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


• Luke 14: 28 •



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BIBLE TRAINING



"Praise ye the Lord: for it is good to sing praises unto our God."

The Harp



IN the stormy days that
marked the reign
Of the iron monarch, Charle-
magne,

When, wheresoe'er the trav-
eller went

Over the war-worn continent,
A lofty castle with stony
frown

From every commanding
hill looked down;

At that time of terror a

Christian knight,

Across the valley from height to height
Stretched a cord of iron, a mighty wire,
Anvil-hammered and tried with fire.
He hoped, he said, that the gentle hand
Of summer winds in the iron strand
Would wake a music diviner, higher,
Than the sounds of warfare that filled the
land.

Over the wire the breezes swept,
But the soul of music within it slept;
It felt the north wind's fiercer stroke,
But still the touch no answer woke,
No throbbing sweetness the silence broke.

Loud the people laughed, and said:

"This is no harp, but a wire instead;
And he who made it, how little he knows!"
But once at midnight a storm arose.

As the terrible rush of the angry blast
By turret and tower swept hurrying past,
The harp awoke! and above the beat,
Of the roaring tempest, sublimely sweet,
The sound of its music swelled and rose,
Till people cried in the valley below:
"Surely the trumpets of angels blow;
The skies above us are tempest-riven,
For we hear the songs of the hosts in heaven!"

O'er harp-string or heart-string the storm must
break

Before its divinest notes awake;
Not gentle breezes, but winds that smite;
Not the zephyr's breath, but the whirlwind's
might;

Not joy, but chastening, strikes the tone
Sweet as the notes the ransomed raise,
Who lift forever their songs of praise
Through the spaces around the throne!

—Hosea G. Blake.



THERE'S so much bad in the best of us,
And so much good in the worst of us,
It hardly behooves any of us,
To speak ill of the rest of us.

—Van Dyke.

THE WORK OF THE HOLY SPIRIT

MRS. E. G. WHITE



THE nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them; but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden.

The office of the Holy Spirit is distinctly specified in the words of Christ: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance, and aroused to the importance of obeying the divine requirements.

To the repentant sinner, hungering and thirsting for righteousness, the Holy Spirit reveals the Lamb of God that taketh away the sin of the world. "He shall receive of Mine, and shall show it unto you," Christ said. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Spirit is given as a regenerating agency, to make effectual the salvation wrought by the death of our Redeemer. The Spirit is constantly seeking to draw the attention of men to the great offering that was made on the cross of Calvary, to unfold to the world the love of God, and to open to the convicted soul the precious things of the Scriptures.

Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws

the affections from the things of this earth, and fills the soul with a desire for holiness. "He will guide you into all truth," the Saviour declared. If men are willing to be moulded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. By His power the way of life will be made so plain that none need err therein.

From the beginning God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs. To the church in the wilderness also, in the time of Moses, God gave His "good Spirit to instruct them." And in the days of the apostles He wrought mightily for His church through the agency of the Holy Spirit. The same power that sustained the patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church effective, has upheld God's faithful children in every succeeding age. It was through the power of the Holy Spirit that during the Dark Ages the Waldensian Christians helped to prepare the way for the Reformation. It was the same power that made successful the efforts of the noble men and women who pioneered the way for the establishment of modern missions, and for the translation of the Bible into the languages and dialects of all nations and people.

And to-day God is still using His church to make known His purpose in the earth. To-day the heralds of the cross are going from city to city, and from land to land, preparing the way for the second advent of Christ. The standard of God's law is be-

ing exalted. The Spirit of the Almighty is moving upon men's hearts, and those who respond to its influence become witnesses for God and His truth. In many places consecrated men and women may be seen communicating to others the light that has made plain to them the way of salvation

through Christ. And as they continue to let their light shine, as did those who were baptized with the Spirit on the day of Pentecost, they received more and still more of the Spirit's power. Thus the whole earth is to be lightened with the glory of God.



JOSIAH AND HIS TIMES NO. 1

S. N. HASKELL



EACH period of the world's history has characteristics, peculiar to that particular time, from which the child of God can gain many lessons. Rom. 15:4. Especially is this true of the period of one hundred ten years extending through the reign of Manasseh to the end of the reign of Zedekiah.

During this period, Israel, by refusing to accept the many offers of help given them by the Lord, went onward step by step in the downward road, until the people were placed in captivity, and the holy city and the beautiful temple lay in ruins.

Seven kings reigned in Jerusalem during this period, all of whom, except Josiah, were noted for their wickedness. During the last fifty-four years of this period, Jeremiah faithfully warned them of the coming dangers, and urged them to pursue a course that, if obeyed, would have averted the calamities that came upon them as a people. A large portion of the book of Jeremiah is composed of personal testimonies addressed to the people and Jehoahaz, Jehoiakim, and Zedekiah,—the three sons of Josiah, and his grandson Jehoiachin. These four kings reigned from the death of Josiah until the overthrow of the kingdom.

Jeremiah was co-temporary with Josiah and was no doubt his personal friend and

counselor. But no personal testimonies from Jeremiah for Josiah have been preserved, although we have a personal testimony given Josiah by Huldah, the prophetess. 2 Chron. 34:20-28.

There was no king over Judah, who wrought greater evil than Manasseh, the grandfather of Josiah. He introduced idolatry into the kingdom with all its evil; he took the devil as his counselor; "he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards." He practised mesmerism and hypnotism,—those arts which control the mind and are practised for evil purposes. By these means "Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel." 2 Kings 21:1-9.

Manasseh was only twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem; and, as if his early training had much to do with his failures in life, the Bible records the fact that his mother's name was Hephzibah.

"The Lord spoke to Manasseh and to his people: but they would not hearken." Then the Lord allowed him to fall into the hands of the king of Assyria, and he was carried to Babylon, bound with chains. In the

Babylonian prison Manasseh "humbled himself greatly before the God of his fathers."

He most earnestly besought the Lord saying: "Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham and Isaac and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to be-

hold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands that I can not lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee."—*Apocrypha*.

God in His mercy answered his prayer and opened the way for Manasseh to be reinstated again upon the throne in Jerusalem. From that time he sought to serve the Lord; but he did not influence the people for good as he had for evil; for "the people did sacrifice still in the high places." 2 Chron. 33: 11-17.



THE SEVEN TRUMPETS

J. N. LOUGHBOROUGH

BY reading the testimony respecting events under the seven trumpets, it is very evident that they relate to warfare against some earthly powers; for here is introduced, "a king," "armies," and strife in which "killing" is going on. The first four trumpets meet the counterpart of their symbols in those wars of the barbarians which divided the western empire of Rome into ten kingdoms.

Of these trumpets we read, "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up." These words seem to have a striking fulfilment in the terrible land demonstrations made by Alaric the Goth. Of the result of his conflict Gibbon says, "The union of the Roman Empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the north (symbol of hail), had established their victorious reign over the fairest provinces of Europe and Africa."

Gibbon thus further describes the charac-

ter of this invasion: "The whole territory of Attica was blasted by the baneful presence of Alaric. The most fortunate of the inhabitants of Corinth, Argos, and Sparta, were saved by death from beholding the conflagration of their cities. The pastures of Gaul, in which flocks and herds grazed, and the banks of the Rhine, which were covered with elegant houses and well cultivated farms, forming a scene of peace and plenty, was suddenly changed into a desert, distinguished from the solitude of nature only by smoking ruins. During four years, the Goths ravaged and reigned over it (Italy) without control, and in the pillage and fire of Rome, the streets were filled with dead bodies; the flames consumed many public and private buildings; and the ruins of the palace remained (after a century and a half), a stately monument of the Gothic conflagration."

How similar is this invasion by Alaric, with flame and sword even to the destruction of vast pasture fields, to the symbol used under the first trumpet.

While the first trumpet presents a *land* invasion, the second is a naval one: "The

second angel sounded, and as it were a great mountain burning with fire was cast into the sea." Rev. 8:8. The second invasion of Western Rome was a *naval* one, under the leadership of Genseric, the Vandal. Of this invasion Gibbon says:—

"Italy and Gaul vied with each other in liberal contributions to the public service; and the imperial navy of three hundred long galleys, with an adequate proportion of transports and smaller vessels, was collected in the secure and capacious harbor of Carthage in Spain. . . . Genseric surprised this unguarded fleet in the bay of Carthage; many of the ships were sunk, or taken and burnt, and the preparations of three years were destroyed in a single day."

In the year 468, Leo, the emperor of the East, made a desperate attempt, on a still larger scale, to defeat Genseric. Gibbon describes this expedition: "The fleet that sailed from Constantinople to Carthage, consisted of eleven hundred and thirteen ships, and the number of soldiers exceeded one hundred thousand men. The army of Heraclius, and the fleet of Marcellinus either joined or seconded the imperial lieutenant. The wind became favorable to the designs of Genseric. . . . They towed after them many large barks filled with combustible material. In the obscurity of the night these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans."—*Gibbon's Rome, chapter 36.*

So in one night that vast collection of ships, men, and all were destroyed by fire, so fitly represented in the second symbol by "a great mountain, burning with fire, cast into the sea."

