

MISSIONARY SPECIAL

# BIBLE TRAINING SCHOOL

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

**G**O OUT QUICKLY INTO THE STREETS AND LANES OF THE CITY,  
AND BRING IN HITHER THE POOR, AND THE MAIMED, AND THE HALT  
AND THE BLIND. -LUKE 14:21



BUT WHEN THOU MAKEST A FEAST, CALL THE  
POOR, THE MAIMED, THE LAME, THE BLIND  
AND THOU SHALT BE BLESSED. -LUKE 14:13, 14

SINGLE COPY

FIVE CENTS



## LOMA LINDA SANITARIUM

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This institution uses the same methods for the restoration and preservation of health, that have proved so successful in the older institutions at Battle Creek, Mich., and Boulder, Colo. Circulars furnished on application. You can see Southern California while stopping at the Sanitarium.

### **A Delightful Place to Spend the Winter.**

When you visit the beautiful orange groves of Redlands, stop at Loma Linda or "Hill Beautiful."

Loma Linda Sanitarium is sixty-two miles east of Los Angeles, on the main line of the Southern Pacific Railroad, located upon a hill 125 feet high. It stands in a valley amid orange groves, fruits and flowers, for which this section is famous. Surrounding this valley on every side are emerald hills and snow-capped mountains. Loma Linda has been justly called a veritable "Garden of Eden." Address,

**LOMA LINDA SANITARIUM, Loma Linda, Calif.**



ness of sin. It means taking away our sins, and filling the vacuum with the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. We need the vital qualities of christianity, and when we possess them, the church will be a living, active, working church. There will be a growth in grace, because the bright rays of the Sun of righteousness pervade the chambers of the mind.

Let us not bring the gloom of unbelief into the church. Let us trim our lamps, seeking a fresh supply of oil, before we step over the threshold. It is our right, our privilege, to dismiss gloomy depression. As we go to the house of worship, we may go with joyfulness; for are we not going to meet with God and His people?

Christ welcomed little children to His presence. He was cheered by the simplicity of their faith. Let us become as little children, that in simplicity of faith we may welcome Christ and be welcomed by Him. Sing to the Lord with the Spirit and the understanding. Let no thought of criticism enter your mind, to torment you; for Satan is near. He will do this work without your help. Refuse to co-operate with the accuser of the brethren. Gather up every ray of light, then seek out those who need help, and give this light to them. God says, "Go out to the highways and hedges, and compel them to come in, that My house may be filled.

Praise the Lord, all ye saints. Be glad in the Lord. Praise His holy name. We must carry to every religious gathering a quickened spiritual consciousness that God and the angels are there, co-operating with all true worshipers. We do not obtain one hundredth part of what we should from assembling together to worship God. Our perceptive faculties need sharpening. Fellowship with one another should make us

glad. Why, with such a hope as we have, are our hearts not aglow with the love of God?

When we are tempted to murmur or complain at something some one has done, praise something in that person. Say, "Satan, I have defeated your temptations this time." Cultivate the habit of thankfulness. Praise God over and over again for His wonderful love in giving Christ to die for us. It never pays to think of old grievances. God calls upon us to cultivate His mercy and His matchless love, that we may be inspired with praise.

#### SECOND ADVENT MOVEMENT NO. 4

J. N. LOUGHBOROUGH

THE people of God are represented as having "light" concerning His near coming. It must be for this reason that the scriptures give them a warning relative thereto. Such a message is symbolized in the words of Rev. 14:6, 7; "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 nation, 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! and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

As the Lord chose man as the agency through whom the gospel was to be communicated to all the world (Matt. 28:19, 20; Mark 16:15), this angel must be a symbol of the gospel proclaimed by men; and that, too, at a time when it could be truthfully announced as a special reason for accepting the message that the time had actually come for the judgment to begin, "The hour (period) of His judgment is come," is the solemn statement of the message.

If men are to go forth and give such a message to the world, it must be substan-

tiated by Bible testimony, and so the scripture must contain a period of time running to the judgment. That period is the twenty-three hundred days of Dan. 8:14, the time for the termination of which was made plain after 1798. Of that period of time it was said, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

The cleansing of the sanctuary in the Jewish typical system was a decisive work. Those who entered heartily into that service on the day of atonement found mercy, while those who did not "afflict their souls" by true contrition, were to "be cut off from among His people." Lev. 23:29. The Jews, even in this time, in their observance of the day of atonement, regard the day as "the day of judgment," although it is without the service connected with the casting of lots upon the goats, and blood offerings, this will appear in the announcement of the day made by their rabbis. As a sample, we quote the words of the San Franciscan *Jewish Exponent* for Sept., 1892. In announcing the day it said, "The monitory sounds of the *shofar* (trumpet) are to be heard every morning in the orthodox synagogues, advising preparation for the day of memorial, and the final judgment of *yom kippur*." *Yom*=day, *kippur*=atonement.

In 1902, Isidore Meyer, rabbi of San Francisco, in announcing the services of the day of atonement spoke of the Jew thus, "He is also summoned by the voice of the same trumpet or *shofar* to scrutinize retrospectively his actions of the past year, while he stands trembling before the all-seeing eye of eternal Justice sitting on the throne of judgment."

That service on the day of atonement in the earthly sanctuary, was an example of the real cleansing of the sanctuary in the closing work of Christ our high priest in the heavenly temple, and must be just before that solemn mandate, "He that is unjust,

let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still; and behold I come quickly." Rev. 22:11.

When Bible students had ascertained that the twenty-three hundred days of Dan. 8:14 would terminate in our year 1844, they had really found the time when the investigative judgment of God's people was to begin. The cleansing of the earthly sanctuary did not actually put away sins, because the blood of beasts could not take away sins. There was therefore "A remembrance made of sins every year." Heb. 10:3. But in the real work of blotting out of sins by the virtue of the precious blood of Christ, we have the blessed assurance, "Their sins and iniquities will I remember no more." Verse 17. The case of one thus treated is decided for eternal life,—is judged. In harmony with this same idea are the words of Peter, speaking of the time when "The end of all things is at hand," (about to come), he says, "The time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. 4:17.

From these considerations we see that when it was learned where the twenty-three hundred days would end, the basis found on which to declare the definite message, "The hour of His judgment is come," God's word was most accurately fulfilled in the obtaining of that light, and we shall see that He has just as definitely stated the time when the judgment message should be given.

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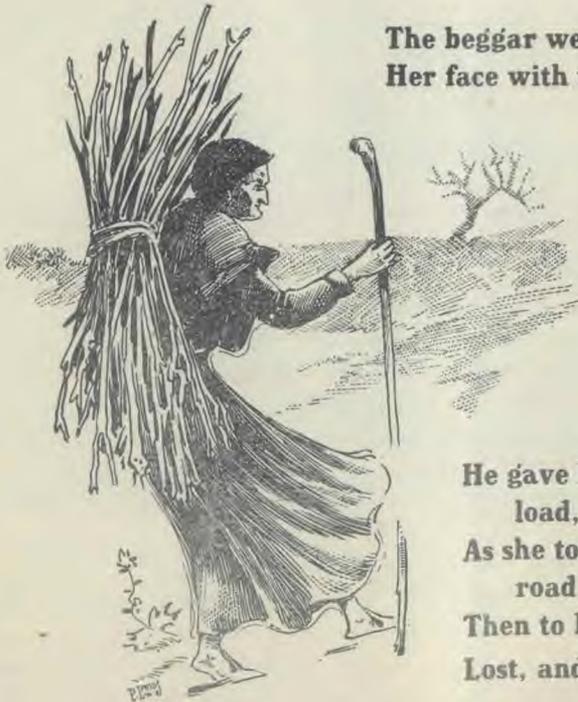
REVERENCE is the chief joy and power of life—reverence for what is pure and bright in your youth, for what is true and tried in the age of others, for all that is gracious among the living, great among the dead, and marvellous in the power that can not die.

—*Ruskin*.

# The Great Guest Came



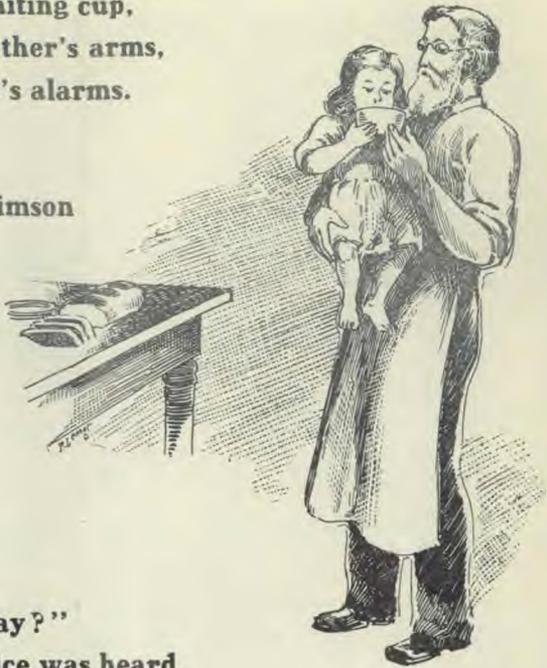
While the cobbler mused, there passed his pane  
A beggar, drenched by the driving rain ;  
He called him in from the stormy street,  
And gave him shoes for his bruised feet.



The beggar went ; and there came a crone,  
Her face with wrinkles of sorrow sown ;  
A bundle of fagots bowed  
her back,  
And she was spent with  
the wrench and rack ;

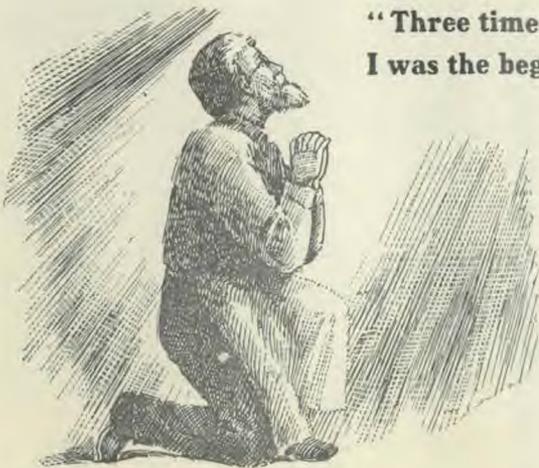
He gave her his loaf and steadied her  
load,  
As she took her way on the weary  
road.  
Then to his door came a little child,  
Lost, and afraid in the world so wild ;

In the big, dark world. Catching it up,  
He gave it milk in the waiting cup,  
And led it home to its mother's arms,  
Out of reach of the world's alarms.



