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and compel them to come in"...

• Luke. 14: 23 •



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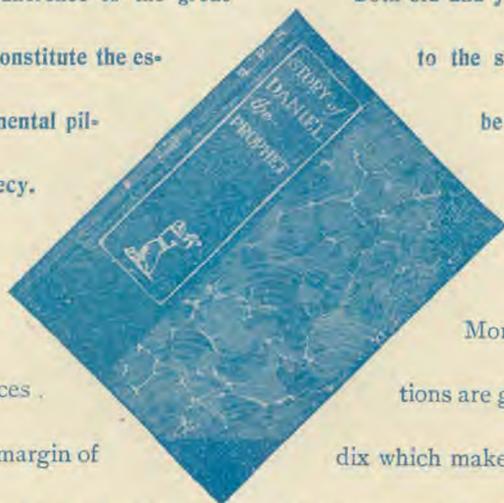


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# Bible Training School



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

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

VOL. VI

SOUTH LANCASTER MASS., JULY, 1907

No. 2

## Unforgotten

I CANNOT tell why there should come to me  
A thought of some one miles and years away,  
In swift insistence on the memory  
Unless there be a need that I should pray.  
Old friends are far away; we seldom meet  
To talk of Jesus or changes day by day,  
Of pain pleasure, triumph or defeat,  
Or special reasons why 'tis time to pray.  
We are too busy even to spend thought  
For days together, of some friends away;  
Perhaps God does it for us and we ought  
To read His signal as a call to pray.  
Perhaps just then my friend has fiercer fight,  
A more appalling weakness or decay  
Of courage, darkness, some lost sense of right;  
And so in case you need my prayer, I pray.  
Dear, do the same for me: If I intrude  
Unasked upon you, on some crowded day,  
Give me a moment's prayer as interlude;  
Be sure I need it, therefore pray.

—Marianne Farningham.

## ARE YOU A WORKER ?

MRS E. G. WHITE.

THE heavenly agencies are waiting to co-operate with human agencies in the grand work of reflecting light to the world. Wherever there is even one soul converted on the earth, there is a response of joy circulated through heaven. Wherever one soul is snatched from Satan's hand and given as a trophy to Jesus Christ,

there is joy in the presence of God, Jesus Christ and the holy angels, because the lost is found. I send my appeal to the churches to "Rise and shine, the glory of the Lord has risen upon thee." "Ye have not," said Christ, "chosen Me, but I have chosen you and have ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask the Father in My name He may give you." What depth of meaning in these words. We can say from the heart, Truth, Lord. We were not the ones to make the first movement towards Christ; it was our Redeemer who made the first movement towards us. "And if I be lifted up I will draw all men unto Me." He touched your hearts by His grace, you responded and drew toward Jesus. Man could not make the first movement. Christ was lifted up on the cross. It was His love that brought Him to our world. His love that is expressed for fallen man that led Him to make an offering of His soul for sin. And as the heart responds in gratitude for this unspeakable love, the language of the soul is, "Thy gentleness hath made me great." What, then, is the duty of every enlightened soul? How should he feel as he looks upon the infinite sacrifice of the only begotten Son of God.

"That whosoever believeth in Him should not perish but have everlasting life?" What are you doing by personal effort to lead souls to believe? There are not many ordained ministers, this makes it necessary for you to deny self, lift the cross, and carry the burdens of Christ. Have you tasted of the powers of the world to come? Have you been eating the flesh and drinking the blood of the Son of God? Then if ministerial hands have not been laid upon you in the world, Christ has laid His hands upon you and said, "Ye are My witnesses; go trade on the talents I have given you. Ye are the light of the world. A city set upon a hill can not be hid; let your light so shine before men, that they, by seeing your good works may glorify your Father which is in heaven." There will be an antagonism between the church and the world, but the church is to shine. Let yourselves become the consecrated living channels of light to the world, whatever may be the consequences to you financially.

Let those who truly love God step out from where there are large churches of Sabbath-keepers, and the cause they know not search out. There is work to be done by every branch that has a vital union with the Living Vine. It is My Father's good pleasure that ye bear much fruit. Where is the fruit borne by the branches in these large churches? "Every branch in Me that beareth not fruit He taketh away. If a man abide not in Me he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned." Does not this statement from the lips of the Great Teacher alarm you, who have taken such an easy position, having no burdens, gratifying self, lifting no cross and following Jesus?

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"BUT thanks be to God, which giveth us the victory through our Lord Jesus Christ."

### Thy Kingdom Come

MATT 6:10

WE pray, "Thy kingdom come,"  
 And do we know  
 That more than prayer must be  
 Our lives below?  
 Not prayer alone will bring  
 God's kingdom nigh,  
 Not prayer alone that day  
 For which we sigh.  
 There's work to do, O soul,  
 On hill and plain,  
 By wayside and by sea,  
 In crowded lane.  
 Then pray and work and pray,  
 "Thy kingdom come."  
 And for the true 'twill be  
 A happy home.

ELIZA H. MORTON.

*No. Deering, Me.*

### THE TONGUE.—No. 2

J. N. LOUGHBOROUGH.

IN a former article we saw the evil nature of a tongue left to itself, uncontrolled by the spirit and word of God. We wish to notice some of the Scripture declarations concerning the tongue of those whose hearts are consecrated to the service of the Lord. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide." Psa. 37:30, 31.

"In the multitude of words there wanteth not sin; but he that refraineth his lips is wise. The tongue of the just is as choice silver; the heart of the wicked is little worth." Prov. 10:19, 20. Again, "The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness. . . . A wholesome tongue is a tree of life; but perverseness therein is a breach of the spirit." Prov. 15:2-4.

Of the effect of right words there are many plain testimonies, "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof." Prov. 18:21. Of the dutiful and faithful wife it

is said, "She openeth her mouth with wisdom; and in her tongue is the law of kindness." Prov. 31:26. "The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as an honey-comb, sweet to the soul, and health to the bones." Prov. 16:23, 24.

