

BIBLE TRAINING SCHOOL

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

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

- Luke. 14: 28 -



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

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A Monthly Journal Devoted to the Interest of House to House Bible Work

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

VOL. III

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No. 4

Neighbors

SOMEBODY near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are gone;
Reach him a helping hand;
Turn on his darkness a beam of your light:
Kindle, to guide him, a beacon fire bright:
Cheer his discouragement, soothe his affright,
Lovingly help him to stand.
Somebody near you is hungry and cold;
Send him some aid to-day;
Somebody near you is feeble and old,
Left without human stay;
Under his burdens put hands kind and strong;
Speak to him tenderly, sing him a song:
Haste to do something to help him along
Over his weary way.
Dear one, be busy, for time flieth fast,
Soon it will all be gone;
Soon will our season of service be past,
Soon will our day be done,
Somebody near you needs now a kind word;
Some one needs help such as you can afford;
Haste to assist in the name of the Lord,
There may be a soul to be won!

SECRET OF SPIRITUAL LIFE

MRS. E. G. WHITE

THE mission of the church of Christ is to save perishing sinners. It is to make known the love of God to men, and to win them to Christ by the efficacy of that love. The truth for this time must be carried into the dark corners of the earth, and this work may begin at home. The followers of Christ should not live selfish lives; but, imbued with the Spirit of Christ, they should work in harmony with Him.

There are causes for the present coldness and unbelief. The love of the world and the cares of life separate the soul from God. The water of life must be in us, and flowing

out from us, springing up into everlasting life. We must work out what God works in. If the Christian would enjoy the light of life, he must increase his efforts to bring others to the knowledge of the truth. His life must be characterized by exertion and sacrifice to do others good; and then there will be no complaints of lack of enjoyment.

Angels are ever engaged in working for the happiness of others. This is their joy. That which selfish hearts would consider humiliating service, ministering to those who are wretched and in every way inferior in character and rank, is the work of the pure, sinless angels in the royal courts of heaven. The spirit of Christ's self-sacrificing love is the spirit which pervades heaven, and is the very essence of its bliss.

Those who feel no special pleasure in seeking to be a blessing to others, in working, even at a sacrifice, to do them good, can not have the spirit of Christ or heaven; for they have no union with the work of heavenly angels, and can not participate in the bliss that imparts elevated joy to them. Christ has said, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." If the joy of angels is to see sinners repent, will it not be the joy of sinners, saved by the blood of Christ, to see others repent and turn to Christ through their instrumentality? In working in harmony with Christ and the holy angels, we shall experience a joy that can not be realized aside from this work.

The principle of the cross of Christ brings all who believe under heavy obligations to

deny self, to impart light to others, and to give of their means to extend the light. If they are in connection with heaven, they will be engaged in the work in harmony with the angels.

The principle of worldlings is to get all they can of the perishable things of this life. Selfish love of gain is the ruling principle in their lives. But the purest joy is not found in riches, nor where covetousness is always craving, but where contentment reigns, and where self-sacrificing love is the ruling principle. There are thousands who are passing their lives in indulgence, and whose hearts are filled with repining. They are victims of selfishness and discontent in the vain effort to satisfy their minds with indulgence. But unhappiness is stamped upon their very countenances, and behind them is a desert, because their course is not fruitful in good works.

In proportion as the love of Christ fills our hearts and controls our lives, covetousness, selfishness, and love of ease will be overcome, and it will be our pleasure to do the will of Christ, whose servants we claim to be. Our happiness will then be proportionate to our unselfish works, prompted by the love of Christ.

Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed. He that gives to the needy blesses others, and is blessed himself in a still greater degree. God could have reached His object in saving sinners without the aid of man; but he knew that man could not be happy without acting a part in the great work in which he would be cultivating self-denial and benevolence.

MANY indeed think of being happy with God in heaven; but the being happy with God on earth never enters their thought.—
John Wesley.

THE FAITH OF THE PIONEERS

J. N. LOUGHBOROUGH

IN this article we purpose to relate the experiences of some of the early believers in the third angel's message. For some little time the proclamation of this message was almost wholly confined to those who had been in the former movement and were still believing in the near advent of Christ, while there were others so prejudiced against the advent doctrine that they refused to hear it.

As Elder Bates heard of those here and there who were still steadfast in the faith, he was burdened to give them the Sabbath truth. It required great faith to move out in those days, sometimes penniless, to make a journey for the purpose of reaching such parties, but there were often special providences connected with these trips which it may be of interest to notice.

Not long after Elder Bates had printed his book on the Sabbath question he heard of a company of adventists some thirty miles from New Bedford. After earnest prayer he was seriously impressed that it was his duty to make an immediate visit with this company. But alas! he had no money with which to pay his car fare. So sure was he that the Lord would open the way for him to make the trip that he went to the railroad station, and about ten minutes before time for the train to leave, he seated himself in the car. He had no sooner done this when a fine appearing young man having seated himself just behind him, tapped his shoulder and said, "Excuse me sir, but where are you going?" Elder Bates frankly told him the name of the place. Then the question came, "What are you going there for?" The Elder replied, "I am going to visit a little company there to give them the third angel's message and the Sabbath truth." Next came the question, "Have you money to pay your fare?" Elder Bates said, "No, I have not."

Then this person handed him a five dollar bill and said, "Please take this, it will pay your fare." He took the money, so astonished to receive it from an entire stranger that he was somewhat dazed. Recovering himself, he turned back to thank the man, but lo! he was not there. He hastened to the door of the car, and then off the car, hoping to find the man, but no such person could be found. Inquiring of those about the station if they had seen such a young man clad in a light colored suit, he was assured that there had been no such person about the station.