The day went down in the crimson  
West,  
And with it the hope of the  
"Blessed Guest;"  
The conard sighed, as the  
world turned gray,  
"Why is it, Lord, that your  
feet delay?"

"Did you forget this was the day?"  
Then, soft in the distance a Voice was heard,  
"Lift up your heart, for I have kept My word;  
Three times I came to your friendly door,



"Three times My shadow was on your floor;  
I was the beggar with bruised feet;

I was the woman you gave  
to eat;

I was the child on the home-  
less street."

**The Plodder's Petition**

LORD, let me not be too content  
 With life in trifling service spent—  
 Make me aspire!  
 When days with petty cares are filled,  
 Let me with fleeting thoughts be thrilled  
 Of something higher!  
 Help me to long for mental grace,  
 To struggle with the commonplace  
 I daily find;  
 May little deeds not bring to fruit  
 A crop of little thoughts to suit  
 A shrivelled mind.

—Helen Gilbert.

**"WE SHALL BE LIKE HIM"**

NELLIE E. GUERIN

**B**EHOLD! what manner of love the Father hath bestowed upon us that we should be called the sons of God: . . . And it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." What a precious promise to all God's children: to be like our Saviour; like Him in character, for we are to "be changed into the same image from glory to glory," by "beholding Him!"

When Jesus ascended into heaven the angel assured the disciples that He would come again in like manner. That is, He will come again in person to take all His faithful children to the mansions He has gone to prepare in His Father's house.

At that time we are to be like Him. And, if like Him in character, "clothed upon with His righteousness," shall we not also be like Him in body? For we read that He "shall change our vile body, that it may be fashioned like unto His glorious body." In that glad day, "All the deaf shall hear Hosanna, and the dumb shall shout His praise;" also, "Then shall the lame man leap as an hart."

There will be no more suffering, or sickness, and "all tears shall be wiped away," when Jesus comes; for there will be no

maimed, deformed, or crippled bodies in the earth made new. What a precious promise! What an encouraging-future to look forward to!

The writer has never known what it is to walk without crutches, having used them since she was three years old. When a little girl of five years an aged minister placed his hand upon her head and spoke words which she has never forgotten, and which have led her to look forward to the coming of Jesus, when she would need crutches no longer. "Little girl," he said, "when Jesus comes you will walk without crutches." All down the years since then that hope has ever been before her.

Let us most earnestly seek to be like Him in character, so that when He comes in the clouds of heaven to gather His loved ones home, we may be like Him; no more crippled, deformed, or suffering bodies; no need of canes, or crutches, but, "we shall be like Him," and able to follow wherever He leads.

"We'll gladly exchange a world like this,  
 Where death triumphant reigns,  
 For a beautiful home in that land of bliss,  
 Where all is happiness, joy, and peace,  
 And nothing can enter that pains.

There is no more sorrow and no more night,  
 For the darkness shall flee away;  
 The crucified Lamb is its glorified light,  
 And the saints shall walk with Him in white  
 In that happy, eternal day."

**HOW SHALL WE TEACH AND STUDY THE BIBLE**

**F**AITHFUL teachers should be placed in charge of the Bible classes:— teachers who will strive to make the students understand their lessons, not by explaining everything to them, but by requiring them to explain every passage they read.

Let these teachers remember that little good will be accomplished by skimming over the surface of the Word. Thought-

ful investigation, and earnest, taxing study are required for this Word to be understood.

There are truths in the Word which, like the veins of precious ore, are hidden beneath the surface. The hidden treasure is discovered as it is searched for, as a miner searches for gold and silver.

The evidence of the truth of God's Word is in the Word itself. Scripture is the key that unlocks Scripture. The deep meaning of the truths of God's Word is unfolded to our minds by His Spirit.

The Bible is the great lesson book for the students in our schools. It teaches the whole will of God concerning the sons and daughters of Adam. It is the rule of life, teaching us of the character that we must form for future life. We need not the dim light of truth to make the Scriptures comprehensible. As well might we suppose that the noonday sun needs the glimmering torch-light of earth to increase its glory.

The utterance of priest and minister are not needed to save men from error. Those who consult the Divine Oracle will have light. In the Bible, every duty is made plain. Every lesson is comprehensible. Every lesson reveals to us the Father and Son. The Word is able to make all wise unto salvation. In the Word the science of salvation is plainly revealed. Search the Scriptures; for they are the voice of God speaking to the soul.

If the people would appreciate His Word, we should have a heaven in the church here below. Christians would be eager, hungry, to search the Word. They would be anxious for time to compare Scripture with Scripture, and to meditate upon the Word. They would be more eager for the light of the Word than for the morning paper, magazine, or novel. Their greatest desire would be to eat the flesh and drink the blood of the Son of God.

And as a result, their lives would be conformed to the principles and promises of the Word.

Its instruction would be a well of water, springing up into everlasting life. Refreshing showers of grace would refresh and revive the soul, causing them to forget toil and weariness. They would be strengthened and encouraged by the words of inspiration.

Ministers would be inspired with divine faith. Their prayers would be characterized by earnestness, filled with the divine assurance of truth. Weariness would be forgotten in the sunlight of heaven. Truth would be interwoven with their lives, and its heavenly principles would be as a fresh, running stream, constantly satisfying the soul.—*Selected.*

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### First Lesson

THE first lesson to learn in the happy art of making home happy is to be content with simple and common things. The farther you go from the every-day paths of life in search of happiness, the less likely you are to find it. A thankful heart makes the best dinner, a pleasant voice is the best music, a kind look is a more beautiful picture than was ever painted by all masters, old or new. These are things that all can command. They can be had for the humblest home without money and without price.—*March.*

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### EVEN SO SEND I YOU

MRS. H. W. COTTRELL

**A**FTER His resurrection Jesus spent forty days with His disciples "speaking of the things pertaining to the kingdom of God." Among the things spoken was that far-reaching commission, "Go ye into all the world and preach the gospel to every creature." And in connection with this commission Jesus said, "As my Father hath sent Me, even so send I you."

Those to whom He addressed these words

had but to turn to the pages of memory, and follow Jesus through thirty-three and a half years of His life, to form a mental picture of what was in store for them, while those who have lived since, have traced on history's sacred page a pen-picture of what awaits them.

From birth to death, Jesus' mission led Him through poverty, hardships and privations. His birth was heralded by angels, and honored by God in calling on all the angels to worship Him; yet from the viewpoint of the world, His birth was without honor. Even the lowliest place in the inn was refused for the occasion, and the Redeemer of the world was born in the building where beasts were sheltered. No dainty crib waited to pillow the sacred head, but heavenly angels beheld the divine Creator of the universe laid in the rough crib, or manger, from which the beasts ate their provender, and they hasten to carry the news to the shepherds, "Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

When Joseph and Mary took the child Jesus to present Him at the temple, they were too poor to make the customary offering, which was a lamb, but in its stead offered a turtle-dove which was accepted only from those in deep poverty. When old enough to work, Jesus learned the carpenter's trade, and earned His bread by the sweat of His brow. After He had entered upon His ministry He said of Himself "the Son of man hath not where to lay His head."

Jesus was tempted by the devil, and persecuted by those for whom He came to die. He was taken to prison, crowned with thorns, and at last he died on the cross. "He was a man of sorrows, and acquainted with grief." The night of His betrayal he took his disciples and went to their accustomed retreat in the garden, where unmolested they could commune with the Father. The

sins of the world rested on Him with crushing weight, and we hear Him say "My soul is exceeding sorrowful, even unto death." As the last struggle with the powers of darkness grows more fierce, His agony is so intense that His life-blood is forced from the pores and falls in great drops to the ground. Three times during that awful night Jesus' human heart longed for the prayers and sympathy of His disciples, He arose from prayer and went to them, but "findeth them asleep," not even the beloved John had watched with His Lord in the time of His deepest sorrow. He trod the winepress alone, while nature shed its teardrops of dew upon His bowed form, as if in sympathy with its Creator.

"Even so, send I you."

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#### One Jot

THERE are twenty jots in the fourth commandment, and forty-five words in the whole law, and Jesus says that not one jot shall pass from the law till all things be accomplished. (See the revised edition of the New Testament.) Wesley says, "The word *all*, does not mean all the law, but all things in the universe; as neither has the term fulfilled, any reference to the law, but to all things in heaven and earth." *Wesley's Sermons, Vol. 1, p. 223.* ". . . from the law till all be fulfilled." The word law, is translated from the Greek word *nomon*, which is in the masculine gender and singular number. The word *all*, is from the Greek word *panta*, and is in the neuter gender and plural number, and therefore cannot agree with *nomon* (law), but with things understood. Therefore, verse 18 should read as follows: '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 things (in the universe) be fulfilled.' And as all things cannot be fulfilled while the world stands, neither can even one jot pass from the law while the world stands."

R. S. Webber.

## ANGELS

ANGELS are unseen with the natural eye, but they form the connecting link between heaven and earth. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

The number of them is given in Rev. 5:11 as being "ten thousand times ten thousand, and thousands of thousands." There are over one hundred million of them! Surely, enough to accompany every child of God. Christ says, "In heaven their angels do always behold the face of My Father which is in heaven;" and the Psalmist says, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Matt. 18:10; Psa. 34:7.

After one-third of the angels had been cast out of heaven with Satan, the number of the loyal angels was given as "ten thousand times ten thousand and thousands of thousands," hence Satan's host is half the number of the loyal angels. There is a blessed comfort in the thought that there are two angels of light to one of darkness.

There are twice as many to help and strengthen as there are to tempt and destroy us. I thank God for this fact.