Like the prophet Isaiah, it is our privilege to come into that condition that we may say, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." Isa. 50:4. The Psalmist said, "I am purposed that my mouth shall not transgress. Concerning the works of men, by the words of thy lips I have kept me from the paths of the destroyer." Psa. 17:4, 5. Then he could say, indeed, "My tongue shall speak of Thy word for all Thy commandments are righteousness." Psa. 119:172.

Well might he give heed to the Lord's guidance, for he said, "Thou knowest my down sitting and my uprising, Thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether." Psa. 139:2-4. No marvel that in view of this the earnest prayer of the Psalmists should be, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord my strength and my Redeemer." Psa. 19:14. Of those who are able to restrain hasty words it is said, "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

Having placed before us the evils of wrong words, and the beauty of right words, and the solemn statement of our Saviour that mankind must for every idle word "give account thereof in the day of judgment," Matt. 12:36, it is naturally ex-

pected that we should be admonished as follows, "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it." Psa. 34:12-14; 1 Pet. 3:9-11. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Col. 3:17.

This all looks inviting, and sounds well, but you may ask, "How is all this to be done in view of what the apostle James has said of the tongue, 'If a man offend not in word, the same is a perfect man, and able to bridle the whole body.' He also said, 'The tongue can no man tame; it is an unruly evil, full of deadly poison?'" James 3:2, 8. While it is not in man to tame the tongue, it is his part to bridle it—yielding it with his all to the subduing influence of God's Spirit. Then can be fulfilled the injunction, "Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom cometh not from above, but is earthly, sensual, devilish." James 3:13-15. If stirred by words of others, or exciting occurrences, it might be well to follow the advice of one wise counsellor, "Stop and slowly count ten before speaking a word."

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### DRINK OFFERING

S. N. HASKELL

THE drink offering existed before the Levitical Priesthood. When Jacob renewed his covenant with God at Bethel he "Set up a pillar where He (God) talked with him . . . and he poured out a drink offering thereon, and he poured oil thereon." Gen. 35:14. Here Jacob renewed his consecration to God, and was accepted of God. This was under circum-

stances of special interest. The pouring out of the drink offering was connected with the morning and evening sacrifice when God met with Israel at the door of the sanctuary. Ex. 29:40-43. The drink offering was connected with the burnt offering, the meat offering, and the peace offering. Eze. 29:45-17. There is no mention of the drink offering being offered alone, but it was always offered with other offerings. It was also connected with the offering of the wave sheaf, which typified Christ's resurrection. Lev. 23:13, 14; 1 Cor. 15:20. It was to be poured out. Num. 28:7-10, 15, 24. In false worship they drank the drink offering. Deut. 32:37, 38. When the Jews worshiped the host of heaven they poured out the drink offerings to them. Jer. 7:18; 44:17-25.

When Israel could not offer the drink offering it was a cause of sadness, mourning, and fasting. Joel 2:12-14. But when God returned the drink offering to them it became a cause of joy and rejoicing. Joel 2:12-14. The drink offering was not to be observed in the wilderness, but as soon as they entered the promised land. Numb. 15:1-10.

The drink offering was not an offering of itself, or a part of any offering, but added to other offerings. It expressed on the part of the giver a cheerful acquiescence in all that was done at the altar. The sinner saw the lamb slain,—a type of the atoning blood for the guilty soul; he saw the meat offering presented, a type of entire consecration to the Lord. He took the cup of wine and poured it out before the Lord, welcoming the atoning blood to his guilty soul, and said by this act, "I give up my redeemed soul to Him who has atoned for me. Amen, Amen!" This offering is referred to in Judges 9:13, it "Cheereth God and Man," and verse 9 speaks of the oil, "My fatness wherewith by me they honor God and man."

Our Lord fulfilled this type in His cheerfulness in offering Himself for us. The night He was betrayed, He sang and gave praise to God. There is a deeper meaning in Luke 22:20 than is always seen. After the supper He took the cup, saying, "This cup is the New Testament in my blood which is shed for you." He bequeathed to us His peace and joy so that our joy might be full. This wine cup not only represents the blood of Christ, but the blessing of cheer that was prefigured by it. It is the blood of the grape, the emblem of the true Vine that gladdens God and man.

Another interesting instance where the drink offering is mentioned is the offering of Hannah—three bullocks, one for her husband, one for herself, and one for Samuel, and with these an ephah of flour and a bottle of wine. There are many interesting lessons to be learned from the study of the drink offering.

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#### TRUE SUCCESS

**T**HE humble efficient worker, who obediently responds to the call of God, may be sure of receiving divine assistance. To feel so great and holy a responsibility is of itself elevating to the character. It calls into action the highest mental qualities, and their continued exercise strengthens and purifies mind and heart. The influence upon one's own life, as well as upon the lives of others is incalculable.

Careless spectators may not appreciate your work or see its importance. They may think it a losing business, a life of thankless labor and self-sacrifice. But the servant of Jesus sees it in the light shining from the cross. His sacrifice appears small in comparison with those of the blessed Master, and he is glad to follow in His steps. The success of his labor affords him the purest joy, and the richest recompense for a life of patient toil.

*Mrs. E. G. White.*



### SATAN'S POWER LIMITED

**O**UR first parents sinned and were driven from the Garden of Eden, but, before God drove them out of the garden He made it quite plain to Satan that in driving the unfortunate couple from the garden He did not deliver them wholly into the hands of the devil.

God said to Satan, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. The Lord designed that Satan should distinctly understand that there was a way of escape opened for man whereby he could escape all the wiles of the devil.

When Adam and Eve was driven from the garden Satan was driven out with them never more to return. Through the merits of Christ man may return and eat of the tree of life and drink of the water of the river of life; but Satan will never enter the garden to tempt man again. Throughout eternity man will be free from all the snares of the devil.