"The third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains

of waters." Rev. 8:10. There is quite a contrast in the symbols used in the second and third trumpets; the former, a great mountain burning, the latter a burning lamp; the former dropped into the sea, the latter scattering bitterness along the rivers and fountains of waters of the third part of the empire. Such was the third invasion of Western Rome, under Attila, the Hun. Of him Mr. Keith says:—

"Attila advanced not farther into Italy than the plains of Lombardy, and the banks of the Po. He reduced the cities, situated on that river and its tributary streams to heaps of stones and ashes. But there his ravages ceased. The great star which burned as it were a lamp, no sooner fell upon the fountains and rivers of water, and turned cities into ashes than it was extinguished. . . . One paragraph in the history of the decline and fall of the Roman Empire, describes the invasion of Italy by Attila, A. D. 452. Another is entitled, under the same date, 'Attila gives peace to the Romans.' The next paragraph describes the death of Attila, A. D. 453; and the very next reads without any interval, 'the destruction of his empire.'"

Of the fourth trumpet we read, "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." Rev. 8:12. Describing this, Mr. Keith says, "Long had the emperor of Rome shone and ruled in the earth, like the sun in the firmament. . . . The throne of the Cæsars had for ages been the sun of the world; while other kings were designated as stars."

What seems to be well symbolized under this fourth trumpet is the establishment of Odoacer as king in the city of Rome; tak-

ing in place of the Cæsars, the rule of the third part of the old Roman Empire. Of this conquest we will quote a few words from Gibbon. Under the heading, "Reign of Odoacer, the first barbarian king of Italy," we read:—

"In their own name, and in the name of the people of Rome they say (in an address to the ruler in Constantinople) we consent that the seat of universal empire shall be transferred from Rome to Constantinople; and basely renounce the right of choosing our masters." This was the only vestige that yet remained of the authority which

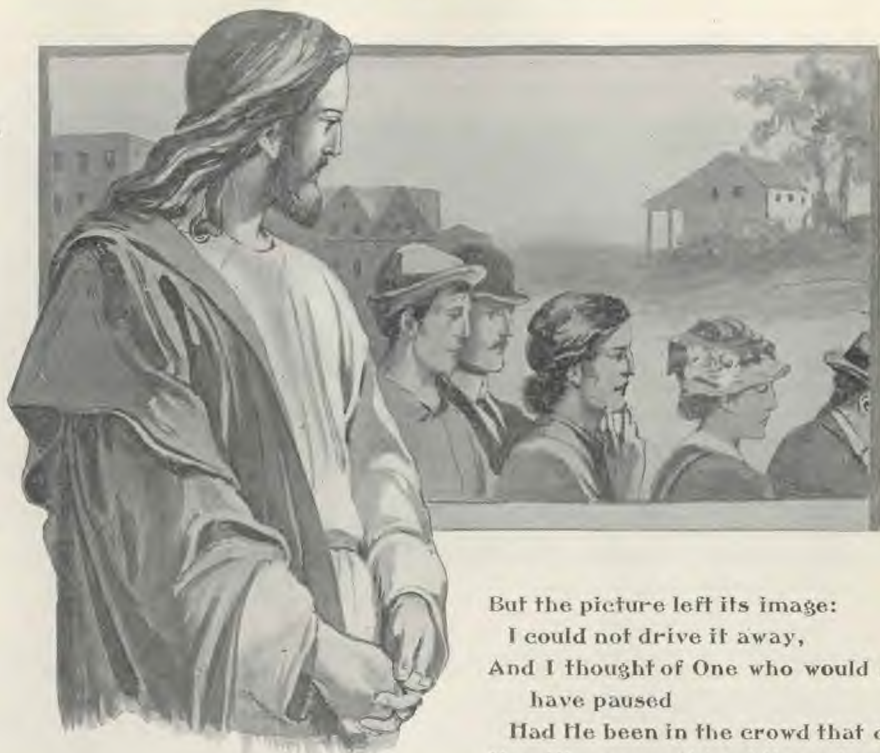
had given laws to the world. "The republic, (the people repeated the name without a blush) might safely confide in the civil and military virtue of Odoacer. . . . Odoacer was the first barbarian who reigned in Italy over a people who had asserted their just superiority over the rest of mankind. . . . The patient Romans were insensibly prepared to acknowledge the royalty of Odoacer and his barbaric successors."—*Gibbon's Rome, chapter 36.* And so the third part of the Roman sun was smitten, as symbolized under the fourth trumpet.



At the Cross-roads

AN old man sat at the cross-roads
On a stone by the village street,
He was weary and worn and travel-
stained
And faint from the dust and heat;
And his gray head drooped as he sat
there
With hunger and travel spent,

While the noonday throng went hurrying
by
On their homeward journey bent.
And I passed by with the others,
In that heedless current caught
That recks nor cares for the stranger
poor,
Nor the homeless wanderer's lot.



But the picture left its image:
 I could not drive it away,
 And I thought of One who would surely
 have paused
 Had He been in the crowd that day:
 How His eye sought out the outcast,

Who was barred from his fel-
 low's door;
 How He gave His hand to the wo-
 man shamed,
 And bade her sin no more.
 I saw Him kneel by the leper,
 As he shuddered and cried,
 "Unclean,"
 And health and joy and manhood
 came
 At the touch of the Nazarene.



They are sitting there at the cross-
 roads,
 Weary and faint--alone;
 There are many bowed with a sin-
 ner's shame
 Or a shame that is not their own;
 It may be a friendless orphan,
 Or a slave in the thrall of drink--

Your path may lead to a happy
home,
And his to the river's brink.
The wretched, the weak, the
burdened,
The pilgrim with wayworn
feet,
They are sitting there as
the old man saf,
At the place where the
cross-roads meet.

O, linger a bit at the way-
side!
And let your heart be
heard
As it bids you pause by your
brother man
And give him a cheering word.
For the life that loves is lovely,
And the soul that gives expands,
And the heart that warms to a brother's
need
Is like to the Son of man's.
And the meed will be right royal,



When He says to you and me,
"Inasmuch as ye did for the least of these,
Ye have done it unto Me."

—F. C. Wellman, in *Christian Herald*.



IS THERE A REAL PLACE IN HEAVEN?

MOST assuredly there is. God is as real a person as is Christ of whom it is said, "Who being the brightness of His glory, and the express image of His (the Father's) person." Heb. 1: 3. "God said, Let us make man in *our image*, after

our likeness." "So God created man in His own image, in the image of God created He him." Gen. 1: 26, 27. Again in Gen. 5: 1, "In the day that God created man, *in the likeness of God* made He him;" and, Adam "begat a son in *his own like-*

ness, after his image; and called his name Seth." Verse 3. In the above words we not only have the fact stated, but the word image explained to mean *the same form or shape* of the object of which the image is made. Such a being must have space and a place in which to exist. Because the finite mind can not comprehend the nature of God's substance, nor the fact that He is everywhere present by His Holy Spirit, some are led to conclude that God is nothing but an imaginary being, dwelling everywhere and nowhere in particular.

At the dedication of Solomon's temple, four times the expression is repeated, "Hear thou from the heavens, even thy dwelling place." 2 Chron. 6: 21, 30, 39. There is then a dwelling place in heaven where God resides. Again, in 2 Chron. 30: 27 are these words, "Their prayer came up to His holy dwelling place, even unto heaven," or as in the margin, "the habitation of His holiness." In Psalm 68: 5, "A father of the fatherless, and a judge of the widows, is God in His holy habitation." The prophet in Isa. 57: 15 says, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Jesus Himself calls this dwelling place "My Father's house." John 14: 1. David says, "The Lord is in His holy temple, the Lord's throne is in heaven." Psalm 11: 4. The apostle speaking of Christ says, "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 2. The sanctuary that Moses built was a pattern of the one in the heavens. Who will then say that God does not have a real dwelling place in the heavens, and in that His throne.

KNOWLEDGE WITHOUT PROFIT

J. H. WAGGONER

NOT long since, I was conversing with a man who professed much interest in the truths of the Bible, and as I referred to the evidence of the nearness of the second advent of the Lord, he remarked, "I guess we'll know more about these things when they come."

"Very true," was the reply, "and so, also, the people in Noah's day knew much more about the flood when it came than Noah could tell them. But all the knowledge of that calamity by which they could be benefited they must obtain from him before the event."

It seems singular that Bible readers, when considering the subject of the coming of the Lord, so often, yes, so generally, ignore all that the Saviour has said respecting that all-important event. "As in the days that were before the flood." These were His own words. It was an easy matter for those who heard Noah preach, to say, with an air of incredulous wisdom, "We'll know more about the flood when it comes." Perhaps they used this very language, and so it was. They did indeed know more about it when it came; but theirs was knowledge unavailable — knowledge without profit.

When it came, Noah and his family were in the ark; "and the Lord shut him in." The door was forever closed; no one of all that vast, affrighted multitude could gain an entrance then. "Too late! too late!" They would learn of the fact only by experience, when, in the very nature of the case, such experience must be fatal.

And still the admonition stands: "As it was in the days of Noah, so shall it be also in the days of the Son of man." Filled with the world and its pleasures, drunk with folly and passion, they refused to know, until knowledge was of no avail. "So

shall it be." So it is now. Surfeiting, and drunkenness, and cares of this life," take all the mind and fill all the heart, and they will not know till the Saviour ceases to plead; till he says, "He that is unjust, let him be unjust still;" till the plagues of the wrath of God are poured out without mixture upon those who, wise in their own conceit with the wisdom of this world, *refused to know* that which only could avail for their salvation.

