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

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

· Luke. 14: 23 ·



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## A Good Character

Mrs. E. G. White



GOOD character is of slow but steady growth. Mental ability and genius are not character. Reputation is not character. True character is quality of soul, revealing itself in the

conduct.

If the youth rightly appreciate this important matter of character-building, they will see the necessity of doing their work so that it will stand the test of investigation before God. The humblest and weakest, by persevering effort in resisting temptation and seeking wisdom from above, may reach heights that now seem impossible. These attainments cannot come without a determined purpose to be faithful in the fulfillment of little duties. It requires constant watchfulness that crooked traits shall not be left to strengthen. The young may have moral power; for Jesus came into the world that He might be our example, and give to all youth, and those of every age divine help.

God has been very merciful in giving you reasoning faculties, which He has not bestowed on the brute creation. But if, with these God-given endowments, man is not

faithful in his sphere, God will call him to account for the abuse of those gifts which place him above the beasts. The lowest of the brute creation, in making the best use of their instinct, sometimes do far better than many men who are never grateful to God for their reasoning faculties. If man, by sinful practices, lessens the power God has given him, he must render an account to God for this. Let young men and young women conscientiously study how they can meet the expectations of God, and there will be far less weakness and indecision, and far greater strength of purpose to attain to symmetrical character. If they place themselves in connection with Jesus, they will become like Him.

The inspired record concerning Christ is: "And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." "And Jesus increased in wisdom and stature, and in favor with God and man." Of John the record says: "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost even from his birth. And

many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." "And thou, child, shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace." "And the child grew, and waxed strong in spirit, and was in the desert till the day of his showing unto Israel." The record concerning Samuel is: "And the child grew on, and was in favor both with the Lord and also with men."

These examples are given for the young to imitate. If they make this their aim, they will see the necessity of a close connection with the Source of power and grace. Christ has said, "Without me ye can do nothing." Solomon spake to the youth in God's stead: "My son, forget not my law; but let thine heart keep my commandments for length of days, and long life and peace shall they add unto thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart, so shalt thou find favor and good understanding in the sight of God and man. Trust in the Lord with all thine heart and learn not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths." In these words of inspiration the youth have encouragement and counsel.

Children and youth should begin early to seek God; for early habits and impressions will frequently exert a powerful influence upon the life and character. Therefore,

the youth who would be like Samuel, John and especially like Christ, must be faithful in the things which are least, turning away from companions who plan evil, and who think that their life in this world is to be one of pleasure and selfish indulgence. Many of the little home duties are overlooked as of no consequence; but if the small things are neglected, the larger duties will be also. You want to be whole men and women, with pure, sound, noble characters. Begin the work at home; take up the little duties and do them with thoroughness and exactness. When the Lord sees you are faithful in that which is least, he will entrust you with larger responsibilities. Be careful how you build, and what kind of material you put into the building. The characters you are now forming will be lasting as eternity. Let Jesus take possession of your mind, your heart, and your affections, and work as Christ worked, doing conscientiously the home duties, little acts of self-denial, and deeds of kindness, employing the moments diligently, keeping a careful watch against little sins, and a grateful heart for little blessings, and you will have at last such a testimony for yourself as was given of John and Samuel, and especially of Christ: "And he increased in wisdom and stature, and in favor with God and man."

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"ONLY"

Only a thorn down beneath the green leaves  
Hidden 'mongst roses rare,  
Only a thorn, yet it wounded the hand  
That smoothed the clusters so fair.

Only a meek blue-eyed floweret,  
That bloomed at the wanderer's feet,  
But it cheered the eye of a passer-by  
And made one life more sweet.

Only a kindly earnest smile,  
That illumined a stranger's face,  
But it scattered and broke a deadly doubt  
And strengthened a new-born grace.

—May G. Cole.

**A Builder's Lesson**

"How shall I a habit break?"  
 As you did that habit make.  
 As you gathered, you must lose;  
 As you yielded, now refuse.  
 Thread by thread the strands we twist  
 Till they bind us neck and wrist;  
 Thread by thread the patient hand  
 Must untwine, ere free we stand.  
 As we builded, stone by stone,  
 We must toil, unhelped, alone,  
 Till the wall is overthrown.

But remember, as we try,  
 Lighter every test goes by;  
 Wading in, the stream grows deep  
 Toward the center's downward sweep;  
 Backward turn, each step ashore  
 Shallower is than that before.

Ah, the precious years we waste  
 Leveling what we raised in haste;  
 Doing what must be undone  
 Ere content or love be won!  
 First across the gulf we cast  
 Kite-borne threads, till lines are passed,  
 And habit builds the bridge at last!

**THE MIDNIGHT CRY**

J. N. LOUGHBOROUGH

**I**N the parable of the ten virgins we read, "While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish virgins said unto the wise, Give us of your oil for our lamps are gone out." Matt. 25: 5-8.

Not only is a tarrying time represented in the comparison, but another event is introduced,—a midnight cry. This, like other features of prophecy had just as accurate a fulfillment in the Advent Message of 1844.

A day, in prophecy, is a symbol of a year, and this is now so well understood that further discussion is unnecessary. That point, therefore, being established, a night surely would be half a year; midnight, half a night,—three months.

Now it is an undisputed fact that just

three months from the passing of the time, in April 1844, the Adventists did give such a message as is here indicated, and called direct attention to the above scripture as setting forth the fact that such a midnight cry was to be given.

George Starr, an active worker in the message, said: "Behold, the Bridegroom cometh this year; 'go ye out to meet Him.'

