

BIBLE TRAINING SCHOOL

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

"Go out into the highways and hedges and compel them to come in"...

· Luke. 14: 23 ·

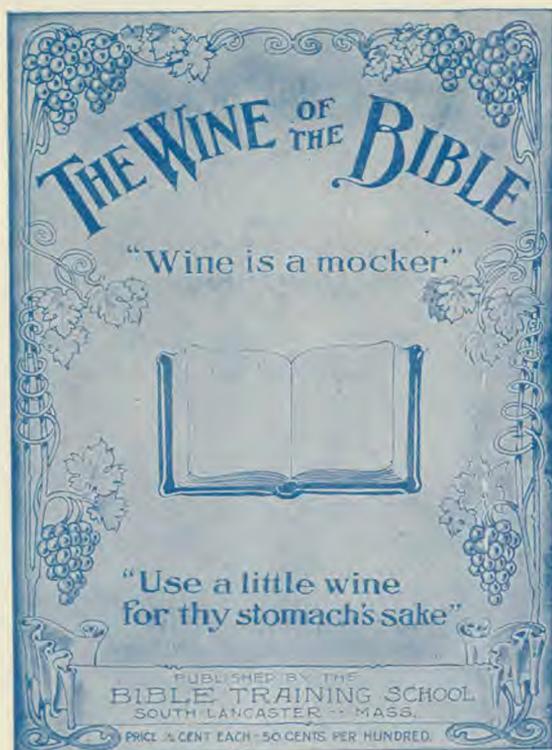
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"Serving the Lord with all humility of mind, . . . I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying . . . repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:19-21.

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FIVE CENTS



"The Wine of the Bible"

THE above cut illustrates the title page of a new eight-page tract, published by the BIBLE TRAINING SCHOOL. The first two pages contain a valuable comment on 1 Tim. 5:23, showing that there is no shelter for either the moderate drinker or the drunkard behind the text: "Use a little wine for thy stomach's sake and thine often infirmities." On the sixth page are grouped the Bible texts referring to unfermented wine, showing that unfermented wine, or the pure juice of the grape, has always been considered a refreshing beverage. The opposite page gives in contrast a group of texts on fermented wines and liquors which are injurious. These groups of texts are valuable, and every temperance advocate ought to be familiar with them.

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

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VOL. VIII

SOUTH LANCASTER, MASS., MARCH, 1910

No. 10

CHRIST

CHRIST stands so near in every time of sorrow,
To strengthen day by day,
Safe in His care, I fear no coming morrow,
He is "the Life, the Way";
Fears and temptations, howso'er insistent,
Through Him, are overthrown;
He is a Saviour near, and not far distant,
My willing heart His throne.

Loyal to Him through every passing hour,
In every time and place,
Kept from all sin by His almighty power,
Rejoicing in His grace,
So would I live through all time's changing weather,
Through pathways bright or dim,—
I and my Saviour journeying together,
Living alone for Him.

Welcome the way if Jesus walk beside me
With pleased, approving face.
Welcome the burdens; whatso'er betide me
Is but a means of grace.
Do what Thou wilt to mould me to Thy pleasure,
O blessed Lamb of God!
Heap Thou of hardship yet another measure
Where Thy dear feet have trod.

If my feet bleed from sharp stones on the mountain,
Thy footsteps went before;
They'll rest at last beside life's living fountain,
The toilsome journey o'er.
Until the time when all the saints shall gather
In the bright world above,
Guide and protect and shield me, O my Father,
And lead me by Thy love.

L. D. Santee.

Spiritual Light-houses

Mrs. E. G. White



FROM every member of the church a steady light should shine forth before the world; so that they shall not be led to inquire, "What do these people more than others?"

Religion is not to be held as a precious treasure, jealously hoarded, and enjoyed only by the possessor. True religion cannot be thus held; for such a spirit is con-

trary to the gospel. "Freely ye have received, freely give," are the words of the Master. While Christ is dwelling in the heart by His Spirit, it is impossible for the light of His presence to be concealed or to grow dim. On the contrary it will grow brighter and brighter, as day by day the mists of selfishness and sin that envelop the soul are dispelled by the bright beams of the Sun of righteousness.

Christians may learn a lesson from the faithfulness of the light-house keeper. "A gentleman once visited a light-house that was placed in a very dangerous position to warn men of the perils that threaten them on the trackless sea. The keeper was boasting of the brilliancy of his light, which could be seen ten leagues out at sea, when the visitor said to him: 'You speak with enthusiasm, sir; and that is well. I like to hear men tell what they are sure they know; but what if one of the lights should go out?'

"'Never, never, absurd, impossible!' replied the sensitive watchman, in consternation at the mere supposition of such a thing. 'Why sir,' he continued, pointing to the ocean, 'yonder where nothing can be seen, there are ships going by to every port in the world. If, tonight, one of my burners should go out, within six months would come a letter, perhaps from India, perhaps from Australia, perhaps from a port I never heard of before, a letter saying that on such a night, at such an hour, at such a minute, the light at such a point burned low and dim; that the watchman neglected his post, and that vessels were consequently put in jeopardy on the high seas. Ah, sir,' and his face shone with the intensity of his thought, 'sometimes in the dark nights, and in the stormy weather, I look out upon the sea and feel as if the eye of the whole world were looking at my light. Go out? Burn dim? That flame flicker low or fail? No sir, never!'

"And shall Christians shining for tempted sinners, allow their light to fail? For, ever out upon life's billowy sea are souls we see not, strange sailors in the dark, passing by, struggling, it may be amid the surges of temptation. Christ is the great Light, and Christians are appointed to reflect that light. The ocean is vast, its dangers are many, and the eyes of far-away voyagers are turned toward the light-house,—the

church of Christ." If the world intervenes between the church and Christ, its light will burn dim, and souls will be lost because of the lack of light. Shall not the language of every heart be: "What! let the light that is in me go out or burn dim! Never! Never!"