For once the scorner and the scoffer tells the truth. He will know more about these things when they come. But we shall not envy him his knowledge gained in that manner; gained in neglect or contempt of God's warnings and offers of mercy. Give us grace and humility, O Lord, to "walk by faith," and not to wait for knowledge till our sight shall overwhelm us with the terrors of the impending day of destruction.



CREATION VERSUS EVOLUTION

THE introduction to Genesis (and to the whole Bible), Gen. 1:1-2:3, ascribes everything to the living God, creating, making, acting, moving, and speaking. There is no room for evolution without a flat denial of Divine revelation. One must be true, the other false. All God's works were pronounced "good" seven times (see Ap. 10), viz., Gen. 1:4, 10, 12, 18, 21, 25, 31. They are "great," (Ps. 111:2; Rev. 15:3); they are "wondrous," (Job 37:14); they are "perfect." Deut. 32:4.

Man starts from nothing. He begins in helplessness, ignorance, and inexperience. All his works, therefore, proceed on the principle of *evolution*. This principle is seen *only in human affairs* from the hut to the palace; from the canoe to the ocean liner; from the spade and ploughshare to machines for drilling, reaping, and binding, etc. But the birds build their nests to-day as at the beginning. The moment we pass

the boundary line and enter the Divine sphere, no trace or vestige of evolution is seen. There is growth and development *within*, but no passing, change, or evolution from one into another. On the other hand, *all* God's works are *perfect*.

In the introduction to Genesis (ch. 1:1-2:3), forty-six times everything is ascribed to direct acts and volitions on the part of God as the Creator (see Ap. 4:1):—

God (or He) created	6 times (1: 1, 21, 27, 27, 27: 2: 3).
God moved	1 time (1: 2).
God said	10 times (1: 3, 6, 9, 11, 14, 20, 24, 26, 28, 29).
God saw	7 times (1: 4, 10, 12, 18, 21, 25, 31).
God divided	2 times (1: 4, 7).
God (or He) called	5 times (1: 5, 5, 8, 10, 10).
God (or He) made	7 times (1: 7, 16, 25, 31; 2: 2, 2, 3).
God set	1 time (1: 17).
God blessed	3 times (1: 22, 28; 2: 3).
God ended	1 time (2: 2).
He rested	2 times (2: 2, 3).
He sanctified	1 time (2: 3).

Total

46

—Companion Bible.



THE JUG.—The jug is a most singular utensil. A pail, tumbler, or decanter can be rinsed, and you can satisfy yourself by optical proof that it is clean; but the jug has only a hole in the top, and the interior is all darkness. No eye penetrates it; no hand moves over the surface. You can clean it only by putting in water, shaking it up, and pouring it out. If the water comes out clean, you judge you have succeeded in cleaning the jug, and *vice versa*. Hence the jug is like the human heart. No mortal can ever look into its recesses, and you can only judge of its purity by what comes from it.

WORK IN INDIA

IN a letter written to Elder Shaw, published in "The Eastern Tidings," Sister Della Burroway, tells a story of recent development regarding the work in India.

"Just after returning from the Conference, Rochell, a new convert, brought three Santhal men to me, telling me they wanted to know our reasons for keeping the seventh-day Sabbath. At that time I studied three subjects with them: the Sabbath, the first day, and the two laws. They went home, saying that they would be back in two weeks. At the appointed time they came, telling that they had carried the news back to their relatives, and as a result they had kept two Sabbaths, and had worked on Sundays. They begged of me to go down and teach them. They said, "We are not dependent of the missions, we are farmers." I advised them to come back often and study for the time being. They have done so. . . . Twenty-two miles in another direction a large village of muchis (shoemakers) are sending representatives to study every two weeks. Some of these are farmers, some coal miners, and a few work in the mission. They are pleading for a worker to be sent to teach them. Many of this village are also keeping the Sabbath."

Who can not see in the above incident, and many more of like nature, which might be related both of China and Africa, the fulfilment of the scripture in Isa. 60:3-5:



THE NINETY-FIRST PSALM

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

OUR gracious God has many visitors, and has a kindly welcome for all who come to Him. Some come as His poor dependents, knocking at the back door and seeking to get their basket filled with the scraps they need. Well, these

"And the Gentiles (heathen) shall come to thy light, and the kings to the brightness of thy rising. *Lift up thine eyes round about, and see:* all they gather themselves together, they *come to thee*; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shalt thou see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." See also chap. 49:10-12. There can be no question but that God has set His hand to cut His work "short in righteousness, because a short work will the Lord make upon the earth." Rom. 9:28. Surely the end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of the thief in the night. May God grant that we shall no longer sleep as do others, but that we shall watch and be sober. The truth is soon to triumph gloriously, and all who choose to be laborers with God will triumph with it. The time is short; the night soon cometh when no man can work. Let those who are rejoicing in the light of present truth now make haste to impart the truth to others. The Lord is inquiring, "Whom shall I send?" Those who wish to sacrifice for the truths sake are now to respond, "Here I am; send me." Isa. 6:8.

shall not be sent empty away. But, alas, how much they lose! They have His gifts, but they never see His face, they never hear His voice, they never know His heart.

Some are His servants — they dwell with Him. They seek to know His will,

and set themselves to do it earnestly. They commune with Him, and yet they do not dwell in the innermost circle. Having done His work, they turn to their own. There are limits and divisions of interest.

Some are His children. They are always with Him. They live in His presence: they are ever at home with Him. They know His heart. Unto them He saith, "Son, thou art ever with Me, and all that I have is thine."

Pauper, servant,
son—
which



They
that trust
in the Lord
shall be as
mount Zion,
which cannot
be removed,
but abideth
forever.

PS. 125.1

are we?

This psalm is the song of one who dwells with God.

The psalm of the Son, from which the tempter fetched the quotation with which he feathered his arrow; "If Thou be the Son of God; . . . for it is written . . ." He whose heart can sing this song has found in God a rest, a satisfaction, a delight, a home.

It is supposed by many that this psalm was written by Moses. Certainly there are in it allusions that would come most naturally from one in his circumstances. This first verse gathers a fulness of new meaning as we think of its coming from his lips. We think of him in the wilderness, wearied with a people who seemed incapable of entering into any worthy thought of their high calling, vexed at the delays and wanderings; wearied, too, by the unchanging dreariness of the desert. He, a whole heaven above the people in the nobility of his spirit, turns from all this to

find comfort in God, and prays, "I beseech Thee, show me thy glory." There is given the gracious answer, "Behold, there is a place by Me, and thou shalt stand upon a rock. . . . I will put thee in a cleft of the rock. I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee." We think of him going up into the secret place of the Most High—away from the multitude into the unbroken calm and stillness, up from the dreary monotony of the desert into the Mount of the Lord, with new beauties opening before him at every step; up from the languid heat into the fresh wind of the early morning; on to where God Himself waits with all-gracious welcome, and then into the cave. And there the

Lord, the Lord God, passed by and proclaimed Himself.

And there Moses finds God as his own—
"my God"—
and puts

Israel into his keeping, and prays Him to come and make His abode amongst them.

That mountain height, that secret place, is within our reach. It is Calvary. There are the clefts of the Rock wherein we hide while God comes down to make His goodness pass before us. Then may we draw near to say of Him, "My God," and to find in Him our dwelling place and our home.

—Mark Guy Pearse.

WHILE WE MAY

THE hands are such dear hands—
 They are so full; they turn at our demands
 So often; they reach out,
 With trifles scarcely thought about,
 So many times; they do so many things for me,
 for you—
 If their fond wills mistake, we may well bend, not
 break.

They are such fond, frail lips
 That speak to us;
 Pray if love strips
 Them of discretion many times,
 Or if they speak too slow or quick, such crimes
 We may pass by; for we may see
 Days not far off when these small words may be
 Held not as slow, or quick, or out of place,
 but dear
 Because the lips are no more here.

They are such dear, familiar feet that go
 Along the path with ours—feet fast or slow,
 And trying to keep pace—mistake
 Or tread upon some flower that we would take
 Upon our breast, or bruise some seed,
 Or crush poor Hope until it bleed,
 We may be mute,
 Not turning quickly to impute
 Grave faults; for they and we
 Have such a little while along the way,
 We will be patient while we may.

So many little faults we find;
 We see them, for not blind
 Is love..

We see them; but if you and I
 Perhaps remember them some by and by,
 They will not be
 Faults then—grave faults—to you and me,
 But just odd ways—mistakes, or even less.
 Days change so many things—yes hours,
 We see so differently in suns and showers.
 Mistaken words to-night,
 May be so cherished by to-morrow's light;
 We may be patient, for we know
 There's such a little way to go.

—American Israelite.



“A MAN'S *forgiving faculties* are in proportion to the greatness of his soul. Little men never pardon.”

THE TWO SIDES OF INSPIRATION

THERE are two sides to inspiration; God's side and man's side. To show this, no statements on this subject are more clear and simple than those which the Bible itself supplies. We prefer these statements to any others: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.” Heb. 1: 1, 2. Here is inspiration on its divine side. God does the speaking through agencies of His own selection; it is man's province to do the hearing and believing.