## THE HOME

HOME begins now, as it began in Paradise, with the smallest number that can change solitude to society, and it embraces all the duties and relations that can be found in mighty states and long ages and countless millions. In the family are supremacy and subordination, dependence and support, discipline and indulgence, suffering and sympathy, independence and cooperation, weakness and strength, truthfulness and trust, self-denial and self-respect, unswerving honor and undying love. All these mutual relations take the simplest form in the family, and from the faithful

observance of the mutual duties which they enjoin spring all the great virtues and glorious victories which build states and defend nations and enlighten the world. The purest and noblest elements of character are learned first and best in that most ancient and sacred school where love is the supreme law and experience is the wisest teacher and the highest happiness is found in making others happy.—*March*

## WHERE IS DAVID?

S. N. HASKELL.

PETER answers this question in the following words: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy foot-stool." Acts 2:29, 34, 35.

It is very clear from these statements, that David was not in heaven when Peter delivered that wonderful discourse over one thousand years after David had been laid to rest in the grave.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 146:3, 4.

By some individuals at the present day this doctrine is termed heresy; but it seems evident that Paul believed in this doctrine. In speaking of the resurrection of Christ and of all the dead, he says, "Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom he raised not up, if so be that the dead raise not. For, if the dead rise not, then is not Christ raised; and, if Christ be not raised, your faith is vain; ye are yet in your sins. Then, they also which are fallen asleep in Christ are per-

ished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For, since by man came death, by man came also the resurrection of the dead." 1 Cor. 15:15-21. Our only hope of a resurrection from the dead is in the fact that Christ arose from the dead.

It would seem that Solomon was also guilty of the same heresy, for he declares, "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

Job speaks of death as being a place where he should "have lain still and been quiet, I should have slept: then I had been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or with the princes that had gold, who filled their houses with silver; or as an hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master." Job 3:13-19.

We conclude then that man knows nothing in death; for, "there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. 9:10.

#### WAS CHRIST THE FIRST TO RISE FROM THE DEAD?

**T**HAT Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and unto the Gentiles." Acts 26:23.

From the wording of this verse it might seem that Christ was the first one to be raised from the dead, but there are a number of cases which show that He was not the first one to be raised from the dead.

The Bible gives the following cases:—  
(1) The widow's son, 1 Kings 17:22; (2) the son of the Shunammite, 2 Kings 4:35; (3) the unknown man raised to life by touching the bones of Elisha, 2 Kings 13:21; (4) the son of the widow of Nain, Luke 7:14; (5) the ruler's daughter, Luke 8:50; and (6) Lazarus." From these cases it is plain that Christ was not the first one to rise from the dead.

We think, however, that Acts 26:23 does teach that Christ was the first one "who *by rising* from the dead should show light to the people." Note the following text:—"How that the Christ must suffer, and how that He first *by the resurrection* of the dead should proclaim light both to the people and to the Gentiles."—Am. R. V.

"That the Christ must suffer, and that, *by rising from the dead*, He was destined to be the *first to bring news of light*, not only to our nation, but also to the Gentiles."

—*Twentieth Century New Testament.*

"That the Christ would suffer death, and would be the *first to proclaim salvation* to this people and to the Gentiles *by a resurrection from the dead.*"

—*Wakefield's Translation.*

ARTHUR L. MANOUS.

WHY grieve o'er the errors of the past?

Need such our future sway?

The past don't make us right or wrong,

'Tis what we are To-day!

"But O, forget not, while you pray,

To push with all your might!

The least of you can push a pound,

And thus can speed the right."

"O, RICH would be the golden yield

If each would do his part

Upon the world's great harvest-field,

With brave and earnest heart!"

## A MAN'S MOTHER

**M**AN, if you have an old mother, be good to her. Tell her that you love her. Kiss the faded old lips. Hold in yours the work-knotted hands.

Scatter a few of the flowers of tenderness and appreciation in her pathway while she is still alive and can be made happy by them.

Don't wait to put all of your affection and gratitude and reverence for her into a costly ton of marble inscribed "Mother."

Don't wait to throw all of your bouquets on her grave; make your old mother's heart sing for joy by showing her, while she is alive, just one tithe of the love and appreciation that you will heap upon her when she is dead.

These words are written for some one particular man who reads this page. I do not know his name, but I know his story.

He is a middle-aged man, married, prosperous. He is a good man, highly respected, and he hasn't an idea but what he is doing his full duty by his poor old mother who lives in his home and whom he supports. He supplies her wants. She eats at his table, is sheltered by his roof, is warmed by his fire, is decently clothed by his hands; but that is all.

He neglects her.

He never says a word of affection to her.

He never pays her any little attentions.

When she ventures an opinion, he cuts it short with contempt.

When she tells her garrulous old stories, as old people will, he does not even try to conceal how much he is bored.

In a thousand unintentional ways the old mother is made to feel that she is a cumberer of the ground, an impediment in the household, an old-fashioned and useless piece of furniture of which every one will be glad to be rid.

Under this coldness and neglect the poor old mother's heart is breaking, and in a letter, written in a trembling and feeble handwriting, she asks me if I can not say something that her son will read, and that may make him think.

Ah, if I only could!

If I could only say to him, "Man, man, give love as well as duty to your mother. Give her the wine of life as well as the bread. Don't forget the woman who never forgets you."

Of course the man will say, and truly, that he is busy, overworked, care-burdened; that he has the claims of wife and children upon him; that he is often irritable through sheer physical weariness and overstrain.

Granted. But your mother's life has not been easy. Your father was a poor man, and from the day she married him she stood by his side fighting the wolf from the door with her naked hands, as a woman must fight.

She worked not on the eight or ten-hour day of the union, but the twenty-four-hour day of the poor wife and mother.

She cooked and cleaned and scrubbed and patched and nursed from dawn until bedtime, and in the night was up and down getting drinks for thirsty lips, covering restless little sleepers, listening for croupy coughs.



She had time to listen to your stories of boyish fun and frolic and triumph.

She had time to say things that spurred your ambition on.

She never forgot to cook the little dishes you liked.

She did without the dress she needed that you might not be ashamed of your clothes before your fellows.

Stop, man, and think what your life would have been to you if she had treated you in your childhood as you are treating her in her old age!

Suppose there had been no warm, caressing mother-love.

Suppose there had been no soft breast on which you could weep out your childish sorrows, no clinging arms to enfold you and comfort you when the things of your little world went wrong.

Would it not take away from you the memory of all that is best and sweetest in life? Is there anything else so pitiful on earth as the little child that is motherless—that is an alien in a strange home—that has no one to love it?

Yes, there is just one other figure more forlorn than the little unloved child, and that is the old mother who is unloved by the children she has raised and who is doomed to spend the last years of her life in a glacial atmosphere of neglect; her devotion, her labors, her sacrifices forgotten.

Remember them now while there is yet time, while she is living, to pay back to her in love and tenderness some of the debt you owe her. You can never pay it all, but pay down something on account this very night.

Go home and put your arms around the shrunken old figure. Kiss the drooping mouth with a real, live, warm kiss instead of giving her a perfunctory peck on the cheek. Tell her that she is the greatest mother a man ever had, and that all you are she made you.

It will cause her soul to leap with joy, and make the world a place of circling joy, and life itself will swim in a rosy mist of bliss for her—if she doesn't drop dead with surprise.—*Philadelphia Evening Bulletin.*

### Be Tender to Those Who Are Old

LET us ever be tender to those who are past  
The glory and joy of their prime;  
Whose strength and whose vision are weakening  
fast  
'Neath the shadowing touches of time.

Let us ever be tender to those who are old,  
For once they were happy and young;  
And when the bright future before them unrolled,  
They merrily frolicked and sung.

With strength and with hopefulness life was enjoyed,  
And gaily they went on their ways,  
Undreaming of hopes to be baffled—destroyed;  
Undreaming of sorrowful days.

The years are fast speeding; they soon will be gone  
The aged ones with us to-day;  
Their feet are approaching eternity's dawn,  
Make haste to be kind while we may!

—Selected.

### TRUE SAFETY

THE young man who hovers around the perilous verge of vice, intending only to amuse himself with seeing the folly and to strengthen himself with pitying the fall of others, may slip at an unguarded moment and slide insensibly into the vortex where all go round and round in the giddy whirl that bewilders the brain and sickens the heart. He who looks at folly only to show how well he can resist temptation may come to be despised by those whom he thought to pity. The removal of one safeguard from the sanctity of conscience, the failure to fulfill one good resolution, the acquisition of one evil habit, the venture of a single night in the path of dissipation, one draught from the poisoned cup of forbidden pleasure, one more resolve to put off the first and highest claim of duty, may be the slip which is the beginning of the fatal fall.

All the paths of life are beset with peril. To attain the highest culture, to become masters of ourselves, which is the highest sovereignty in the kingdom of God, we must be tried. We must learn to walk upon the face of the precipice while the pit of perdition yawns beneath. There is no lodge in the wilderness, no home of peace and purity, where young or old can be kept apart from the approach of temptation. Our only true safety is to go where the steps of the Master lead the way, and trust for protection to Him whose first command is, "Follow Me." The most conscientious will sometimes mistake, the most cautious are liable to make a misstep. In our anxiety to avoid all risk we may fall into greatest danger. They only are safe whose hearts go forth daily and trustingly in the prayer of David: "Hold up my goings in Thy path, O God, that my footsteps slip not."—*March.*

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### Our Enemy

SATAN is never fastidious. *Any* way of gaining his end is good enough for him. He is not particular how he enters your life, so long as he gets in. And he never lets his feelings stand in the way of his success. You may knock him down nine times, but he does not bear that up against you if you will let him score on the tenth. Indeed, one half suspects that the devil lets himself get beaten sometimes for the express purpose of throwing his man off his guard.

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### IS SATAN A REAL BEING?

S. N. HASKELL

THERE is a growing tendency at the present time to make out that Satan is a myth; and this is one of Satan's strongest arguments with a large proportion of professed Christians. Satan was once the most exalted angel in heaven, but was cast out because of sin.

The Bible represents angels as real,

tangible beings; as eating and drinking. They have appeared to men and shared their hospitality; they have talked with men, and have been God's agents to bring judgments upon men. Gen. 18: 1-8; 19: 1-3.

Satan has destroyed cities, he has laid portions of the earth desolate. The works of Satan show distinctly that he is an intelligent being. He is the originator of all evil. Job 1: 12-22; John 8: 44.

God states in a most positive manner that angels have a body, or flesh; that they have backs, hands, and wings. Ezek. 10: 12 [margin]. This may be objected to because we can not see them; but man and beast can see angels when God opens their eyes. The ass, upon which Balaam rode, saw the angel of God. "He saw the angel of the Lord standing in the way, and a sword drawn in his hand." Num. 22: 30-33.