A Constant Miracle

THE Bible itself is a standing and an astonishing miracle. Written fragment by fragment, throughout the course of fifteen centuries, under different states of society, and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, bond and free; cast into every form of instructive composition and good writing,—history, prophecy, poetry, allegory, emblematic representation, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer; in short, all rational shapes of human discourse; and treating moreover on subjects not obvious, but most difficult; its authors are not to be found, like other writers contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.—*Prof. Maclagan.*

THE BITTER DISAPPOINTMENT

J. N. LOUGHBOROUGH

OF the following quotations from persons who were participants in the disappointment after October 22, 1844, and who give expression to their hearts, while longing and praying for light concerning the situation, the first is from Brother James White, in "Life Sketches," pages 107-109:

"The disappointment at the passing of the time was a bitter one. True believers had given up all for Christ, and had shared His presence as never before. They had, as they supposed, given their last warning

to the world, and had separated themselves more or less, from the unbelieving, scoffing multitude; and with the divine blessing upon them, they felt more like associating with their soon-expected Master and the holy angels than with those from whom they had separated themselves. The love of Christ filled every soul and beamed from every face, and with inexpressible desire they prayed, 'Come Lord Jesus, and come quickly.' But he did not come. And now, to turn again to the cares, perplexities, and dangers of life, in full view of the jeers and revilings of unbelievers who now scoffed as never before, was the terrible trial of faith and patience. When Elder Himes visited Portland, Maine, a few days after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable. I left the place of meeting and wept like a child."

Again, from the same book, pages 190-192, we give the words of another: "The weak and wicked united in declaring that there could be no more fear or expectation now; the time had passed, the Lord had not come, and the world would remain the same for thousands of years. This second great test revealed a mass of worthless drift that had been drawn into the strong current of advent faith, and had been borne along for a time with the true believers.

"We were disappointed, but not disheartened. We resolved to submit patiently to the process of purifying that God deemed needful for us; to refrain from murmuring at the trying ordeal by which the Lord was purifying us from the dross and refining us like gold in the furnace. We resolved to wait with patient hope for the Saviour to redeem His tried and faithful ones.

"We found everywhere the scoffers who Peter says shall come in the last days, walking after their own lusts, and saying, 'Where is the promise of his coming? for since the fathers fell asleep, all things continue as

they were from the beginning of the creation.' But those who looked for the coming of the Lord were not without comfort; they had obtained valuable knowledge in the searching of the Word; the plan of salvation was plain to their understanding. Every day they discovered new beauties in the sacred pages, and a wonderful harmony running through all,—one scripture explaining another, and no word being in vain.

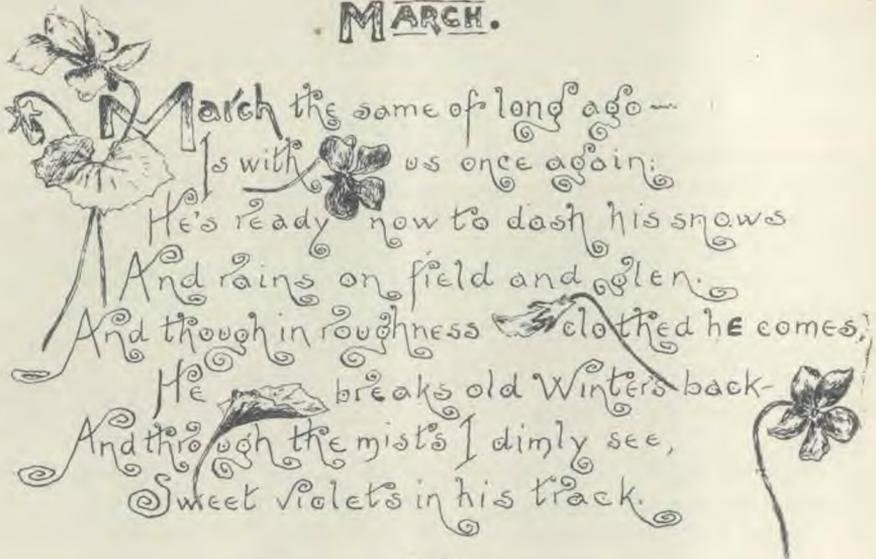
"Our disappointment was not so great as that of the disciples. When the Son of man rode triumphantly into Jerusalem, they expected Him to be crowned King. The people flocked from all regions about, and cried, 'Hosanna to the Son of David!' And Jesus, when the priests and elders besought Him to still the multitude, declared that if they should hold their peace, even the stones would cry out, for the prophecy must be fulfilled; yet in a few days those very disciples saw their beloved Master who they believed would reign on David's throne, stretched upon the cruel cross, above the mocking, taunting Pharisees. Their high hopes were drowned in bitter disappointment, and the darkness of death closed about them."

Then it was seen how the book that was so sweet to the taste of those who were hearing the time-message became bitter, and also how accurately another prophetic symbol of the advent movement was fulfilled.

LESSER things will drop out, as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to grasp the great strong oak lets go its hold on the blade of grass it has gathered.

NOTHING is too little to be ordered by our Father; nothing too little in which to see His hand; nothing which touches our souls too little to accept from Him; nothing too little to be done for Him.—*E. B. Pusey.*

MARCH.



March the same of long ago—
 Is with us once again;
 He's ready now to dash his snows
 And rains on field and glen.
 And though in roughness clothed he comes,
 He breaks old Winter's back—
 And through the mists I dimly see,
 Sweet violets in his track.

HOW SHALL WE READ THE BIBLE NO. 7

F. C. GILBERT

CONCERNING the teaching of the Word of God and the instruction in the schools of the prophets in the days of Samuel, we read: "And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpah, and judged Israel in those places. And his return was to Ramah for there was his house; and there he judged Israel; and there he built an altar unto the Lord." I Sam. 7:15-17. Now the word *judged* in these verses is from the Hebrew root word, שָׁפַט, *shofat*. The idea in this word conveys not only a judge to pass sentence, but also a person to determine whether a thing is wrong or right; like a magistrate who says whether the deed of which a person is accused, is lawful or unlawful.

Israel at this time had become terribly

mixed up with the people of the country. For several hundred years they had mixed with the Canaanites and the people of the land. They had intermarried to some extent, and had adopted many of the heathen customs of the nations. Instead of their destroying the nations, and destroying the ideas of the heathen, they adopted many of their ways and their customs, and had them taught to their children and to their families. As a result of all this, the teaching of the Word of God and the teaching of the truth of God, was a mixed or perverted teaching. If the reader will study the first seven chapters of the first book of Samuel, he will see the condition in which the people were.

In the early part of this seventh chapter, Samuel tells the people they would better repent of their sinful course, and turn their

hearts unto the Lord. If they would do this, the Lord would hearken unto them, and He would bless them. The people decided to do this; and when it was accomplished, then it was that Samuel decided to organize these schools of the prophets, and instruct the people in the true ways of the Lord. He wanted the younger class to learn the right ways of God, and to be brought up in the pure truth of the Lord.

