none are totally depraved.

The word of God is an expression of God's Holy Spirit. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63. They are Christ's sheep who are faithful to this conscience that God planted in them. When Christ was here, He said He had other sheep that were not of this fold, but He would gather them into one fold so there would be ultimately one fold and one shepherd. All of His people will recognize the voice of the true Shepherd for they have in themselves this principle which responds to the word of God. The word of God, whether it be in nature or in the Bible or spoken by the living agent, becomes an infallible test to all.

HELP FOR BIBLE STUDENTS

ONE of the greatest sins is covetousness. It creeps in so insidiously that one is often deceived and does not recognize its presence in his own heart. As a guard against this sin God has reserved one tenth of all earthly possessions for Himself and designs with this to support the Gospel in the earth. The following Bible studies will show from the Bible the Lord's plan in regard to earthly possessions.

The Lord's Portion

- Psa. 24:1. The earth is the Lord's.
 Hag. 2:8. The silver and gold belongs to God.
 Psa. 50:10. Every beast of the earth belongs to God.
 Psa. 115:16. The Lord has given the earth to man.
 Lev. 27:30. When God gave the earth to man He reserved one tenth for Himself. Every landlord demands rent, and the tenth may properly be called the Lord's rent money for the earth.
 Heb. 7:4, 6. The tenth is called the tithe.
 Lev. 27:32, 33. The tithe is to be faithfully taken and is to be one tenth, whether the article be good or bad.
 Matt. 23:23. The Saviour said the tithe or tenth ought to be paid.
 Gen. 14:17-24. Abraham paid tithe.
 Gen. 14:17, 18. Heb. 7:14-17. Melchizedek to whom Abraham paid tithes was but a type of Christ, our High Priest.
 1 Cor. 8:13, 14. The ancient sanctuary service was supported by the tithe, "even so," or in like manner God designs the Gospel shall be supported.

This plan is just and right, all pay alike, the rich and the poor give one tenth. Often without the tithing system the poor give far more in proportion to their means than the rich, but where God's plan is carried out, all give alike.

The Tithe

The earth and all upon it belongs to God, then all who live upon it should pay a just rent to the owner.

- Gen. 28:20-22. Jacob promised a faithful tithe when he only expected to receive "food and raiment."

Lev. 27:30-32. Real estate and personal property should be tithed.

Num. 18:21. The Lord has a special use for the tithe, it was to support the Levites and priests, those that ministered about holy things.

1 Cor. 9:14. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Num. 18:26-28. None are exempt from paying tithe. Those who are supported out of the tithe are required to pay back into the treasury a tithe of what they receive.

Num. 18:29. The "hallowed part" or the tithe is to be taken from all gifts received.

Lev. 27:31. If one is short of money and wishes to use his tithe then he shall add a fifth part to the tithe, in other words he must pay twenty per cent. interest for the use of the money.

Blessings in the Tithe

Mal. 3:8. By withholding the tithe one robs the Lord, for the tithe belongs to God.

Mal. 3:9. The curse of God rests upon those that knowingly withhold the tithe.

Mal. 3:10. Each individual is not to spend his own tithe; but the tithe is to be taken into the store house and used to extend the cause of God.

Mal. 3:10. The Lord pronounces a blessing upon those that are faithful in paying the Lord the tithe.

Mal. 3:11. Earthly prosperity is promised those that pay an honest tithe.

Mal. 3:8. We can rob the Lord in offerings as well as in tithes. The tithe can never be *given* to God, for it belongs to him already, but the offerings are a free gift.

Hag. 1:4, 5. The Lord does not intend that His people shall live in plenty and the work of the Lord be in need.

The Part the Lord Reserves

Lev. 27:30. The tithe money is holy unto the Lord.

Isa. 58:13. The Sabbath day is holy.

Ex. 20:10. The Lord has reserved the seventh day of every week for Himself, also the tithe or one tenth of all man possesses.

Isa. 56:2. God pronounces a blessing upon all who will keep the Sabbath day holy.