“Holy men of God,” says Peter, “spake as they were moved by the Holy Ghost.” 1 Peter 1: 21. Here is inspiration on its human side. “Holy men of God” did the speaking, but they were moved by the Holy Spirit in what they said. “Which things also we speak,” says Paul, “not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.” 1 Cor. 2: 13. These three passages contain an inspired statement of inspiration. They connect the authority of God with the truth of the things spoken. It is based on the WORDS uttered. The Bible record, by this authority, becomes the word of God. We receive it and believe it because God is the author.

Reason never acts more reasonably than when it believes God. His word is always good for all it affirms. There is no sounder nor safer position for human thought than to receive His word. We must do so in order to feel its force, or get from it the comforts which it is suited to impart. He who cavils with His word is engaged in very poor business for his own comfort and safety. He will not, nor cannot, while he is in this position, be sanctified or saved by it.

—Selected.



A MODERN MIRACLE AMONG THE BLIND

THIS astonishing picture will no doubt make all who see it ask, "What does it mean?" It is too lifelike to be a fancy sketch, and yet what can it mean?

One day last year a woman, without sight, was led into the office, who wanted to procure the Gospel of John in raised characters. The volume was not for herself, but for an inmate of an institution for disabled men in one of the suburbs of Chicago. Her story, which follows, illustrates how "fact is stranger than fiction."

"William McPherson left Inverness, Scotland, in 1883, and came to America to make his fortune. Although reared in a Christian home, he had never accepted Christ as his personal Saviour, and in the wilds of Wyoming he drifted far from God.

Influenced by the example and pleadings of a friend, he became a Christian and united with the church. The friends separated soon after, and William forfeited the saving grace of God and lapsed into a life of sin.

"He was the superintendent of a large stone quarry in Colorado. One morning an impatient command to a workman, and a too hurriedly applied fuse to a charge of dynamite, caused an explosion which left him almost dead, with both eyes blinded and both hands gone. He finally found refuge in this home, to which he had contributed in his earlier years. Here the monotonous loneliness of his lot seemed unbearable. In his affliction he turned again to the compassionate God and received grace and pardon. His chief regret was that he was unacquainted with the Bible. Loving friends read hymns and the

Bible to him, and he committed many verses to memory. But these friends could give him little time, and the burden of life grew heavier and heavier. One day the minister made an address at the Home and in it told this story: 'A poor blind woman, whose only pleasure in life was derived from reading the Word of God, lost the sense of touch, and stopping down one day to kiss her Bible a sad good-by, found she could discern the raised letters with her lips.'

"McPherson thought often of the story and prayed that he might have another opportunity to read the wonderful Words of Life. His prayer was answered. A blind lady, employed by the state to teach the blind, taught him the alphabet of raised letters which he picked out with his tongue. Morning, noon, and at all hours of the night

he wrestled with that sheet of raised letters, until in three weeks he had read and committed to memory the first chapter of John.

"A kind lad made the frame which is shown in the picture. The shelf is arranged with pulleys and weights, so that a touch of the elbow will raise or lower it as desired.

"Thus in the providence of God those messages which holy men spake as the Spirit gave them utterance, which have fallen like heavenly music on the listening ages, again reach the soul of William McPherson, not through the feeling fingers or the seeing eye, but through the tongue, the organ which first proclaimed them as caught from the lips of God."—*Bible Society Record, May, 1913.*



STOP AND WEIGH

ONE morning an enraged countryman came into Mr. M's store, with very angry looks. He left a team in the street, and had a good stick in his hand.

"Mr. M," said the angry countryman, "I bought a paper of nutmegs here in your store; and when I got home, more than half of them were walnuts; and that's the young villain that I bought 'em of," pointing to John.

"John," said Mr. M, "did you sell this man walnuts for nutmegs?"

"No, sir," was the ready reply.

"You lie you young villain!" said the countryman, still more enraged at his assurance.

"Now look here," said John. "If you had taken the trouble to weigh your nutmegs, you would have found that I put in the walnuts gratis."

"Oh, you gave them to me, did you?"

"Yes, sir, I threw in a handful for the children to crack," said John, laughing at the same time.

"Well, now, if you ain't a young scamp,"

said the countryman, his features relaxing into a grin, as he saw through the matter.

Much hard talk and bad blood would be saved, if people would stop to weigh things before they blame others.

"Think twice before you speak once," is an excellent motto.—*Christian World.*



"Do not dodge difficulties;
meet them,
greet them,
beat them!"



BOOKS FOR THE BLIND

SINCE our June Special BIBLE TRAINING SCHOOL was published, we have received a copy of "Steps to Christ" in the American Braille from the printers. In a few days we hope to receive "Gospel Primer" No. 2 which we are having printed in the New York Point for the blind young people. As soon as the last named book arrives at our office, it, together with "Steps to Christ" in the American Braille, will be sent out to the libraries.

We feel thankful to God that the way has opened for these good books to be printed in raised letters for the blind. Surely, everyone who has helped in any way to secure the funds with which to print Christian literature for the blind, will not regret it when they read the article taken from the May number of the *Bible Society Record.*

May the Lord encourage the hearts of those who are assisting in this work, and send rays of light from heaven into the hearts of the sightless ones as they read of God and His love in the books already published. We are expecting to print "Patriarchs and Prophets" in the New York Point, sometime during the remainder of this year.

THE TWO ADVENTS

EVERY ray of light that has shone upon the fallen race has emanated from Christ. He was that "true Light, which lighteth every man that cometh into the world." John 1:9. Around the first and second advents centers the whole plan of salvation; upon these two pillars the whole structure rests. Christ came the first time, clothed with humanity, taking not upon Himself the nature of angels, but the seed of Abraham, that He might be made, like ourselves, subject to temptation, pain, and death, that by His connection with humanity He might sympathize with His fallen creatures. Heb. 2:16-18. "For we have an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16. Yet He was the sinless Son of God, possessing a divine nature.

At the second coming, Christ will appear as "King of kings and Lord of lords." Rev. 19:16. He will come in His own glory, and in the glory of His Father, and of the holy angels; for all the holy angels will come with Him. Matt. 25:31. "Every eye shall see Him, and they also which

pierced Him; and all kindreds of the earth shall wail because of Him." Rev. 1:7. "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

Every ceremony performed in the Jewish economy, taught the people of that age some truth that found its meaning in Christ. The first handful of ripened grain for a wave or thank-offering to the Lord, the first loaf of bread baked from the new grain, the first-fruits of every kind, and the lamb without blemish,—each and all illustrated the grand truth that heaven had given the first and best, the spotless Son of God, for a lost race. In the first advent, He came clothed with humanity; He took our natures, and exemplified to the world the perfection which was in God Himself, that through death He might destroy death and him that has the power of death, that is, the devil; and open the door of salvation to all who might come unto Him. This door was so widely opened and the blessings so plentifully strewn, that the worthy and unworthy alike shared in them. Were there not ten cleansed, but where were the nine? Only one returned to give Him the glory, and that a stranger. Luke 17:17, 18.



APOSTOLIC EXAMPLE

MRS. S. N. HASKELL

MUCH has been said and written about apostolic example, and by some zealous writers, it is held up as a model for us to follow in our lives.

Several times, Paul, the great apostle to the Gentiles, admonished those for whom he labored to be followers of him, but he also instructed them how fully to follow his

example. "Be ye followers of me, even as I also am of Christ." 1 Cor. 11:1.

This is the only way we can follow the example of any human being. We can not follow the example of even John, the beloved disciple; for we find him in company with his mother and brother, asking for the highest place in the kingdom; and

again in his zeal, we find him desiring to call down fire from heaven upon those who were not doing all things according to his mind. Matt. 20: 20-23; Luke 9: 54, 55. The ardent Peter, we find, in an unguarded moment, denying his Lord and cursing and swearing. Matt. 26: 69-74.

Christ is the only one, whose example can be safely followed; but we may follow others "even as" they follow Christ. Paul, who bids us follow him "even as" he followed Christ, followed the Saviour very closely in one respect. Of Christ it is recorded that it was His "custom" to go to the synagogue on the Sabbath day and take part in the service (Luke 4: 16), and of Paul we read; "as his manner was," he went to the synagogue on the Sabbath day and reasoned out of the Scriptures. Acts 17: 2.

The New Testament records at least eighty-four Sabbaths in which Paul spoke to the people. In Antioch of Pisidia, we find him speaking the first Sabbath in the synagogue; and the "next Sabbath day came almost the whole city together to hear the word of God." This must have been a large open air meeting, composed mostly of Gentiles. Acts 13: 14-16, 42-44.

In Philippi we find Paul "on the Sabbath day" going "out of the city by a river side, where prayer was wont to be made," and speaking unto the company of faithful women "which resorted thither." Acts 16: 13. In Thessalonica we find him speaking three Sabbath days in the synagogue of the Jews. Acts 17: 1, 2.

Paul remained three and one half years in Corinth, working at his trade of tent making during the week, while "he reasoned in the synagogue every Sabbath, and

persuaded the Jews and the Greeks." Acts 18: 1-3, 11. The three years and a half contained seventy-eight Sabbaths; these added to the three in Thessalonica, one in Philippi, and two in Antioch make eighty-four Sabbaths that we have the record of Paul's following the example of his Saviour in going to a place of worship on the Sabbath and taking part in the service.

The question may arise in some minds: "Was this Sabbath day Sunday, the first day of the week? A careful reading of Luke 23: 54-56 with Luke 24: 1, reveals the fact that the Sabbath day was the day before the first day of the week. It was the Sabbath of the commandment. The ten commandments tell us plainly, that the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20: 8-11.