Suffice it to say he made the trip with the result of many accepting the truth. Who was the young man? For the rest of his life, Elder Bates cherished the thought that this visitant, at his extremity, was not a human being, but one of those heavenly messengers who are sent forth to minister to those who are heirs of salvation. Heb. 1:14.

On another occasion Elder Bates was impressed with duty to visit a company in the State of New Hampshire. Again he had no money, but decided to walk the distance of over two hundred miles. The day before he was to start on the journey he received a letter from a young sister in Maine, containing a five dollar bill with which he paid his railroad fare to the place. There a number of persons accepted the message. Afterward he learned that this sister went out to service for \$1.50 per week at house work for the purpose of getting money to help on the message. At the end of the first week she was so strongly impressed that Elder Bates was in need of money that she went to her employer and got the five dollars advanced on her wages, and sent it to him just in time to meet the emergency. These are tokens the of Lord's response to the faith of those trusting in Him.

"And Jesus answering saith unto them, Have faith in God."

When the Heart Sings

MY heart is full of gladness spite of all the cares
and tears,
And I try to bury sadness and to sing the song that
cheers,
But it comes in broken measure—just a stanza
here and there—
For the heart is full of music, but the voice can't
catch the air.
Oh, my heart goes out in pity to the life that plods
along,
That never stops the sighing to attempt a verse of
song;
That never cheers the silence, nor when the night
is black
Puts forth a single note of love to coax the sun-
shine back.
How can a mortal help it when the heart bursts
forth in song,
When the melody is tugging at his heart strings
all day long?
When the world is all in blossom, and the grass is
wet with dew,
And the bird-song seems to whisper: "Why are'nt
you singing, too?"

—Hartford Times.

PERSONALITY OF GOD TAUGHT BY OBJECT LESSONS

S. N. HASKELL

FROM the fall of man, by every possible means God has sought to impress the human mind with the fact that there was a personal holy God in heaven and a real place where he dwelt. In believing this there was a power to transform character and make men holy. For 1500 years there was placed at the east of the garden, "Cherubims and a flaming sword which turned every way, to keep the way to the tree of life." Gen. 3:22, 24. It was before this visible manifestation of God that Cain and Able brought their offerings "unto the Lord." Gen. 4:3-6. When God cursed Cain, he "went out from the presence (the face) of the Lord." Gen. 4:9-16. For one-fourth of the world's history, the garden was an object lesson to the world of God's personality in the heavenly courts.

The same lesson was repeated by the burning bush. From it came the voice, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God." Ex. 3:1-6. The life from God is in every bush, but that was the only bush in all the world in which God represented His personality and holiness. The very ground was made holy by the presence of God. And Moses was to remove everything that was between him and the ground that was made holy by God's presence.

The personal presence of God upon Mt. Sinai was another object lesson. God, Christ, and the holy angels came down upon the mount, (Deut. 33:1-3) "Because the *Lord descended upon it,*" (Ex. 19:11, 18) so holy was the mount that if the people or any animal should touch it, they would be stoned or thrust through with a dart. They were to wash their clothes and go through a three days' preparation to even hear the words of God. Ex. 19:10.

Again, the building of the sanctuary was a year's experience to teach Israel there was a personal God in whose presence sin could not exist. The services were to teach them how to approach that God who was holy, and if they would live in His presence they must be holy like Himself. The holy places in this sanctuary were a "figure for the time then present." Heb. 9:1-9, 23, 24. The services were to teach that Christ was "set on the right hand of the throne of the Majesty in the heavens." Heb 8:1-5.

For looking into the ark, 50,000 Bethshemites were slain. A sad, but forcible object lesson of the sacredness of the character and personality of God, which was represented by the ten commandments in the ark. "And the Bethshemites said, Who is able to stand before this holy Lord God." 1 Sam. 6:19, 20. "Whatsoever things were written aforetime were written

for our learning." Rom. 15:4. In this circumstance is a lesson for us.

Another forcible lesson was in the prayer of Solomon at the dedication of the temple. 1 Kings 6:11-13; 8:1-66. Seven times Solomon besought the Lord that if the people sought for victory in any battle, or were afflicted with any kind of affliction, and they would pray with their faces toward the sanctuary, that God would hear and answer their prayer, for His name was in that house. "And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me. I have put my name there." 2 Chron. 7:4-16. It represented God himself in the heavens. It fixed the mind of the individual upon a definite object and place. It gave a realizing sense of the fact that there was a God, and He was to be worshiped. One of the most remarkable victories recorded in the Bible was when this promise was plead before the Lord. 2 Chron. 20:5-25.

For seventy-five years in Babylon, Daniel knelt three times a day with his face toward Jerusalem. Dan. 6:10. The Saviour also lifted up His eyes toward heaven where He is now our High Priest at the right hand of the Majesty in the sanctuary above. John 17:1; Heb. 8:1-5. So the personality of God was taught in all the services connected with the earthly sanctuary.

In this age of higher criticism, and indefiniteness in the religious world the words of Christ become appropriate, "Ye worship ye know not what; we know what we worship, for salvation is of the Jews." John 4:22.

THERE are glimpses of heaven granted us by every act or thought or word which raises us above ourselves—which makes us think less of ourselves and more of others—which has taught us of something higher and truer than we have in our own hearts.
—Dean Swift.



CHRIST AND THE SABBATH

AT that time Jesus went on the Sabbath day through the corn; and His disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto Him, "Behold thy disciples do that which is not lawful to do on the Sabbath day." But He said unto them, "Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For *the Son of man is Lord even of the Sabbath day.*" And when He was departed thence, He went

into their synagogue: and, behold, there was a man which had his hand withered. And they asked Him, saying, "Is it lawful to heal on the Sabbath day?" that they might accuse Him. And He said unto them, "*What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?* How much then is a man better than a sheep? WHEREFORE IT IS LAWFUL TO DO WELL ON THE SABBATH DAYS." Then saith He to the man, "Stretch forth thine hand." And he stretched it forth; and it was restored whole like as the other. Matt. 12: 1-13.