Mal. 3:10-12. He also pronounces a blessing upon those that pay a faithful tithe.

Rev. 22:14. Obedience to God's commandments always brings a blessing.

Prov. 3:9. "Honor the Lord with thy substance, and with the first fruits of all thine increase."

Ex. 23:19. "The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God."

WHO ARE THE DEAD WE ARE BAPTIZED FOR

ELSE what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour?" 1 Cor. 15:29, 30. This is explained by placing with this certain other texts. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:3-5. See also Col. 2:12. "Buried with him in baptism wherein ye are also risen with Him through the faith of the operation of God, who hath raised Him from the dead." Again, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3:1.

Baptism is an ordinance to show that we have followed our Lord and Saviour Jesus Christ and believe that he has cleansed us from sin, and that He was raised from the grave giving power to enable His people to walk in newness of life and to set their affections on things above, not on things of the world. "For when ye were yet without strength in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:6-8.

So now we die to self for Christ, or because he died, to express our faith in the assurance of the resurrection of the dead and the inheritance in the kingdom that He has prepared.

The Resurrection

THE apostle argues that our future life depends upon the resurrection of the dead and the resurrection of the dead depends upon Christ's resurrection. "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is in vain; ye are yet in your sins. They also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18. So by man came death, and by man came the resurrection of the dead. If any could have gained eternal life without a resurrection, then it would not have been necessary for Christ to have died.

Keep Going

THE world is moving right along,

You must keep going,

There is no halting with the throng,

You must keep going.

There is no stopping on the way,

The same old hustle day by day,

You can not stop in some one's way,

You must keep going.

If you would reach fame's topmost rung

You must keep going;

Begin the strife while you are young,

And then keep going.

If you would keep from dire distress,

If you would make a big success,

And reap reward and happiness,

You must keep going.

—*The Christian Work and Evangelist.*

Bible Questions

ANSWERS will be given in the August BIBLE TRAINING SCHOOL.

1. When was a young man promoted because he was industrious?
2. Who had to flee into Egypt because he had been appointed king?
3. Who made a serious mistake in the choice of his counselors?
4. What direction was Shiloh from Bethel?
5. What noted man would have been killed by his grandmother, if his sister had not rescued him?

6. Where was the tabernacle first set up in Palestine?

7. What woman sacrificed a bullock?

8. What king of Israel instituted the worship of devils?

9. Why was a false worship established at Bethel and Dan?

10. Who began a reform by repairing doors?

Answers to Questions in June "Bible Training School"

1. OF Israel the Lord said, "Thou art my battle ax." Jer. 51:19-21.

2. "Pharaoh, king of Egypt, is but a noise." Jer. 42:17.

3. Heman the seer played the horn and had fourteen children. 1 Chron. 25:5.

4. "So Saul died for his transgression which he committed against the Lord . . . also for asking counsel of one that had a familiar spirit to inquire of it." 1 Chron. 10:13.

5. Methuselah lived thirty-nine years longer than Adam, and Enoch his father was translated without seeing death. Gen. 5:5, 21, 22.

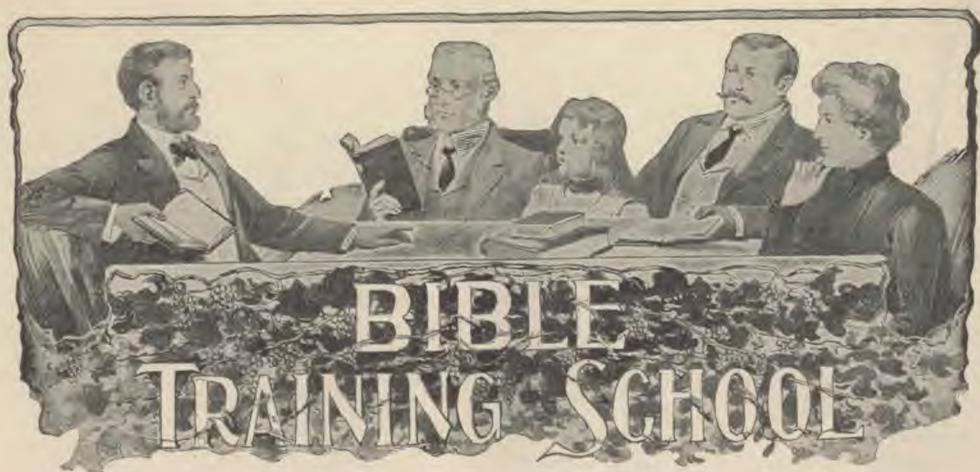
6. The furniture of Elisha's bed chamber was a bed, a table, a stool, and a candlestick. 2 Kings 4:10.