"We have done with the nominal churches and the world, except so far as this cry may effect them. Our work is now to wake up the virgins who took their lamps and went forth to meet the Bridegroom." Where are we now? If the vision tarry, wait for it.' Is not that our answer since last March or April? Yes.

"What happened while the Bridegroom tarried? The virgins all slumbered and slept, did they not? Christ's words have not failed; and the Scripture cannot be broken; and it is of no use for us to pretend that we have been awake. We have been slumbering, not on the fact of Christ's coming, but on the time. We came into the tarrying time; we did not know how long it would tarry, and on that point we have slumbered. Some of us said in our sleep, 'Don't fix another time,' and so we slept. Now the trouble is to wake us up. Lord help, for vain is the help of man. Speak Thyself, Lord; O, that the Father may now make known *the* time.

"How long is the tarrying time? Half a year. How do you know? Because our Lord says, At midnight, while the Bridegroom tarried. The vision was for twenty-three hundred evenings and mornings, (days). An evening, or night, is half of one of those prophetic days, and is therefore six months. That is the whole length of the tarrying time. The present strong cry of time commenced about the middle of July, and has spread with great rapidity and power." *Midnight Cry, Oct. 3, 1844.*

In the same article we read: "But how

came we into this tarrying night? Because we commenced the vision [vision of the 2300 days] in the Spring instead of the Fall, 457 B. C., we fell short of reaching the destined part six months and a few days over. It threw us into the tarrying night six months."

In the *Midnight Cry*, of Oct. 31, 1844, about ten days after the close of the twenty-three hundred days, we read: "In view of all the circumstances attending this movement, the blessed effects it has produced in the minds of God's children, and the hatred and malice His enemies have displayed, we must regard it as the true "midnight cry." And, if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be going out."

In the *Advent Herald* of Nov. 13, 1844, we read still further of that movement: "It has drawn a line and awakened sensibilities, so that those who will examine their own hearts may know on which side of it they would have been found had the Lord then come; whether they would have exclaimed, Lo, this is our God, we have waited for Him and He will save us, or whether they would have called for the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

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#### THE DAY OF JUDGMENT

**T**HAT there will be a day of judgment when all created, intelligent beings will be judged, is true. The Bible most clearly teaches that men are not judged when they die, but God "reserves the unjust unto the day of judgment to be punished." 2 Pet. 2:9.

It is the same with the fallen angels;

they have not received their punishment; for we read that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. 2:4.

Again, in Jude, sixth verse, appears the following testimony: "And the angels which kept not their first estate, but left their own habitation, he hath reserved into everlasting chains under darkness unto the judgment of the great day."

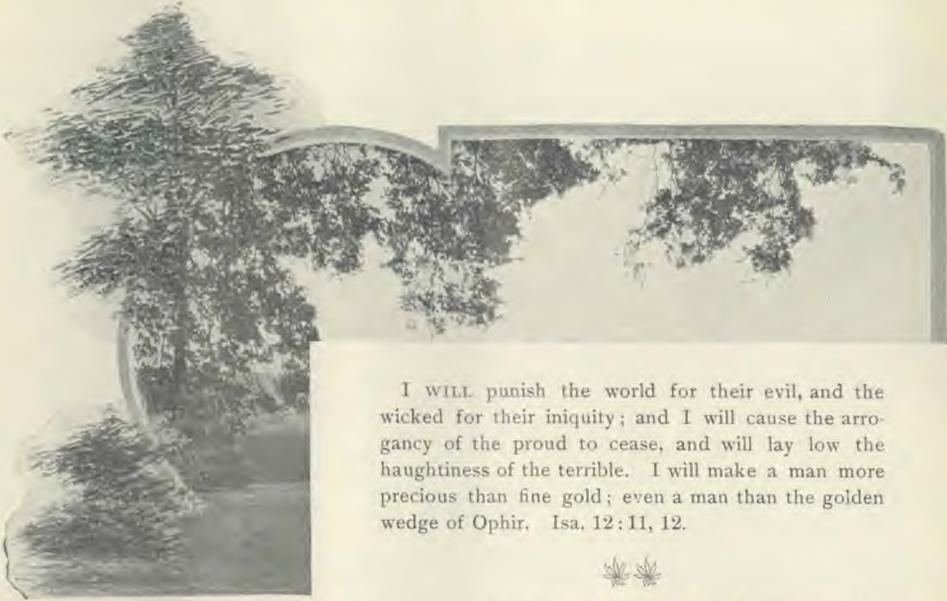
From these texts we learn that God appointed a day of judgment, and in that day of judgment the characters of both saint and sinner will be weighed in God's balances, and recompense rendered according to their works.

The punishment of the wicked is not an arbitrary manifestation of power, causing them to suffer; but it comes because they have rejected the righteousness offered in the gospel, and have so united themselves to sin that they themselves have become evil in their very nature, and consequently must be burned in the fires of the last day. The earth is groaning beneath the sin that is upon it, for sin has defiled the earth, and God proposes to wipe out sin and everything that has allied itself with sin. Isa. 24:4-6.

It is then that God will make all things new; not *all new things*, but *all things new*. For, "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:10, 13.

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In order to preserve health, temperance in all things is necessary,—temperance in labor, temperance in eating and drinking.



I WILL punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Isa. 12:11, 12.



### THE CHURCH AND THE WORLD

THE Church and the World walked far apart  
On the changing shore of Time;

The World was singing a giddy song,  
And the Church a hymn sublime.