Mark 16: 1, 2 says that the Sabbath day is the day that has just passed when the first day of the week commences. When the word Sabbath is used in the Bible, it does not mean Sunday, the first day of the week, but the day before Sunday, the seventh day of the week, or Saturday, as it is commonly called. God calls it His "holy day" and makes special promises to those who will keep it holy. "If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.



The Law of God

I.
Thou shalt have no other gods before me.

II.

Thou shalt not make unto thee any graven image, or any likeness of any thing 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 showing mercy unto thousands of them that love me, and keep my commandments.

III.

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.

IV.

Remember the Sabbath day, to keep it holy. Six days shalt thou labour, 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 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.

V.

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

VI.

Thou shalt not kill.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbor.

X.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

THE WEEK

MRS. S. N. HASKELL

THE original Hebrew word "shabua" means "a seven, a week." The week originated at the beginning of time. The Creator Himself established the first week by numbering the first seven days of time. Gen. 1: 5, 8, 13, 19, 23, 31; Gen. 2: 2.

The week did not enter into the calendar of the Greeks, and was not introduced at Rome till after the reign of Theodosius; but it has been used from time immemorial in most eastern countries. The Egyptians were the first to assign names to each of the seven days. The first day was dedicated to the sun, the second to the moon, the other five days were dedicated to the planets—Mars, Mercury, Jupiter, Venus, and Saturn. This seven-day week was imported, together with the names of the individual days from Alexandria to the Greeks; from them, to the Romans.

It is curious to notice how the names of the five days of the week which followed those named after the sun and moon became Germanized, as it were; or the names of the originally imported gods translated into those of the Germanic divinities. They come down to us as 1st, Sun's day, Sunday; 2nd, Moon's day, Monday; 3rd, Mar's day, Tuesday; 4th, Mercury's day, Wednesday; 5th, Jupiter's day, Thursday; 6th, Venus's day, Friday; 7th, Saturn's day, Saturday.

All these names are of heathen origin; but God has named two of the days of the

week, the sixth and seventh days. Friday, the sixth day, is called the preparation day; that is, the day before the Sabbath. Mark 15: 42; Luke 23: 54. God originally designed that the day before the Sabbath should be a day of preparation for the Sabbath. Ex. 16: 23.

Of the first seventh day of time, the Bible says, "On the seventh day God ended His work which He had made; and He *rested* on the seventh day from all His work which He had made. And God *blessed* the seventh day and *sanctified* it: because that in it He had rested from all His work which God created and made." Gen. 2: 2, 3.

In the fourth commandment of the decalogue the Lord states that "*the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work,*" etc. We are to remember to keep it holy. Ex. 20: 8-11.

The Saviour kept the Sabbath (Luke 4: 16), and forbids anyone making the least change in the law of God which commands all to keep it holy. His followers also observed this day. Matt. 5: 17, 18; Luke 23: 54-56.

The Saviour's reply to the question, "What shall I do that I may have eternal life?" was, "If thou wilt enter into life, *keep the commandments.*" Matt. 19: 16, 17.



THE DAY OF HIS PREPARATION

THE Lord has placed signs of His second coming in the earth, air, and sea. Wherever we turn our eyes we may behold a reminder of the fact that "the great day of the Lord is near and hasteth greatly."

Some of the most common signs are those

given in Nahum 2: 3-5, margin. Nahum states seven facts in regard to the mode of travel "in the day of His preparation," which meet their fulfilment in every city and village and on the public highway.

The first statement is that "the chariots shall be with flaming (or fiery, *margin*)

torches in the day of His preparation." Standing by the side of any village road of an evening and seeing the automobiles go flying by with their fiery torches, and the electric cars with their great headlights, who is not reminded of the fact that we are living in the day of His preparation?

The prophet says, "The chariots shall rage in the streets." The desire for high speed is so great that the drivers of the automobiles truly "rage in the streets"; notwithstanding warning notices and policemen, the drivers of the machines dash through the streets of our cities like mad men. Nahum said, "They shall run like the lightning," and "They shall seem like torches."

In vision the prophet must also have been shown the railway trains, as they jostle against each other when the trains are being made up. We can almost imagine he had been given a view of some of the terrible railway wrecks of the present day, when he said, "They shall jostle one against another in the broad ways."

The prophet must have also seen the conductor passing through the train, collecting tickets, after leaving each station; for he said, "He shall recount his worthies." He even described the difficulty in walking when the train was in motion by saying, "They shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared."

God designed that all these things should remind us of the near coming of our Lord, that we might prepare for that event.

✿ ✿

WHAT DID "SOUL" ORIGINALLY MEAN?

OF man's creation we read thus: "And the Lord God formed man of the dust of the ground." Gen. 2:7. How He gave to man life is stated in the words which follow: "And breathed into his

nostrils the breath of life; and man became a living soul." It is plain, therefore, that man was taken out of the earth, and then life was given him by his Creator. Paul was correct when he said: "The first man is of the earth, earthy." 1 Cor. 15:47. The Creator knew whereof He affirmed, and without doubt gave to man his full measure of dignity as well as his just retribution, when He said to Adam, after his transgression: "Dust thou art, and unto dust shalt thou return." Gen. 3:19.

It was not the breath of life which became a living soul, but it was the man formed of the dust which became such when made alive by that breath. The term "living soul" does not distinguish man from the other creatures which God made to inhabit the earth. Moses uses the same term in the original in Gen. 1:20, 21, with respect to the creatures that live in the water. In verse 20, it is in our translation, "creatures that hath life." In verse 21, our translation renders it "living creature." In verse 24, Moses uses the term for the third time, and applies it to the creatures which God made on the sixth day. In our translation the words are rendered "living creatures." In verse 30, Moses uses this term for the fourth time, and applies it to every creature that lives upon the land. This instance in our translation is rendered simply "life." The margin of verse 20 gives the word "soul"; and the margin of verse 30 gives the term "living soul." So the term *nephesh chayah* is used four times by Moses before he applies it to man. And these four instances apply the term to every creature that God has made to live in our world. The first three instances signify simply "living creature"; the fourth instance signifies "life."



"In judging others we are only revealing our own faults."

THE AMMONITES

MRS. HELEN M. KEATE

EVEN as He did to their brethren, the Moabites and Edomites, the Lord gave to the Ammonites a country of their own, which the Israelites were not permitted to disturb. They also hated, despised, and harassed the children of Israel. They were the descendants of Lot, the same as was Moab. Deut. 2:19.

All through the history of Israel, we find the Ammonites in conflict with them more or less. Jephthah was raised up to deliver Israel from them during the time of the Judges. Judges 11. It was the Ammonites who illtreated David's ambassadors when he sent a message of condolence to Hanin, the king, upon the death of his father. 2 Sam. 1-4.

Although they were such enemies yet we find one at least among them who was willing to fight the Lord's battles; for one of David's valiant men was Zelek the Ammonite. 2 Sam. 23:37. Some of the women even married into the royal family; for among Solomon's wives were women of the Ammonites (1 Kings 11:1), who exerted such an influence over him that he built a temple to their God, Molech, on the

Mt. of Olives which is before Jerusalem. Molech "was an iron statue, with a human body, the head of an ox, and extended arms. The statue is said to have been heated by a fire placed in the lower part, and children were placed as offerings in

the arms." We find that two of the kings of Judah, Ahaz (2 Kings 16:3) and Manasseh (2 Kings 21:6), are both mentioned as having caused their sons to pass through the fire to Molech. This had been expressly forbidden by the Lord before they entered Canaan. "Thou shalt not let any of thy seed pass through the fire to Molech." Lev. 18:21. This was one of the sins that finally caused the destruction of Jerusalem. 2 Chron. 33:3-11.

One of the Ammonite women, Naamah, was the mother of Rehoboam who became king of Judah after

the death of Solomon. 2 Chron. 12:13. When we know this we are not surprised when we read, "And he did evil, because he prepared not his heart to seek the Lord." 2 Chron. 12:14. It was not likely that an Ammonite mother with a temple erected to her God on the Mt. of

THE SINNER'S FRIEND

O THOU, the contrite sinner's Friend,
Who loving, lov'st them to the end,
On this alone my hopes depend,
That thou wilt plead for me!

When, weary in the Christian race,
Far off appears my resting-place,
And fainting, I mistrust thy grace,
Then, Saviour, plead for me!

When I have erred and gone astray
Afar from thine and wisdom's way,
And see no glimmering guiding ray,
Still, Saviour, plead for me!

When Satan, by my sins made bold,
Strives from Thy cross to loose my hold,
Then with Thy pitying arms enfold,
And plead, O, plead for me!

And when my dying hour draws near,
Darkened with anguish, guilt, and fear,
Then to my fainting sight appear,
Pleading in heaven for me!

When the full light of heavenly day
Reveals my sins in dread array,
Say, Thou hast washed them all away;
O, say, Thou plead'st for me!

—Charlotte Elliot.

Olives, was going to teach her son to seek the true God.

It is interesting to notice in the genealogy of Christ given in Matthew 1, that Rehoboam is mentioned as one of His ancestors, and at the same time to remember that Rehoboam's mother was an Ammonitess; thus we can trace both the Moabites and Ammonites in this ancestry. Verses 5, 7.