7. Moses and David were shown the heavenly sanctuary. Ex. 25:40 [margin]; 1 Chron. 28:11, 12, 19.

8. "There was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number." 1 Sam. 21:20.

9. "There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea." Deut. 1:2.

10. David and all the chosen men of Israel followed the example of the heathen in placing the ark of the Lord upon a cart like the Philistines. God was displeased. 2 Sam. 6:1-19.



BIBLE READERS' CLASS

EVERY soul living upon the earth will have to answer for the deeds done in the body, before the judgment bar of God, therefore the subject of the judgment should be carefully studied by all.

There Will Be a Judgment

Micah 7:3-5. Bribery is practiced in earthly courts, and those who do not fear God can not be relied upon.

Ecc. 3:16, 17. When the prophet beheld the injustice practiced in earthly courts he looked forward to the time when God Himself would judge all righteously.

Acts 17:31. God hath appointed the time of judgment. The resurrection of Christ is an assurance of the judgment.

Rom. 14:11, 12. Every one that has ever lived upon the earth "shall give an account of himself to God."

Acts 24:25. The preaching of the judgment and temperance caused kings to tremble.

1 Thess. 4:16, 17. When Christ comes the righteous are raised first, therefore there must have been a judgment before Christ's coming to determine who were righteous.

The Nature of the Judgment

Ecc. 11:14. Every secret thing will be brought out in the judgment.

1 Cor. 4:5. The hidden things and the counsels of the heart, or the thoughts, will be made manifest.

1 Sam. 2:3. Every action is weighed by the Lord.

Matt. 12:36. Every idle word will have to be accounted for.

Rev. 20:13. Every one will be judged according to their works.

Jer. 2:22. Each sin is written or marked before the Lord.

Dan. 7:9, 10. These record books will be brought into the judgment.

Rev. 20:12. All will be "judged out of those things which were written in the books according to their works."

1 Pet. 4:17, 18. The judgment must begin with the righteous first.

Luke 20:35. 1 Thess. 4:16, 17. All the righteous dead that are "*accounted worthy*" will come up in the first resurrection.

Luke 21:34-36. The righteous living also will be "*accounted*" worthy.

Ecc. 7:27. To "*account*" is to consider one by one.

1 Cor. 15:51, 52. When the righteous are changed there will be no time for an investigation of character.

2 Tim. 4:1. This will be in connection with the coming of the Lord.

"When Jesus shall gather the nations,
Before Him at last to appear,
Then how shall we stand in the judgment,
When summoned our sentence to hear.

The Rule of the Judgment

Ecc. 12:13, 14. The ten commandments are God's rule of judgment.

James 2:10-12. The law will be used to judge our words and actions.

- Rom. 2:12, 16. The judgment will be according to the gospel.
- Rom. 3:21. The law will witness to the righteousness of the saints.
- Isa. 51:7. The life that is in harmony with the law of God will be righteous.
- Psa. 119:172. The commandments are righteousness.
- 1 John 5:3. True love to the Lord is shown by a cheerful obedience to the law of God.
- Matt. 19:16, 17. "If thou wilt enter into life, keep the commandments."
- Luke 10:25, 26. We are tested by what is *written* in the law and not by any interpretation we may give to it.
- Rev. 22:14. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."
- 1 Tim. 5:24, 25. Blessed is the man who has confessed his sins and sent them before into judgment.