Angels have opened prison doors. Acts 12: 7-10. They "smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands." The angel of the Lord smote Herod and "he was eaten of worms." Acts 12: 23.

Any individual who believes the Bible and has read it carefully, can not question the reality and personality of angels. Satan is a fallen angel; his character only is changed. He is just as real as the angels that have not fallen.

Christ declares that in the resurrection we shall be "as the angels which are in heaven." Mark 12: 25. Christ, after His resurrection, which was a type or pledge of the resurrection of the righteous, said to His disciples, "Behold My hands and My feet, that it is Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have; and when He had thus spoken He shewed them His hands and His feet." Luke 24: 39, 40. He also said to Thomas, "Reach hither thy finger, and behold My hands; and reach hither thy

hand and thrust it into My side; and be not faithless, but believing. . . ." John 20:27, 29.

If we are as angels in the resurrection we shall have flesh and bones; not mortal, dying bodies, but bodies free from death, and that none can destroy except God, their Creator. It is God only who can destroy Satan and his angels. The Lord states distinctly that He will bring Satan to ashes upon the earth, and never will he be any more. Ezek. 28:18, 19.

We conclude, therefore, that Satan and his angels are real, tangible beings.

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#### If I Knew

"If I knew that a word of mine,  
A word not kind and true,  
Might leave its trace on a loved one's face,  
I'd never speak harshly, would you?"

If I knew that the light of a smile,  
Might linger the whole day through,  
And brighten some heart with a heavier part,  
I wouldn't withhold it, would you?"

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#### THE MILLENNIUM

G. B. THOMPSON

THE word "millennium" to the minds of most people seems to convey a time of Edenic joy when sin and sorrow are no more, tears and death have fled away. There is no reason why this should be so, except that the people have imbibed a false idea through the acceptance of a theological idea, or definition of the word which has been taught for a long time.

The word "millennium" is from two latin words—mille, meaning thousand, and annum, meaning years. Hence the word simply means a thousand years. Any thousand years is a millennium, no matter what the history of the world may be during that period. The Dark Ages, for instance, lasted for a millennium of years, and terrible years they were too, when persecution stalked abroad, and the creaking of

the terrible instruments of the Inquisition and the shrieks and groans of the myriads of victims were heard, but it was a millennium nevertheless.

The Bible teaches nothing about a period of a thousand years of righteousness on the earth before the second coming of Christ. Evil men and seducers are to wax worse and worse until the filth of sin is burned up by the fire which comes down from heaven at the last day.

There is a definite period of a thousand years marked off in Revelation 20, and it is this particular period which theologians look forward to and talk about, as the time when sin will be no more, and righteousness and peace will fill the earth.

But this is a false hope. God's word has not said it would be, and the word of man cannot bring it to pass. It is true that the text mentions the fact that Satan is to be "bound" for a "thousand years," and again that he is to be "loosed out of his prison." But how is he bound and how loosed? "Aye! there's the rub."

The following will make the meaning of the text clear. The Bible teaches that there will be two resurrections. Luke 14: 12-14. One being a resurrection of the just, the other must necessarily be a resurrection of the unjust. These resurrections are a thousand years apart, for the "*rest of the dead*" lived not again until the thousand years were finished." Some lived, and the rest did not. Rev. 20:5. This millennial period is, therefore, bounded at either end by a resurrection of the dead. It begins with the resurrection of the righteous dead; it ends with the resurrection of the wicked dead.

The first resurrection takes place when Jesus comes. 1 Thess. 4:16, 17. The living righteous are at this time "caught up" from the earth; all the wicked living on the earth are slain (2 Thess. 1:7, 8; Jer. 25: 30-33), and the earth is thus depopulated.

Jer. 4:23-27. It remains in this chaotic condition for a thousand years, and Satan, being confined here with none to tempt, is bound by a chain of circumstances.

At the end of this millennial period Satan is "loosed" by the resurrection of the wicked dead, and for a "little season" is able to deceive them as in the past. Satan and his rebel host surround the city of God in battle array, to capture, if possible, "the camp of the saints." But, Lo! fire came down from God out of heaven, and devoured them. Rev. 20:9. No reign of Christ, or secured probation in this. This fire which destroys the wicked, purifies the earth, and wipes out the curse.

This, in brief, is the teaching of the Holy Book concerning the millennium mentioned in Revelation 20. God's word is clear and consistent; it is only when befogged by man's reasoning that it becomes hard to be understood.

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## TWO HOLY THINGS

MRS. S. N. HASKELL

THE seventh day of the weekly cycle is holy unto the Lord. The Lord speaks of it as follows:—

"God blessed the seventh day and sanctified it." Gen. 2:3.

"Remember the Sabbath day to keep it holy." Ex. 20:8.

"The seventh (day) is holy to the Lord." Ex. 31:15.

"My *holy day* . . . the holy of the Lord, honorable." Isa. 58:13.

Just as the Lord reserved a portion of our time for Himself and has given us six-sevenths for our own use, keeping one-seventh holy for Himself, that we may show our love for Him in remembering to *keep it holy*; He has also reserved one portion of all our income for Himself. The Lord requires less of our income than He does of our time, only one-tenth of our means is reserved for Himself. Of this one-tenth,

or tithe, the Lord speaks as follows:—

"All the tithe (of real estate) . . . is holy unto the Lord." Lev. 27:30.

"All the tithe (of personal property) . . . shall be holy unto the Lord." Lev. 27:30.

If we substitute something else instead of the tithe, then both the tithe and the substitute shall be "holy." Lev. 27:33.

The tenth of all money is holy and belongs to God. Whether we are saint or sinner, the fact remains the same, that one-tenth of all we have belongs to God.

The Lord is the great Owner, or landlord, of the whole earth and is entitled to His portion of the income. To those who disregard this claim He says, "Ye have robbed Me in tithes and offerings; ye have robbed Me. . . . Bring ye all the tithes into the storehouse that there may be meat in Mine house, and prove Me now, herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-11.

Of this tithe the Lord says, "I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:20-24.

In referring to this command Paul says, "Even so (or in like manner), hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:13, 14.

The Lord directs that the tithe should be used for the support of the gospel ministry.

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"WE shall reap such joys in the by-and-by;  
But what have we sown to-day?"

We shall build us mansions in the sky;

But what have we built to-day?

'Tis sweet in idle dreams to bask,

But here and now do we do our task?

Yes, this is the thing our souls must ask:

WHAT HAVE WE DONE TO-DAY?

—Nixon Waterman.



#### THE CRIPPLES' HOME

THOSE who are interested in the home for cripples will be pleased to know that a location has been found for the home, near the Armona School in Kings Co., California, and that a plan has been drawn for a modest building. As it is to be an industrial home, ten acres of fertile land have been selected. A few acres are already set out to young fruit trees which were laden with fruit this year. The land will be cultivated by the inmates of the home.

W. T. Vaughan, whose picture appears on this page, is the originator of the home.

He is a cripple and feels the need of such a place. A few years ago Brother Vaughan lost his right leg and the use of his left hand. While unclipping some telephone cables, his spur cut out of the wood and he fell upon the live wires and two thousand and eighty volts of electricity passed through his body, until his brother ran two blocks and cut off the electricity.

Brother Vaughan is one of our faithful BIBLE TRAINING SCHOOL Workers and for some time has been working hard to secure this home for cripples. We are glad to announce that he has been successful in finding this good location for the home. The object of the home is not merely to maintain cripples; but to have a place where they can be taught different industries and become valuable citizens.

"Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character. If we have the true religion of the Bible, we shall feel that a debt of love, kindness, and interest is due to Christ in behalf of His brethren and we can do no less than to show our gratitude for His immeasurable love to us while we were sinners unworthy of His grace, by having a deep interest and unselfish love for those who are our brethren, and who are less fortunate than ourselves.

Christ regards all acts of mercy, benevolence, and thoughtful consideration for the unfortunate, the blind, the lame, the sick, the widow, and the orphan as done to Himself; and *these are works preserved in the heavenly records and will be rewarded.*"

Brother Vaughan has not sufficient money to pay for this home, and if any of the readers of the BIBLE TRAINING SCHOOL wish to help this good work, they can send their donations to the BIBLE TRAINING SCHOOL, South Lancaster, Mass., and the money will be faithfully used in helping to pay for this home for cripples.

When sending money be sure to state that it is for the "Cripples' Home."

## BETHESDA'S CRIPPLE

By a beautiful pool in a beautiful land,  
 In a city God loved so much,  
 Was a gathering strange, such a pitiful band,  
 Who awaited an angel's touch.

Not a tinge of sweet health in those faces so wan.  
 Not a sparkle in eyes so dim.  
 But the deaf and the dumb and the poor crippled  
 man  
 And the withered and trembling limb.

With what eager desire at Bethesda's bright brim  
 They awaited that passing by,  
 For the wave that was moved by a motion from  
 him  
 Brought relief for the one most nigh.

But the waiting and sorrowful ones did not know  
 That a stranger one day stood there  
 Whose compassions were moved by their suffering  
 and woe,  
 And their griefs on Himself He bare.

Thirty-eight weary years had a poor cripple come  
 Every year to that healing wave,

Disappointed he left for his sad lonely home,  
 There were none to restore and save.

But this beautiful stranger was near to him now,  
 And with tenderest sympathy,  
 He looked down on the faded and drawn wrinkled  
 brow  
 As he asked if he could be whole.

Lowly cripple, thou knowest not Jesus is there,  
 And is talking Himself with thee,  
 And can give thee His grace and a mansion so fair,  
 By the shore of the glassy sea.

It was only a word of His wonderful power,  
 And the sufferer's pain was o'er,  
 And the prisoner was free, in that glad solemn hour,  
 And He bade him to sin no more.

As the healed one looked up in the Lord's holy  
 eyes,  
 When His word made him well and strong,  
 Don't you think that he saw, through the lowly  
 disguise  
 The Messiah expected long?

—Manie Payne Ferguson.

## WHAT IS RELIGIOUS LIBERTY?

J. O. CORLISS

**M**ANY talk about religious liberty, and pretend to advocate it, who in their practice fail to carry out the first principles of the precious doctrine. While denying the right of others to dictate their religious faith and practice, they maintain that those who do not practise some particular rite which they themselves hold, should be forced to do so by virtue of civil enactment.