So each year, after the schools were established, he circuited all these places, and determined whether the teachers were instructing the people in the right ways of the Lord. The teachers doubtless at that time were more or less contaminated with the heathen ways of their neighbors. If the reader will read the last three chapters of Judges, he will see how the Levites, who were the teachers of the people, had come to believe and to act. This being true of the teachers of the people, what would be expected of the rank and file? So we see that the whole people and their entire teaching had become corrupt.

Samuel therefore realized that in order to bring the people to the true knowledge of the true God and to bring them back to His pure truth, not only must schools be established, but there must be a supervisor of them, that it might be known that the pure and undiluted truth was being given to the people. Inasmuch as the whole people had so departed from God, there was no one who could determine whether the instruction which was given was in harmony with God better than himself. If there were errors of teaching, the Holy Spirit would guide and instruct Samuel to tell the people, and thus the people would be kept straight. This was the way of the Lord to teach the people of God the truth, and the pure truth.

Beloved readers, are there not many lessons in this history which concern us at the present time? In view of the history of the past nineteen hundred years, in view

of the conditions which have existed during the past centuries, in view of what has been written during the past decades, centuries, and even millenniums, how necessary and essential it is to have the prophet of the Lord in our midst at the present time, and how important that we get the true and vital instruction from the Word of God rather than from the history of men!

It is to the law and to the testimony. If they speak not in harmony with these instructions, there can be no light in them. This is the way the Lord has always wanted His people to read the Bible, and this is as essentially true at the present time as it ever has been. May God help us to bear this in mind.

Forget the Sorrow of the Way

"For ye have not as yet come to the rest and to the inheritance which the Lord giveth you." Deut. 12:9.

"I JOURNEY through a desert drear and wild,
Ye is my heart by such sweet thought beguiled
Of Him on whom I lean—my Strength, my Stay—
I can forget the sorrow of the way.

"Thoughts of His love, the root of every grace,
Which finds in this poor heart a dwelling-place;
The sunshine of my soul than day more bright,
And my calm pillow of repose by night.

"Thoughts of His sojourn in the vale of tears—
The tale of love unfolded in those years
Of sinless suffering and patient grace,
I love again, and yet again, to trace.

"Thoughts of His glory—on the cross I gaze,
And there behold its sad, yet healing rays;
Beacon of hope, which lifted up on high,
Illumes with heavenly light the tear-dimmed eye.

Thoughts of His coming—for that joyful day—
In patient hope I watch, and wait, and pray;
The dawn draws nigh, the midnight shadows flee.
O, what a sunrise will that advent be!

"Thus while I journey on, my Lord to meet,
My thoughts and meditations are so sweet
Of Him on whom I lean—my Strength, my Stay—
I can forget the sorrows of the way."

—Selected.

TESTIMONY OF LEADING ADVENTISTS "LET THE DEAD SPEAK"

S. N. HASKELL

THOSE who were looking for the near coming of the Lord in 1844, and were used of the Lord in laying the foundation of the third angel's message, held the same views in regard to the abominations that we have presented in the previous articles; namely, that the heathen temples of paganism are the sanctuary of the devil; a rival to the true sanctuary.

Elder J. N. Andrews, under the heading, "Two Opposing Sanctuaries in Dan. 8," writes as follows: "To the careful reader this fact will at once appear. They are as follows: First, the sanctuary of the daily desolation, Dan. 8:11; 11:31; second, the sanctuary which the daily and the transgression of desolation were to tread under foot. Dan. 8:13, 14. The one is the sanctuary of Satan; the other is the sanctuary of the Lord of hosts. The one is the dwelling place of 'all the gods'; the other is the habitation of the only living and true God. If it be said that a sanctuary is never connected with heathen and idolatrous worship, we cite the direct testimony of the Bible. Heathen Moab had a sanctuary; and that sanctuary was a place of prayer and worship for that heathen nation. Isa. 16:12. The chapel erected by the king of Israel at Bethel, as a rival to the temple of God at Jerusalem (I Kings 12:27, 31-33), was called his sanctuary. Amos 7:13 [margin]. And the places in which idolatrous Israel (the ten tribes) worshiped, are called sanctuaries. Amos 7:9. The same is true of idolatrous Tyre. Ezek. 28:18."

Apollus Hale writes in the "Second Advent Manual," page 68, as follows: "What can be meant by the 'sanctuary' of paganism? Paganism, and error of every kind, have their sanctuaries as well as truth.

These are temples or asylums consecrated to their service. Some particular and renowned temple of paganism may, then, be supposed to be here spoken of. Which of its numerous and distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. The name signifies 'the TEMPLE OR ASYLUM of all the gods.' The 'place' of its location is Rome. The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of paganism that was more strikingly 'his sanctuary'? Was Rome, the city or place of the Pantheon, 'cast down' by the authority of the State? Read the following well-known and remarkable facts in history: 'The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of the nations. But, in the hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be *downward* and *irrecoverable*. The change of the government to Constantinople still perplexes the historian. Constantine ABANDONED ROME, the great citadel and throne of the Ceasars, for an obscure corner in Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, AND IN DEGRADING THE CAPITAL INTO THE FEEBLE HONORS AND HUMILIATED STRENGTH OF A COLONY."

Writing on the "Two Desolations," Elder James White, in "Our Faith and Hope," number one, says: "The daily

sacrifice and the transgression of desolation represent Rome in its pagan and papal forms. Leaving out the supplied words, the text would read, 'The daily, and the transgression of desolation.' These are two desolating powers; first Paganism, then Papacy. Of these, Paul, in II Thess. 2: 3-8, says: 'Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you I told ye these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he is taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume

with the spirit of his mouth, and shall destroy with the brightness of his coming.' That which withheld the manifestation of the papacy in Paul's day was paganism. These are the two powers which have desolated the people of God, of which the angel speaks in the vision of Dan. 8." See also "The Redeemer and Redeemed," by Elder James White, page 127.

Josiah Litch, in "Prophetic Expositions," volume one, page 127, says: "'The daily sacrifice' is the present reading of the English text. But no such thing as *sacrifice* is found in the original. This is acknowledged on all hands. It is a gloss or construction put upon it by the translators. The true reading is, 'the daily and the transgression of desolation;' daily and transgression being connected together by 'and'; the *daily desolation* and the *transgression of desolation*. They are two desolating powers, which were to desolate the sanctuary and the host."



ANIMAL LIFE OF THE BIBLE

Swine

MRS. S. N. HASKELL

THERE are few animals mentioned in the Bible but what the character of the animal is portrayed, so that, if you had no other information, you would have a general idea of its character.