"Come, give me your hand," cried the merry World,  
"And walk with me this way."

But the good Church hid her snowy hand,  
And solemnly answered, "Nay,

I will not give you my hand at all,  
And I will not walk with you:

Your way is the way to endless death,  
And your words are all untrue."

"Nay, walk with me but a little space,"  
Said the World with a kindly air,

"The road I walk is a pleasant road,  
And the sun shines always there.

Your path is thorny and rough and rude,  
While mine is flowery and smooth;

Your lot is sad with reproach and toil;  
But in circles of joy I move.

"My path, as you see, is a broad, fair one,  
And my gate is high and wide;

There is room enough for you and me  
To travel side by side."

Half shyly the Church approached the World  
And gave him her hand of snow;

And the old World grasped it and walked along,  
Saying in accents low,

"Your dress is too simple to please my taste  
I have gold and pearls to wear,  
Rich velvets and silks for your graceful form,  
And diamonds to deck your hair."

The Church looked down at her plain white robes,  
And then at the dazzling World,  
And blushed as she saw his handsome lip  
With a smile contemptuous curled.

"I will change my dress for a costlier one,"  
Said the Church, with a smile of grace,

Then her pure white garments drifted away,  
And the World gave her in place

Beautiful satins and shining silks,  
And roses and gems and pearls;

And over her forehead her bright hair fell,  
Crisped in a thousand curls.

"Your house is too plain," said the proud old World;  
"I'll build you one like mine;

With kitchen for feasting, and parlor for play,  
And furniture ever so fine."

So he built her a costly and beautiful house:  
Splendid it was to behold;

Her sons and her daughters met frequently there,  
Shining in purple and gold:

And fair and festival—frolics untold—  
Were held in the place of prayer;

And maidens bewitching as sirens of old,  
With worldly graces rare,

Invented the very cunningest tricks,  
Untrammelled by gospel or laws,

To beguile and amuse and win from the World  
Some help for the righteous cause.

The angel of Mercy flew over the Church  
And whispered, "I know thy sin ;"  
Then the church looked back with a sigh, and longed  
To gather the children in ;  
But some were off at the midnight ball,  
And some were at the play,  
And some were drinking at gay saloons,  
As she quietly went her way.

Then the sly World gallantly said to her,  
" Your children mean no harm,  
Merely indulging in innocent sport ; "  
As she leaned on his proffered arm,  
And smiled and chatted, and gathered flowers,  
As she walked along with the World ;  
While millions and millions of precious souls  
To the horrible gulf were hurled.

" Your preachers are all too old and plain,"  
Said the gay World, with a sneer ;  
" They frighten my children with dreadful tales  
Which I do not like them to hear."

" They talk of judgment, fire, and pain,  
And horrors of endless night,

They talk of places that should not be  
Mentioned to ears polite :  
I will send you some of a better stamp,  
Brilliant and gay and fast,  
Who will show you how people may live as they list,  
And go to heaven at last.

" The Father is merciful, great, and good,  
Loving and tender and kind ;  
Do you think He would take one child to heaven  
And leave the rest behind ? "

So she called for pleasing and gay divines,  
Gifted and great and learned ;  
And the plain old men that preached the cross  
Were out of her pulpits turned.

Then Mammon came in and supported the Church,  
Renting a prominent pew ;  
And preaching and singing and floral display  
Proclaimed a period new.

And they of the Church and they of the World  
Walked closely, hand and heart,  
And only the Master, who knoweth all,  
Could tell the two apart.

—*Matilda C. Edwards.*



### MOTHER'S OLD HYMN

THROUGH the trembling folds of the twilight dim,  
I can hear the strains of that grand old hymn  
Which mother, whose heart is now still and cold,  
Sang midst her cares in the days of old.

\* \* \* \* \*

There was something about it, undefined,  
That charmed into quiet the troubled mind ;  
O'er the bleak hearts breathed with a spirit bland,  
Like a warm south wind o'er a frozen land ;

And crowning it all with a strange, deep chord,  
Like the throb of the heart of the blessed Lord,  
That shed through the fainting soul abroad  
A sense of the pitying love of God.

The songs of the singers that fame has crowned  
In the flood of the years are lost and drowned ;  
But mother's old hymn, every pause and tone,  
With the growth of time has sweeter grown.

## HOW SHALL WE READ THE BIBLE? NO. 2

F. C. GILBERT

NO man can understand the Bible by either study, or investigation alone. The Bible is the word of God. It is not the word of man, but it is indeed and in truth the word of God. 1 Thess. 2:13. The reason that the Bible is the word of God, is because God Himself is the author of that word. It is God's word in the truest and fullest sense of the term.

That being true it is not surprising then that man, natural ordinary man, can not understand the word of God, the blessed Bible. The mind of man is contrary to the mind of God. Man has yielded his mind to sin and to Satan, and therefore the mind of man is at variance with the mind of God. Man's mind is contrary to the Lord's mind. It is impossible then for the human mind to understand the thought or mind of God.

Since the Bible is the product of God's thought and God's mind, in order for man to understand God, and in order for the mind of man to be able to grasp the thought of God, man must have imparted to him by direct revelation the thought and mind of God. In other words, God must reveal His word and His mind to men, in order that men may understand the word and mind of God. That is why it has been and always will be impossible for men, naturally, to understand the Bible. That is why so much Biblical comments and criticisms are so far from the truth. This will be seen very clearly if the reader will refer to 1 Cor. 2:10-15. Even Christian people can not understand the Bible very well unless their minds are entirely given to God. Only when the minds of men are wholly given to God is He able to reveal His word and will to the people. But even then, the Lord has not dared to trust His word to men, so He has been obliged to use methods peculiar to Himself in order to give His

word to mankind, and also to interpret that same word to the world.