The Execution of the Judgment

- Psa. 1:5. The wicked will not stand in the judgment.
- 1 John 3:4. Sin is the transgression of the law; and the law is the test in the judgment.
- 1 Tim. 5:24, 25. If sins have not been confessed, they follow after and condemn the individual.
- Jude 6, 7. The special instances where God has destroyed individuals and places in the past are illustrations of what will befall the wicked.
- Matt. 11:20-24. The wicked cities that have perished because of their sins will have to answer in the judgment.
- Luke 12:47, 48. The punishment in the judgment will vary according to the sins committed.
- 2 Pet. 2:4. The fallen angels are reserved for judgment.
- 2 Pet. 2:9. The unjust are also reserved until the judgment.
- 1 Cor. 6:2, 3. The saints will assist in judging the wicked.
- Rev. 20:1-4. This work will be done during the thousand years.
- Rev. 20:5-7. At the end of the thousand years the wicked are raised from their graves.
- Rev. 20:9-15. The wicked are then destroyed by fire.
- Mal. 4:1-3. The wicked are burned.
- Eze. 28:17-19. Satan will be brought to ashes on the earth.
- Rev. 21:1-5. After all sin is destroyed there will be a clean, new earth.

THE NUMERAL THREE

J. N. LOUGHBOROUGH

WHEN Israel settled in Canaan, *three* cities of refuge were appointed on either side of the Jordan. Places to which one might flee, if he had accidentally killed a person. Here he could remain till his case was examined. If found to be without hatred to the slain he could dwell there until the death of the high priest. After the high priest had passed away he was free to return to his own home. Num. 35:11-25. Christ our High Priest "ever liveth to make intercession." Heb. 7:25. He is "our refuge and strength, a very present help in trouble." Psa. 46:1.

When Israel was preparing to attack Jericho, Joshua sent men to view the city. Rahab secreted them while the men of Jericho were searching for them in the city. She told them that they had heard of the Israelites deliverance from Egypt; and the Lord's dealing with them in the way, and also of the fear of the inhabitants that they should be captured. As she had shielded them she required of them a pledge—an assurance—of the safety of herself and relatives. Having let them down outside of the wall—as her house was on the wall—she told them to flee to the mountains and hide for *three* days. It seems she understood that the number *three* would be the limit of the search of the pursuers. Josh. 2:16.

In the reign of the judges of Israel they were delivered into the hands of the Midianites for seven years. When a crop of grain was ready to harvest, the Midianites "came up with their cattle and their tents, and they came as grasshoppers for multitude. . . . and they entered into the land to destroy it. Judges 6:5.

On one occasion an angel of the Lord appeared in Orphah, where Gideon was threshing wheat by the winepress to hide it

from the Midianites. The angel said to Gideon, "The Lord is with thee, thou mighty man of valor. And Gideon said unto him. Oh my Lord, if the Lord be with us, why then has all this befallen us? . . . And the Lord looked upon him and said. Go in this thy might [namely, *the Lord with thee*] and thou shalt save Israel from the hand of the Midianites; have I not sent thee." Judges 6:12-14.

Three tokens were given that the Lord would use Gideon who was "poor in Manassah" and "the least in his father's house" to deliver Israel. First, there was the wonderful manner of the angel's departure from him. He ascended to heaven in a flame that came from the rock as the angel touched it with the staff that was in his hand. Second, a fleece of wool was thoroughly wet while the soil was dry around it; and third, the fleece was perfectly dry and the ground wet. Judges 6:21, 37-40.

Gideon proceeded to gather an army of thirty-two thousand men, but when the call was made for the fearful and fainthearted to go home, twenty-two thousand responded, and reduced his army to ten thousand. Next his company was reduced to *three* hundred by the test in drinking at the stream of water. "And the Lord said unto Gideon, By the *three* hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man to his place." Judges 7:7.