The swine is used as a synonym of a fierce, ungenerous person. The Saviour says, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Matt. 7:6.

The hog by nature is a filthy scavenger; so generally is this understood that everywhere the word "hog" is applied to anyone especially filthy in his character. Peter understood this when he took the filthy habits of the hog to represent the individual who returns to be a "servant of corruption," after once having tasted the joys of sins forgiven. "It is happened unto them according to the true proverb, The dog is turned to his own vomit, and the sow that was

washed to her wallowing in the mire." II Pet. 2:22. The dog and swine are often associated together when used to represent wicked people.

The swine is an unclean animal; it is a valuable scavenger, and because it will eat any filthy thing, it is called unclean. God's people were never allowed to eat the flesh of swine. Lev. 11:7, 8.

Our bodies are composed of what we eat, and if we take as food the flesh of any animal that feeds upon unclean food, we can not expect to have pure blood and bodies free from disease.

Some say that the command to abstain from swine's flesh belongs to the former dispensation. But the coming of Christ to this earth, while it opened a way for man to be freed from sin, did not change the nature of the hog in any respect. The hog loves to wallow in the mire today just as much as in the days when Peter wrote his epistles. Neither did Christ abolish the law of nature, that our bodies are composed of what we eat; and, if we take unclean food into the system, we will have impure blood. There is no reason why the command to abstain from eating swine's flesh is not as binding today as in the days when the command was first given. We have every reason to believe that the command is not only binding upon Christians today, but that it will continue to be binding down to the coming of Christ in the clouds of heaven.

The prophet Isaiah looking down to the coming of Christ, speaks of some individuals who would "follow after one another," and eat swine's flesh. They would excuse themselves for doing it because others did it; but the Lord says that those who are found eating swine's flesh and other abominable things, will be consumed together before the presence of the Son of man. Isa. 66:15-17 [margin].

God wants a people who, like Daniel of old, will purpose in their hearts that they

will not defile themselves with unclean food; but will present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service. Dan. 1:8; Rom. 12:1.

Is There Anything Too Hard for the Lord?

Gen. 18:14. Is anything too hard for the Lord?

Jer. 32:27. "Behold, I am the Lord, the God of all flesh: is there anything too hard for Me?"

Jer. 32:17. "Ah Lord God! behold, Thou hast made the heavens and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee.

Job 42:2-8. "I know that *Thou canst do everything.*"

Matt. 19:26. "*With God all things are possible.*"

Mark 10:27. "With men it is impossible, but not with God: for with God *all things are possible.*"

Luke 1:37. "*With God nothing shall be impossible.*"

Luke 18:27. "The things which are impossible with men, are possible with God."

Rom. 4:20-22. Abraham believed that what God had promised, "*He was able also to perform.* And therefore it was imputed to him for righteousness."

John 11:40-45. The individual who will believe that God is able to fulfill His promises, will "see the glory of God."

Heb. 11:1-40. This entire chapter illustrates what faith in the promises of God will accomplish.

A prayerful study of the above texts will enable one to obtain victory over the world, the flesh, and the devil.

JENNIE F. BREWER.

Domestic Bears

ONCE upon a time, there lived a couple known far and wide for their interminable squabbles. Suddenly they changed their mode of life, and were as complete patterns of conjugal felicity as formerly they had been of discord.

A neighbor, anxious to know the cause of such conversion, asked the "gudewife" to explain it. She replied, "I and the old man have got on well enough ever since we kept two bears in the house." "Two bears!" was the perplexed reply. "Yes, sure," said the lady, "bear and forbear."

I WONDER WHAT I WOULD DO ?

OUT in the street there a beggar waits
 In the driving storm so cold ;
 A homeless child with a famished look,
 And garments thin and old.
 I give from my bounty meager dole,
 And pennies I spare her a few ;
 If I knew that my Saviour was standing there,
 I wonder what I would do ?

In yonder attic so cold and bare
 There's a woman who sits and sews
 For her children's shelter and scanty fare
 Till the weary midnight goes.
 She is stitching her life in those seams for me ;
 Am I giving her back her due ?
 If I knew that my Saviour was keeping account,
 I wonder what I would do ?

There are fatherless children that cry for bread,
 There are widows old and poor,
 And there is the sick man Lazarus,
 That lieth beside my door.
 Shall I have all the luxuries,
 While theirs must be so few ?
 If I thought that I was like Dives of old,
 I wonder what I would do ?

I have home and friends, and silver and gold,
 Far more than I daily need :
 And I clothe myself in a costly garb,
 While these for a pittance plead.

My house is full of beautiful things,
 That are only for taste and show ;
 If I knew that my Lord had need of these,
 I wonder what I would do ?

I have prided myself on my goodly deeds,
 And my name's on the church's roll ;
 But I waste in some needless things, perchance,
 The price of a deathless soul.
 I have told the world of my love for God,
 And my love for His children, too ;
 If the Lord should ask me to prove my word,
 I wonder what I would do ?

There comes a time in the future new,
 When this life has passed away,
 When these needy ones shall stand with me
 In the light of a judgment day.
 When the angel reads from the Book of Life
 My deeds for that great review ;
 If these should speak and accuse me there,
 I wonder what I would do ?

Then the Son of man with his angels fair
 Will sit on the great white throne,
 And out from the millions gathered there
 He will know and claim his own.
 If he saith to me those words I've read
 In that Book so old and true,
 " Inasmuch as ye did it not to these "—
 I wonder what I shall do ?

—Selected.

STUDIES IN THE MINOR PROPHETS

Amos on the Second Coming of Christ

THE first prophetic utterance of Amos is, "The Lord will roar from Zion, and utter his voice from Jerusalem, and the habitations of the shepherds shall mourn, and the top of Carmel shall wither." Amos 1:2. Jeremiah one hundred seventy years later, uses nearly the same words in describing the coming of the Lord. Jer. 25:30, 31.

Amos evidently had a view of the signs spoken of by the Saviour in Matt. 24:29. Three times in his small book he refers to these signs. In Amos 4:12, 13, we read "Prepare to meet thy God, O Israel! For lo, He that formeth the mountains, and

createth the wind, and declareth unto man what is His thought, that *maketh the morning darkness*; and treadeth upon the high places of the earth, the Lord, the God of hosts, is His name." We read further of this darkness, "And it shall come to pass in that day, saith the Lord God, that *I will cause the sun to go down at noon*, and *I will darken the earth in a clear day*." Amos 8:9. Here it is plainly stated that the darkness would be at its height at noon, that it would be a clear day; while Amos 4:13, states that the darkness would be in the morning. In Amos 5:8, the prophet's attention is attracted to the constellations in the heavens,

and he says, "Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and *maketh the day dark with night.*" The prophet evidently saw the dark night following the noted dark day of May 19, 1780.