The apostle Peter throws a little light on this subject which is very suggestive and helpful. He says, "For the prophecy came not in old time [margin, at any time,] by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. Here we see plainly that men were taken by the Lord out of their own thought and out of their own mind, and were used by the Holy Spirit to tell the words of the Lord. They were moved upon by the Holy Spirit to speak words. Now it was not their own words which they spoke, neither did they express their own thoughts; but they thought and spoke the words of God. The Lord then told them to write them down, and they did it.

Often times they would speak and write that which they did not know, neither did they understand. 1 Peter 1:10-12. But they were told to speak and to write what the Lord told them. At times they were told to say things and interpret things which seemed out of all reason. Read Deut. 25:4; and compare this verse with 1 Cor. 9:9, 10. But the Lord told them to write it, and this was the interpretation of the mind and thought of God. This was God's word, and the Lord was explaining what His word meant. This is one of the strong reasons why the Lord had prophets; and one of the reasons why God gave the words of truth to the prophets and through the prophets. This is doubtless why king Jehosaphat told the people that if they believed the prophets they would prosper. 2 Chron. 20:20.

Yes, this is the only way to prosper in God's word and in God's work, to read the Bible in the light of the Spirit of prophecy. We must read and understand the word of

God in the light of the interpretations of the words of the Bible as made plain by the prophets. History may state many facts that may seem to be facts; but it is possible that all that is set down as historical fact may not always be true and accurate. We believe that the Bible is much more needed to prove history than history is needed to prove the Bible.

If we follow the word of God and read the word of God as expounded by the prophets of God, we shall find that what may seem foolishness to men, is to the trusting and believing soul the power of God unto salvation.

## THE TWELVE TRIBES OF ISRAEL

### Benjamin

MRS. S. N. HASKELL

**B**ENJAMIN, the twelfth son of Jacob, was left motherless at the time of his birth. The only recorded request of his mother Rachel, was that the babe might be called Benoni ("the son of my sorrow"); but Jacob changed the name to Benjamin, meaning "the son of the right hand." Gen. 35:16, 17. Very little is recorded of the life of Benjamin. The tender love of his father for the motherless boy is shown in his unwillingness to allow him to accompany his brethren into Egypt.

The history of the tribe of Benjamin is a checkered one. At one time the tribe was nearly annihilated, because they defended the wicked men of Gibeah. Judges 20:12-48. But notwithstanding this, in the time of David they were a very numerous tribe. 1 Chron. 7:6-12.

In the days of the judges, the Benjaminites could furnish seven hundred men that could sling a stone at a hair's breadth with the left hand, and not miss. Judges 20:16. About three hundred and fifty years later, we read that the mighty men of Benjamin could use "both the right hand and the left

in hurling stones, and shooting arrows out of a bow." 1 Chron. 12:1, 2.

Numbers of the tribe of Benjamin returned from the Babylonian captivity. Ezra 1:5. The tribe of Benjamin has furnished many noted characters. Saul, the first king of Israel, was of the tribe of Benjamin; also the apostle Paul. 1 Sam. 9:1, 2; Phil. 3:5.

As Benjamin has been chosen by the Lord as the name to be placed on one of the gates of the heavenly Jerusalem, Rev. 21:12, and given to one-twelfth of the wonderful body-guard of our Saviour that will serve Him day and night in His temple; the character of Benjamin is the most important thing for us to study. Rev. 7:4-8, 15.

The blessing pronounced upon Benjamin by Jacob, and the parting blessing of Moses, perhaps reveal more of the real character of Benjamin than any other passages. Jacob said, "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil." Gen. 49:27. These words do not convey the idea of an enviable character; but rather that of a child that had been indulged and petted until it was self-willed and petulant, as one might expect the youngest son in a large family would be, with a wise mother to control him. But when Moses pronounced his blessing, we find a marked change; the same fearless character, that Jacob compared to a wolf destroying everything before it, is changed by the converting power of the Spirit of God; and the strength once used to destroy, is now used to protect the people and interests of the Lord. Of Benjamin, Moses said, "The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long, and He shall dwell between His shoulders." Deut. 33:12. There is blessed comfort in these words. The same strength of character that will cause one to "raven as a wolf," and hurt and bruise the people of God, will,

when consecrated to God, shield and protect the honor of God and His cause. The individual that will do this, God will "cover him all the day long, and He shall dwell between His shoulders." Just as a father lifts his weary child and places him on his back between his shoulders, and the trusting child clasps its arms around its father's neck and rides in safety; so the one that regards only the honor of God, and clings to God, will be shielded by the Lord.

There will be twelve thousand whose natural heart would lead them to "raven as a wolf"; but they will turn to God, love Him, defend His cause, and, by clinging in simple faith to the Lord, will "dwell between His shoulders and be carried safely through every difficulty."

HALF the battle's in being on the hilltop first; and the other half's in staying there.  
—*Letters from a Self-made Man to His Son.*

### BATTLES OF THE BIBLE

#### Ziglag

S. N. HASKELL

WHEN the lords of the Philistines refused to allow David and his men to join them in the battle against Israel, David and his warriors returned to Ziglag to find that the Amalekites had burned their homes and carried their wives and children away as captives.