This is *class* liberty only, because when one demands entire religious freedom for himself, and refuses it to others, who happen to be in the minority, his religious liberty theories turn out to be only religious bigotry and intolerance. Such a process is church and state union in its fullest sense, and when carried to its legitimate finality becomes an instrument of most bitter persecution.

Religion is the God-given right of any and every one to enjoy. It is therefore a *natural* right, and entitles one to the power of free choice to think about religion, and to worship as one likes, without restraint. See Rom. 14:4, 10, 12. All men being created equal in this respect, the same liberty of thought and practice belongs to him who chooses *not* to worship under any form of religion, so long as he does not, in any way, interfere with the rights of another to worship as he sees fit. Should the agnostic or skeptic take measures to hinder another from carrying out his religious convictions, that moment he enters the list of persecutors, and joins hands with the most bigoted churchman, who endeavors to force men to adopt his religious practice. Religious liberty is therefore the privilege to worship as one chooses, or not to worship at all, if one so elects.

Few persons, if any, can be found who

would object to this plain line of reasoning were it not for a point of controversy now being so strongly agitated. That is the question as to whether or not Sunday rest should be made binding upon all by civil law. But it is clear that if the foregoing reasoning is logical, then to oblige everybody to rest on Sunday, whether they so desire or not, would be a straight violation of religious liberty principles.

Such a law could not be in the interest of men's physical nature; for on that consideration the law would prove a failure, while so many waste their energies in night carousals. In that case it would be far more sensible to require men to rest more at night, and so conserve their strength *every* day. There can be but one reason given for wishing to make men everywhere rest on Sunday, and that is because the church deems that day, one set apart for worship. But if one is at liberty to rest and worship on that day, why should he desire to coerce others who are disinclined so to rest and worship to do honor to that day? Do not such designs savor of selfish bigotry, like that of the Dark Ages, when men were pursued to death for their religious or non-religious opinions?

But this is to be the burning question of the near future, and one which will determine who are loyal to God's law, which requires men to keep the *seventh* day, and permits them to labor on the other six days of the week. Let the reader watch the development of this movement in the light of Rev. 14:9-14, and so be able to conclude on which side of earth's closing controversy he will be found.

### Worries

THE little worries which we meet each day  
May lie as stumbling-blocks across our way,  
Or we may make them stepping-stones to be  
Of grace, O Christ, to Thee.

—Mrs. A. E. Hamilton.

### The First Day of the Week

RESPECTING the first day of the week, Chamber's Encyclopedia says, "By none of the Fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them, either on the fourth commandment, or on the *precept* of Jesus or His apostles.—*Art. Sabbath.*"

Lyman Abbott, editor of the Christian Union, says in that paper of Jan. 19, 1882: "The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."

### A LETTER FROM INDIA

BEEHIVE COTTAGE, MUSSOORIE, INDIA,  
JULY 15, 1908.

DEAR BROTHER HASKELL:—

We have enjoyed the past two months very much as we have had an earnest company of men and women studying with us, and they seem to put their whole energy into the study. We have now about covered all the special points of present truth, also the important lines of prophecy, and they seem to comprehend everything very quickly.

There are a number of men who desire baptism, and we are expecting to have this ordinance performed next week. They will doubtless remain until the end of this month, and then most of them will return to the plains. We then expect several others to come up and spend a month or two with us.

Of course, as the work grows our expenses gradually increase. As these people who come to us to study are poor in this world's goods, we are obliged to pay their traveling expenses, and also their board while they are with us, and then as they become fitted for the work, we must help them to get started. I think we ought to figure on a hundred dollars a month for the coming year. We could use much more, as there are many who desire to come to us to study; but we are trying to be careful in selecting just the right ones and to keep our expenses as low as possible. Our bank account is pretty low now but we are expecting a draft by every mail that comes from home, and do not doubt that it will come by the time we need it. If we should run short the brethren here will be glad to lend us something for a time, but we do not wish

to be obliged to call upon them. The brethren here are all very kind, and have a strong interest in the Hindustani work.

I feel very thankful for the strength that has been given me during the past two months. When we began our studies the first of June, I was just able to sit up in bed. As our Hindustani brethren gathered around, I was enabled to begin our Bible lessons, but day by day I received more strength, until now I am able to walk around quite a bit, and sometimes walk nearly a mile in a day. As the air here in the mountains is very invigorating, I feel that it does me good to be out in the fresh air.

The rains have set in here now, so we have very little sunshine, and the weather is much cooler.

We are hoping that the Lord will send us just the one we need to take up the important work of translation. Of course, getting out literature is expensive, but we believe it pays about as well as anything we can do.

I will not write more at this time, but trust you will remember us continually in your prayers, for we realize that this work is of more value to us than anything else.

Yours in behalf of the Hindustani work,

L. J. BURGESS.

## PROPHETS AND PROPHESYINGS

S. N. HASKELL

**A** PROPHET always prophesies, but it is not necessary to be a prophet in order to prophesy. To teach what the prophets have said, is to prophesy. Even wicked men can prophesy.

When they were considering what to do with Jesus, Caiaphas, the high priest, said, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but, being high priest that year, he prophesied that Jesus should die for that nation." John 11:29-51.

It was Caiaphas that rendered the sentence of death on Jesus, and of him Christ said, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Matt. 26:62-67. Therefore, he will be one that will be raised before Christ appears, with others to behold

the glory of the second coming of Christ and will wail because of him. Dan. 12:2; Rev. 1:7. He understood the time of Christ's death from Dan. 9:25-27.

To sing praises to God and to teach spiritual songs is also called prophesying; even to play on a musical instrument for the worship of God is to prophesy. 1 Chron. 25:1-7.

To speak in social meeting is also to prophesy. "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God and report that God is in you of a truth." He then asks, "How is it then, brethren?" That is, how is it that all prophesy? Then he explains it as follows: "When ye come together, every-one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." 1 Cor. 14:24-26.

It is often the case, if an unbeliever comes into our meetings that a great burden rests upon some one to rise and give him the doctrine, and he goes away without help. A far more effective way is to have a good social meeting, and let each one bear a testimony from the heart of God's dealing with his soul, or how, when reading the scriptures, some precious light broke in upon his mind; while another may be impressed to sing some good hymn. This is prophesying after God's order.

But a prophet is described as one that has visions. Num. 12:6. He receives a special message from God. After the prophet has given his message, another may take it up and repeat it; and he prophesies, for he is giving what a prophet said, but he is not a prophet.

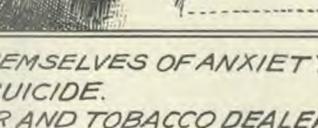
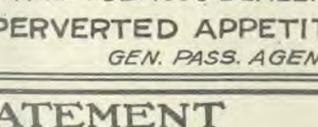
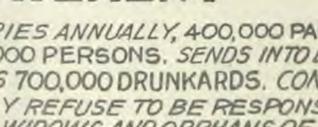
"THE more we speak to God, the more we shall be likely to speak of Him, and for Him."—*Bible Record*.

# THE DARK VALLEY RAILROAD

STANDARD GAUGE, INTERNATIONAL LINE  
 CHARTERED UNDER THE LAWS OF ALL  
 THE STATES. NO STOP OVER CHECKS. NO  
 RETURN TRAINS.

## STATIONS ON THE MAIN LINE

A.V.	CIGARETTEVILLE		7:30 <sup>A.M.</sup>
A.V.	MILD DRINK STATION		7:45 <sup>A.M.</sup>
A.V.	MODERATION FALLS		8:00 <sup>A.M.</sup>
A.V.	TIPPLERSVILLE		9:00 <sup>A.M.</sup>
A.V.	TOPERSVALE		10:00 <sup>A.M.</sup>
A.V.	DRUNKARD'S CURVE		11:00 <sup>A.M.</sup>
A.V.	ROWDY'S WOOD		11:30 <sup>A.M.</sup>
AV	QUARRELSBURG ONE HOUR TO ABUSE WIFE AND CHILDREN		NOON
L.V.	QUARRELSBURG		1:00 <sup>P.M.</sup>
A.V.	LUSTY GULCH		1:15 <sup>P.M.</sup>
AV.	BUMMER'S ROOST		1:30 <sup>P.M.</sup>

A.V.	BEGGAR'S TOWN		2:00 P.M.
A.V.	CRIMINAL'S RENDEZVOUS		3:00 P.M.
A.V.	DELIRIUMVILLE		4:00 P.M.
A.V.	RATTLESNAKE SWAMP		6:00 P.M.
A.V.	PRISONERSBURG		8:00 P.M.
A.V.	DEVIL'S GAP (BRAKES OFF)		10:00 P.M.
A.V.	DARK VALLEY		10:30 P.M.
A.V.	DEMON'S BEND		11:30 P.M.
A.V.	PERIDITION		MIDNIGHT

MANY PASSENGERS RELIEVE THEMSELVES OF ANXIETY BY COMMITTING SUICIDE.  
 TICKETS FOR SALE BY LIQUOR AND TOBACCO DEALERS.  
 PERVERTED APPETITE  
 GEN. PASS. AGENT.

LE 721 BROS.

## ANNUAL STATEMENT

OUR VERY POPULAR LINE CARRIES ANNUALLY, 400,000 PAUPERS, BRINGS MISERY AND WOE TO 2,000,000 PERSONS. SENDS INTO ETERNITY 100,000 UNPREPARED SOULS CARRIES 700,000 DRUNKARDS. CONVEYS 100,000 TO PRISON. WE POSITIVELY REFUSE TO BE RESPONSIBLE FOR THE POVERTY AND WANTS OF THE WIDOWS AND ORPHANS OF THOSE WHO RIDE OVER OUR LINE. THEY MAY RIDE WITH US IF THEY PAY THE FARE. OUR EMPLOYEES HAVE SURE WAGES. SEE ROM. 6:23.

**N.B.** THE GREAT LICENCE LAW UNDER WHICH WE OPERATE RELIEVES US FROM ALL RESPONSIBILITY FOR ACCIDENTS AND SUFFERING ALONG OUR LINE, OR THAT IS CAUSED BY OUR EMPLOYEES.