The signs in the heavens foretelling the advent of the Saviour were not the only ones shown to the prophet Amos, for just before he speaks of the sun's being darkened in a clear day, in Amos 8:8, he says, "Shall not *the land tremble for this, and every one mourn that dwelleth therein? And it shall rise up wholly, as a flood; and it shall be cast out and drowned,* as by the flood of Egypt." What would more fully describe the famous Lisbon earthquake of 1755 when the sea arose and swallowed up ninety thousand of the inhabitants of Lisbon? Again, he says it is the Lord that "calleteth for the waters of the sea and poureth them out upon the face of the earth." Amos 9:6. What words could better describe the terrible tidal waves that are proclaiming that "the great day of the Lord is near, it is near, and hasteth greatly." Zeph. 1:14.

As Amos prophesied of the captivity of Israel and their return from Babylon, he was permitted to look down through the ages and see the time when what had once been the chosen people of God would not be taken captive by *only one* nation, but would be sifted "among *all* nations, like as corn is sifted in a sieve." Amos 9:9. Then he adds, "*In that day* will I raise up the tabernacle of David that is fallen and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." Amos 9:11.

In Acts 15:13-18, James quotes this prophecy and applies it to the gospel going to all the earth to gather out a people for the Lord.

Amos was not only shown the gospel going to the earth after the death of Christ,

but he adds, "Behold, the days come when the plowman will overtake the reaper, and the treader of the grapes him that soweth seed." Amos 9:13. He saw the closing work, when, at the very time that the great final judgment in the heavens was deciding the eternal destinies of some individuals, other souls would be receiving the first rays of light and be taking their stand for the first time to serve the Lord. Amos gives us a vivid picture of the time of trouble, which comes after every case is eternally decided in the courts of heaven. When souls who have put off the claims of their Saviour will awake to find that "the harvest is past and they are not saved." "Behold, the days come saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord, and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it." Amos 8:11, 12. No invitation of mercy will then be given, for the door of mercy will be forever closed, and only vengeance awaits those who have not accepted the Saviour.

The prophet closes his book with a view of true Israel gathered in the earth made new, where they "shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them." The last lines contain the following precious promise. "I will plant them upon their land, and they *shall no more be pulled up out of their land, which I have given them, saith the Lord thy God.*" Amos 9:14, 15.

PRECEPT freezes, while example warms. Precept addresses us, example lays hold on us. Precept is a marble statue, example glows with life—a thing of flesh and blood.—*W. E. Gladstone.*



Rejoice Always

It is a sad and cheerless heart that makes the world dreary to certain people; if only they would let joy enter to dwell within, a new world would be created for them. There is a legend of a wonderful bell which rings in heaven, whose sweet tones only those can hear whose hearts are pure and gentle.

"It is said, somewhere, at twilight
A great bell softly swings,
And a man may listen and hearken
To the wondrous music that rings.

"If he puts from his heart's inner chamber
All the passion, pain, and strife,
Hear ache, and weary longing
That throb in the pulses of life;

"If he thrusts from his soul all hatred,
All thoughts of wicked things,
He can hear in the holy twilight
How the bell of the angels rings."

—Selected.

Question Box

DID Christ have a personal existence before he took upon himself humanity?

To this question we reply most emphatically, Yes. To deny this is a long step toward pantheism; in fact, it is pantheism.

Christ was the Son of God from eternity, because He was the Son of God, being so much better than the angels, as He hath by inheritance obtained a more excellent name than they. Every name given to the Father belongs to the Son. Heb. 1:4; Isa. 9:6, 7. "Unto the Son He (the Father) said, Thy throne, O God, is forever and

ever." God called His Son by His own name, and declared that His throne was "forever and ever." Heb. 1:8.

He who takes the position that Christ did not have a personal existence as God's Son from eternity, dishonors both the Father and the Son. "All men should honor the Son, even as they honor the Father." John 5:23.

If God did not have a Son, how could He send Him? And how could Christ give Himself to die for a lost race, if He did not have a personal existence? We say to all who hold the view that Christ did not have a personal existence before He came into this world, that they know not the Scriptures, nor the power of God. He existed from eternity. He created everything. Micah 5:2; Prov. 8:22, 23; Psa. 90:1-3; John 8:42, 43, 58.

Is Gabriel the Holy Spirit?

This question has been repeatedly answered in the pages of the BIBLE TRAINING SCHOOL. We now plainly say, The Bible does *not* teach that Gabriel is the Holy Spirit.

Christ, the Father, and the Holy Spirit, are represented as one; and throughout the entire Scriptures that which is attributed to the Father is attributed to the Son, and that which is attributed to the Father and the Son is attributed to the Holy Spirit.

In the creation it was the Spirit of God that moved upon the waters. Gen. 1:2. It is also positively stated that in the beginning God created the heavens and the earth (Gen. 1:1, 2); and Paul says it was Christ who in the beginning laid the foundations of the world. Heb. 1:8-10.

Angels are ministering spirits created by Christ. Heb. 1:4-6, 13, 14. They had nothing to do in the creating of the world, or anything else: for they themselves were created by Christ and the Holy Spirit.

Again: it is a sin to worship an angel. Rev. 19:10; 22:8, 9. All our worship is to be directed to the Creator of the heavens and the earth; and he who worships the Son, worships the Father. Rev. 14:6, 7. This should forever settle the question as to whether angels are an inferior order of beings to God, Christ, or the Holy Spirit, or not; unless one wishes to say that the thing created is greater, or equal to the Creator.

ALL the doors that lead inward in the secret places of the Most High are the doors outward—out of self, out of smallness, out of wrong.—George MacDonald.

Good Words from a Far Country

DEAR BROTHER AND SISTER HASKELL:

It will be four years tomorrow since we set our feet upon the shores of Bombay, India, and took up our work among the Hindustani people. They have been pleasant years and have passed very quickly. We are still well, and stronger than the day we landed. I was at one time very near to the grave with typhoid fever, but aside from that have had very few sick days.