"FOR I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

### Talk Happiness

TALK happiness!  
 Not now and then, but every  
 Blessed day,  
 And let your life reflect at least,  
 The half of what  
 You say.  
 There's no room here for him  
 Who whines as on his  
 Way he goes.  
 Remember, son, the world is  
 Sad enough without  
 Your woes.  
 Talk happiness every chance  
 You get—and  
 Talk it good and strong!  
 Look for it in  
 The byways as you grimly  
 Pass along;  
 Perhaps it is a stranger now  
 Whose visit never  
 Comes;  
 But talk it! Soon you'll find  
 That you and happiness  
 Are chums.

—Unknown.

### FIRST LAND MARK AND HIGH HEAP

#### A Proclamation of the Everlasting Gospel

**J**OHAN in vision says, "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every creature, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to Him, for the hour of His judgment is come." Rev. 14:6,7. Now every one knows, or must see, that this angel symbolizes messengers or teachers preaching the everlasting gospel just before the judgment; for the next angel that follows announces the fall of Babylon just before the end of time. Furthermore, invisible angels have never been known to preach to men. Respecting 'the hour of God's judgment is come,' there must be order and time, for God in His judicial character to decide the cases of all the righteous, that their names may be regis-

tered in the Lamb's Book of Life, and they be fully prepared for that eventful moment of their change from mortal to immortality.

Respecting the time and order of this everlasting gospel, Jesus has given the same view in the 24th chapter of Matthew, in answer to His disciples respecting His coming and the end of the world, (or as Campbell translates it, 'the conclusion of this state,') He says in Matt. 14:5, 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.' What end? See Campbell's translation. "And these good tidings of the reign shall be published through all the world for the information of all nation, and then shall come the end," or as he said in the 3d verse, 'the conclusion of this state,' the closing of the gospel dispensation. It is clear that it is not the same in time that Paul speaks of in A. D. 64, to the Colossians, that this gospel had then been "preached to every creature under heaven." Now at the hour of God's judgment it is to be published *only* to every nation, and kindred, and tongue, and people, and not as it had been to "every creature under heaven."

Without pursuing the subject any further, we say the only clear understanding of this proclamation of the hour of God's judgment in Revelation, is the preaching of the Second Advent, and the reign of Christ in the new heavens and new earth, and that the angel that John saw represents messengers delivering a message with a *loud voice* (that the sound may be heard throughout all these nations,) was William Miller, of Low Hampton, N. Y., and all others who believed and honestly taught the same doctrine. That this doctrine has been published, by book and preaching to every nation under heaven, is clear, and not *now* disputed; and that I have given what all Advent believers admit and teach is the

clear understanding of the text. Is it possible for any one to show that this proclamation in the text has ever been published to every nation, and kindred under heaven since the days of the apostles. I think history will be searched in vain for it, and if it has not been faithfully given since 1840, then I think it can not through the instrumentality of man. Then if, as we have shown, this prophecy is fulfilled, it can never occur again. That it is done I have not the shadow of a doubt.

#### THE COMMENCING OF THE WAY.

Father Miller says his first lecture on the Second Advent was in August, 1833. *Advent Shield*, page 57, says, "His first course of lectures in Chardon Street Chapel, Boston, constituted altogether a new era in the history of Adventism." This was in the winter of 1840. In March following the first paper was issued by J. V. Himes called the *Signs of the Times*, relating to the second coming of Christ. By this means the subject was made public throughout the land.

October 14 same year, the first Second Advent Conference convened in Boston, at the close of which, they sent out their first circular to the world. Before the close of the memorable year 1840, this glorious doctrine of our coming Lord was fairly under way. The flying angel or messenger now began to move from the very same quarter of the Globe where sixty years before, the sun was darkened and the moon refused her light, to issue the proclamation of the reign of Christ, and give the world their last warning.

To show how this glorious work was progressing, I will make an extract from two letters published in the *Signs of the Times*, April 15, 1840. The first is from the pen of Elder D. Millard, Portsmouth, N. H.; he says, "On the 23rd of January, Brother William Miller came into town and commenced a course of lectures in our chapel

on the second coming of Christ. During the nine days he remained, crowds flocked to hear him. Before he concluded his lectures a large number of anxious souls came forward for prayers. Our meetings continued every day and evening for a length of time after he left. Such an intense state of feeling as now pervaded our congregation, we never witnessed before in any place. Not unfrequently from sixty to eighty would come forward for prayers in an evening. Such an awful spirit of solemnity seemed to settle down on the place, that hard must be the sinner's heart that could withstand it. All was order and solemnity. Generally as soon as souls found deliverance, they were ready to proclaim it, and exhort their friends in the most moving language to come to the fountain of life. Our meetings thus continued on evenings for six weeks. For weeks together the ringing of bells for daily meeting rendered our town like a continual Sabbath. Indeed such a season of revival was never before witnessed in Portsmouth, by the oldest inhabitant. It would be difficult at present to ascertain the exact number of conversions in town. It is variously estimated at from 500 to 700. Never while I linger on the shore of mortality, do I expect to enjoy more of heaven than we have in some of our late meetings, and on baptizing occasions. At the water side thousands would gather to witness this solemn institution, and many would return from the place weeping."—*Joseph Bates, in Land Marks and High Heaps.*

#### Starting Pleasant

BEGINNING over again is always harder than beginning right. God lays upon every one of his children the duty of being sunshiny and joyous; a day begun in that spirit, therefore, is a day begun right; and a day begun in any other spirit will have to be begun over again, or it will be a fail-

ure. Some one gives this sound advice: "Be pleasant every morning until ten o'clock; the rest of the day will take care of itself." Gloom and joylessness are disloyalty to our Saviour. This is only another way of saying: "Begin the day with Christ, and the whole day will go easier."—*S. S. Times.*

#### Faith

I WILL not doubt, though all my ships at sea  
Come drifting home with broken masts and sails,  
I shall believe the Hand which never fails  
From seeming evil worketh good to me;  
And though I weep because those sails are battered,  
Still will I cry, while my best hopes lie shattered,  
"I trust in Thee."