Like their brethren too they were delighted at the destruction of Jerusalem, and manifested it by the stamping of the feet and the clapping of hands. Ezek. 25: 1-7.

One of the chief emissaries against Israel when they tried to rebuild Jerusalem was Tobiah the Ammonite. He made fun of the wall which they were building, and said that "if a fox go up, he shall even break down their stone wall." Neh. 4: 3.

They met the same fate as did Moab and Edom and for the same reason (Zeph. 2: 8-11): they reproached the people of God and laughed at their calamities. We find it many times proven that "he that is glad at calamities shall not be unpunished."



TEN REASONS FOR NOT EATING FLESH

S. N. HASKELL

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

1. The original bill of fare when God created man, consisted of ripe grains, fruits and nuts. Gen. 1:29.

2. In the last days "some shall depart from the faith . . . "commanding to abstain from meats," "which God created to be received with thanksgiving of them which believe and know the truth." 1 Tim. 4:1-3.

3. When God first permitted man to eat flesh, He assured him "surely your blood of your lives will I require; at the hand of every beast (taken for food) will I require it." Gen. 9:5. This God did by shorten-

ing man's life from an average age of over nine hundred years before the flood to one hundred seventy-nine years after the flood, in the same number of generations that existed before the flood. Gen. 25: 7, 8.

4. The eating of the blood which makes the flesh meat juicy and delicious was always forbidden, both in the Old and New Testaments. Flesh is not a desirable food without the blood. There are two reasons why it is forbidden,—a spiritual and a physical reason. The spiritual reason is that the blood is the life and represents the blood or life of Christ. Gen. 9:4; Acts 15:28, 29; Deut. 15:23; Lev. 7:26; 17:10. He who desires flesh which retains the blood, abhors the offering of the Lord. 1 Sam. 2:12-17. The physical reason is that it transmits the disease to the offspring. Deut. 12:23-28.

5. When Israel desired flesh in the wilderness, God gave them quails, the most healthy flesh; and it brought upon them a "very great plague." They had not eaten flesh for fourteen months. Num. 11:4, 31-34.

6. When Israel asked for flesh, "He sent leanness into their souls." This was written for our example, "upon whom the ends of the world are come." Ps. 78:18; 106: 14, 15; 1 Cor. 10: 6, 10, 11.

7. The first flesh-eater named among the people of God became drunken and disgraced himself. Gen. 9:21.

8. Thirteen hundred years later the Lord associated "wine-bibbers," and "riotous eaters of flesh" with the drunken and gluttonous. Prov. 23: 20, 21.

9. Jesus exhorts His people to take heed "lest at any time your hearts be overcharged with surfeiting, (gluttony) and drunkenness, and the cares of this life, and so that day come upon you unawares." Luke 21:34-36.

10. God honored four men who refused

meat that came from the king's table and demanded a ten days' trial on pulse and water. Physically, they were fatter and fairer in flesh, and after a three years' course, they were intellectually ten times better than their associates in the king's university. They had also a better understanding of spiritual things. Dan. 1:8, 11-21.

Hebrew scholars tell us that the root of the word "pulse," as used in Dan. 1:12, is the same as the root of the word used in Gen. 1:29; these are the only instances of its occurrence in the Bible.

To the above might be added the increasing diseased condition of animals. These reasons, based on facts recorded in the Scriptures referred to, are sufficient reasons for every man who worships and adores his Creator, to abandon the use of flesh meat.

My attention was first called to the dangers in a flesh diet in 1866, and from that time I have eaten very little flesh. During the last fourteen years, I have not even tasted of any fish, flesh, or fowl. I have missed very few appointments in preaching for fifty years on account of physical inability, and my labors have been continuous in every climate in the world,—in Europe, Asia, Africa, Australia, and the United States of America. I therefore can recommend a vegetarian diet for saints and sinners in any part of the world.



BRIGHTEST GEMS

THE earliest distinct enunciation of the fundamental doctrine of Adventism, of which we have any account, was by Enoch, that holy man, the seventh from Adam. He prophesied of these, saying, "*Behold the Lord cometh with ten thousand of His saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they*

have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

From that period onward, until the canon of scripture was closed up, the doctrine has been held and repeated, with more or less distinctness, according as the circumstances of the writer or speaker demanded. That such a doctrine as that advanced by Enoch, has always been an object of hope to the people of God, none can doubt if they will carefully read the word of God; that the Old Testament abounds with allusions to, and promises of, such a glorious consummation of our fondest hopes, can be easily seen by a careful perusal of those sacred pages. But much more do the words of Christ, together with the preaching and writings of the apostles, bring life and immortality to light through the gospel. It is in this constellation that the coming of the Lord shines forth, the brightest gem of heaven's galaxy.—*The Advent Shield and Review.*



PRAYING FOR WIND

IT is said that when Hudson Taylor was going to China to found the China Inland Mission, he went on a sailing vessel. When they were somewhere in the Strait of Malacca there was a tap at his stateroom door one morning, and upon his invitation to "Come in," the door opened and admitted the captain. He said:—

"Dr. Taylor, we have no wind, but have a strong current, and we are being borne on an island where the people are heathen."

"Well," replied Hudson Taylor, "I really do not know what I can do for you. I do not know a point of navigation."

"No," answered the captain, "but I am told that God answers your prayers."

"He does," replied Hudson Taylor.

"Then I wish you would pray for wind. It is our only chance."

"Well, I will, provided you will get the sails unfurled."

"That would be foolish, and I do not wish to be the laughing-stock of my men."

"Very well, I am not going to pray for wind if you are not ready to receive it."

"Well, then, I will, but there is no sign of it anywhere."

Three-quarters of an hour had not elapsed before another knock came at Dr. Taylor's door and the captain entered. The missionary was on his knees, but the captain said abruptly,—

"I want to know what you are doing, Dr. Taylor."

"I am praying for wind."

"Well I wish you would stop. We have more wind than we know what to do with."

Some of our scientists will say that it is not at all scientific. They will insist that it is not in accord with natural laws. Never mind, it is in accord with spiritual laws.—*Record of Christian Work.*



"LEAVING THE THINGS BEHIND"

Do not look back, my soul!
Behind, the billows roll,
That soon will oversweep
This path o'er which we weep.
These ways of toil and pain
Thou may'st not tread again.
Before thee lies the track.
Cast not thy vision back.

I know thy life is there—
Thy youth so strong and fair,
Thy time of promise fled—
The white brows of thy dead,
Thy courage and thy fears,
The wasted strength of years.
But vain to watch thy track;
Thou can'st not win them back.

It helps thee not to-day
To moan and weep and pray
For precious things bereft.
Still hath the spoiler left
In thy neglected glass,

Bright sands that quickly pass
Toward evening, one by one,
While thy work is undone.

Thy morning gone too soon,
The waning afternoon
Will beckon thee to rest.
Oh! haste to wrap the breast
In armour of the light,
That terrors of the night
Be met and overpast
By conquering faith at last.

Weep not, my soul, nor stay
Enslaved by yesterday;
Behold an open door;
Its threshold crossed, before
Thy sight triumphant stand
Hills of the promised land,
Where if thou wilt be free,
Shall thy to-morrow be.

—*M. L. Dickinson.*



"CONSIDER WHAT THIS MEANS"

AND after threescore and two weeks shall Messiah [Christ, John 1:41] be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood and unto the end of the war desolations are determined. And He [Christ] shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He ["the prince that shall come," Titus] shall make it desolate even until the consummation, and that determined shall be poured upon the desolate [or, desolator, *margin*]." Dan. 9:26, 27.

With direct reference to the foregoing prophecy of Daniel concerning the "abomination of desolation," and "the overspreading of abominations," Christ says:—

"(Whoso readeth, let him understand)," or as some render it: "The reader must consider what this means." Matt. 24:15.

Dear reader, have we obeyed our Saviour

in this particular? Have we "considered" what this "abomination of desolation, spoken of by Daniel the prophet," means? Do we "understand" it? If not, why not, since Christ has said: "Whoso readeth, let him understand?"

In Mark's record regarding this abomination of desolation," Christ says:—

"When we shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand) then let them that be in Judæa flee to the mountains." Mark 13: 14.

Luke's record is very specific and throws light upon the subject as to what the "abomination of desolation, spoken of by Daniel the prophet is. He says:—

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains," etc. Luke 21: 20, 21.

From the foregoing scriptures, we may readily see that it was the "people of the prince" that Daniel said should come with their "armies," and make "war" upon Jerusalem and "destroy the city and the sanctuary," the end of which should "be with a flood;" even "unto the end of the war desolations are determined," says the prophet.

Referring to the destruction of Jerusalem by Titus, A. D. 70, in direct fulfilment of this prophecy, Dr. Faussett, says:—

"In the siege 1,000,000 Jews perished, according to the contemporary witness Josephus; but not one Christian, for the Christians obeyed the Lord's warning by fleeing to Pella, when Cestius Gallus first advanced against Jerusalem, and then providentially, without seeming reason, withdrew (Matt. 24: 15, 16)." —*Faussett's Bible Cyclopedia*, art. "Captivity."

ARTHUR L. MANOUS.



THE BIBLE

WHO composed the following description of the Bible was never known. It was found in Westminster Abbey—nameless and dateless:

A nation would be truly happy if it were governed by no other laws than those of the Blessed Book.