There was great mourning and the people threatened to stone David. It was a time of great perplexity for David; his own wives and children were taken captive with the rest of the company. The first impulse of his warlike nature would have been to follow and avenge himself on the enemy at once; but it is at such times that the real character of an individual is revealed. The record states that the first thing David did was to encourage himself in the Lord his God, 1 Sam. 30:6. There was nothing encouraging in the circum-

stances; but David encouraged himself in the Lord his God. If every child of God, when surrounded by perplexity and discouragement would do as David did, victory would come instead of defeat.

After David had encouraged himself in the Lord, then he inquired of the Lord whether he should pursue after the enemy, or not; and the Lord answered, "Pursue: for thou shalt surely overtake them, and without fail recover all." 1 Sam. 30:7, 8.

David started on the pursuit with six hundred men; but two hundred of them became so faint and weary, they could go no farther, and he left them with the baggage while he pressed on with the remaining four hundred. When they came to where they could trace the enemy no farther, and did not know which road to take, they found a man who had belonged to the company of the Amalekites but had been left in the field sick. David gave him refreshing food, and when he was revived he acted as a guide and led David and his men to where the Amalekites were rejoicing over the rich booty they had taken. David made a fierce attack upon the enemy and only four hundred escaped. Everything was recovered, "there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoils, nor any thing that they had taken." 1 Sam. 30:17-19.

When the four hundred triumphant warriors returned with all their restored families and rich stores, some of the company said that the two hundred that were too faint to travel should not share in the spoil; but David decreed that they which "carried by the stuff" should share equally with those that went to the battle.

After the victory was gained, we see the character of David displayed in his unselfish disposition of the spoil. He sent portions to twelve or thirteen different places besides giving some to his intimate friends.



### BEAUTIFUL

BEAUTIFUL feet are those that go  
On loving ministries to and fro.

Beautiful arms are those that bear  
Burdens for those who are pressed with care.

Beautiful hands are those that give  
Blessings to those who in poverty live.

Beautiful lips are those that speak  
Words to comfort the sad and weak.

Beautiful brows are those that wear  
Virtue's signet engraven there.

Beautiful deeds are those that tell  
That the Spirit of Christ in the heart doth dwell.

Beautiful lives are those that shine  
With love for the holy, the pure, divine.

Beautiful angels such beauties see,  
And chant them over the jasper sea.

Beautiful mansions the Lord will give  
To those who beautiful lives will live.

—Kins.

### SERMON ON THE MOUNT

THE fifth, sixth, and seventh chapters of Matthew contain what is known as the "Sermon on the Mount." It is one of the most wonderful compositions found in the Bible.

The Saviour's teachings are like the writings of Moses, Daniel, and the Revelation, methodical in their arrangement, and the subjects are presented in consecutive order.

The first twelve verses of the fifth chapter of Matthew contain the Beatitudes, and a special blessing is pronounced upon the "poor in spirit," "they that mourn," "the meek," those "which do hunger and thirst

after righteousness," "the merciful," the "poor in heart," "the peacemakers," and "they which are persecuted for righteousness sake," and "when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

From the thirteenth to the sixteenth verses is shown the relation that the above nine characters sustain to those living on the earth. They are compared to salt which preserves, and to a light which enlightens.

Verses seventeen to twenty declare that "until heaven and earth pass, one jot or one tittle shall in no wise pass from the

law, till all be fulfilled." These principles of righteousness, mentioned in the Beatitudes, are contained in the law of God.

The remaining portion of the fifth chapter of Matthew shows the far-reaching nature of God's law; and the command that "thou shalt not kill," embraces the feeling of animosity against our brother. The seventh commandment is then taken up and shows that the one that even "looks on a woman to lust after her," hath committed adultery with her already in his heart. The third commandment excludes the use of all slang expressions as well as oaths.

The first eighteen verses of the sixth chapter of Matthew teach men how they should pray and do their alms, not to be seen of men. Then comes the positive statement from the Saviour that we should not lay up treasures upon the earth, but in heaven; that no man who seeks to lay up treasure on earth can have eternal life; that God, who cares for the soul more than for the body, will help His people in the financial matters; and we then read: "For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

The seventh chapter of Matthew teaches the sin of judging, or criticising one another, and compares the faults that we would criticise to the sins of the one who criticises as being a mote to a beam. Every tree is known by the fruit it bears.

Then comes the conclusion of this sermon on the Mount in the twenty-first to the twenty-ninth verses of this seventh chapter. It here draws the line between those who hear these sayings of Christ and do them, and those who hear the sayings of Christ and do them not. The Saviour declares, "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name,

and in Thy name have cast out devils? and in Thy name have done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity."

Thus the principles stated in the beginning of this sermon will be the principles upon which judgment is based in the day when God takes into account the lives and characters of His people. Every person that has failed in magnifying these principles, will also fail in the great day of God.

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ONLY to human humility can God speak intelligibly. Only when a man is humble can he hear and understand the words of God.—*Phillips Brooks.*

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## THE ATONEMENT

(Concluded)

MRS. S. N. HASKELL

THE tenth day of the seventh month was the most important day in all the ancient Levitical service. It was known as the day of atonement, because the work of that day typified the finishing of the great work of atonement, begun when Christ first offered Himself as a ransom for this sin-cursed earth.