When we came to this country, we were not planning to do much work in literary lines, but we soon were convinced that this was one of the first needs,—to get the message upon the printed page so that it could be rapidly spread to the millions of India. The Lord gave us a burden to make a beginning in the work of printing the message in Hindi and Urdu, and has also given us especial help, not only in getting the language ourselves, but in sending us native men who were able translators. What has been done seems small compared with the way books are printed at home, but we now have the following pamphlets and tracts, varying in size from ten to thirty pages each: "The Everlasting Gospel," a pamphlet in three different characters; "The New Testament Sabbath"; "Which Day Do You Keep and Why?"; "The Two Laws"; "Nadab and Abihu"; "Religious Liberty"; "The Nature of Man"; "The Subject of Eating and Drinking"; "Tithes and Offerings"; "The Eastern Question"; "Faith and Works"; "Count the Cost"; and "The Voice of the Good Shepherd." The manuscript for the Urdu version of the "Story of Daniel" and "Thoughts on Daniel," combined, has been given to the press, and we hope to have it out within two months. We have had the translation of "Early Writings" in mind for the past two years, but as yet have not undertaken it. We hope to do so in the near future.

During the past four years a large number of Hindustani people have heard the message in their own tongue. Many have acknowledged it as the truth; twenty-nine have taken their stand, twenty-five of whom have received baptism. Some have given up through persecution and worldly considerations, but the majority are still faithful, eight of them devoting their time to the work of the message, six as conference workers and two on probation.

The plan which has been followed in taking men into the work, has been to start them in on the sale of literature as probationers, giving them some help from special donations which have come in

from friends of the work. When they have proved their faithfulness, they have been given licenses by the committee and are engaged under the conference.

We are spending the winter months touring in the plains with our tent, visiting our Hindustani brethren and trying to encourage them in the work. It makes us glad to see that little lights are being kindled in various places, and we know that from these many others will soon receive the light of present truth. About the last of February, we hope, the Lord willing, to go up to the Garhwal District in the mountains to open a school there for village boys. These people have been waiting for us for over two years, and now that the prospects seem favorable, they can not express their joy in words. The Garhwal people are a poor, but industrious, tribe. Through poverty they are rather backward in educational lines, but they are awakening to their need and are making every effort to better their condition.

We were glad for your encouragement in opening this school and for your expressed hope of being able to raise five hundred dollars for this special purpose. I think this amount will meet the expense for building a small building and opening the school, as we do not expect to launch out very large at first until we see how the work develops. The work is now in progress on the building which your timely remittance two months ago enabled us to begin. I hope you will remember us often in your prayers; for fervent, effectual prayer availeth much.

We are expecting Elder Wellman to arrive in Lucknow tonight. You can perhaps imagine how happy we are, as he is coming to take up the Hindustani work with us. This is the first recruit for the eighty millions for whom we have been working during the past four years.

Yours in the Master's service,

MR. AND MRS. L. J. BURGESS.

Humility

AN exchange says: "It is worthy of remark that soon after Paul was converted he declared himself 'unworthy to be called an apostle'. As time rolled on, and he grew in grace, he cried out, 'I am less than the least of all the saints.' And just before his martyrdom, when he had reached the stature of a perfect man in Christ, his exclamation was, 'I am the chief of sinners.'"



BIBLE READERS' CLASS

How Did the Scriptures Come to us?

RECOGNIZING the Bible as the Word of God, superior to any human reasoning or wisdom, we must necessarily look to the Bible to answer the above question.

God never makes an apology for speaking to the human family. He speaks as the Creator of the world, as our Preserver, and as the only Author of every good and perfect gift.

I

- II Tim. 3:15, 16. "All scripture is given by inspiration." Inspiration is breathing in.
- Dan. 10:17. While prophets are in vision they do not breathe, but it is the breath of God that moves upon their physical organs and causes them to speak.
- II Cor. 12:1-4. While they are in vision they hear words that it is impossible for them to speak.
- Num. 12:6. All true prophets have visions.
- Rev. 1:11. Prophets are instructed to write out what they see for the benefit of the church.
- Dan. 7:1. Prophets also have dreams that are of equal authority with visions.
- Acts 13:9-11. The Spirit of God moves upon men at times to speak.
- II Kings 8:11-13. When objects or persons come before a prophet, they often remind him of what he has seen, and he writes it out.
- John 14:26. The Spirit of God will strengthen the memory in regard to what prophets have seen or heard.

Num. 12:6; II Chron. 20:14; Luke 1:1-4. All scriptures have come to us in one of these four ways: first, in vision; second, in dreams; third, by special impulse, the special movings of the Spirit of God; fourth, by recording from a retentive memory that which has been seen and heard. It makes no difference in what way the Scriptures come to us, they are the inspiration of God, and no distinction is to be placed upon them.

II

Each Prophet, or Writer, Endorsed Every Word Spoken or Written by Other Prophets

- Matt. 4:4. Jesus said that every word of God contains life and salvation.
- Deut. 10:4 [margin]. The commandments are called ten words; a word is a divine thought expressed. Sometimes it is expressed in two words: as "Jesus wept;" sometimes in ninety words, as in the second commandment.
- John 1:1. Jesus and the Word are synonymous, for the Word is a perfect revelation of God.
- Deut. 8:3, 4. The word "life" includes food and raiment in this life, as well as eternal life, and everything that is contained in the word "life" that pertains to man.
- John 1:14. Christ also is a revelation of the divine Word clothed in humanity.
- Micah 5:2. Christ existed from eternity.
- John 6:63. It is the Spirit, that is in the Word, that gives life and salvation to the believer.
- Dan. 10:11. When we read or study the Word our minds should be fixed on the words themselves rather than on what they mean.

- II Tim. 2:7. If we properly consider the words that God has spoken, He will give us understanding in all things.
- II Tim. 3:15, 16. Back of every expressed word or thought that God has inspired, there is an infinite mind; and it contains four things: doctrine, reproof, correction, and instruction in righteousness.

III

Inspiration Illustrated

Every truth in the Bible is taught in two ways,—by precept and by example,—that men may be without excuse, and that they may learn the truth by some example in the Bible. God took Moses and Aaron to illustrate the relationship between Himself and His prophets. Moses was to be as God to Aaron, and Aaron was to be his prophet.