It is so complete a system that nothing can be added to it.

It contains everything needful to be known or done.

It affords a copy for the king, and a rule for a subject.

It gives instruction to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as a lord of the household, and the wife as mistress of the table—tells him how to rule, and her how to manage.

It entitles honor to parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the ruler, and authority of the master—commands the subjects to honor and the servants to obey, and promises the blessing and protection of the Almighty to all that walk by its rules.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father, and tells him with whom to leave his fatherless children, and whom his widow is to trust — and promises a father to the former, and a husband to the latter.

It teaches a man to set his house in order, and know his will; it appoints a dowry for his wife, and entails the right of the first-born, and shows how the young branches shall be left.

It defends the rights of all, and reveals

vengeance to every defaulter, overreacher, and trespasser.

It is the first book, and the oldest book in the world.

It contains the choicest matter — gives the best instruction — affords the greatest pleasure and satisfaction that we ever enjoy.

It contains the best laws and most profound mysteries that ever were penned; it brings the best comforts to the inquiring and disconsolate.



MAKING AN EXPERIMENT

LET us make an experiment. Here is a boy ten years old who has never used tobacco.

“Charley, will you help us to make an experiment?”

“I will, sir.”

“Here is a piece of plug tobacco as large as a pea. Put it in your mouth; chew it. Don’t let one drop go down your throat, but spit every drop of juice into that spittoon. Keep on chewing, spitting, chewing, spitting.”

Before he is done with that little piece of tobacco, simply squeezing the juice out of it, without swallowing a drop, he will lie here on the platform in a cold, deathlike perspiration. Put your finger upon his wrist. There is no pulse. He will seem for two or three hours to be dying.

Again, steep a plug of tobacco in a quart of water, and bathe the neck and back of a calf troubled with vermin. You will kill the vermin, and if not very careful, you will kill the calf too. These experiments

show that tobacco, in its ordinary state, is an extremely powerful poison.

Go to the drug store; begin with the upper shelves and take down every bottle. Then open every drawer, and you cannot find a single poison (except some very rare ones) which, taken into the mouth of that ten-year-old boy, and not swallowed, will produce such deadly effects.—*Dio Lewis.*



"IN diving to the *bottom* of pleasure we bring up more gravel than pearls."



COURAGE

No use to sit down by the willows,
To sigh over woe and wrong;
For sighing will never give victory,
Will never inspire a song.

No use to join hands with the mournful,
No use o'er a blow to weep,
'Tis better to hope and be cheerful,
To smile though the wound be deep.

Arise and be filled with the Spirit,
A love may ever be thine
That will cover mistakes and weakness,
And give thee a power divine.

Go forth to thy work with new courage,
With never a thought of fear;
The Strength of all strength is for thee,
The King of all kings is near.

Right here may the heavens be opened,
And angels of light descend;
'Tis after the showers the rainbows
To earth in their beauty bend.

The above poem is one of many gems to be found in "Star Flowers," by Eliza H. Morton. This volume of poems contains help for the tempted, solace for the sorrowful, and joyful uplifting thoughts for the ordinary reader.

The price of "Star Flowers" is \$1.00 postpaid, and will be sent as a premium to anyone sending twenty yearly subscriptions to the BIBLE TRAINING SCHOOL, South Lancaster, Mass.

THE SOUL OF RACHEL AND THE WIDOW'S SON

RACHEL'S death is thus recorded: "And it came to pass, as her soul was in departing (for she died), that she called his name Ben-oni; but his father called him Benjamin." Gen. 35: 18. The word *soul* in the fourth instance of its use in the Bible, namely, in the original of Gen. 1: 30, and in the margin also, is plainly used for life. Thus God speaks of all the creatures on the dry land as creatures "wherein there is life," or a living soul. Now this use of the word *soul* is of frequent occurrence in the Bible, and is obviously the same in which it is used in this text. "When her life was in departing, for she died," is a very concise and emphatic statement of the case.

The death of the widow's son is recorded in a similar manner. "His sickness was so sore that there was no breath left in him." 1 Kings 17: 17. And Elijah asks the Lord why he has "brought evil upon the widow" by slaying her son. Then he prays that the soul of the child may come into him again, and this prayer being granted, the child "revived." Verses 20-22. It is not necessary to suppose that a conscious being departed from the child, and then returned to him; for if the child's soul had gone to heaven, it was no blessing to have it recalled to earth; and if it were in conscious misery with the lost in hell fire, it is not easy to see how it could have a second probation; but the narrative involves only this, that the life of the child was lost, and Elijah prayed that it might be restored. His prayer being granted, he said to the mother, "See, thy son liveth."

— J. N. A.



WE BEAR our own burdens more easily,
When we help others to bear theirs.

—M. A. Livermore.



PLEASE explain the following texts, 1 Tim. 4: 3; Isa. 66: 24; and 1 Cor. 14: 35.

1 Tim. 4: 3. In order to understand this verse we need to read the two preceding verses. The first verse tells us that these verses apply to the "latter times," and that some shall depart from the faith of the latter time. These individuals who have apostatized from the faith of the latter time, show their apostasy in five different ways, as follows: 1. Giving heed to seducing spirits and doctrines of devils. 2. Speaking lies in hypocrisy. 3. Having their conscience seared with a hot iron. 4. Forbidding to marry. 5. Commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

Every apostate will not be guilty of all of these sins; but some of these marks of apostasy will be manifest in the lives of all apostates. When one counts the marriage tie as naught, and divorce their companion to go with another, they set aside marriage as instituted by God; in other words they forbid the true marriage instituted by the Lord.

God in the beginning created fruits, grains, and nuts as the food for man; but these apostates command people to abstain from this health-giving food; and in place of it, feed upon the flesh of animals, which a.e often diseased. Those that believe and know the truth will receive with thanksgiving the food that God has created for their use.

Isa. 66: 24. Isaiah's prophecies are not all consecutive. After speaking of the joys

on the new earth, the prophet's mind reverted to the time when the saints are within the city and the wicked are being burned without the city.

The worm here referred to is the maggot which feeds on flesh. It is very short lived, soon changing its form and coming forth as the adult fly. These worms will not be killed, but will be allowed to live their short lifetime unmolested. The fire will not be extinguished, but will devour all there is for it to feed upon. Mal. 4: 1-3.

1 Cor. 14: 35. The entire chapter reveals the fact that there was great confusion in the Corinthian church, and in order to check the confusion the women were commanded to keep quiet. Paul, in Phil. 4: 3, recognized women as his fellow workers in the gospel work, and gave Priscilla such a thorough training in the gospel work, that she was able to assist her husband in teaching the learned Apollos the truth about Jesus.



Can a vegetarian eat fish?

No, for the body of a fish is composed of flesh just as much as the body of a cow.

Please explain how we can follow 1 Cor. 14: 40 and at the same time obey Ex. 20: 10.

Obedience to the command given in Ex. 16: 23 will solve the difficulty.

Prepare a double portion of food on Friday. By giving a little thought to the matter, good appetizing meals can be prepared for Sabbath composed of dishes cooked the day before. As the Sabbath

begins at sunset (Lev. 23:32; Mark 1:32), the soiled dishes can be covered and set one side until after the Sabbath to be washed, as well as other portions of the daily routine of work in the home can be left.



Please explain Rom. 41: 2.

Romans 14: 1-6 refers to the celebrating of the Passover feast. It was the only feast where herbs were eaten. Ex. 12: 8. The subject under discussion is not in regard to keeping the day holy, or whether it was right to eat flesh at all times or not.

The Passover was celebrated only one day each year. Some of the converted Jews still clung to their old customs of keeping the Passover; others, especially the Gentile converts, paid no regard to it. After Christ, the great Passover Lamb, had died, there was nothing but a hollow form in the Passover feast. There was no virtue in it. It was only the weak Christians that still held to this feast. Rom. 14: 2.



Kindly explain the following text: "Ye shall not have gone over the cities of Israel, till the Son of man be come." Matt. 10: 23.

The phrase "Son of man" as a title for our Lord has a peculiar significance. It was one in which the Saviour Himself especially took pleasure, and is seldom used by any but Himself. It is expressive of the humiliation and suffering of the incarnate Son of God. The "twelve" were sent out to herald the gospel of the divine character of Him who was already in their midst, and who would appear in His sacrificial capacity before they could fulfil their commission. There are two advents or "comings" of Christ; the first, as a sin-offering on Calvary, and the second, without a sin-offering to reap the harvest He had sown in tears. The first advent is doubtless referred to in the text.

BIBLE QUESTIONS

THE answers to the following questions will be given in the October number of the BIBLE TRAINING SCHOOL.

1. In what two verses of the Bible does God give seven terms descriptive of His name or character?
2. What prophet plead two of these terms in prayer, and his prayer saved a nation?
3. What answer did God give which shows this to be world-wide in its fulfilment?
4. Where does it say that this will be fulfilled in the final triumph of the truth?
5. Name the prophet and prophecy that shows that this light comes from the sanctuary.
6. Show that this will be fulfilled just before the outpouring of the seven last plagues.
7. What prophet was shown the fulfilment of all this when he was sent with a message to destroy Jerusalem?
8. What two verses in one Psalm show that this will be in the time when God gives showers of blessings?
9. What is one of the requirements necessary in order to receive this blessing?
10. What will be seen as the result of obtaining this blessing?