In our study of the typical service as given in the sixteenth chapter of Leviticus, we love to follow the work of the high priest as he enters the second apartment of the sanctuary and presents the blood of the Lord's goat, sprinkling it over the broken law of God. Lev. 16: 14, 15. Then, pausing in the first apartment, he cleanses it from any sins that may have been transferred there; and finally comes out bearing in his person, in type, the sins of the righteous, laying them upon the head of the scapegoat to be completely destroyed forever. But this did not close the work of the day of atonement.

After the scapegoat was sent away, we read that the high priest changed his gar-

ments and proceeded to clean the court. The bodies of the sin-offerings are still lying in the court, and the high priest proceeds to thoroughly cleanse the court. Everything that represents sin in the court is burned to ashes. When the sun sets on the day of atonement, ashes were all that remained of that which typified sin. The last trace of sin was removed from both apartments of the sanctuary which was a shadow of the heavenly sanctuary; and also from the court, the type of this earth where Christ, the true sin-offering, gave His life. The sins were removed from the sanctuary by the sprinkling of the blood, but fire is needed to cleanse the court. Sin has so marred the world that nothing but fire from heaven will ever destroy the trace of sin from the earth. In the type, before the high priest cleansed the court, he laid aside his priestly robes. Lev. 16:23. When Christ comes to begin the work of setting His earthly kingdom in order, He rides forth as King of kings, and Lords of lords, clad in royal garments. Rev. 19:16.

Christ will come to execute the judgments written, and His work will fulfill the type in every particular. The great antitypical day of atonement will not be ended until the great antitypical court, the earth, is cleansed from every trace of sin. Satan himself will be burned to ashes in the fires kindled by the Great High Priest as He cleanses the court. Ezek. 28:18, 19; Heb. 2:14. Type will fully meet antitype.

When the sun set on the typical day of atonement, all that represented sin in the sanctuary and court was reduced to ashes; so, when the great antitypical day of atonement closes, sin, sinners, and Satan himself, will all be reduced to ashes; "for, behold, the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be as stubble: and the day that cometh will burn them up, saith the Lord of hosts, that *it shall leave them neither root nor*

*branch.* But unto you that fear my name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth and grow up as calves of the stall, and ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1-3. The prophet Malachi understood that all of this was clearly taught in the Levitical service given Israel through Moses as they were encamped at Horeb; for, after stating the above he adds, "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Mal. 4:4. "The whole Jewish economy is a compacted prophecy of the gospel." It is the gospel in figures. "The entire system of Judaism was the gospel veiled."

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#### SAID I NOT SO?

SAID I not so,—that I would sin no more?

Witness, my God, I did;

Yet I am run again upon the score;

My faults cannot be hid.

What shall I do?—make vows and break them still?

'Twill be but labor lost;

My good can not prevail against mine ill:

The business will be crost.

O, say not so; thou canst not tell what strength Thy God may give thee at the length.

Renew thy vow, and if thou keep the last,

Thy God will pardon all that 's past.

Vow while thou canst; while thou canst vow, thou may'st

Perhaps perform it when thou thinkest least.

Thy God hath not denied thee all,

Whilst he permits thee but to call.

Call to thy God for grace to keep

Thy vows; and if thou break them, weep—

Weep for thy broken vows, and vow again:

Vows made with tears can not be still in vain.

Then once again

I vow to mend my ways;

Lord, say amen,

And thine be all the praise.

—George Herber.



### BIBLE READER'S CLASS

**T**HE gift of the Holy Spirit is one of the most valuable gifts ever given to man. The power of the Godhead is in this gift; but the power of the Holy Spirit is limited by the faith of the individual. If the Saviour were here today, He would say to many, "O, ye of little faith!" for we often hinder the free working of the Spirit of God by our doubts and unbelief.

#### I

##### The Power of the Holy Spirit

- Acts 5:3, 4. The Spirit is spoken of the same as God.
- 1 John 5:7. The Holy Spirit is one member of the firm of Heaven.
- Matt. 28:19, 20. The Holy Spirit is joined with the Father and the Son in the baptismal formula.
- Heb. 9:14. The Spirit is eternal.
- Psa. 139:7-13. The Holy Spirit pervades all space.
- 1 Cor. 2:10. The Spirit knoweth all things.
- Rom. 15:19. The Holy Spirit is omnipotent.
- Gen. 1:2; Job 33:4. The Holy Spirit has creative power.
- John 3:5, 6. It is the Author of the new birth.
- 2 Cor. 13:14. Is equal to, and one with the Father.
- 1 Cor. 12:6, 11. The Holy Spirit is a Sovereign Disposer of all things.
- Rom. 15:16. Sanctifies the church.
- John 16:7-11. Convinces of sin, righteousness, and judgment.

#### II

##### The Personality of the Holy Spirit

- Job 33:4. Creates and gives life.
- Isa. 48:16; Acts 13:2. Appoints and commissions ministers.
- Acts 8:29 10:19, 20. Directs ministers where to preach.
- Acts 16:6, 7. Directs ministers where not to preach.
- 1 Cor. 2:13. Instructs ministers what to preach.
- Acts 1:16; 1 Pet. 1:11, 12; 2 Pet. 1:21. The Holy Spirit speaks directly through the prophets.
- Gen. 6:3. It strives with sinners.
- John 16:8. Reproves of sin.
- Acts 9:31. Comforts the believer.
- Rom. 8:26. Helps our infirmities and presents our prayers before the Father.
- John 16:13. Guides in the way of truth.
- John 16:14. Glorifies Christ.
- Rom. 15:13. While the work of the Spirit is blended with that of the Father and Son, yet it has a power of its own.
- John 14:17. The Holy Spirit dwells with the saints.
- Eph. 4:30. It can be grieved.
- Isa. 63:10. It can be vexed.
- Acts 7:51. It can be resisted.
- Acts 5:9. It can be tempted.