In the above narrative three facts are clearly established. First, The Saviour recognizes that there is a Sabbath law. Second, He claims the Sabbath as His own. Third, It is lawful to do acts of mercy on the Sabbath day.

The Sabbath of which the Saviour is Lord is the day before the day He rose from the dead. It is the seventh day of the week and not the first day. Mark 16: 1-6.

HE IS ABLE

God is able to deliver,
 He will lead thee in the fight;
 He, as Captain of the army,
 Will defend thee with His might.
 When the battle fierce is raging,
 And thy hope has almost gone,
 Listen for thy Captain's orders,
 Bidding thee fight fairly on.

Then with courage growing stronger—
 A new purpose in thy heart,
 Fight with all thy God-given powers—
 Strive to do a noble part.
 Let there be no thought of failure,
 God himself will charge the foe,
 Driving everything before thee—
 And His power clearly show.

He will keep thee, He will guide thee,
 And He'll bring thee through the fight;
 He will crown thee with successes,
 If thou strive to do the right.
 But, for wisdom, grace and power
 Go to Him in humble prayer;
 Tell Him simply thou art needing
 Of these gifts a fuller share.

Ask in faith, too, nothing doubting—
 Do not waver as the sea—
 But come boldly with thine offering,
 And thy God will talk with thee.
 He will love thee, He will lead thee;
 He will take thee by the hand:
 He'll direct thine every footstep
 Till thou enter heaven's land.

—Central Presbyterian.

FULFILLED IN US

MRS. JENNIE WILSON

MANY people tell us that Christ came and fulfilled the law in us, and that we are not under obligation to fulfill its requirements. But in Rom. 8:4 we are told the object of Christ's mission to the earth in the following words, "That the righteousness of *of the law might be fulfilled in us*, who walk not after the flesh but after the spirit."

It is the natural, or carnal mind that is out of harmony with God's law. God's law is spiritual, Rom. 7:14, and those that are spiritual love spiritual things. "For they that are after the flesh do mind the things

of the flesh; but they that are after the spirit the things of the Spirit." Rom. 8:5.

It is said of Zacharias and Elizabeth, that "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," and John saw a people that were to be developed in the last days, of whom he said, "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12.

TRUTHS TAUGHT IN THE BOOK OF REVELATION

S. N. HASKELL

THERE are many truths taught in the book of Revelation that are not as clearly stated in any other book in the Bible.

The great apostle to the Gentiles taught there would be two resurrections, one of the just, and the other of the unjust, but he did not state the length of time there would be between them. This is given in the twentieth chapter of Revelation.

The apostle Paul states distinctly in 1 Cor. 6:2, that the saints should judge the world, but he does not say how long they will be judging the world. But in the twentieth chapter of Revelation during the thousand years, John says, "And I saw thrones, and they sat upon them, and judgment was given unto them, . . . and they lived and reigned with Christ a thousand years." During this time the saints are in heaven, the wicked dead are in their graves, and the saints sit in judgment upon them. The books containing the records of all their evil deeds are laid open, and decision is made as to the execution of their judgment, which takes place at the end of the thousand years.

The Bible, from the fall of man to the end of human probation, teaches that this earth will be restored and become the future home of the people of God, but nowhere in

all the Bible is it stated that the saints in heaven look forward to the time when they will reign upon the earth as the consumation of their hope, except in the book of Revelation.

We have prophecies concerning the rise and fall of nations, and the conditions the nations will be in when the Lord comes; the 1260 years of tribulation upon the church and the future history of the people of God, from the first advent of Christ to the end, but nowhere is given a concise, connected, ecclesiastical history except in the book of Revelation.

We have the fall of the Turkish Empire mentioned in the book of Daniel, but its history from its rise is given only in the book of Revelation. This is divided into three parts, six hundred and fifty years in its unorganized state, one hundred and fifty years when they had a king over them, and three hundred and ninety years and fifteen days when it was an independent nation. The closing period of its history was when it lived by suffrage.

In the book of Revelation we have four consecutive lines of prophecy, reaching from the first to the second advent of Christ. It is purely ecclesiastical history that is brought to view in the second and third chapters. Ecclesiastical and civil are combined in the sixth chapter, closing with the great day of God's wrath. A connected history of the breaking up of the Roman Empire, given in connection with the Turkish Empire, and the most definite period of time that is found in all the Bible, reaching from the troublous times in the Roman kingdom to the 11th day of August, 1840, is given in the eighth and ninth chapters. The great red dragon is brought to view in the twelfth chapter, referring to the attitude of the Roman kingdom toward Christ, and a short sketch is given of that power down to the end. The thirteenth chapter commences when Paganism changed its form and became papal, and

its history is given to the end of the 1260 years. In the latter part of this chapter is the only place in the Bible where the rise and work of the United States of America is given. There is a brief history of the people of God during the existence of the United States, and an account of the most solemn warning found between the two lids of the Bible is recorded in the thirteenth and fourteenth chapters.

The above truths stand prominent in the book of Revelation, and he who studies them, discerning these thoughts and recognizing God's voice, as it is thus spoken to His people, will find light and truth that is nowhere else stated in so clear and concise a manner as in the book of Revelation. It brings us to the end of all things earthly, to the establishment of God's everlasting kingdom, where sin and sorrow, death, and pain will be no more.