SPEAK gently! 'Tis a little thing
Dropped in the heart's deep well;
The good, the joy, that it may bring
Eternity shall tell. —G. W. Langford.



"LIFE is a building. It rises slowly day by day through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds to the invincible building."—J. R. Miller.



BIBLE READER'S CLASS

SPIRITUALISM is the counterfeit of the Spirit of prophecy. When the Spirit of prophecy is given to an individual, God uses that person as a medium of communication between Himself and His people. Such an individual is called a prophet of the Lord. The Spirit of God speaks through them. They speak as they are moved by the Holy Ghost. 2 Peter 1:21.

A spiritualist medium speaks as moved by a "familiar spirit," which professes to be the spirit of some dead person; and the "familiar spirit," uses the medium to communicate with the people.

I

Familiar Spirits

Since the day the devil used the serpent to deceive Eve, evil spirits have sought to find mediums by which they could deceive mankind; but the word of God speaks so plainly on the subject, that none need be deceived.

Lev. 19:31. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them."

Lev. 20:6. God says that He will destroy him that "turneth after such as have familiar spirits."

1 Sam. 28:8, 11. The "familiar spirit" professes to be the spirit of some dead person. Deut. 18:10-12. Consulting with "familiar spirits" is an abomination to the Lord.

Ex. 22:18. God commanded His people to destroy the witches.

1 Sam. 28:3, 9. When Saul walked with the Lord, he "cut off those that have familiar spirits."

1 Sam. 28:6. Saul disobeyed the Lord, until God would hold no communication with him, "neither by dreams, nor by Urim, nor by a prophet."

1 Sam. 28:7, 8. Saul became so wicked and devoid of all regard for God's command, that he, himself, sought a woman with a familiar spirit to inquire of her.

1 Chron. 10:13. This was the reason of his death; for "Saul died. . . for asking counsel of one that had a familiar spirit to inquire of it."

II

Ancient Spiritualism

In ancient times spiritualist mediums were called "witches and wizards." These mediums claimed to give communications from the dead.

Isa. 19:3. All of this counsel given through familiar spirits is directly opposite to the counsel that comes from God.

Gen. 3:19. Anciently all believed the divine decree, "Dust thou art and unto dust shalt

thou return." The mediums claimed to bring the familiar spirits from the ground.

Isa. 29:4, margin. "Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of *one that hath a familiar spirit, out of the ground, and thy speech shall peep or chirp out of the dust.*"

1 Sam. 28:11-13. The witch of Endor claimed to bring Samuel up out of the earth.

Spiritualism was a strong element in all the ancient wicked nations, and this sin was one reason why God's judgments were poured out upon them.

Isa. 47:8, 9. Babylon was destroyed because of "the multitude" of her sorceries and "for the great abundance" of her enchantments.

Ex. 7:11-13. It was through the influence of the enchantments used by the sorcerers (spiritualist mediums) of Egypt, that Pharaoh's heart was hardened.

Num. 23:23; 24:1. Moab used enchantment; but these enchantments were powerless when used against Israel, as long as Israel stood true to God.

2 Kings 17:15-18. The nations surrounding ancient Israel all "used divinations, and enchantments," in other words, were spiritualists.

2 Kings 17:16, 17. Spiritualism was always connected with Baal, or sun-worship.

2 Kings 17:17, 18. The kingdom of Israel went into captivity because they "used divinations and enchantments."

2 Chron. 33:1-6. Manasseh, king of Judah, "dealt with a familiar spirit and with wizards." It would seem from this that he had one familiar spirit with which he communicated, and that besides this he communed with other spirits through the wizards or mediums.

2 Kings 24:1-3. The kingdom of Judah was carried into captivity because of the sins of Manasseh. No one, not even the king, could tamper with the "familiar spirits" and go unpunished.

Deut. 32:17. Baal-worship with its enchantment was devil-worship.

III

Spiritualism

The question naturally arises, From whence comes this mighty power, for it is

a mighty power that personates the dead and claims to bring them back to this earth to hold converse with their loved ones.

In the days of the prophet Isaiah the same question was asked and the prophet gave a test by which we might answer this important question.

Isa. 8:19, 20. Isaiah said when one was asked to commune with "familiar spirits," he should test them by the law and the testimony, and if they spoke not according to this word, it was because there was no light in them.

Eccl. 9:5. These "familiar spirits" claim to be our departed friends, and to have power to tell us wonderful things. God says, "*The dead know not anything.*"

Eccl. 9:6. The "familiar spirits" claim to be near us and know what we are doing. Of the dead God says, "*Neither have they any more a portion forever in anything that is done under the sun.*"

Job 14:14, 20, 21. After a man is dead, "his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." The dead have finished their course on earth and rest, undisturbed by the sorrows and troubles that may be the lot of the loved ones left behind.

Gen. 3:1-4; 2:17. Spiritualism is the work of the same spirit which in the beginning denied the truthfulness of God's decree, "In the day that thou eatest thereof, thou shalt surely die," and declared to Eve, "Ye shall not surely die." By enchantment and deception he has tried to make man believe this falsehood for the past six thousand years.

IV

Modern Spiritualism

Rev. 16:13, 15. Among the many events taking place in the time of the end, the prophet saw "three *unclean* spirits like frogs come out of the mouth of the dragon (paganism), and out of the mouth of the beast (papacy), and out of the mouth of the false prophet (apostate Protestantism)."

Note that these are *unclean* spirits and that they speak through these powers; they were seen coming out of their mouths.

Rev. 13:1-14. Just as the long period of 1260 years of papal darkness was drawing to a

close, another power—the United States of America—was seen coming up out of the earth. Out of this nation was to arise a miracle working power that was to spread itself over the earth. About the year 1848, modern spiritualism began to attract attention in the eastern states by the manifestations made through the Fox sisters of New York. From that beginning it has spread over the earth.

Acts 8:9; 13:6-8; Rev. 9:20, 21. Sorcery, or the use of the control of evil spirits, is recognized as an evil of New Testament times.

Rev. 18:2. Modern Babylon becomes "the hold of every foul spirit." All the evil spirits that have worked to deceive in past ages will work through Modern Babylon.

1 Cor. 19:20. The worship of the Gentiles, pagans or heathen as we call them at the present day, is simply devil-worship. The witch doctors of the heathen tribes are none else than spiritualist mediums.

Ps. 146:3, 4. When the breath leaves the body, at that very time the power to think ceases. The doctrine that is taught in so many places, that after death the dead person in spirit can hover over his friends, is not a Bible doctrine, but the continuation of the statement of the great enemy of the souls, made in Gen. 3:4.

Rev. 16:14; 13:14. Many are deceived by spiritualism on account of the miracles wrought. Let all remember that the devil can work miracles.

2 Cor. 11:13-15. The devil has power to transform himself into "an angel of light," and with that power it is an easy matter for him and his evil angels to personate our dead friends.

Rev. 16:13-15. Spiritualism will be a bond, uniting different earthly powers together for the "battle of that great day of God Almighty."



SOME EVENTS THAT WILL TAKE PLACE WHEN THE SAVIOUR COMES

ALL the living will be separated.

The living righteous will be translated.

1 Thess. 4:16, 17.

The living wicked will be slain and left

dead upon the earth. 2 Thess. 2:8; Jer. 25:33.

All the dead will be separated.

The righteous dead will come up from their graves in glorious immortality. 1 Thess. 4:16, 17; 1 Cor. 15:51-53.

The sleep of the wicked dead will not be disturbed by the great glory revealed at the second coming of Christ; but they will remain in the graves undisturbed for one thousand years after the righteous are raised; then they will come forth to receive their punishment. Rev. 20:4, 5, 9.

All the angels in glory will come with the Saviour. Matt. 25:31.

The angels will gather the righteous. Matt. 24:31.

The earth will be mightily shaken at the coming of Christ. Isa. 2:17-21.

Every mountain and island will be moved at His coming. Rev. 6:14-17.

Who will be counted righteous at that day?

"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high. . . Thine eyes shall see the king in His beauty: they shall behold the land that is very far off." Isa. 33:14-17.



I'll tell you of a better plan,
You'll find it works full well;
To try our own defects to cure
Before of others tell.

—Anon.



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SOUTH LANCASTER, MASS., SEPT., 1913

CHINA TO HAVE THE GOSPEL

THE China Agency of the American Bible Society reports issues for the first six months nearly or quite reaching 1,000,000 Bibles, Testaments, and portions (905,416 in all, with two depots yet to be heard from). If this rate of issues continues during the year, it may be expected to reach 2,000,000 copies.

The agent adds, "Notwithstanding the sending out of this enormous number of Scriptures, we were unable to supply all that were called for."

Amid wars and rumors of wars which the newspapers now record, such facts are the more extraordinary. It would seem as though thus far the disturbance in China had fallen out for the furtherance of the Gospel. — *Department of Information, American Bible Society.*



WORDS OF GOOD CHEER FROM THE WORKERS

A SISTER in one of the Southern cities writes,—

"I have, as I could get them, given the BIBLE TRAINING SCHOOL to a man I met at the State Prison here. A few weeks ago he showed me a letter from the manager of one of the Bible Institute Correspondent classes of which he is a member, giving special mention of a sermon he had written.

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Has often healed a heart that's broken
Or made a friend sincere. — *Colesworthy.*



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