WE INSIST THAT ALL ATTEMPTS BY SILLY WOMEN AND ENTHUSIASTIC LECTURERS AND CHURCH MEMBERS TO STOP OUR BUSINESS BY INVALIDATING OUR CHARTERS ARE IN DIRECT OPPOSITION TO THE GREAT DOCTRINE OF PERSONAL LIBERTY

DARK VALLEY RAIL ROAD

D. E. VIL, PRESIDENT  
 A. L. COHAL, GEN. MANAGER  
 T. O. BACCO, ASS'T. MANAGER

**Watch Your Words**

KEEP a watch on your words, my darling,  
 For words are wonderful things ;  
 They are sweet like the bee's fresh honey—  
 Like the bee's, they have terrible stings ;  
 They can bless, like the warm, glad sunshine,  
 And brighten a lonely life ;  
 They can cut in the strife of anger,  
 Like an open two-edged knife.  
 Let them pass through your lips unchallenged,  
 If their errand is true and kind—  
 If they come to support the weary,  
 To comfort and help the blind ;  
 If a bitter, revengeful spirit  
 Prompt cut the words, let them be unsaid ;  
 They may flash through a brain like lightning ;  
 Or fall on a heart like lead.  
 Keep them back, if they're cold and cruel,  
 Under bar and lock and seal ;  
 The wounds they make, my darling,  
 Are always slow to heal.  
 May peace guard your life, and ever,  
 From the time of your early youth,  
 May the words that you daily utter  
 Be the words of beautiful truth.

—Pansy

**SONG AND MUSIC IN THE SCRIPTURES**

D. L. LAWRENCE

THE first mention of "music" in the Bible is found in Gen. 4:21-23. We learn here that Jubal and Tubal-cain, in the year 3875 B. C. were the inventors of the harp, organ, and brass instruments.

Previous to this is found an account of the forming of the noblest of instruments, the human voice, in Gen. 2:7. Here we learn that our Maker "breathed into his nostrils the breath of life, and man became a living soul."

St. John wrote, "All things were made by Him." John 1:3. Therefore, God invented the first earthly singer in creating Adam.

I imagine that the first song of thanksgiving ever sung by human lips, was Adam's song of thanksgiving to God for the gift of his partner, Eve; and she doubtless joined in the song. So the first solo merged into a grand duet of praise to their Maker.

Now, why were they, as well as all other living things created? An answer is given in Psa. 150:6. Also, note in Isa. 44:23 that the heavens, earth, mountains, forests, and every tree were to "break forth into singing."

The words of the first song found in Holy Writ are recorded in Ex. 15:1-20; and were written by Moses 1491 B. C. It was a grand chorus, and was rendered by Moses and all the Israelites. Who composed the music is not known, Miriam, the prophetess, the sister of Moses and Aaron, with the women of Israel, answered this noble song; all playing on timbrels and singing the words of Ex. 15:21. It is thought that the timbrel was a small stringed instrument, similar to the zither.

In Lev. 23:24 and Num. 29:1, we read of God telling Moses to assemble the children of Israel on the Sabbath day in the great tabernacle for "a memorial of blowing of trumpets."

Shortly before Moses' death he wrote the words of a great song. Deut. 31:30; 32:1-45. In Judges 4:4; 5:5-31 we read of Deborah, the second prophetess, who praised God in song.

How soft, how sweet and soothing, must have been David's song and music rendered with the harp accompaniment, as recorded in 1 Sam. 16:14, 23. It was thus he earned the well merited title of the "sweet Psalmist of Israel." 2 Sam. 23:1, 2.

It is with interest we read that in David's time instruments were used in the temple service. 1 Chron. 15:19-21. We note also that the singers were players of these instruments. Read of the preparation for praise David made with the four thousand who played and praised God with music and voice. What a glorious praise service that must have been! Do we not feel rather behind the times as we contemplate the record given in 1 Chron. 23:5; also 25:6, 7?

Read of the grand choir of singers in

Solomon's temple. 2 Chron. 5:12-14.

The first teacher of music we read of is in 1 Chron. 15:22, 27. Here we learn that Chenaniah was instructor and master of the song and singers.

What noise is pleasing unto God? Psa. 66:1, 2.

Who and what did David say *should* praise the Lord? Psa. 148:1-14.

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### SWEEPING

MRS. S. N. HASKELL

THE Bible is full of illustrations drawn from the most familiar objects and habits of every-day life. In this way natural things are associated with spiritual truths, and the spiritual lessons are repeated whenever our eyes rest on the objects which have been associated with the spiritual truths.

There are eight texts in the Bible that refer to the common every-day work of sweeping. Two of these texts refer to the sweeping away of earthly armies in battles. Judges 5:21; Jer. 46:15.

In Isa. 14:23, the Lord in speaking of ancient Babylon, a type of modern Babylon, says He will "sweep it with the besom of destruction." Just as a housewife sweeps all the dirt before the broom so will the Lord utterly sweep away sin. Isaiah in referring to the last days says the "hail [seventh plague] shall sweep away the refuge of lies." Isa. 28:17. Solomon compares the effect of sin to a "sweeping rain which leaveth no food." Prov. 28:3. Matthew and Luke take the work of sweeping to illustrate the removing of sin from the heart. Matt. 12:44; Luke 11:25.

Why has the Lord linked the every-day work of sweeping with the removing of sin in these texts? Is it not that all who sweep dirt from their homes, may be reminded of the great fact that if we do not *weep* the sin out of our lives God will weep us from His presence when He weeps the wicked world with "the besom of destruction"? It would be well for us,

when we sweep our homes to rid them of dirt, to send up a prayer that God will sweep all sin from our hearts, and dwell there supreme.

There is one other text that refers to sweeping, and only those from whose hearts sin has been swept, can fully appreciate this beautiful figure of a woman sweeping "diligently" among the dirt and dust to find the precious piece of money that was lost. Her joy in finding it is compared to the joy of the Lord and heavenly beings over "one sinner that repenteth" The earnest searching for the piece represents the way we should search for the erring.

Just as a good housewife searches for every particle of dust and dirt in her home, so ought the Christian to work for lost souls. May God grant that as earnestly as you search your home with broom in hand for dirt and dust, just so earnestly may you search in your neighborhood for perishing souls, and rescue them before they are eternally swept from the earth with the final "besom of destruction."

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### PRAYER AND WORK

THERE is a story of a marble-cutter, with chisel and hammer, working a block of stone into a statue. A preacher who was looking on said, "I wish I could, on hearts of stone, deal such transforming blows!" "Perhaps you might," was the workman's quiet answer, "if, like me, you worked on your knees." We are deeply and unalterably persuaded that the power of prayer is the lacking, if not the lost, power of the Christian ministry of to-day. The work done on the knees is the only work that evinces or effects the transformation which is a supernatural sign that God is with the workman. The Bible, studied on the knees, becomes a new book; the cross, seen from the knees, wears a new halo; the sermon wrought out on the knees, thrills with a new power.

—Dr. A. T. Pierson.

## THE SABBATH

## Old Testament

"God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:3.

"The Lord hath given you the Sabbath, therefore, He giveth you on the sixth day the bread of two days; abide ye every man in his place, . . . So the people rested on the seventh day."

Ex. 16:29, 30.

"The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

Ex. 20:10.

"Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generation; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13.

"Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest." Ex. 34:21.

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58:13.

From the foregoing it will be seen that the only Sabbath of the Bible is the Sabbath that God sanctified and blessed at the creation of the world. He placed it in the bosom of the decalogue. It was kept by Jews and Gentiles, and they knew no other.

Paul positively declares that he committed nothing against the people or customs of the fathers. Acts 28:17. If he had introduced the first day of the week, as the Sabbath, it would have been contrary to the customs of their fathers. But the Sabbath of the New Testament is plainly stated to be the one that existed from the days of Moses. Acts 15:21.

## New Testament

"The Sabbath was made for man and not man for the Sabbath: therefore, the Son of Man is Lord also of the Sabbath." Mark 2:27, 28.

"He (Christ) came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

"They returned . . . and rested the Sabbath day according to the commandment."

Luke 23:56.

"On the Sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down and spake unto the women which resorted thither." Acts 16:13.

"Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2.

"When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached unto them the next Sabbath. And the next Sabbath day came almost the whole city together to hear the word of God." Acts 13:42, 44.

"He (Paul) reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. And he continued there a year and six months teaching the word of God among them."

Acts 18:4, 11.

"Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

Thy holy day's returning our hearts exult to see,  
And, with devotion burning, ascend, great God, to Thee.  
To-day, with purest pleasure, our thoughts from earth withdraw;  
We search for heavenly treasure, we learn Thy holy law.

We join to sing Thy praises, O God of Sabbath-day!  
Each voice in gladness raises its loudest, sweetest lay.  
Thy richest mercies sharing, inspire us with Thy love;  
By grace our souls preparing for nobler praise above.

—Ray Palmer.

### "They Say"

"THEY say!" Ah, well, suppose they do!  
But can they prove the story true?  
Why count yourself among the "they"  
Who whisper what they dare not say?  
Suspicion may arise from naught  
But malice, envy, want of thought.

"They say!" But why the tale rehearse,  
And help to make the matter worse?  
No good can possibly accrue  
From telling what may be untrue;  
And is it not a nobler plan  
To speak of all, the best you can?

"They say!" Well, if it should be so,  
Why need you tell the tale of woe?  
Will it the bitter wrong redress,  
Or make one pang of sorrow less?  
Will it the erring one restore  
Henceforth to "go and sin no more"?

"They say!" Oh, pause and look within,—  
See how thine heart inclines to sin:  
And lest, in dark temptation's hour,  
Thou, too, shouldst sink beneath its power,  
Pity the frail, weep o'er their fall,  
But speak of good, or not at all.

—Unknown.

## BATTLES OF THE BIBLE

### Origin of Battles

S. N. HASKELL

THE first battle of which we have any record was fought in heaven about six thousand years ago, between Christ and Satan.

Christ said of Himself that He was "Captain of the Lord's host." He is the "Prince of Princes;" He is the "King of Kings."

Satan is called "Beelzebub, the prince of devils." Sin originated with Satan who stood next to Christ in heaven before he sinned and was the highest in glory among the inhabitants of heaven. The Lord calls him "Lucifer, son of the morning;" or, the "day-star," and speaks of him as the one that weakened the nations, and shook kingdoms.