God Heard Their Groaning

THE Lord not only hears our prayers, but He hears our groanings. He marks our sighs and our tears. Ex. 6:5. When the children of Israel were oppressed and "sighed," and "their cry came up unto God by reason of the bondage," "God heard their groanings, and God remembered His covenant." Ex. 2:23, 24. That covenant is an everlasting covenant (Gen. 17:7, 13, 19.), and extends as long as time lasts. When we feel we are in bondage under the cruel "prince of this world," and sigh and groan because of the sins we commit under his power, God hears our groanings, and as our sighs and tears come before Him, and in the intensity of our grief, we groan because of the burden of guilt, He remembers the covenant He made with mankind, and the blood shed to ratify that covenant, and the groaning suppliant is covered with the "Sinless One's" robe of righteousness. "Through the blood of the everlasting covenant," he is made "perfect in every good work." Heb. 13:20, 21.

THE BOOK OF DANIEL

EVERY book in the Bible has a special object. They were given for a special purpose. They have come to the human family with a divine sanction, but there is no book which has come to the human family with more of a divine sanction than the book of Daniel.

When the disciples asked the Saviour what would be the sign of His coming, and of the end of the world, He referred them to one particular book in the Bible for an answer,—the book of Daniel. In Ezekiel when God describes the character of the people when He arises to shake terribly the earth and send His judgements upon men and nations, He mentions three men who represented three different phases of character. They are Daniel, Noah, and Job. Noah is noted for his faith, Job for his patience, and Daniel for his integrity in his business relationship as prime minister for over seventy years in one of the greatest kingdoms that ever existed upon the earth.

The first chapter of the book of Daniel shows that Daniel and his three brethren of the royal family possessed an integrity that in no wise was compromised by their appetites. In the second chapter these three men are represented as standing before the king meeting all the combined wisdom of the earth with the simple wisdom of God.

The third chapter gives an account of the king erecting an image of gold over ninety feet high, and these three men are mentioned as able to withstand the demand of the king to worship the golden image. The fourth chapter presents the humiliation of the mighty monarch because he said, "Is not this great Babylon which I have built for the honor of my majesty and the glory of my kingdom." For seven years he ate grass like oxen until his nails grew like bird's claws, but he finally humbled his heart, gave God the glory, and passed from the stage of action.

The fifth chapter presents to us the last day of this fallen kingdom and an account of an idolatrous feast given by the grandson of Nebuchadnezzar. The sixth chapter tells the story of Daniel, the man who would pray with his windows open toward Jerusalem three times a day, and because he would not compromise and was true as a business man, he was cast into the lions' den.

The last five chapters contain prophecies which reach down to the last days. Nine times over in different forms of expression, this book is said to belong to the last days. Should it not then be studied? God designed by this book to teach how a business man can adhere to principles that are acceptable to God amid all the corruption of the present age. It is a wonderful book. In the time of the end it was to be understood. We are near the closing of that time, and God calls for a deeper study of that book than has ever been in the past.

Cause Them to Understand

WHEN giving a Bible reading, follow the instruction given in Neh. 8:8. *Read distinctly, give the sense, and cause them to understand the reading.*

It is always best to have those whom you are instructing read the texts you refer to from their own Bibles. If they do not read them distinctly it is well for the one conducting the reading to repeat the text distinctly, give the sense, and cause them to understand the reading. It does not require many words. A few words well chosen is better than a long dissertation. Let everything you say be for the one object; viz., *to cause them to understand the reading of the text under consideration.*

The object of the Bible reading is not to display the wisdom of the Bible reader but to teach the people to love and study the Word of God.



The Spider's Thread

"Just let me spin a single thread,"
The spider to the rosebush said.
"Under this leaf, quite 'out of sight,
I'll spin it so delicate and light
No one will ever know, and no one will see
Excepting only you and me."

So beneath the leaf its thread it spun,
But it did not stop with only one,
It spun another—two—three—four,
And so on, steadily, more and more
Till the rose felt the web, and cried, "Dear me!
You'd better stop or people will see!"

But the spider smiled in satisfied mood,
For it had hatched a swarming brood.
And over the rosebush they crawled and spun
Till all its beauty and strength were gone,
Till the buds and leaves were choked and dead,
And over it all the grey webs spread.

Just one small spider—just one small sin,
Ah, that is the way that troubles begin!

—Mary Whiting Adams.

The Spider's Web

THE spider's web is taken to represent the covering of self-righteousness worn by the hypocrite. "They conceive mischief, and bring forth iniquity, . . . and weave the spider's web, . . . Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity." Isa. 59:4-6. "The hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web, . . . he shall hold it fast, but it shall not endure." Job 8:13-15. "The spider taketh hold with her hands, and is in kings palaces." Prov. 30:28.

THE ONE HUNDRED AND FORTY-FOUR THOUSAND

THE Seer on Patmos saw two companies gathered around the throne of God. One was "A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, (which) stood before the throne, and before the Lamb, clothed in white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9, 10. Another company was 144,000 of all the tribes of the children of Israel. Rev. 7:4. These stood upon Mount Zion "having His Father's name written in their foreheads." Three prominent things are said of them. First, They sing a song that none can learn but this company. Not even Abraham, Isaac, or Jacob can join in the song. Second, They "were redeemed from the earth," "from among men." Only one such company is spoken of in the Bible, and they are the ones who are taken to heaven in a moment, in the twinkling of an eye when Christ appears in the clouds of heaven. 1 Cor. 15:51, 52; 1 Thess. 4:16, 17. Third, The most prominent of all is their character.

"They are without fault before the throne of God." Rev. 14:1-4. They were without guile. The prophet of Israel describes them as, "The remnant of Israel (that) shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." Zeph. 3:18. They are gathered from the last generation on the earth, the most wicked and the most fallen. When the curse has done its best to destroy the image of God, they have it most fully restored in them. Grace at the present time is experimenting on hearts. It is restoring the image of God in the soul. This company will shine as lights in the world. Are you among this number?