- Rom. 15:4. This was written for our learning, that we might have hope.
- Ex. 4:10. Moses reasoned that he was not a man of words, and so could not go to lead Israel out from Egypt.
- Phil. 3:7-9. Paul's learning and ability sank into insignificance before the sacredness of his work.
- Jer. 1:6-9. The prophet Jeremiah felt he could not speak until God had touched his lips and put words into his mouth.
- II Cor. 12:9. Paul gloried in his weakness and infirmities that the power of Christ might rest upon him.
- Ex. 4:14, 15. When God gave Aaron to Moses, He promised to be with both of their mouths.
- Acts 3:21. God has been with the mouth of every prophet "since the world began."
- Ex. 4:16. Aaron was the mouth of Moses to Pharaoh.
- I Cor. 2:5-8, 12-16. This truth does not consist in the wisdom of men; the natural man can not receive it.
- II Cor. 10:5. All imaginations, all reasonings, must be cast down before the knowledge of God.

IV

How Much of the Bible Can Be Regarded as the Scriptures?

- Luke 24:25-27. Jesus recognized the testimony of Moses and all the prophets as Scriptures.

- Jer. 1:9. The prophets declared that their words were the words of the Lord.
- II Pet. 3:15, 16. Peter recognized Paul's writings as the Scriptures.
- II Chron. 36:12. The prophets claimed to be the mouth-piece of God to His people.
- I Pet. 1:11. Peter says that Christ spoke through them.
- Num. 24:15-17. Prophets in vision heard and spoke the words of God.
- Luke 24:44, 45. Jesus said Moses, the prophets, and the Psalms, are the Scriptures; this surely includes all of the Old Testament.
- II Sam. 23:2. When David spoke, he said, "The Spirit of the Lord spake by me, and His word was in my tongue."
- II Pet. 1:20, 21. Peter said that holy men spake as they were moved by the Holy Ghost.
- Jer. 42:13. Jeremiah said that his words were the voice of God:
- Luke 1:67-70. The Holy Ghost said that the prophets since the world began spake by the Holy Ghost.

The above being true, the individual who rejects, modifies, or explains away the literal words of a prophet, is rejecting God, Christ, and the Holy Spirit; for it is He that speaks to mankind.

Handles

I AM a suburbanite,—a man of bundles. One evening I was trudging home with a particularly awkward parcel. The strings cut my fingers. When I tried to carry it in my arms, they at once began to ache from their strained position. The bundle was all angles. It began to tear under my vicious shiftings.

As I was leaving the grocery, after making some final purchases, the clerk looked pityingly at me.

"That's quite a load. Don't you want me to fix it?"

"Fix" is the American's word for comfort, and I instantly agreed.

Making my chief foe the basis, the grocer attached to it all the smaller parcels, passing a stout cord over and over, and then

hooked into it one of those wooden handles that have done so much to ease our lives.

I walked off a new man. It was a much heavier load, for my purchases there had been many; and yet I bore it easily, for I had an easy hold upon it. From shuffling, my gait became a rapid stride. From tense and nervous, my face became placid. Before, my bundles had blotted out the world; now, I actually forgot that I was carrying anything, and fell to planning an essay. It was all on account of the handle.

And, on the whole, throughout life there's everything in the way you take hold of what you have to do. That is why some days go hitching, rasping, pulling, dragging, from fretful morn to headachy eve, while other days, with just the same tasks, are one delightful scene of easy mastery and smiling accomplishment. The first day had no handle, the second had. The first tasks were grasped by the string that cut; the second were fitted with an attachment for power.

What is this handle for days and for work? Ah, you do not need to be told that it is prayer!—*Amos R. Wells, in "Sermons in Stones."*

The Number Seven in the Bible

SEVEN and SEVENTH are used more frequently in the Bible than any other number. Oftentimes the number seven is used when no human reason can be assigned save the fact that it is sacred in God's sight. It became sacred because it was originally used in connection with the day that God blessed and sanctified; because upon that day He had rested, when He had finished the work of creation.

It has reference to the Sabbath itself as follows: Gen. 2:2, 3; Ex. 16:26, 27, 29, 30; 20:10, 11; 23:12; 31:15, 17; 34:21; 35:2; Lev. 23:3; Deut. 5:14. On the seventh day God ended His work. Gen. 2:2. God blessed and sanctified the seventh day. Gen. 2:3.

There were seven days from the time that the door of the ark shut in Noah and his family before the rain began to fall. Gen. 7:4.

In the seventh month Noah's ark touched the ground. Gen. 8:4.

After seven days a dove was sent out. Gen. 8:10.

Abraham plead seven times for Sodom. Gen. 18:23-33.

In making a covenant seven lambs were taken. Gen. 21:27-30.

Jacob served seven years for Rachel. Gen. 29:18, 20.

And yet seven other years. Gen. 29:30.

Jacob was pursued seven days' journey by Laban. Gen. 31:23.

A plenty of seven years, and a famine of seven years were foretold in Pharaoh's dream by seven fat and seven lean kine, and by seven full and seven blasted ears of corn. Gen. 41.

Joseph mourned seven days for his father. Gen. 50:10.

There were seven days between the first two plagues. Ex. 7:25.

The Israelites were to eat unleavened bread seven days. Ex. 12:15, 18-20; 13:6, 7; 23:15; Num. 28:17; Deut. 16:3, 4, 8.

On the fifteenth day of the seventh month the children of Israel were to keep the feast of tabernacles seven days. Lev. 23:6, 15, 34, 39; Num. 28:24, 25; 29:32; Deut. 16:13, 15.

They were seven days in making atonement for the altar. Ex. 29:37.

Every seven years the land rested. Ex. 23:11; Lev. 25:2, 4.

On certain days seven lambs were offered. Lev. 23:18; Num. 28:11, 19, 21, 27, 29; 29:2, 8, 10, 11, 36.

The blood was to be sprinkled seven times on the altar. Lev. 4:6, 17; 8:11; 15:14, 19; Num. 19:4.

Every seven years the law was read to men, women, and children; this seems to be besides the continual teaching of the law by the priests and parents. Deut. 31:10-13.

There were seven days in connection with the consecration service. Ex. 29:30, 35; Lev. 8:33, 35.

An offering was to be made seven days by fire. Lev. 23:8, 36.

Every seventh year the servants were to go out free. Ex. 21:2.

Every seven times seven years was to be a jubilee, when servants were to be free, and the land was to revert to its original owner, and all were to be free from debt. Lev. 25:8-14.

For seven days the dam was with its mother. Ex. 22:30; Lev. 22:27.

It was on the seventh day, the Sabbath, that God called Moses into the Mount. Ex. 24:16.

The time of the Pentecostal feast was reckoned by seven weeks from the Passover. Lev. 23:15, 16; Deut. 16:9.

When the vow of the Nazarite was taken, and he was defiled by the death of a person near him, he was to shave his head on the seventh day. Num. 6:9.