#### III

##### The Holy Spirit, the Comforter

- John 15:26. The Holy Spirit proceeds from the Father.
- John 14:16. Is given by the Father.
- John 14:16; 16:7. Is sent by Christ from the Father.

- John 14:26. Sent in the name of Christ, through Christ's intercession.  
 Rom 14:17. Communicates joy to the saints.  
 Acts 9:31. Edifies the church.  
 John 15:26. Testifies of Christ.  
 Rom. 5:3-5. Imparts the love of God.  
 Rom 15:13. Imparts hope.  
 John 14:26. Teaches the saints.  
 John 14:16. Abides forever with the saints.  
 John 14:17. Is known by the saints; but the world cannot receive it.

## IV

**The Holy Spirit, the Teacher**

- Prov. 1:23. The spirit is promised.  
 Isa. 11:2. It comes as a Spirit of wisdom.  
 Eph. 1:16, 17; Zech. 10:1. It is given in answer to prayer.  
 Isa. 44:3, 4. It will be given to the thirsty soul, the one who longs for help.  
 1 Cor. 2:10-13. It reveals the deep things of God to the one who receives it.  
 John 16:14. It reveals the things of Christ.  
 Luke 2:26; Acts 21:11. It reveals the future.  
 John 14:26. Brings the words of Christ to remembrance.  
 Isa. 30:21. Directs in the way of godliness.  
 Mark 13:11; Luke 12:11, 12. It teaches the saints how to answer their persecutors.  
 Acts 15:28. Directs the decisions of the church.  
 Rev. 2:7, 11, 29. We should receive the instruction given by the Holy Spirit.  
 1 Cor. 2:14. The natural heart will not receive the instruction of the Spirit of God.

**The Work of Judgment**

DR. BLOOMFIELD says of 1 Cor. 6:2: "Upon the whole, there is after all, no interpretation that involves less of difficulty than the *common one*, supported by some Latin Fathers, and, of modern divines, by Luther, Calvin, Erasmus, Beza, Cassaubon, Crellius, Wolf, Jeremy Taylor, Doddridge, Pearce, Newcome, Scott, and others, by which it is supposed that the faithful servants of God, after being accepted in Christ, shall be in a certain sense, *assessores judicii*, by *concurrence* with Christ, and being *partakers* of the judgment to be held by Him over wicked men and apostate angels; who are, as we learn from 2 Pet. 2:4 and Jude 6,

reserved unto the judgment of the last day."

And Dr. Barnes speaks thus: "Grotius supposes it means that they shall be *first* judged by Christ, and then act as *assessors* to Him in the judgment, or join with Him in condemning the wicked."

But the fourth text relative to this judgment by the saints is very remarkable. It shows that the resurrection of the just precedes the work of the judgment by them. It elevates them to thrones of judgment, where they live and reign with Christ, during the period between their own resurrection, and that of "the rest of the dead." It assigns the space of time occupied in this vast work; namely, a thousand years,—a period none too long for this examination of the books containing the deeds of all wicked men and fallen angels, even though all the saints engage in it, as we have learned that they do.

**"Till All Be Fulfilled"**

"THINK not," says Christ, "that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

Till all *WHAT* be fulfilled? Let us note the expression, "Till all be fulfilled," in a few other translations, chronologically arranged, and see *what* is to be fulfilled. They read as follows:—

"Til alle *thingis* be doon."—*Wycliffe's Trans.*, 1380 A. D.

"Till all *things* be effected."—*Wesley's Trans.*, 1754 A. D.

"Till all *things* are ended."—*Norton's Trans., 1855 A. D.*

"Till all *things* are accomplished."—*Sawyer's Trans., 1858 A. D.*

"Until all *things* come to pass."—*Am. Bible Union Version, 1865 A. D.*

"Till all *things* be accomplished.—*R. Version, 1881, 1901 A. D.*

## REMARKS

"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.*

Again we read of Christ: "He declared that not the smallest iota should pass from the law till all things should be accomplished,—all things that concern the human race, all that relates to the plan of redemption."—*Mount of Blessings, p. 78.*

"And so the Law is holy, and *each* commandment is also holy, and just, and good." Rom. 7:12. *Twentieth Century New Testament.*

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

ARTHUR L. MANOUS.

"KINDNESS draws out the better part of every nature—disarming resistance, dissipating angry passions, and melting the hardest heart."

## Fretting

THERE is a sin which is everywhere underestimated and quite too much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that, unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people and see how many minutes it will be before somebody frets; that

is, makes more or less complaining statement of something or other, which most probably every one in the room, or in the car, or on the street corner, it may be, knew before, and which probably nobody can help. Why say anything about it? It is cold; it is hot; it is dry; somebody has broken an appointment, ill cooked a meal; ;tupidity or bad faith has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if only one keeps a sharp eye out on that side of things. Even Holy Writ says we are as prone to trouble as the sparks to fly upward. But even to the sparks that fly upward, in the blackest of smoke, there is a blue sky above, and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road.—*Herald of Peace.*

## WHEN YOU COME TO THINK ABOUT IT

WHEN you come to think about it—on this old terrestrial ball,

Rimmed with roses in the springtime, heaped with fruitage in the fall;

Though we were all born a-growlin'—though we're axle-deep in in doubt,

There is really very little for the world to growl about.

When you come to think about it—did your growlin' ever pay?