OUR FATHER

THERE is a story of three little children who were spending the evening together, when a violent thunderstorm compelled them to stay where they were all night. Just before prayer the gentleman of the house told them they might each choose the Bible verse they liked best and tell why they loved it. "I know what my verse will be for this night," spoke up Margery, "but I don't know where to find it; but it says, 'The God of glory thundereth,'"

"Why did you choose that verse, Margery?" inquired her friend.

"Because I think it is so nice, when you hear that awful noise, to know it is God. It makes me think of one day long ago, when Aunt Annie was out, and I heard a great noise in the loft when I was all alone in the house, and I was so frightened I screamed, and father's voice called out: 'Do not be afraid, little Margie, it's only father.' And now when it thunders very loud, it always seems as if I heard God say, 'Don't be afraid, little Margie, it's only Father,' and I don't feel a bit frightened."

Selections

God thundereth marvelously with His voice; great things doeth He, which we can not comprehend. Job 37:4, 5.

The Lord also thundered in the heavens, and the Highest gave His voice. Psalms 18:13.

The voice of Thy thunder was in the heaven. Psalms 77:18.

The voice of the Lord is upon the waters; the God of glory thundereth. Psalms 29:3.

He thundereth with the voice of His excellency; and He will not stay them when His voice is heard. Job 37:4.

Thou calledst in trouble, and I delivered thee, I answered thee in the secret place of thunder, I proved thee at the waters of Meribah. Psalms 81:7.

The adversaries of the Lord shall be broken to pieces, out of heaven shall He thunder upon them, the Lord judge the ends of the earth, and He shall give strength unto His king, and exalt the horn of His anointed. 1 Sam. 2:10.

At Thy rebuke they fled, at the voice of thy thunder they hasted away. Psalms 104:7.

Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again; the people therefore that stood by, and heard it said that it thundered; others said, an angel spake to Him. John 12:28, 29.

Lo, these are parts of His ways, but how little portion is heard of Him? but the thunder of His power who can understand? Job. 26:14.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Rev. 19:6.

CHRIST'S TEACHING ON THE LAW

CHRIST'S words and life were in harmony. He lived the life of the law of God. To those who thought His teaching was not sound on the law, He

said "Think not I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." No words could be stronger than these. Jot is the smallest letter in the Hebrew alphabet, and tittle is a part of a letter. So not a single letter or a part of a letter will pass from the law until all the prophecies are fulfilled. The prophecies reach throughout eternity, for they prophesy of the new heavens and earth.

"Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them shall be called great in the kingdom of heaven." The Sabbath commandment is far from the least. And until the seventh day can be made to read the first day, it will remain the Sabbath of the Lord. The first day is not the Sabbath of the New Testament. "In the end of the Sabbath as it began to dawn towards the first day of the week" is the New Testament teaching. Matt. 28:1. So the Sabbath was past when the first day came.

Then what makes the matter more forcible, the disciples observed the Sabbath and did not observe the first day of the week. "They returned, and prepared spices and ointments: and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 23:56; 24:1. On the first day of the week they came to the sepulchre to do the work which if done on the day before would have broken the Sabbath day. Which day do you keep, and why?

"I delight to do Thy will, O my God: yea, Thy law is within my heart."

Cardinal Gibbons on the Change of the Sabbath

CARDINAL GIBBONS is the official head of the Roman Catholic church in the United States of America. He is a man universally respected by the church with which he is connected. An acknowledgment from him is equivalent to an acknowledgment from the papacy on this subject.

Mr. J. F. Snyder, of Bloomington, Illinois, U. S. A., recently addressed a letter to the Cardinal, asking "if the Catholic Church held the change of the Sabbath as a mark of their power to make the change," to which the Cardinal gave the following reply:

"Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and religious without her, and the act is a MARK of her ecclesiastical power and authority in religious matters.

"Yours respectfully,

"WILLIAM REWDAY,

"*Sec. for the Cardinal.*"

Nothing could be more conclusive in the way of human testimony as to the mark of the papacy than the foregoing.

E. W. FARNSWORTH.

The Sweetest Lives

THE sweetest lives are those to duty wed,

Whose deeds, both great and small,
Are close-knit strands of an unbroken thread
Where love ennobles all.

The world may sound no trumpets, ring no bells—
The Book of Life the shining record tells.
Thy love shall chant its own beatitudes
After its own life workings.

A child's kiss

Set on thy sighing lips shall make thee glad.
A poor man served by thee shall make thee rich.
A sick man helped by thee shall make thee strong.
Thou shalt be helped thyself by every sense
Of service which thou renderest.

E. B. B.

MERCY VERSUS MUZZLE

THOU shalt not muzzle the ox when he treadeth out the corn." Deut. 25:4. Horses and dogs are muzzled when they bite people. If the ox had been in the habit of biting, it would have been right to have muzzled him. But when devoted to man's service, he was to have the privilege of eating the grain that he threshed. "A righteous man regardeth the life of his beast." Only an unrighteous, unmerciful man would ever utilize the labor of a beast and not furnish him with proper food. Prov. 12:10, 11. God giveth to the beast his food, and to the young ravens which cry. Psa. 147:9; 104:27-29.

Inspired Commentary

This is an object lesson to those who labor in word and doctrine. "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward." 1 Tim. 5:17, 18. It is the same with the one who goes to war, plants a vineyard, or feeds a flock. He is entitled to the fruit of his own labor. "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? . . . Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. . . . Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so (in like manner) hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:7-14.