I will not doubt though all my prayers return  
Unanswered from the still white realms above;  
I shall believe it is an all-wise Love  
Which has refused those things for which I yearn;  
And though at times I can not keep from grieving,  
Yet the pure ardor of my fixed believing  
Undimmed shall burn.

I will not doubt though sorrows fall like rain,  
And troubles swarm like bees about a hive;  
I shall believe the heights for which I strive  
Are only reached by anguish and by pain;  
And though I groan and tremble with my crosses,  
I yet shall see, through my severest losses,  
The greatest gain.

I will not doubt; well anchored in the faith,  
Like some staunch ship, my soul braves every gale,  
So strong its courage that it will not fail  
To breast the mighty unknown sea of Death.  
Oh, may I cry when body parts with spirit,  
"I do not doubt," so listening worlds may hear it,  
With my last breath.  
—*Ella Wheeler Wilcox.*

#### WHO PERSECUTES THE PROPHET?

A PROPHET is never persecuted by the world. The Saviour said to the Jews "It can not be that a prophet perish out of Jerusalem." It was the professed people of God "which killest the prophets, and stonest them that are sent unto thee. Luke 13:33, 34. Again, Stephen in his dying words declared "Ye do always resist the Holy Ghost; as your

fathers did, so do ye." And then he asked them this question, "Which of the prophets have not your fathers persecuted?" Acts 7:51, 52. Every prophet that ever lived on the face of the earth was persecuted by the professed people of God when they bore their living testimony to the people. It is what Satan always hates. He began his hatred to God in heaven and as we near the close of time his hatred becomes intense and his attack upon God's people is a war of spite because he knoweth that his time is short.

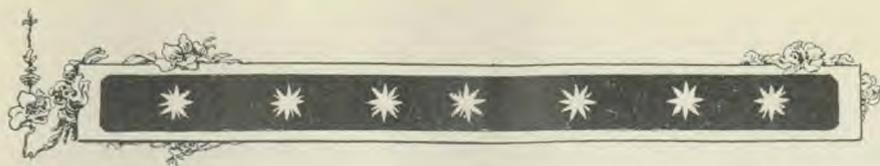
The remnant church will have the testimony of Jesus Christ which is the spirit of prophecy. "And the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." Rev. 12:17. The testimony of Jesus is the spirit of prophecy, consequently the severest conflict that has ever been in the history of this world will take place with the last church that lives upon this earth. Those who are alive and have to meet these attacks of Satan, will require the complete panoply of truth. They will need also an experience which grows out of a close connection with God.

The spirit of prophecy is the same in every age of the world. It is the living voice of God through the prophet that Satan hates. This living voice has always drawn the line in the professed church of God and the same objection has been brought in, in every age of the world. It is not because they do not believe in the prophet but they do not believe the particular reading of the testimony. Their complaint to Baruch was that they were fearful that he did not write all the words, so they asked him saying, "Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book." Jer. 36:15-18.

It was the proud men that denied the reading of the testimony of the prophet. Jer. 43:1-3. The same difficulty existed in the New Testament. The controversy was over the reading of Paul's testimony. They wrested or changed the literal reading of his testimony which was to their destruction, but some believed they were scriptures. II Pet. 3:15, 16. There were words which Paul spoke that they could not believe was Christ speaking, hence the Apostle said, "In the mouth of two or three witnesses shall every word be established;" and this was because that they sought a proof of Christ speaking in him. 2 Cor. 13:1-3. The trouble was over his letters. They said they were weighty and powerful but his bodily presence was weak, his speech contemptible; but he assured them that as his letters were, so he would be when present. 2 Cor. 10:9-11.

What they found fault with in the first epistle that he wrote them, was that he obtained his information from the house of Chloe, I Cor. 1:11, but the Lord had previously shown the Apostle that the state of things which the house of Chloe reported to him existed in Corinth, would exist, therefore his epistle was as much inspired at though he had had a special vision on that occasion.

The controversy therefore was not whether the living prophet was a prophet of God or not, but it was in the literal reading of what the prophet said, for his testimony was the living voice of God. It was the communicating of God's words to the people, and Satan not being able to destroy confidence in the belief that such a gift is in the church, seeks to destroy the force of the words of the prophet, and in this way nullify the testimony and bring a controversy among the people of God. The outside world will look with favor upon a testimony where the professed people of God criticise and seek to destroy the force of the testimony by wresting the words and saying they do not mean what they say.



### Forget

WILL you try to forget the ugly things  
That I have said and done?  
Will you try, from your memory's storage-room,  
To banish them every one?  
When you think of the past, and the part I had  
In bringing you grief or shame,  
Just put them away,  
And gen'rously say,  
"Perhaps she wasn't to blame."

Will you try to forget the ugly things?  
My heart is sore and sad,  
To think I occasioned you grief and pain,  
When I wanted to make you glad.  
They sting me! they sting me! those ugly things  
That I didn't intend to do.  
They're hurting me yet;  
O, will you forget  
The things that were ugly to you?

Will you try to forget the ugly things?  
They keep us so far apart.  
You used to commune with me soul to soul,  
And talk with me heart to heart,  
But while you remember the ugly things  
And treasure them up in store,  
A barrier high  
As from earth to sky,  
Divides us forever more.

And were there nothing but ugly things  
In all that I did and said?  
Were there any ready, willing feet  
On loving errands sped?  
Was there word of kindly cheer  
Or true unselfish deed?  
Was nothing brought—  
No kindness wrought—  
To meet a passing need?