Of the attack made by the *three* hundred we read, "And he [Gideon] divided the *three* hundred into *three* companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers." Judges 7:12, 16.

Three peculiar kinds of weapons of warfare were used,—lamps, pitchers, and trumpets. Not one was a weapon with which to take life. When the pitchers were broken,

and the *three* hundred lights glared upon that mighty host, and the blast of the *three* hundred trumpets, and the shout, "the sword of the Lord and of Gideon," fell upon the ears of the Midianites, they took to flight, slaying one another. That mighty victory was gained in fulfilment of the prediction of the angel, "The Lord is with thee, thou mighty man of valor."

The history of this incident is recorded for our benefit, and is a token of what God can do with the weakest instrument, whose trust is in the "*three* that bare record in heaven."

CHRIST DIED FOR THE BODY AS WELL AS THE SOUL

WHEN Christ was upon the earth, He spent more time among the poor and the sick than with any other one class of people. This was to reveal the love of the Father for fallen humanity. It was also to teach His willingness to forgive sins and save both soul and body. Because of the Jews' traditional ideas that it was sacrilegious to heal on the Sabbath, they would bring their sick and those possessed with devils at the close of the Sabbath; and Christ cast out the spirits with His word, and healed all that were sick. This is declared to be "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matt. 8:16, 17.

By turning to 1 Peter 2:21-24 we find the apostle quotes from the same scripture in Isaiah and applies it to bearing "our sins in His own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed." It cost the same price, even the blood of Christ, to purchase our bodies as it did to purchase our souls. This places our bodies and our minds of great value in the sight of God. We talk about our souls, but a healthy body has much to do with a healthy soul. It

was in view of this that the apostle John says, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

None can fail to see, unless they are so blind they will not see, that the gospel of Christ is a complete gospel. It embraces soul, body, and spirit; and God who gave us the body, and has promised to give it back in the resurrection so that every person will have their own body, has a special regard for that which He created; and if we but realized the purchase price that has been paid, then we would seek to preserve our bodies in the best condition to glorify God.

AN ANSWER

A CORRESPONDENT asks, "Do not the fourth and fifth chapters of Revelation describe the investigative judgment the same as spoken of in Dan. 7: 9, 10?" We think not. First, it will be noticed in Rev. 4:1 that John was taken up into heaven and he entered through an open door. Second, in that first apartment of the open door he saw a throne and before that throne "were seven lamps of fire burning." Verse 5. These seven lamps were never in the most holy place.

Third, he saw "in the midst of the throne and round about the throne four beasts full of eyes before and behind." And these beasts "gave glory and honor and thanks to Him that sat on the throne, who liveth forever and ever." Rev. 4:8-11. These four beasts are those that had been slain and redeemed to God by Christ's blood, out of every kindred and tongue and people and nation, and had been made kings and priests. Rev. 5:8-10. They also had harps and golden vials full of incense which are the prayers of the saints.

Fourth, the high priest entered the most holy place "alone once every year not without blood, which he offered for himself and

for the errors of the people." Heb. 9:7. These saints which are now in heaven were ministering with Christ in the outer apartment where there were seven lamps; for no person was ever with Christ in the most holy place. The covenant originally was formed between God and Christ, before the world was created, and this covenant embraced a world peopled with a race of holy beings and perfect in every particular, with animals such as God created when he formed this earth. Christ then and there became surety for the accomplishment of this purpose of God even though it should be necessary for Him to come to this earth and die for a lost race. This, He did do, and when He goes into the most holy place to remove the last sin from before the law and brings it out and lays it upon the head of the scapegoat, He finishes this work and has made atonement for the people of God. This closing work He does alone. These are some of the reasons why the fourth and fifth chapters of Revelation are not the scene of the investigative judgment.

THE SAVIOUR'S REST DAY

THERE were two associated together in the work of creation for the record reads: "Let us make man in our image after our likeness." Gen. 1:26. The Father and the Son united in the work of creation and also rested together upon that first seventh day of time. Gen. 2:1-3.