Practical Lesson

From the above we learn: It is un-

merciful and unrighteous for man to appropriate even the labor of animals to his benefit, and not feed them. This is an object lesson of the ministry and its support. God's regarding the wants of animals is a pledge that He will care for His ministers. Matt. 6:26. Every laborer should bring returns to the cause of God sufficient for his and others' support. This support is to be as those were supported who ministered at the altar. Even so God has ordained His ministry should be supported. That was by the tithe from the people, Num. 18:8. Every laborer should so labor and instruct others that the one who is spiritually benefited should support the work.

The Tithe

Abraham paid tithe to Melchisedec. Heb. 7:1, 2.

This was four hundred years before the law of Moses. Gen. 14:17-24.

He gave tithe of all that fell into his hands. Gen. 14:20.

He did not reserve for himself as much as a shoelatchet. Verse 23.

After he had paid the tithe, he allowed those who went with him to take their portion. Verse 24.

Jacob also paid tithe of all he received. Gen. 28:22.

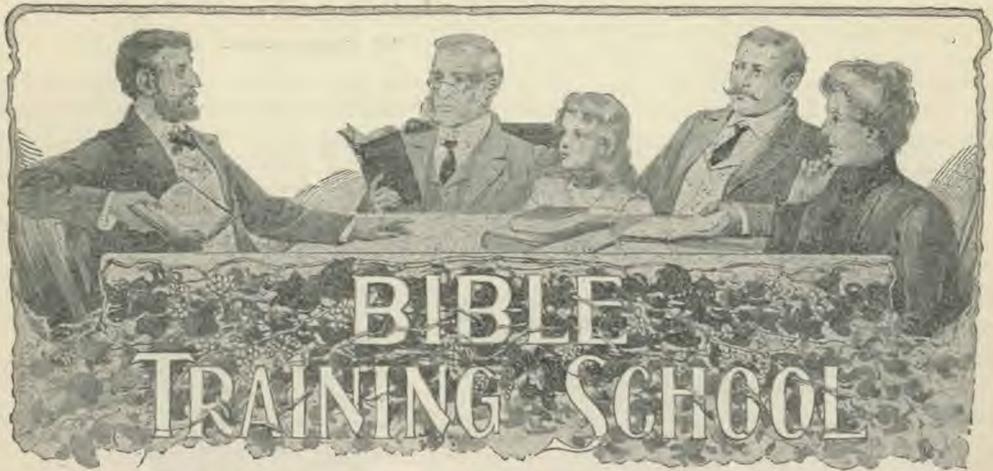
The tithe is as much the Lord's as the Sabbath. Lev. 27:30 (first clause); Ex. 20:10.

All the tithe was devoted to the support of the priesthood. Num. 18:21-28.

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

Christ also taught it. Matt. 23:23.

"You find yourself refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure on others?"



BIBLE READER'S CLASS

THE period of history covered by the church of Thyatira was a dark time for the true people of God. The professed church had "run greedily after the error of Balaam" during the period of the Pergamos church.

The corrupt condition of the church is shown by Jezebel, a wicked woman, who never professed to worship the true God being taken as a type of the church as it enters the period of Thyatira. The history of ancient Jezebel, which was a type of modern Jezebel of Rev. 2:20-23, was given last month.

MODERN JEZEBEL

- Jer. 6:2. A woman is taken as a symbol of the church.
- Rev. 17:1, 2. A corrupt woman represents a corrupt church.
- 2 Thess. 2:1-4. Opposeth and exalteth itself above God.
- Dan. 7:25. Thinks to change the law of God. The day of the sun, or Sunday, is substituted for the Sabbath of the Lord.
- Rev. 17:3. The woman (church) guides the beast (civil power).
- Rev. 17:4. The food given to the people by this church is abominable and filthy. Heathen customs were mingled with the truth during this period.
- Rev. 17:4. Modern Jezebel's manner of dressing.

Rev. 17:6. Dan; 7:25; Rev. 13:7. Destroyed the people of God.

Rev. 2:21; Rev. 12:16; Rev. 18:4. Opportunity given to repent.

Rev. 12:17; Rev. 13:16, 17; Dan. 7:21. Did not repent.

Rev. 2:22; Rev. 18:6-24. Cast into tribulation. Rev. 2:23; Rev. 17:5; Rev. 19:20, 21; 2 Thess 2:8. Her daughters destroyed.

Rev. 2:23; Rev. 19:1-3; Phil. 2:9-11. Before the universe of God it will be shown that God is true and just.

Jer. 25:33. Modern Jezebel and her children left as dung upon the earth.

Thyatira—Continued

Rev. 2:25. The promise of the coming of the Lord was held out to this period.

Rev. 2:19. This church is noted for *their* works.

Rev. 2:26. The overcomer is one that keepeth *God's works* unto the end.

Heb. 4:10. Our own works must be exchanged for God's works and ways.

Rev. 2:26, 27; Psa. 2:7-9; Psa. 149:5-9. The righteous will help to execute judgments upon the wicked.

Rev. 22:16. Christ is the morning star.

Gal. 1:3, 4. Christ is received in exchange for our sins.

Rev. 2:29. The message is for all who will hear.

Sardis

Persecution draws a church near to God, when the twelve hundred and sixty years of persecution of the Thyatira period ceased, there came a sense of joy and relief, hence the name Sardis,—song of joy.

- Rev. 3:1. When the way was smooth, the spiritual life waned.
- Rev. 3:2. Admonished to revive their spiritual life.
- Rev. 3:3. The coming of the Lord near at hand.
- Rev. 3:4. Faithful ones will be gathered out from this church.
- Rev. 3:5. Only the overcomers will have their names retained in the book of life.
- Rev. 3:6. The message is for all who will hear.