Will you try to forget the ugly things?  
They are grievous to you as to me  
Remove them as far as the east from the west,  
Or bury them in the sea.  
And did you never an ugly thing  
In action or word to me?  
And shall I forget  
Or ponder them yet?  
Which way do you want it to be?

There's one who has seen all the ugly things  
That ever were said or done,  
And yet, from His memory's storage-room  
He'll banish them every one.  
And never again will He bring them up  
To sting us with grief or shame.  
And O! will you be  
As forgiving as He,  
And honor His glorious name?

—*Sibyl Smith.*

### WHEN DID JOB LIVE?

H. A. NIERGARTH

THIS is a question which very few seem able to answer. In answering this question it becomes necessary to follow the scriptural injunction, comparing spiritual things with spiritual. 1 Cor. 2: 13, last clause. A natural man cannot know them, because they are spiritually discerned. Verse 14.

Some claim that no such man as Job ever existed. If that be true, then the book of Ezekiel would have to be altered. As Job is mentioned twice in the fourteenth chapter, also in the fifth chapter of James, he is set forth as an example of patience, to those living in the last days. In these texts we have scriptural testimony concerning Job from men living before and after the advent of Christ. Examine the marginal date in some Bibles and you will see 1520 B. C. as the supposed date of Job's existence.

Now let us put aside all suppositions and guess work, and learn what the Bible says. First, let us carefully notice Job 1:8. "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an

upright man, one that feareth God, and escheweth evil?"

Who said that Job was such a good man? The Lord! Why not believe?

Let us now consider the eleventh verse of the second chapter, and study names. Many people see little, if anything, to be gained from a study of genealogy. Job's three friends, or comforters, were Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. Well, you may ask, What about them? Just enough, my friends, to establish the time of Job's existence.

Let us first study Bildad the Shuhite. In Gen. 25:1-2, we read: "Then Abraham took a wife and her name was Keturah. And she bare him . . . Shuah." This Shuah was the forefather of Bildad the Shuhite. It is certain then that Job lived after Abraham's time, and that one of Abraham's descendants was one of Job's comforters. For Zophar we have no references.

Now we will turn our attention to Eliphaz. Gen. 36:8. "Thus dwelt Esau in mount Seir: Esau is Edom." Locate Edom on the map and you will see it corresponds with other maps to the land of Uz. Therefore Job dwelt among the children of Esau. Gen. 36:9-11. "And these are the generations of Esau the father of the Edomites in mount Seir: These are the names of Esau's sons; *Eliphaz* the son of Adah the wife of Esau. . . . And the sons of Eliphaz were *Teman*, Omar," etc. Comparing these verses with Job 2:11, this Eliphaz, Job's comforter, was Esau's son. Although he is called a Temanite, Teman was his son. In Gen. 36:15, Teman was Eliphaz's first son and is called duke Teman. Therefore Eliphaz was a subject of the dukedom of Teman. According to marginal date this was about 1700 B. C., almost two hundred years earlier than the marginal date of the book of Job. Eliphaz

being a cousin to Jacob's twelve sons, Job must have lived in their day.

And as to Job's piety. Bildad the Shuhite being a descendant of Abraham, also the Midianites and Ishmaelites being associates of the Edomites, all these received their training from their ancestor who had been instructed in the tents of Abraham, who ordered his household after Jehovah's requirements.

As to Job's lineage, he may have been a descendant of Abraham. Whoever may have been Job's ancestors, the lesson for us is, to search the Scriptures to see for ourselves if these things be so. But above all things, let us remember the patience of Job.

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"THERE is much of labor  
On the earth, and years are few,  
There is more of work around us  
Than our feeble hands can do

Ever dreaming, ever planning,  
Quick the moments run,  
Death too oft comes but to find us  
With our labors scarce begun

Sieze we then the mighty present,  
Let our deeds the future tell;  
Let us, though we do but little,  
Do it well."

—Selected.

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#### HISTORICAL FACTS CONCERNING THE DARK DAY

ALMOST if not altogether alone, as the most mysterious and yet unexplained phenomenon of its kind in nature's diversified events, stands the dark day May 19, 1780.

It is related that the Connecticut legislature was in session at this time, and that, so great was the darkness, the members became terrified, and thought that the day of judgment had come; a motion was consequently made to adjourn. At this, Mr.

Davenport arose and said: "Mr Speaker, —It is either the day of judgment, or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business."

The time of the commencement of this extraordinary darkness, was between the hours of ten and eleven in the forenoon of Friday, May 19, 1780, and it continued until the middle of the following night, but with different appearances at different places. As to the manner of its approach, it seemed to appear first of all in the south-east. The wind came from that quarter, and the darkness appeared to come on with the clouds that came in that direction. The degree to which the darkness arose varied in different localities. In most parts, it became so dense, that people were unable to read common print distinctly, or accurately determine the time of day by their clocks or watches, or dine, or manage their domestic affairs conveniently, without the light of candles. In some places, the degree of darkness was just about equal to preventing persons seeing to read ordinary print in the open air, for several hours together. The extent of this darkness was also very remarkable. It was observed at the most easterly regions of New England; westward, to the farthest parts of Connecticut, and at Albany; to the southward, it was observed all along the sea-coasts; and to the north, as far as the American settlements extended. It probably far exceeded these boundaries, but the exact limits were not positively known. With regard to its duration, it continued in the neighborhood of Boston for at least fourteen or fifteen hours; but it was doubtless longer or shorter in some other places. The appearance and effects were such as tended to make the prospect extremely dull, gloomy, and unnatural. Candles were lighted up in the houses; the birds in the midst of their

blithesome forenoon enjoyments, stopped suddenly, and, singing their evening songs, disappeared, and became silent; the fowls retired to their roosts; the cocks were crowing in their accustomed manner at the break of day; objects could not be distinguished at a comparatively slight distance; and everything bore the aspect and gloom of night,—to say nothing of the effect upon the minds of the people, which, indeed, was quite indescribable.