For seven days Miriam was shut out of the camp. Num. 12:14, 15.

Seven altars were built by Balaam. Num. 23:14, 29.

If Israel sinned, they were to flee seven ways before their enemies. Deut. 28:7, 25.

Sampson was bound with seven green withes. Judges 16:7.

When he was shorn of his seven locks of hair, he broke his Nazarite vow, and became as weak as other men. Judges 6:17-20.

Every seventh year there was to be a release from debt. Deut. 5:1-3.

In the destruction of Jericho seven persons bore seven trumpets seven days; and on the seventh day they surrounded the wall seven times, and at the end of the seventh round the walls fell. Joshua 6:4.

In connection with the ceremony of the cleansing of the leper, seven is mentioned twenty times. Lev. 13 and 15.

Samuel appointed seven days for Saul to wait for him. I Sam. 13:8.

The elders of Israel asked for a seven days' respite. I Sam. 11:3.

Elijah prayed seven times for rain. I Kings 18:44.

Solomon was seven years in building the temple. I Kings 6:38.

A feast of seven days was held at its dedication. I Kings 8:65.

In the tabernacle were seven lamps. Ex. 25:37.

The golden candlestick had seven branches with seven pipes. Zech. 4:2.

Naaman washed seven times in the River Jordan. II Kings 5:14.

Job's friends sat with him seven days and seven nights. Job 2:13.

They offered seven bullocks and seven rams as an atonement. Job 42:8.

Kings had seven counsellors. Ezra 7:14.
Ahasuerus made a feast of seven days. Esther 1:5.

He had seven chamberlains and seven princes. Esther 1:10, 14.

Our Saviour spoke seven times on the cross. Matt. 27:50; Luke 23:43, 46; John 19:26-28, 30.

The Lord's prayer contains seven petitions containing seven times seven words. Matt. 6:9-13.

In Revelation we read of seven spirits, Rev. 1:4; seven stars, seven golden candlesticks, and seven churches, Rev. 1:20; seven trumpets, Rev. 8:2; seven plagues, Rev. 16:11; seven thunders, Rev. 10:4; seven vials in the hands of seven angels, Rev. 15:7, 8; a seven-headed monster, Rev. 12:3; seven times it is said "he that hath an ear let him hear what the spirit saith unto the [seven] churches." Rev. 2:7, 11, 17, 29; 3:6, 13, 22.

The word seven, or seventh, occurs in the Old Testament in the books of Exodus, Leviticus, Numbers, and Deuteronomy one hundred and sixty-three times. This is remarkable, as the entire law of Moses was the gospel veiled, while the New Testament is the gospel revealed. As all the ceremonies in the law had a significance in the gospel, the expression seven must have an importance. It originates with the seventh-day Sabbath before man sinned. This made the number seven sacred in God's mind. The Sabbath will be observed while the new heavens and the new earth remain after the reign of sin is past. Isa. 66:22, 23. The number seven will, therefore, be in remembrance throughout eternity, by God, the angels, and His people.

An Eolian Harp

I SET my wind harp in the wind,

And the wind came out of the south.

Soft, soft it blew with gentle coo,

Like words from a maiden's mouth.

Then like the stir of angels' wings

It gently touched the trembling strings;

And O! my harp gave back to me

A wondrous, heavenly melody.

I set my wind harp in the wind,

And a storm from the north blew loud;

From the icy north it hurried forth,

And dark grew sea and cloud.

It whistled down the mountain's height,

It smote the quivering chords with might;

But still my harp gave back to me

A tender, heavenly melody.

Ah, me! that such a harp were mine,

Responsive tuned and true

When all was glad, when all was shine,

Or when storms of sorrow blew.

That so 'mid all the fret and strife,

The jarring undertones of life,

My life might rise to God, and be

One long, harmonious symphony.

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S. N. HASKELL,

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LIVE for something; have a purpose,
And that purpose keep in view.
Drifting like a helpless vessel
Thou canst not to life be true.

"Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have long been riding safely;
But they drifted with the tide."

THE TEN COMMANDMENTS IN SCOTCH

A BROTHER has handed us a slip containing the ten commandments in the Scottish dialect as follows:—

The Ten Hail-Biddens

D. Waddel, of Glasgow, translated the Bible from the original Hebrew and Greek into the Scottish dialect. A specimen page from the twentieth chapter of Exodus will entertain the reader:—

EXODUS, OR THE OUT-GATE.— CHAPTER 20.

*God's bidden maun be done or waur.
The Ten Hail-Biddens, or Commauns.*

Syne spake God ilk word o'thir, sayan;

2. Mylane am the Lord your God, wha redd yo frae the lan' o' Egypt, an' out frae the house o' haud.

3. Ye sal hae nane ither godds fornenst me.

4. Ye sal schupe nae eidol till yersel, nor draght o' what's heigh i, the lift, or what's laign on the yird, or what's intil the wattirs whilk are aneth the yird.

5. Ye sa'na but yersel till them, nor ser' them; for mylane am the Lord your God: a God fu'sikker o' his ain, fetchin hame the mis doens o' the forebears on the bairns, aye, till the third an' till the fourt o' their bluid wha ill will me:

6. But warkin nieborlie wi' thousands o' them that lobe me, and bide my bidden.

7. Ye maunna even the name o' the Lord, your God wi' nocht; for the Lord himself canna redd the man wha evens his name wi' nocht.

8. Mind ay weel the quattin-day, till haud it sikker.

9. Sac days ye may paingle an, do a' yer wark.

10. But the seven day is quat till the Lord your God. Ye sal nae wark intil hit yersel, nor yer son, nor yer dochter; yer loon, nor yer lass, nor yer beiss; nor the frem frien' who taigles in yer yetts.

11. For intil sax days the Lord wrough the lift, and the laigh, an' the bouk o' wattirs, an' ilka haet in them; an' rested him ontill the seven day: whar-thro' the Lord blythebad the seven day, an' set it by the lave.

12. Be cannie oe o, yer faither an' o' yer mither, that yer ain days may be lang on the lan' whilk the Lord your God foresettes on yo.

13. Ye sal tine nae life.

14. Ye sal loup nae fauld.

15. Ye sal fash nae gear.

16. Ye sal skaithe nane yer neibor's name.

17. Ye sal grein nane yer neibor's ain o' his biggin; ye sal grein nane yer neibor's ain o' his wife; or his loon, or his lass, or his knowte; or his naig; or ought that is ought o' yer neighbor's.

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