Some living during this period will live during the investigative judgment, hence the scene of the judgment is presented to them in the fifth verse.

Philadelphia

The Philadelphia (brotherly love) period of the church came when the church awoke to the fact that their Lord was soon coming. In preparing to meet their Lord, they were drawn close to one another. This condition was especially noticeable during the preaching of the advent message from 1833-1844.

- Rev. 3:7. The time was near for Christ to enter the most holy place of the heavenly sanctuary, hence His power to open the most holy place is mentioned.
- Rev. 3:8. The open door into the heavenly sanctuary is presented to every one of us. No combination of earthly circumstances can prevent our entering by faith, for it is beyond the power of man to shut the door.
- Rev. 3:9; Isa. 33:14-17. No place for hypocrites.
- Rev. 3:9; Isa. 49:23; Isa. 60:14. The despised company who are looking for their Lord will yet be honored by the wicked.
- Rev. 3:10; Rev. 14:12; Psa. 91:9, 10. Those that obey God's commandments will be shielded in the time of the Lord's anger.
- Rev. 3:11. Christ's coming is near. If we are unfaithful some one else will take our crown.
- Rev. 3:12; Rev. 7:15. The overcomers will be pillars in the temple of God.
- Gal. 2:9. We must learn to be "pillars" in the work of God on earth, if we share in the reward.
- Rev. 3:12; Rev. 14:1. The name of God placed on His people.
- 2 Cor. 3:2, 3; 2 Cor. 5:20; Rev. 7:1-3; Eze. 9:3, 4. The name is written upon God's people while in the earth.
- Rev. 3:12; Gal. 4:26; Rev. 21:24. New Jerusalem the home of the redeemed.
- Rev. 3:12. A new name written.
- Rev. 3:13. Let every body hear.

The Righteousness of God's Kingdom, And His Righteousness And Law

Where is God's throne? and how extensive is His dominion?—In heaven, and His kingdom ruleth over all. Psa. 103:19.

By what are His throne and kingdom established?—By righteousness, justice, and judgment. Psa. 97:2; 89:14.

Where does He do according to His will?—"In the armies of heaven and among the inhabitants of the earth." Dan. 4:34, 35, 37. He exalts the humble.

What is said of the scepter of God's kingdom and how long will His throne endure? Psa. 45:6; 145:13, 17.

Could God's government be established in righteousness and judgment, if He had no law to rule the subjects of His kingdom?—It could no more exist than human governments can, and not have right laws enforced by just penalties. Rom. 4:15; 5:13; 3:20; 6:23.

What has the Psalmist said of the testimonies, or commandments which God has commanded to the subjects of His kingdom?—They are righteous. Psa. 119:138, 144.

Where was such a righteous law given?—On Mt. Sinai. Ex. 24:12; 31:18 (It is God's testimony as to righteousness. 1 John 5:17; 3:4.).

How many testimonies did God write on the tables of stone?—Ten. Deut. 4:10-13.

What is the nature of His commandments? Psa. 119:172.

How broad a field of duty do these righteous commandments cover?—"The whole duty of man." Eccl. 12:13; Psa. 119:96.

In what two directions does the law of God point out man's duty?—To man's creator and preserver, and his fellow creature. Luke 10:25-28.

Does the law all come from these two grand principles of love to God and love to man?—"On these two commandments hang all the law and the prophets." Matt. 22:34-40.

Do the angels have these commandments to obey?—Yes. Psa. 103:19, 20.

What evidence exists all around us which shows that man has not done his duty in keeping the commandments of God?—"The world languisheth," "The earth also is defiled." Isa. 24:4, 5.

How does the Lord appeal to those who have transgressed His commandments? Isa. 48:18, "Oh that thou hadst hearkened unto my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea."

G. T. WILSON.

Employment of Holy Women

GEN. 2:15. Adam and Eve dressed and kept the garden.

Prov. 31:15. Model women are good housekeepers.

Prov. 31:24. They are able to earn by their labor.

Prov. 31:16. Transact business.

Ex. 35:25. Spinning was an ancient accomplishment.

2 Kings 23:7. Also weaving.

Acts 9:36. Dorcas was a good Christian help worker.

Gen. 18:1-8. Sarah could prepare food fit for angels.

Ex. 1:17. Women were God-fearing nurses.

Ex. 1:20, 21. How God rewarded them.

Gen. 24:59; 35:8. Biography of a faithful nurse.

Ruth 2:2. Ruth worked in the harvest field.

Gen. 29:9. Rachel kept her father's sheep.

Gen. 24:20. Rebecca thought it light work to draw water.

Matt. 24:41. Women ground in the mills.

Acts 18:2, 3. Priscilla united with her husband in tent making, also in missionary work.

Acts 16:14. Lydia was a merchant and home missionary.

Acts 16:13. She loved to pray.

Phil. 4:3. Such women make good Bible workers.

Ex. 15:20. Miriam led in the music.

Titus 3:14. Fruitful in good works.

Isa. 65:21, 22. Will labor in the new earth.

If there be some weaker one
Give me strength to help him on;
If a blinder soul there be
Let me guide him nearer Thee.

LIFE LESSONS.

GREAT courage is not learned where all is calm:

The life of pleasure can not mould a noble soul.
He who would gain the mountain top, must toil
and climb,

When clouds of darkness round his pathway roll.
The sunbeam could not paint the flowers of spring,
Or give them sweetness, without tempests and
the rain.

And life must prove to us a weak and joyless thing
Apart from trial and its hours of pain.

The eagle, soaring toward the orient cloud,
Opposed by storm-winds, rises but to loftier
spheres.

The tempest lends him strength. And giant oaks
storm-bowed

But rise more proudly in their vale of tears.