Did it ever bend a rainbow—chase a thundercloud away?

Don't it deafen all the angels when they try to sing an' shout?

Don't they know that there's but little in the world to growl about?

When you come to think about it—but the best way's not to think!

There's a spring there, by the wayside, stop ye travelers, an' drink!

There's a green tree in the desert, 'neath a firmament o' blue,

An' a hive that's dripping honey for the famished lips of you! —*Frank L. Stanton.*

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S. N. HASKELL,

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SOUTH LANCASTER, MASS., SEPT., 1909

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"If we make religion our business God will make it our blessedness." 

THE Vaudois peasantry knew their Bible almost by heart. Raids were from time to time made into their districts by the agents of the Romish church for the purpose of seizing and burning all such copies of the Bible as they could lay hands on. Knowing this, the peasants formed societies of young persons, each of whom was appointed to preserve in his memory a certain number of chapters; and thus, though their Bibles were seized and burnt, the Vaudois were still enabled to refer to their Bibles through the memories of the young minds in which the chapters were preserved.

—Selected.

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#### An Undelivered Message

"I SENT my love to you every day," said a little girl, indignantly, to a sick friend who was beginning to be convalescent and felt hurt because no word of remembrance had come to her. "They just took it and kept it all to themselves." The childish way of looking at it sets in strong light the meanness of an undelivered message. Was it chance that, just at the moment of hearing of it, there fell into our hands an article in one of the magazines in which the writer—

a missionary—made a passionate plea for men and women to come and tell the story of a Saviour's love for sinners? "O, the people! the people!" she wrote, earnestly, as if overwhelmed by the thought of their numbers and their need. "They are so dark and ignorant and lonely. Come and tell them that Christ loves them!" Christ sends His love to them with each returning day—sends it by us. Do we deliver it? What does He think of us as messengers?—*The Westminster.*

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#### SPECIAL

We have limited quantities of finely assorted copies of back numbers of the BIBLE TRAINING SCHOOL, which we offer for one dollar per hundred.

Each copy of the paper contains sixteen pages of terse articles on Bible themes and is excellent for missionary work. Send for a package and scatter them in your neighborhood.

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#### "Illustrating" without "Enlightening"

IT is well known that Rev. Thomas Scott, the celebrated commentator on the Bible, published an edition of Bunyan's "Pilgrim's Progress," with expository notes. A copy of this work he benevolently presented to one of his poor parishioners. Meeting him soon after, Mr. Scott inquired whether he had read it. The reply was, "Yes, Sir."

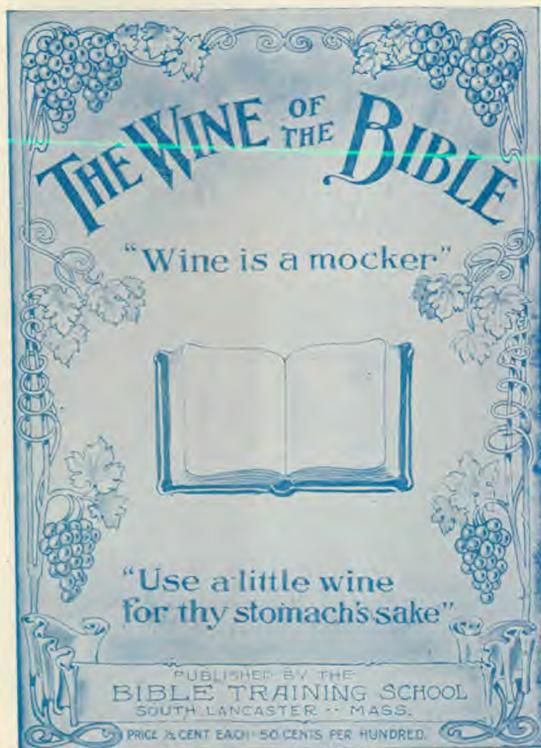
"Do you think you understand it?"

"Oh, yes, Sir," was the answer; "and I hope before long that I shall be able to understand the notes."

There is a moral in the above reply, which some of the writers of our day, and some of the occupants of the pulpit would do well to study.—Selected.

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WE are now persuaded that there is no book by the perusal of which the mind is so much strengthened and so much enlarged as it is by the perusal of the Bible.—*Dr. Melville.*



### "The Wine of the Bible"

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

The sixth and seventh pages contain the

"Dark Valley Railroad," as published in the BIBLE TRAINING SCHOOL of October, 1908. This is a vivid portrayal of the pathway of the drunkard from youth to the grave.

The "Wine of the Bible," can be placed in any ordinary sized envelope. Prices as follows:

100	- - - -	\$ .50
500	- - - -	2.25
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### Help Yourself

It is related of a wealthy Philadelphia man who has been dead these many years, that a young man came to him one day, and asked for help to start in business.

"Do you drink?" asked the millionaire.

"Occasionally."

"Stop it! Stop it for one year, and then come and see me."

The young man broke off at once, and at the end of the year again presented himself.

"Do you smoke?" asked the gentleman.

"Yes, now and then."

"Stop it! Stop it for a year, and then come and see me."

The young man went away, and cut loose from the habit; and, after worrying through twelve months, once more faced the philanthropist.

"Do you chew?"

"Yes."

"Stop it! Stop it for a year, and then come and see me."

But the young man never called again. When somebody asked him why he did not make one more effort, he replied, "Didn't I know what he was driving at? He'd have told me that if I had stopped chewing, drinking, and smoking, I must have saved enough to start myself?"