It was self-exaltation on the part of Satan that led him to sin, for he said in his heart,

"I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation in the sides of the North: I will ascend above the heights of the clouds; I will be like the Most High." God said to him, "Thou shalt be brought down to hell, to the sides of the pit." Isa. 14:12-17.

He stood in the presence of the Creator, and the ceaseless beams of glory which enshrouded the throne of God rested upon him.

The prophet Ezekiel in describing him said, "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in the garden of God. . . . Thou art the annointed cherub that covereth; I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee." Ezek. 28:12-15.

Lucifer indulged a desire for self-exaltation, and instead of seeking to enjoin upon all to give their affections and allegiance to their Creator, it was his endeavor to secure their loyalty to himself. He coveted the glory which the Infinite Father had invested in His Son. He gloried in his brightness and exaltation, and aspired to be equal with God. Only the Son of God was exalted above him, as one in power and authority with the Father. Christ shared His Father's counsels, while Lucifer did not thus enter into the purposes of God. This mighty angel questioned, "Why should Christ have the supremacy?" He insinuated doubts into the minds of his companions concerning the laws that govern heavenly beings, and insisted that, though laws might be necessary for the inhabitants of the worlds, angels being more exalted, needed no restraint; for their wisdom was a sufficient guide. Such were the subtle insinuations that were fast obtaining

a hold in the heavenly courts. And there were those among the angels who looked with favor upon Satan's insinuations against the government of God.

The time came for a final decision; it became necessary to demonstrate before the inhabitants of the worlds, and of heaven, that God's government was just and His laws perfect.

"There was war in heaven; Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not."

The number of the armies of heaven was over one hundred and fifty million. Finally, the great dragon was cast out of heaven; "that old serpent, the devil, and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels," numbering over fifty million were cast out with him. Rev. 12:7-9.

When cast to the earth he began instigating warfare among the inhabitants of this world. All mankind has been, and is being, marshaled under either the banner of Prince Emmanuel, or the banner of the prince of darkness.

All the battles which have been fought in this world from the time that Satan was cast out of heaven have been actuated by one of these two principals.

The Old Testament history, covering a period of four thousand years, records many battles of the Lord with the power of darkness. These became object lessons of spiritual battles that are fought by every child of God.

#### Sin Covered

A WOMAN came to her minister one day, carrying a bundle of wet sand, saying, in answer to his questioning, "That's me, the multitude of my sins cannot be numbered; how can such a wretch as I ever be saved?"

"Where did you get the sand?" the minister asked.

"At the Beacon."

"Go back, then, to the Beacon, and take a spade with you. Dig, dig, and raise a great mound; shovel it up as high as ever you can, then leave it there. Take your stand by the seashore, and watch the effect of the waves upon the heap of sand."

"Ah, sir," she exclaimed, "I see what you mean. The blood of Christ! that would wash it all away."

They tell us that cloth which has been dyed red can never be restored to its original purity. But when a piece of red cloth is viewed through ruby glass, the colour is lost and it appears white. So sins "red like crimson" are "white as wool" when the blood of Christ is interposed.—*Selected.*

"LOVE is the great healer of all life's ills, the great strengthener and beautifier. If you would drink at the fountain of perpetual youth, fill your life with it."

#### THREE CHARACTERISTICS OF THE TRUE CHURCH

THE Lord has taken the figure of marriage to represent His relation to His Church. He says He is an husband unto them, and as a true husband will furnish good food for His household, so the Lord made provision for His people.

Before He created man upon the earth He clothed the earth in verdure, and created full grown trees laden with fruits and nuts as food for man. When man was created God said to him, "Behold! (look and see) I have given you every herb bearing seed, which is upon the face of all the earth; and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. Fruit, grains and nuts were given as the food for man.

After sin had driven our first parents from the garden of Eden, the Lord continued to give directions in regard to their diet. Pork was especially forbidden as an article

of diet. Deut. 14:8. All scavengers of the land, sea, and air, were condemned as unfit for food. Lev. 11:2-29. Blood and fat were also forbidden. Lev. 7:23-25.

Diet has much to do with the character and health of mankind, and God, who has created all things, is the best judge of what is good for food. God has ever taken an interest in the diet of His people. One precious promise given the faithful is that they can partake of the marriage-supper of the Lamb in the earth made new.

Another characteristic of the true church is that God holds converse with them. In Eden God communed directly with our first parents, but sin caused a separation. Gen. 3:9, 10; Isa. 59:1, 2. But God did not cast them off on account of sin. He gave them prophets through whom He could commune with mankind. From faithful Enoch all the way down through the ages God has had prophets through whom He has sent messages to His church. Jude 14; 1 Cor. 12:28.

The third characteristic is the Sabbath. "On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made; and God blessed the seventh day and sanctified it; because that in it He had rested from all His works which God created and made." Gen. 2:2, 3.

His sanctified and blessed rest day was the seventh-day Sabbath of the Lord and was made for man. Mark 2:27, 28; Ex. 20:8-11; Isa. 58:12, 13.

One of the Saviour's last injunctions to His followers before the cross was to pray that they might not break even one Sabbath. Matt. 24:20. Throughout the ceaseless ages of eternity the redeemed will keep the Sabbath of the Lord. Isa. 66:22, 23.

Health reform, prophets, and the seventh-day Sabbath will ever be connected with the true church of God.

The Jews know of no religion that does

not contain these three characteristics. This is one reason why it is so hard for them to become connected with the popular Christian churches of the present day. They will not only have to accept Jesus as their Saviour, but will be expected to eat food they know the Bible forbids; and also break the fourth commandment by desecrating the seventh-day Sabbath; and then be connected with a church which have no prophets among them.

God wants a people that will take the Bible as their rule of faith and walk according to its teaching. Blessed is the individual who will obey the Lord fearless of the consequences.

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### "I'll do What I Can"

WHO takes for his motto, "I'll do what I can,"

Shall better the world as he goes down life's hill;  
The willing young heart makes the capable man,  
And who does what he can, oft can do what he will.

There's strength in the pulse to help things along;  
And forces undreamed of will come to the aid  
Of one who, though weak, yet believes he is strong,  
And offers himself to the task unafraid.

"I'll do what I can" is a challenge to fate,  
And fate must succumb when it's put to the test;

A heart that is willing to labor and wait,  
In its tussle with life ever comes out the best;  
It puts the blue imps of depression to rout,  
And makes many difficult problems seem plain;  
It mounts over obstacles, dissipates doubt,  
And unravels knots in life's curious chain.

"I'll do what I can" keeps the progress machine  
In good working order as centuries roll;  
And civilization would perish, I ween,

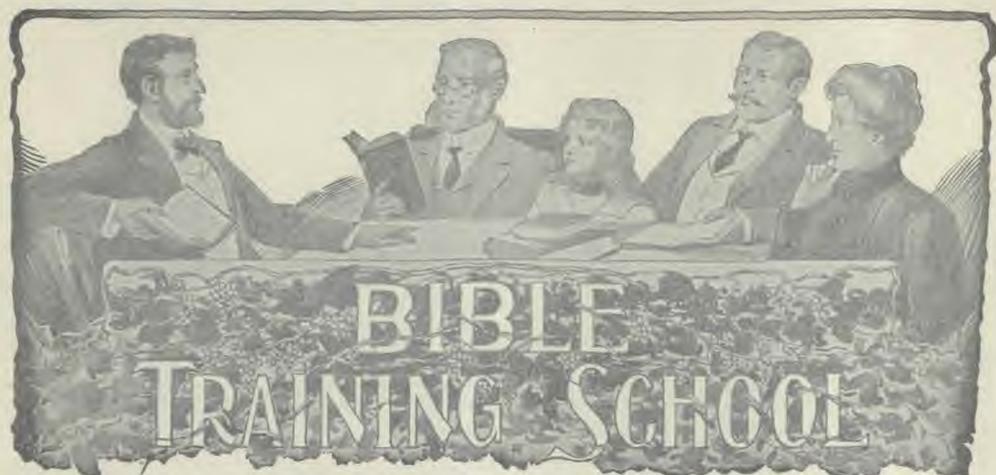
Were not those words written on many a soul.  
They fell the great forests, they furrow the soil,  
They seek new inventions to benefit man,  
They fear no exertion, make pastime of toil—

Oh, great is earth's debt to "I'll do what I can!"

—Selected.

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"Be frank, loyal, truthful. If a lapse is sometimes made,—for we all of us are but dust,—be quick to admit your fault. 'Let not the sun go down upon your wrath.'"



### BIBLE READERS' CLASS

**W**HILE every truth of the Bible is precious yet some stand out as more important than others. They make the frame work as it were, of the great structure of Bible Truth. The one grand central truth of the Bible from first to last is that "Christ died for sinners and that through the blood of Christ, fallen man can overcome sin and finally enter the haven of eternal rest." There are many blessed lines of truth given in the book of God, and below we give some texts that are worthy of careful study.

#### I

### Christ Will Come a Second Time to This Earth

- Heb. 9:28. Unto those that look for Christ He will appear.
- John 14:1-3. He is coming for His people to take them to the mansions He has prepared.
- Titus 2:13. God the Father will come with Christ when He comes the second time.
- Matt. 25:31. Every angel in glory will come with the Saviour.
- 1 Thess. 4:16, 17; John 5:25, 28, 29. The voice of Christ will call the righteous dead from their graves.
- 1 Cor. 15:51-53. The righteous living and the righteous dead will all be made immortal.

Matt. 24:31. As the righteous spring from their dusty beds the angels will be sent to gather them and to meet their Lord.

Phil. 4:20, 21. The righteous will have bodies like the Saviour's glorious body.

Matt. 13:43. They will shine as the sun in the kingdom of God.

#### II

### What Will Become of the Wicked?

- Jer. 25:30-33. The wicked are left dead upon the the earth, when Christ comes.
- 2 Thess. 2:8. The same glory that changes the saints from mortal to immortal slays the wicked.
- Isa. 11:4. They are slain in fulfillment of the words spoken by the Lord, by the "breath of His lips."
- Isa. 24:3-6. All of this destruction comes as the result of sin.
- Isa. 24:22. After many days the wicked will be visited.
- Rev. 20:5. After one thousand years they will live again.
- Rev. 20:7-9. The wicked will be marshaled once more under the banner of Satan, and then forever destroyed by fire from heaven.
- Mal. 4:1. The wicked shall be burned like stubble.
- Mal. 4:2, 3. They will be ashes under the feet of the righteous.
- Psa. 37:9, 10. No one will be able to even find the place of the wicked.
- Obad. 15, 16. "They shall be as though they had not been."