True courage comes alone through victories won:
Each contest strengthens for the coming, greater
strife—

Endows the soul with more enduring power to run
That race, which forms the noblest plans of life.

Live nobly then, with purpose firm and true,
Meet trials faithfully and fearless as to thee they
come.

Though end and object hidden from thy finite view,
They're cloud-steps leading upward to thy home.

R. HARE.

A Question Answered

A CORRESPONDENT asks, "What is the daily of Dan. 8:11, 12?" This is mentioned several times in the book of Daniel, and also in other portions of the Scriptures. It will be noticed that the word "sacrifice" is in italics. There is no word in the original answering to it. It refers to the daily desolation. Dan. 8:11-13. The transgression of desolation is but a change from pagan persecution to an ecclesiastical persecution. Jerusalem suffered from both. The literal city and the Jews, from pagan persecution, and Jerusalem, the church, from the transgression of desolation or ecclesiastical persecution. Dan. 9:26, 27. The transgression of desolation is the same as the little horn of Dan. 7:24, 25, and the ten horned beast of Rev. 13.

In Daniel 11:31, the prophet says, "Arms shall stand on his part, and they

shall pollute the sanctuary of strength, and shall take away the daily (paganism) and they shall place the abomination that maketh desolate." The three horns were plucked up to make way for the little horn. Dan. 7:8, 20, 21. Again in Dan. 12:11, "And from the time that the daily (paganism) shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." It is the removing of one abomination and the setting up of another. See also the margin.

Again, "Now ye know what withholdeth, (paganism) that he, (the mystery of iniquity) might be revealed in his time (the 1260 days). For the mystery of iniquity doth already work, only he who now letteth will let (or hinder) until he be taken out of the way." 2 Thess. 2:6-8. Once more, "And the dragon, (pagan Rome) gave him, (the ten horned beast, or "little horn," or "transgression of desolation," or "mystery of iniquity," or "man of sin," or "abomination that maketh desolate," different terms applied to this power) his power, his seat, and great authority." Rev. 13:1, 2. Paganism gave to the rising persecuting power, his civil arm, the capital of his empire, Rome, and the authority to enforce religious dogmas. Again in Dan. 8:24, "His power shall be mighty but not by his own power." It was the civil power of paganism that enforced the religious. This was the position taken by William Miller and his co-laborers prior to 1844 A. D. in the great advent movement. It was also the position taken by Elder James White, J. N. Andrews, Uriah Smith, and all the early pioneers in the work of the third angel's message, as far as we know.

In "Early Writings," page 64, we read, "Then I saw in relation to the 'daily,' Dan. 8:12, that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text: and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed before 1844, nearly all were united on the

correct view of the "daily," but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed."

From the Prison

WORD comes again from the man in the Pennsylvania penitentiary. He wishes the BIBLE TRAINING SCHOOL for another year. We quote from his letter as follows:

"I wish to thank you again for sending me the dear BIBLE TRAINING SCHOOL each month the past year. I can never do without its many messages of love, and the words of comfort it gives me. O, how grateful I am to have it visit my cell each month. I have been encouraged and helped so much by its words of cheer in these dark hours. I can not find in my heart to say 'Goodbye' to the dear BIBLE TRAINING SCHOOL, and if you can kindly advance my subscription for another year, I shall be so glad. You know my year is up in September."

Notes by the Way

I HAD an interesting experience on the railroad train a few days ago. As I sat reading my Bible, a gentleman seated near asked, "Are you a minister?" I replied, "Why did you think I was a minister?" "Because you carried your Bible with you" was the response. I said, "You should have asked if I was a Christian, for every Christian ought to read his Bible."

We then spoke about the need of believing the Bible. I said there was much profession of Christianity and a great deal of professing to believe the Bible, but few comparatively have courage enough to accept the truth if they should read something in the Bible contrary to what they believed. He fully agreed with me; but of course he was an exception and believed the Bible. I then took up my Bible and asked him to read Matt. 28:1, 2. I asked if the first day of the week was the Sabbath. After hesitating a little, he said, "No." I then asked him to read Luke 23:54-56; and asked if the disciples kept the Sabbath, and which day was the Sabbath according to the commandment. He admitted the truth that the disciples did not keep the first day of the week and that the seventh day was the Sabbath. Turning to me, he said, "You are a Seventh-day Adventist." I replied, "I have not said I was even a Christian. Tell me what made you think I was a Seventh-day Adventist. Is it because I have asked you to read the Bible, and it teaches Seventh-day Adventism?" He admitted that was the reason.

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SOUTH LANCASTER, MASS., SEPTEMBER, 1904

SISTER JENNIE WILSON who spent a portion of last month attending the Georgia camp-meeting, has returned to her work in Nashville.

ELDER AND MRS. HASKELL and the workers connected with them expect to continue working in Nashville during the winter.

ELDER G. I. BUTLER is spending this month at his home in Florida. He was in need of rest after the summer's work.

ELDER S. N. HASKELL spent the last part of July and the month of August attending camp-meetings in the Southern field. He will attend the northern Illinois camp-meeting the first part of this month.

THE October number of the BIBLE TRAINING SCHOOL will be a Day of Atonement number. October will be the sixtieth anniversary of the opening of the judgment. Be sure that your friends receive the October number. Get them to subscribe for a year and they will receive every number.

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A Brave Habit

"CHEERFULNESS is a brave habit. Grumbling is a foolish one. The men and women who complain and fret have just about the same kind of lives, to begin with, as cheery people. 'Into each life some rain must fall,' but the wisest plan is to go in when it rains, or hoist an umbrella, instead of sitting down in the gutter and getting sopping wet."

Does your neighbor read the BIBLE TRAINING SCHOOL each month? If not, who is to blame?

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