The above general facts concerning this strange phenomenon were ascertained, after much painstaking inquiry, soon after its occurrence, by Prof. Williams of Harvard College.—*Our First Century.*

#### It is not Work but Worry

It is not the work, but the worry,  
That wrinkles the smooth, fair face;  
That blends gray hairs with the dusky,  
And robs the form of its grace;  
That dims the luster and sparkle  
Of eyes that were once so bright,  
But now are heavy and troubled,  
With a weary despondent light.

It is not the work, but the worry,  
That drives all sleep away,  
As we toss and turn and wonder  
About the cares of the day.  
Do we think of the hands' hard labor,  
Or the steps of the tired feet?  
Ah! no, but we plan and ponder  
How to make both ends meet.

It is not the work, but the worry,  
That makes us sober and sad;  
That makes us narrow and sordid,  
When we should be cheery and glad.  
There's a shadow before the sunlight,  
And ever a cloud in the blue;  
The scent of the roses is tainted;  
The notes of the song are untrue.

It is not the work, but the worry,  
That makes the world grow old;  
That numbers the years of its children  
Ere half their story is told;  
That weakens their faith in heaven,  
And the wisdom of God's great plan.  
Ah! 'tis not the work, but the worry,  
That breaks the heart of man.

—*Inez May Felt.*

### A LESSON FROM WHAT IS NOT WRITTEN

THE signs in the heavens, the darkening of the sun and moon and the falling of the stars are mentioned by eight writers in the Bible. Four in the Old Testament, and four in the New Testament. Each one brings out certain characteristics the other writers do not bring out so prominently. Isa. 13:10, states the time of day the darkness will begin. Amos 8:9 gives the time of the day it will be the darkest and that it will be on a clear day. Eze. 32:7, 8, says the sun will be covered with a cloud. Joel 3:15. That the sun and moon and the stars will be dark. Amos 5:8, that the night following the dark day will also be dark. Joel 2:31, that the moon will be turned into blood. Matt 24:29, that it will be darkened immediately after the great tribulation that came on the church. While Mark 13:24, 25 says that it will be in the *days of* persecution but after the tribulation. John, in Rev. 6:12, 13, shows it will be preceded by a great earthquake, and it will appear black as sackcloth, and the stars will fall as a figtree casteth her untimely figs when shaken by a mighty wind. But the most singular feature of Luke's testimony is, that while he states positively "There shall be signs in the sun, and in the moon, and in the stars," he does not mention *one single characteristic that will constitute them as signs*. So mankind would be wholly at a loss if it were not for the other writers who give at least twelve characteristics. The important lesson we learn by Luke not mentioning anything more than the fact there will be signs, is that God designed by this omission we should compare Scripture with Scripture to learn all the facts. Only one such day, only one such darkening of the moon, only one such falling of the stars has ever been known. The sun was darkened May 19, 1780, the night following, the moon was darkened, and the

earthquake of Lisbon, Nov. 13, 1755, shook nearly the whole earth.

This series of signs introduces the people of God into the last generation which began in 1844, for at that time they were preached as signs to all nations. Consequently those who are about seventy years or more of age represent that generation that will not pass away until Christ comes in the clouds of heaven. God says, "Heaven and earth shall pass away but my word shall not pass away." While God has not given us the day nor the hour, or even the year, He has brought us into such close proximity with the event that it is safe to prepare to meet God. Surely we are not the children of the night, but of the day if we believe the words of the Holy Writ.

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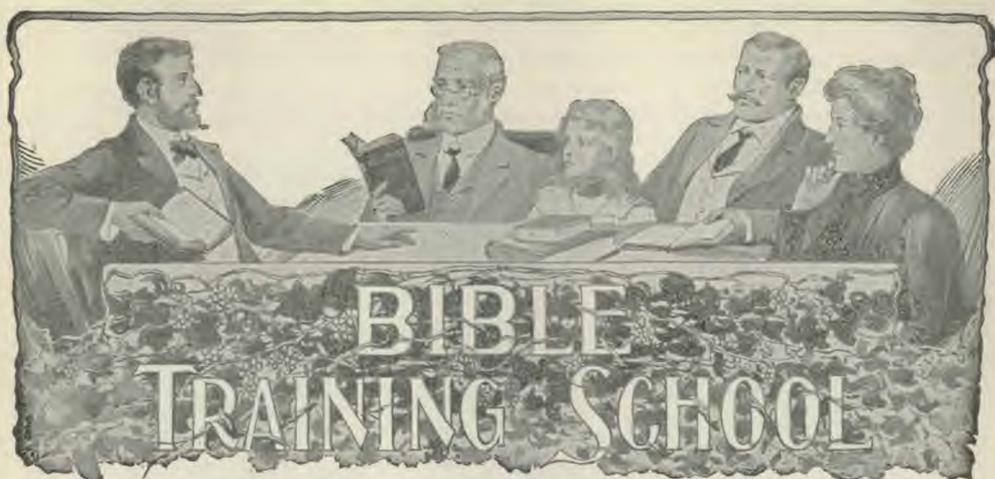
#### The New Orleans Work

THOSE who have taken papers to sell for the New Orleans work, will need to send in their money early in the month, so as to help meet the July payment on the building purchased for the work in that city.

If you have not sent for any papers send in your order soon and help in this worthy enterprise. The papers will cost you ten cents each, and you can sell them to your neighbors and get what you paid for them and get a blessing yourself, and also help this needy field. The brethren in New Orleans have taken 10,000 special BIBLE TRAINING SCHOOLS to sell, and thus raise the money to help pay for a much needed headquarters for the work in that city. They are a small company and need our help. Who will help them? Send for a quantity of the papers at the full price ten cents per copy, and the money will be given them. Address all orders BIBLE TRAINING SCHOOL, South Lancaster, Mass.

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"LET us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."



## BIBLE READERS' CLASS

**I**F there is anything we should be thankful for; it is that God has implanted in each individual a conscience, which convicts of sin.