When the Saviour came to earth as a sacrifice for man, He finished His earthly work on the sixth day of the week just as the work of creation was completed on the sixth day four thousand years before. As the sun was beginning to seek its rest behind the western hills, Jesus upon the cross said, "It is finished," and yielded up the ghost. When the sun disappeared in the west and the Sabbath came, the Saviour was quietly resting from all strife and commotion in Joseph's new tomb. The Jews

set a band of soldiers to guard the tomb, but they were useless. Nothing would have disturbed the Saviour's rest upon that holy Sabbath. He was resting from the great work of redemption upon the same seventh day upon which He had rested from the work of creation, thus making the Seventh day Sabbath doubly sacred to those that would follow in His footsteps. Those who loved Him, quietly "rested the Sabbath day according to the commandment." Luke 23:54-56.

When the hours of the holy Sabbath were past, very early on the first day of the week the Saviour left His resting place and entered upon active work for His people. Matt. 28:1-6. Those that had listened to His teachings and had also rested upon the Sabbath, came early to do a work they would not do on the Sabbath. Luke 24:1.

If we follow the footsteps of our Saviour, we will rest upon the seventh day and be early at our work upon the first day of the week.

The Ten Commandments

1. THOU shalt have no other gods before me.

2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the

Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

—Ex. 20:3-17.

"The law of the Lord is perfect, converting the soul." Psalms 19:7.

A noted infidel lawyer once bore the following testimony in regard to the above law: "The ten commandments are a perfect code of laws. I have tried to deduct and add to them, and find if I add something it is superfluous, and if I take any thought from them, they are weakened. They truly are a perfect code of laws." This is true, and when man attempts to take out the *seventh day Sabbath* and insert the first day of the week as a Sabbath, it does not fulfil the law; for the Sabbath of the law is a memorial of creation, and God's rest after the work of creation, while Sunday is not a memorial of any rest day; but has been a working day ever since God began the work of creation upon that day, Gen. 1:1-5, and was doubly made a working day when the Saviour arose from the tomb upon that day and began His work again.

Important Questions Answered

1. DID the high priest ever officiate in the first apartment of the earthly sanctuary? Yes. Ex. 30:7, 8. Aaron, the high priest, offered incense upon the golden altar and attended to the lamps on the golden candlesticks.

2. How many times each day did the high priest perform priestly work in the first apartment of the earthly sanctuary? At least twice each day. In Ex. 30:7, 8 we are told that at least *every morning* and *every night* the high priest officiated in the first apartment throughout the entire year.

3. When was the service carried into the second apartment? On the tenth day of the seventh month, in the close of the year. Lev. 16:29.

4. Did the common priests officiate in the second or most holy place? No, the high priest *alone* entered the second apartment. Heb. 9:7.

5. Could the high priest enter the most holy place before the last day of the year, or before he had performed the work required in the first apartment? Why not? The Lord gave Aaron, the high priest, a plain command not to enter the most holy place only at the appointed time. This was so important that death was the penalty for disobeying.

6. Of what was the work of the priests in the earthly sanctuary a type? They served "unto the example and shadow of heavenly things." Heb. 8:1-5.

7. Where did Christ go when He left the earth? He entered within the veil of the heavenly sanctuary to act as our high priest.

8. In what part of the heavenly sanctuary did Christ begin His service for man after the offering was for sin? In the earthly sanctuary the priests served unto the example and shadow of heavenly things (Heb. 8:5), and in the earthly death penalty awaited the high priest that attempted to enter the most holy place until the last day

of the yearly round of service, therefore Christ must have entered upon the work in the first apartment when He entered heaven.

9. When did Christ enter the second or most holy place of the heavenly sanctuary? In 1844; for at this time prophecy foretold that the heavenly sanctuary would be cleansed. Dan. 8:14; Lev. 16:29-33. See article entitled "End of the Twenty-three Hundred Days," in "Early Writings."