## III

**How Will Christ's Coming Affect the Earth?**

Isa. 2:17-21. The earth will be terribly shaken when Christ appears.

Isa. 24:19, 20. "The earth shall reel to and fro like a drunkard."

Rev. 16:18-20. No earthquake in the past will compare with the way the whole earth will be shaken when Christ comes.

Jer. 4:23-26. The whole earth will be desolate without an inhabitant.

Zeph. 1:2, 3. All animal life will also be destroyed.

Rev. 20:1-3. Satan and his angels will be confined to the dark earth.

2 Pet. 3:7-13. The fire that comes down from heaven, and burns up the wicked will also purify the earth and burn all trace of sin.

Ezek. 28:16-18. Satan and his host will be burned to ashes in the final burning.

Rev. 20:14, 15. John, the Revelator, calls this final burning "the lake of fire."

Rev. 21:1. Out of the fire comes a new purified earth.

2 Pet. 3:13. This will be the home of the righteous.

Matt. 5:5. The Saviour said the meek should inherit the earth.

Psa. 37:11, 22, 29, 34. The Psalmist said again and again that the righteous would possess the earth; but it would not be until after the wicked were destroyed.

## IV

**The Condition of the New Earth**

Isa. 51:3. The earth will be like Eden.

Isa. 35:1-10. The people and the earth will be free from the marks of sin.

Isa. 65:17, 21-23. The saints will build houses and cultivate the soil.

Isa. 65:25. The lion and the lamb will be at peace.

Isa. 30:26. The sun will be seven times as bright as it now is and the moon will be as bright as the sun at the present time.

Rev. 21:1-27. The new Jerusalem will be the metropolis of the purified earth.

Rev. 22:1. The river of life flows from the city.

Rev. 22:2. The tree of life bearing twelve manner of fruit grows upon the banks of the river of life.

Rev. 2:7. The redeemed will eat of the fruit of the tree of life.

Isa. 66:22, 23. "From one new moon to another," or once a month as the tree of life yields its fruit the redeemed will gather in the city of God.

Isa. 66:22, 23. There will also be regular seasons of worship upon the new earth, and every one will assemble every Sabbath to worship their Creator.

**Ten Bible Questions in Regard to Women**

1. NAME two women whose ages are recorded in the Bible.

2. What queen was given permission to sign her husband's name to documents?

3. What queen wrote letters under a false signature?

4. What woman despised her husband because of joyful expressions of devotion?

5. What king was fatally wounded by a woman?

6. What city was once saved by a woman?

7. Give the name of the woman who killed the captain of the host of the enemy.

8. What noted woman was evidently an old maid?

9. What queen uttered a threat against a prophet?

10. What woman did the Lord say was "blessed above women"?

The answers to these questions will be given in the November number of the BIBLE TRAINING SCHOOL.

**TRIANON SERIES OF BIBLE STUDIES**

## V

**The Four Universal Monarchies of the Second Chapter of Daniel**

THREE scenes are presented in the second chapter of Daniel.

1. Nebuchadnezzar was anxious to know the future of earthly kingdoms.

2. God gave Nebuchadnezzar a dream, but he forgot it.

3. The Lord made it known to Daniel, the captive prophet of Israel, and he told the king his dream and its interpretation.

The dream had three parts.

1. A great metallic image, whose "form was terrible."
2. "A stone cut out of the mountain without hands smote the image upon his feet" and broke it in pieces. The image then vanished so that "no place was found for it."
3. "The stone that smote the image became a great mountain, and filled the whole earth."

Three points explaining the image.

1. The great image represented the four universal empires of earth.
2. Said Daniel, "Thou, O king, . . . art this head of gold."
3. King and kingdom are used interchangeably. "The God of heaven hath given thee a kingdom." "After thee shall arise another kingdom."

There were three changes in these great monarchies.

1. From Babylon to Medo-Persia in 538 B. C. at the feast of Belshazzar.
2. From Medo-Persia to Grecia in 331 B. C. at the battle of Arbela.
3. From Grecia to Rome about 168 B. C.

These changes were a continued degeneracy.

1. The Bible speaks of Babylon as (a) the golden city; (b) the glory of kingdoms; (c) the beauty of the Chaldees' excellency.
2. Descending from gold, through silver and brass, the image ends with iron and clay.
3. Rome in its first centuries was "as strong as iron." Weakness came in, symbolized by potter's clay. The weakness was caused by (a) luxury; (b) idleness; (c) immortality.

Three characteristics of Babylon.

1. Babylon was the largest city the world ever saw. It was fifteen miles square, and sixty miles around it. It had fifty straight streets, each fifteen miles long and one hundred and fifty feet wide. It was laid out in beautiful parks and gardens, with magnificent dwellings, one of Nebuchadnezzar's palaces being eight miles in circumference. The city was enclosed with an immense wall, surrounded by a ditch of equal dimensions. It had one hundred and fifty gates of brass.
2. Babylon was the richest city the world ever knew. It was "a golden city in a golden age," in a golden country. The productions of the land yielded two and three hundred fold. (*Keith*.) Bablon and her daughters, the cities

of Babylonia, were the spoil of nation after nation, and army after army.

3. Babylon was the proudest city of ancient times. God spoke concerning Babylon as follows:—

1. "Babylon shall become heaps." Jer. 51:37. Keith says "Vast heaps constitute all that is now left of ancient Babylon. "Neither shall the Arabian pitch tent there neither shall the shepherds make their folds there." Isa. 13:



SUPPOSED SITE OF ANCIENT BABYLON

20. Captain Mignon testifies that neither Arabians nor shepherds can be induced to approach the ruins near night, from their belief in a multitude of evil spirits by which they claim the ruins are haunted.
2. "Wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures." Our guides told us that all the ruins abounded in lions and other wild beasts and venomous reptiles.—*Keppel*.
3. "Behold, I will make thee a burnt mountain." Jer. 51:25. This refers to what was originally the tower of Babel; later it was the center of Baal worship, this is, the worship of the sun. On the summit of the hill are immense fragments of brick-work, tumbled together, and converted into solid, vitrified masses. . . . They are so hardened that they ring like glass. On examining the base of the mountain contiguous to these huge transmuted substances, it is found quite in its original state. I draw

the conclusion, that the consuming power acted from above. The heat of the fire which produced such amazing effects must have burned with the force of the strongest furnace; and I should be induced to attribute the catastrophe to lightening from heaven.—*Sir Robert Ker Porter.*

Lightening from heaven, as a token of God's wrath, broke off the top of their tower.—*Spirit of Prophecy, Vol. 1., p. 92.* "I can not portray," says Captain Mignon, "the overpowering sensation of reverential awe that possessed my mind while contemplating the extent and and magnitude of ruin and devastation on every side."

This fulfillment of prophecy has a three-fold result.

1. It proves the supernatural foresight of God.
2. It establishes His Word.
3. It silences skepticism.

There are three important things about the stone.

1. It was cut out without hands. Worldly kingdoms are formed with the hands of men; but the God of heaven sets up this kingdom. It is the kingdom of heaven.
2. It smote the image on the feet. The feet and toes were not completed till 483 A. D., Rome being divided into ten parts between the years 356 and 483 A. D. Consequently, the stone must strike the image at some point later than 483 A. D.
3. The image has not yet been struck, for earthly kingdoms are still in existence. The next great event is the setting up of the kingdom of God, which, we shall find, is not far in the future. It will fill the whole earth, and never pass away.

M. E. STEWARD.

### "Written with the Finger of God"

ONE writer says of Moses, "He received and wrote the divine law." Ex. 34: 28.

But the Bible says: "And the Lord said unto Moses, come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which *I have written*; that thou mayest teach them." Ex. 24: 12.

"And He gave unto Moses, when He had made an end of communing with him upon

Mount Sinai, two tables of testimony, tables of stone, *written with the finger of God.*" Ex. 31: 18.

"And Moses turned, and went down from the mount, and the two tables of testimony were in his hand: the tables were written on both their sides: on the one side and on the other were they written. And the tables were the work of God, and the *writing was the writing of God*, graven upon the tables." Ex. 32: 15, 16.

"And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and *I will write* upon these tables the words that were in the first tables, which thou brakest. And *He* (God) *wrote* upon the tables the words of the covenant, the ten commandments." Ex. 34: 1, 28. See also Deut. 4: 13; 5: 22; 9: 10; 10: 4; Rom. 3: 4.

ARTHUR L. MANOUS.

### Alphabet of Jesus' Love

A BLE to keep unto the end,  
 B lessed assurance He doth send,  
 C aring for us the whole way through,  
 D are we refuse His love so true?  
 E ver He leads us by the hand,  
 F earlessly we with Him may stand.  
 G ive Him thy heart, 'tis Jesus' call,  
 H e will sustain, thou canst not fall.  
 I am the Truth, the Life, the Way,  
 J esus is speaking, hear, obey.  
 K ing of the Universe, He came,  
 L eaving His glory for the shame,  
 M an to redeem and free from sin.  
 N aught can we claim of good within,  
 O nly His love and saving grace  
 P urifies, frees from sin's disgrace,  
 Q uickens and saves and guidance gives,  
 R iven the tomb, the Saviour lives,  
 S avour of men, His gentle voice  
 T enderly pleads, make Him your choice.  
 U seless your boast to walk alone,  
 V ainly you grope the way unknown;  
 W herefore wilt thou refuse Him when  
 X enial welcome awaits all men?  
 Y ield Him your heart, your life, your all,  
 Z ion awaits you, heed the call.

MAX HILL.

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**SOUTH LANCASTER, MASS., OCTOBER, 1908**

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YOUR anxiety does not empty to-morrow of its sorrow; but ah! it empties to-day of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.—*Ian MacLaren.*

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I know not whither it may lead,  
Nor what the work Thou hast decreed:  
Enough that Thou wilt bear the load!  
Let thy sweet presence light my way,  
And hallow every cross I bear,  
Transmuting duty, conflict, care,  
Into love's service day by day."

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