When God found that man had sinned, and Satan had gained power over him, God said to Satan, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

This is a safeguard against sin. As long as man heeds this enmity to sin, or conscience, which God has placed in every heart he is safe; but if he ignores the gentle voice which warns of sin, it grows less and less until the individual is left to the buffetings of the devil, with a seared conscience incapable of hearing the warning of the Lord. We give below some Bible studies on the conscience which will be valuable study for all.

## I

## A GOOD CONSCIENCE

Rom. 2:15. Conscience is the quiet voice within the heart, which none hears except the individual himself.

Gen. 3:15. God placed it there as a safeguard against evil.

I Tim. 1:19. The man that continually disregards the voice of conscience makes shipwreck of life.

I Tim. 1:5. A good conscience and a pure heart go together.

I Pet. 3:16. A good conscience and a godly life or conversation are found together.

Rom. 2:13-15. A good conscience will be in accord with the law of God.

I Cor. 8:7-11. The condition of an individual's conscience depends upon the knowledge he has of the requirements of God's word. We should never urge people to violate their conscience; but enlighten their conscience by teaching them God's Word.

I Cor. 8:12. It is a sin against Christ to induce a person to violate his conscience, even if the thing he does is right in itself. It is better to enlighten his conscience by teaching God's requirements and then he will do it with a conscience void of offense.

Acts 23:1. Even while Paul was persecuting the people of God he had a good conscience. He was obeying the light he had, and when he saw the true way he quickly followed. A heathen who never violates his conscience is in a better condition than a Christian who continually violates his conscience.

I John 3:20, 21. "For if our hearts condemn us God is greater than our hearts and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."

## II

## DEFILED CONSCIENCE

Titus 1:15. A person's mind and conscience may be defiled.

Titus 1:16. One who professes to know God, but in works deny Him, has a defiled conscience.

Titus 1:15. Nothing is pure to a person with a defiled conscience. Such an one is full of evil surmisings and envy.

Titus 1:16 [margin]. A person with a defiled conscience is never a safe counselor for he is "unto every good work reprobate, or void of judgment." He can not correctly judge because his mind and conscience is defiled.

Titus 1:13. To be always "sound in the faith is a safeguard against a defiled conscience.

1 Tim. 2:16-18 [margin]. The words of a person with a defiled conscience is compared to canker or gangrene.

Matt. 23:23, 24. Such an one will often be very strict over some little matter and ignore important duties. The Saviour says they "strain at a gnat and swallow a camel."

Heb. 10:19-23. The only remedy for a defiled or evil conscience is to draw near to God "with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience.

### III

#### A SEARED CONSCIENCE.

I Tim. 4:2. A conscience may be slighted and disregarded until it becomes seared and ceases to improve in any way.

Eph. 4:19. Such individuals are past feeling and have "given themselves over unto lasciviousness, to work all uncleanness with greediness."

Eph. 4:18. They are alienated from the life of God.

I Tim. 4:2. Hypocrites belong to this class.

Heb. 10:29. Some go so far as to court the blood of the covenant wherewith they were sanctified an unholy thing.

The following different kinds of consciences are mentioned in the Bible:

I Cor. 8:12. Weak conscience.

Heb. 10:22. Evil conscience.

Titus 1:15. Defiled conscience.

I Tim. 4:2. Seared conscience.

Acts 24:16. A conscience void of offense.

I Tim. 3:9. A pure conscience.

I Pet. 3:16. A good conscience.

Heb. 9:14. A purged conscience.

### IV

#### THE ONLY REMEDY FOR AN EVIL CONSCIENCE

Heb. 9:14. The blood of Christ is the only remedy that can cleanse the conscience.

I John 1:7, 9. The blood of Christ alone can free from sin and renew the voice of conscience that had been silenced by sin.

Isa. 30:21. The one purged from an evil con-

science will hear a voice saying, "This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left."

Prov. 2:9. "Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

Prov. 2:10, 11. The person with a purged conscience will have discretion, and understanding.

John 14:26. This voice that speaks within that is from God will speak the truth of God's Word that we have before learned. A good conscience is the result of carefully obeying all the light from God's Word we have received, whether it be much or little.

Rom. 2:14-16. The Lord expects even the heathen to obey the conscience He has placed in their hearts, and that conscience, *if always obeyed*, will lead them in the light that God has caused to shine into their hearts.

1 Cor. 1:12. A good conscience leads one in ways of simplicity and godly sincerity, and not according to the fleshly wisdom of the world.

### Answers to Questions for Bible Students in the May, "Bible Training School"

#### A LOOK

1. Eve first looked at the forbidden fruit, when she saw that the tree was good, she ate of the fruit and thus brought destruction and death upon the race. Gen. 3:6.

2. "Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived." Num. 21:8, 9.

3. When Belshazzar saw the writing upon the wall, "his thoughts troubled him. . . and his knees smote one against another." Dan. 5:5, 6.

4. Lot's wife looked back from behind him, and she became a pillar of salt." Gen. 19:26.

5. The Lord turned and looked upon Peter . . . and Peter went out and wept bitterly." Luke 22:61, 62.

6. "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son." Zach. 12:10.

7. "Look unto me, and be ye saved, all

the ends of the earth; for I am God, and there is none else." Isa. 45:22.

8. "The Lord hates a proud look." Prov. 6:16, 17.

9. "An high look, or haughtiness of the eyes, is sin." Prov. 21:4 [margin.]

10. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." 2 Cor. 4:17, 18.

### What History Says

#### How the Sabbath Was Changed

How were Christians led to change the Sabbath?

"Christians were gradually led to regard Sunday as possessing a degree of sacredness."—*Great Controversy*, p. 53.

Was the change made by a formal decree?

"No formal decree changed the Sabbath from the seventh to the first day."—*Bible Cyclopaedia*.

How was the change made?