What Jesus Does

THE Christ does not wait to be sought,

The Seeker is He,

Ere thy wish for Him came to a thought

He was near unto thee.

Who comes to Him is not cast out,

But instantly blessed,

Why trouble thyself with a doubt?

He gives thee His rest.

He watches and waits for thy trust,

All the days, bright or dim,

Ah! the pains that He takes--for love must--

To woo thee to Him.

He has shown thee much mercy to prove

That He will not forsake,

He has touched thee to love by His love,

The yield, for love's sake.

Thou canst never measure His grace,

So full, and so free.

Nor imagine how kind is the face

He turneth to thee!

Oh, child, be thou glad in thy Lord

Let every care cease,

Believe Him, and trust in His word,

And thou shalt have peace.

—Marianne Farningham.

Servants of Righteousness

WHOSE servants are we? Rom. 6:16.

Who is the servant of sin? John 8:34.

What wages are given in His service? Rom. 6:23.

Is there any bondage in being overcome by sin? Answer, Indeed there is. 2 Peter 2:19.

While sin promises liberty in his service, what does he make his servants? 2 Peter 2:19, first part.

What is the condition of every unconverted man and woman? Answer, "Carnal, sold under sin." Rom. 7:14.

For what have they sold themselves? 1 Kings 21:20. 2 Kings 17:17.

Is the captivity and service of sin pleasant to

men thus employed? Answer, No. Rom. 7:15, 24.

Who has bought and set free the servants of sin? 1 Cor. 7:22, 23.

What did He give for them? Answer, Himself. Titus 2:14. Gal. 1:4; 2:20.

Then are we *our own*? Answer, No, indeed. 1 Cor. 6:19, 20.

Who frees us from sin's bondage? Answer, Christ. John 8:36.

Being made free from sin, what do we become? Rom. 6:17, 18.

What are the feelings of such as are made free? Psa. 116:16.

How does the servant of righteousness feel about what he did while serving sin? Answer, Ashamed. Rom. 6:20, 21.

What will be the fruit of the servants of God, and their gift through Christ? Rom. 6:22, 23.

What heritage has the Lord for his servants? Isa. 54:17; 65:8, 9.

What has God promised His servants? Isa. 65:13-19.

By what endearing title are they called in John 15:14, 15.

How should they use what God entrusted to His servants? Answer, "As wise servants." Luke 12:42-44.

What has God given to His servants? Mark 13:34. Luke 12:35-37.

What will He say to the faithful servant? Matt. 25:19-23.

Will sin mar and curse the home of the saved? Rev. 22:3-6.

G. T. WILSON.

God's Kingdom on Earth

1. It will not be set up until Christ, the nobleman, returns, having received it. Luke 19:11, 12, 15.

2. He receives it in heaven (Dan. 7:13, 14. Rev. 11:15), at the close of the investigative judgment or cleansing of the heavenly sanctuary, when he finishes His priestly work and probation ends. Dan. 7:9, 10; 8:14. Heb. 9:25-28.

3. The kingdoms of this world become Christ's by promise, as Abraham's seed, through the righteousness of faith. Rom. 4:13. Gal. 3:16.

4. Whatever our nationality we may inherit with Him as Abraham's seed. Gal. 3:29. Rom. 8:17.

5. Neither Abraham nor his natural seed received the promise in their life-time, as many suppose. Acts 7:2-5. Heb. 11:8-10, 13-16.

6. True or spiritual Israel, the "whole house of Israel," inherit or receive it together after the resurrection. Eze. 37:1-14. Heb. 11:39, 40.

7. He promises it to the meek, the rich in faith, and to those who love Him. Matt. 5:5. Jas. 2:5.

8. "When the wicked are cut off thou shalt see it." Ps. 37:8-11, 18, 20, 22, 29, 34.

9. The fire that consumes them will also burn and purify the earth (2 Pet. 3:7, 10), and then God will make it new. Isa. 65:17, 18.