"The transference from the last day of the week to the first was gradual."—*Id. art. "Jesus Christ."*

Who made the change, Christ or the church?

"The Christian church made no formal, but a gradual and almost unconscious, transference of the one day to the other."—*Voice from Sinai*, pp. 166, 167.

How did the first day take the place of the seventh?

"Among the Christians the 'Lord's day' (incorrectly called)—the first day of the week—gradually took the place of the Jewish Sabbath."—*Smith's Bible Dictionary*.

What is said of the way in which the change was introduced?

"The change from the seventh to the first (day) appears to have been gradually and silently introduced, by example rather than by precept."—*Dr. Scott, on Acts*, 20:7.

Is the Sunday institution said to be a divine or human institution?

"The festival of Sunday, like all other festivals, was always only a human ordinance."—*Neander's Church History*, translated by Rose, p. 186.

What is this "human" foundation upon which Sunday reverence stands?

"Sunday and holidays all stand upon the same foundation, namely, the ordinance of the (Catholic) church."—*Catholic Christian Instructed*, p. 253.

How did the Roman councils deal with the Sabbath and Sunday?

"In nearly every council the Sabbath which God had instituted was pressed down a little lower, while Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed."—*Great Controversy*, p. 53.

ARTHUS L. MANOUS.

### Joy of the Lord

REJOICING is an essential element in the Christian religion. "As sorrowful yet always rejoicing." "Rejoice evermore." This does not refer to that giddy, nonsensical laugh that is altogether impractical. Eccl. 7:6. We are to "Rejoice in the Lord, always."

But how can we rejoice in the Lord? In other words what is the "joy of the Lord?" The prophet utters the following, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto the Lord: neither be ye sorry; for the joy of the Lord is your strength." It is the strength of every child of God. It was the joy set before Christ, that led Him to leave His Father's throne and take upon Himself humanity. It enabled Him to "endure the cross, despise the shame" and He is now

set down on the right hand of the throne of God.

This joy is born in the love of souls for whom Christ died. The apostle asks the question, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

The joy of the Lord is the only passport into glory. "Enter thou into the joy of the Lord," is said to every soul that passes the pearly gates. There are souls in every neighborhood, in and around every company of believers in the truth of God that long for the joy of the Christian. What, then, should be our attitude toward them? Who knows but what if they could be induced to take the BIBLE TRAINING SCHOOL, or the "Seer of Patmos," or some other good book or paper they might be led into the truth of God? If we have in our hearts the joy of the Lord, can we sit idly by, and let those for whom Christ died perish?



WHY not try and place the BIBLE TRAINING SCHOOL in the hands of the people in your neighborhood? The regular monthly paper is sent out post-paid in quantities of ten or more for two cents a copy. Send for some, and sell or give them to your neighbors. Address BIBLE TRAINING SCHOOL, South Lancaster, Mass.

#### Assurance of Success.

A great and good work may be done by evangelistic canvassing. The Lord has given men tact and capabilities. Those who use these entrusted talents to His glory, weaving Bible principles into the web, will be given success. We are to work and pray, putting our trust in Him who will never fail.—*Manual for Canvassers.*

#### Good News

SISTERS Macdonald and Lackey reported that in thirteen days they sold 1,300 Special BIBLE TRAINING SCHOOLS, and also in the meantime did up their sewing for the summer, and what was best of all, spent their spare time studying the Bible with the gentleman and his wife with whom they were staying, and had the joy of seeing them both take their stand to obey God and keep His holy Sabbath. These are some of the joys of the faithful paper seller.

SISTER Martha Cornish, who had never sold papers before, began with considerable fear and trembling. She ordered 500 sent to a large city and her first report stated that she started out to work Monday about ten o'clock and Wednesday evening had only 130 paper left, having sold 370 papers in her first three days work. On the second day she sent on an order for another 500 papers. God will help the one who places themselves in the channel where he can work through them to His glory. The BIBLE TRAINING SCHOOL sells readily and there are scores of individuals that could be doing a good work if they would cast aside their love of selfish ease and let the Lord use them to His glory.

BRO. J. F. Bahler, who although blind has sold many thousands of the Bible Training Schools in the large cities has recently aided a church in Florida to pay off their debt through the sale of the Bible Training School. Bro. Bahler has helped many good enterprises with money earned by selling this paper. Three years ago he purchased a large tent for the colored work in the South with money earned by selling Bible Training Schools and the tent has been a great blessing to the work in that needy field.

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SOUTH LANCASTER, MASS., JULY, 1907

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ELDER and Mrs. S. N. Haskell spent the past month in the South attending the conventions held at Chattanooga, Tenn., and Huntsville, Ala.

LATE letters from Bro. and Sister Burgess bring most encouraging reports of the work among the Hindustani-speaking people of India. Some educated natives have embraced the truth and are going out with the glad tidings to their own people.

GOOD reports are received from the workers in different places selling the BIBLE TRAINING SCHOOL. This is an important work and one that will bring joy to the heart of the individual that engages in it for the love of souls for whom Christ died.

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ASK your neighbor to subscribe for the Bible Training School. He may enjoy reading it as well as you if you give him a chance.

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"Lend a helping hand, my brother;  
Sister, cheer the saddened one;  
Earth is full of sorrow's children,  
God has plenty to be done.

He has placed you here for something,  
Love's great purpose to be wrought;  
See thou dost lose thy crowning  
When rewards can not be bought."

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As God blesses the minister and the evangelist in their earnest efforts to place the truth before the people, so He will bless the faithful canvasser.

—Selected.

## From the Mail

"ENCLOSED find twenty-five cents for your paper to be continued this year. It is very good. We constantly use it in our home circle and find it of great benefit in our work. We can not study the Bible too much."

"I AM very sorry that I did not send before for the BIBLE TRAINING SCHOOL as we are pleased to get it. We find many things each month which are worth more to us than the price of the paper."

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