10. The early church believed His promise and looked for the new earth. 2 Pet. 3:13.

11. John also saw it in vision and also its capital the "city that hath foundations" that Abraham looked for. Rev. 21:1-7, 9-27.

12. "The ransomed of the Lord shall return" with rejoicing to their long lost inheritance (Isa 35), and so the "first dominion" will be restored to Adam and his redeemed children, who make up the church of Christ, called also the "daughter of Jerusalem." Micah 4:8.

13. "Then shall the righteous shine as the sun in the kingdom of their Father," and their prayer, "Thy kingdom come," will be answered. Matt. 13:43; 6:9, 10.

A. WELSH.

"Nothing but Leaves"

"NOTHING but leaves"—the words came low,
In saddened tones so full of woe.
My heart with anguish then was stirred.
While to my ears there came a word—Tobacco.

"Nothing but leaves;" yet many a slave
Has early filled a drunkard's grave,
And sadly owned the tempter's power,
And cursed the day and cursed the hour
When first he used tobacco.

"Tobacco is a poison weed,
It was the devil who sowed the seed."
To raise a crop of gin and rum,
Dear friends, I think most every one
Commences with tobacco.

"Nothing but leaves," yet something more
When once we see the dreadful power
It has upon the sons of men
Who chew and smoke, and chew again,
The filthy weed—tobacco.

A slave to just a few poor leaves,
No matter whose dear heart it grieves—
Whoever is a slave like this
Can never find in endless bliss
A place for his tobacco.

In heaven tobacco has no place,
On earth it is a foe to grace;
And the devil who sowed the seed,
Will say, "Come home, slaves of the weed,
My harvest from tobacco."

—Amos A. Evelsizer.

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Answers to Questions in July "Bible Training School"

1. Solomon promoted Jeroboam because he was industrious. 1 Kings 11 : 28.
2. When Jeroboam was appointed king he fled into Egypt for fear of Solomon. 1 Kings 11 : 26-40.
3. Rehoboam forsook the old men's counsel and followed the counsel of the young men, and the result was a division of the kingdom. 1 Kings 12 : 12-19.
4. Shiloh was north of Bethel. Judges 21 : 19.
5. Joash, king of Judah, would have been killed by his grandmother, Athaliah, if his sister, Jehoshabeath had not stolen him and hid him six years in the temple. 2 Chron. 22 : 10-12 ; 23 : 1-15.
6. The tabernacle was set up at Shiloh. Josh. 18 : 1.

7. Hannah, the mother of Samuel, sacrificed a bullock when she took Samuel to the temple the first time. 1 Sam. 1 : 24, 25.

8. Jeroboam ordained priests for the worship of devils. 2 Chron. 11 : 14, 15.

9. Jeroboam established a false worship at Bethel and Dan for fear if the people went up to Jerusalem to worship they would be led away from him. 1 Kings 12 : 25-29.

10. Hezekiah began a reform by repairing the doors of the temple. 2 Chron. 29 : 1-7.

Bible Questions

ANSWERS to the following questions will be given in the September BIBLE TRAINING SCHOOL:

1. What three prophets united in arranging a choir of singers?
2. How many leading singers in a certain choir prophesied?
3. What prophet had fourteen sons and three daughters?
4. At what point in the temple service did the music begin?
5. Who laughed at the idea of going up to Jerusalem to seek the Lord?
6. What idolatrous city influenced the world?
7. When were altars thrown into a running stream of water?
8. Who sent for his cloak and books?
9. What wicked men insisted upon having raw meat?
10. Upon what thrifty business does the Lord pronounce a woe?

SOMEBODY did a golden deed ;
Somebody proved a friend in need ;
Somebody sang a beautiful song ;
Somebody smiled the whole day long ;
Somebody thought, " 'Tis sweet to live ;"
Somebody said, " I'm glad to give ;"
Somebody fought a valiant fight ;
Somebody lived to shield the right ;
Was that somebody you ?

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