

# BIBLE TRAINING SCHOOL

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

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

· Luke. 14: 23 ·



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

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AUTUMN'S WORK

THE Autumn, like a wizard bold,  
 Who works in crucibles unseen,  
 Transmuting dross to yellow gold,  
 Has wrought a garb of wondrous sheen.  
 He hangs it o'er the hill tops high,  
 And lo ! it floats like amber mist ;  
 The maples catch its radiant dye,  
 And blush as by the sun they're kissed.

He touches with his magic wand  
 Each wooded mound and meadow slope,  
 And meadow slope and wooded mound,  
 Glow like some vast kaleidoscope.  
 The thistle blooms in copse and byre,  
 Where lowing cattle love to stray ;  
 The sumac lights her beacon-fire  
 In sylvan nooks and hollows gay.

He paints in ultra-blue the sky  
 O'er which the fleecy cloudlets pass,  
 And dips his brush in Tyrian dye  
 To tint the scarlet sassafras.  
 The aster bends beneath his tread,  
 And timidly her welcome shows ;  
 The mullein nods her yellow head,  
 And dips a curtesy ere he goes !

But ah ! a leaf comes fluttering down—  
 A russet leaf, all splotched with red—  
 The first bright leaf of Autumn's crown,  
 Dyed with the blood his bosom shed !  
 And soon his gorgeous robes will fade.  
 And soon the winds will wail and cry,  
 And winter with an icy spade  
 Will dig the grave where he must lie.

—Selected.

Standard of Christian Character

Mrs. E. G. White



CHRIST would elevate and refine men's mind, purifying it from all dross, that he may appreciate the love that is without a parallel. He leads them to the higher grade, unfolding before them the treasures of eternity. He opens before them the volume of His providence, and bids them as far as possible, take in the whole revelation. He

tells them that in this book is written the name of every individual, that in the page assigned each individual, is written every particular of his history, even to the numbering of the hairs of the head. He leads the human agent to think of the love God manifested by giving His only begotten Son to die for the world. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not

perish, but have everlasting life." Thus God showed His love for man. With Christ He gave all heaven that the moral image of God might be restored in man. Our part is to appreciate the means provided, and in harmony with the divine mind work out our salvation. God could do no more to express His love. His gift could be no greater; for it embraces infinity. His grace in all its vastness is provided for all. There is no excuse for any to retain selfishness. In the hearts of all who receive Him, Christ is formed, the hope of glory. The Saviour says to every one for whom He died, you must receive the Holy Spirit, the Spirit of adoption. You must become united with God that you will impart the grace you have received. Thus you become a living channel, by which God can communicate His light to the world.

God cannot approve our work while it has in it one thread of selfishness. It was apparently a small transgression that closed the gates of Paradise against Adam and Eve; but ever since then sin has been increasing in volume and prevalence, and it is still increasing. But notwithstanding this, the divine benevolence has not been cut off. God's love and care still flow earthward. This should make man afraid of his littleness, of his sin-loving propensities. God calls upon us to receive and impart the love which passeth knowledge. He is looking upon His prostrate law, upon His Sabbath trampled under foot by a race of rebellious subjects. He could have come forth out of His place to punish the inhabitants of the world for their iniquity. He could have swept them away by a flood as He did in Noah's day. But He did not do this. He has spared them because of the covenant made with Noah. The Lord God is full of compassion, mercy, and love. When His servants, the stewards of His business, misrepresent Him, and act con-

trary to His arrangements, they greatly dishonor Him. History will testify against them. Those who are in the service of God, who profess to believe the truth, should closely examine themselves, to see whether they are in the faith, whether they are using sacred or common fire. At the death of Nadab and Abihu, Moses declared to Aaron, "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." Let all who name the name of Christ depart from iniquity.

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"BETTER to weave in the web of life  
A bright and golden filling,  
And to do God's will with a cheerful heart  
And hands that are swift and willing,  
Than to snap the delicate, slender threads  
Of our curious lives asunder,  
And then blame heaven for the tangled ends,  
And sit and grieve and wonder."

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#### THE BATTLE OF ARMAGEDDON IN FIGURE

S. N. HASKELL

YOUNG, in his analytical concordance, defines Armageddon as "Hill of Meggido," and says it is "the symbolical name for some great scene of spiritual contest." He then refers to 2 Chron. 35:22; thus, Meggido in the Old Testament is the same as Armageddon in the New Testament. Meggido is mentioned seven times in the inspired volume. The prophet Zechariah speaks of it as a place of very great mourning. Zech. 12:11.

There were two noted battles fought at Meggido which are referred to in the Old Testament. These battles in many respects illustrate the great battle of Armageddon, which will be fought under the sixth plague in connection with the second coming of Christ. Rev. 16:12-16. These verses locate the battle on the river Euphrates, or in other words connect it with Turkey. Comparing this with the prophecy in Dan. 11:43-45, also, 12:1, 2, it would apply to

the time when the Turk will leave Europe. This time is now fast approaching.

In the fourth and fifth chapters of Judges we find recorded the battle "by the waters of Megiddo." This is symbolical of the battle of Armageddon. There are some very striking features in this battle that symbolize the time when the "slain of the Lord will be seen from one end of the earth even unto the other end of the earth; and they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:30-35.

Deborah was the prophetess who judged Israel at the time of this symbolical battle, and was the commander in chief of the army of Israel that went out with ten thousand men under the captain, Barak. Judges 4:8-10.

Sisera was the captain of a large army of the Gentiles and they had nine hundred iron chariots, which, if God had not specially interfered, would have destroyed Israel. But the "hosts of Sisera fell on the edge of the sword." Judges 4:7, 13, 16. Sisera was slain by the hand of a woman, "Jael, the wife of Heber, the Kenite." Heber, the Kenite, was of the children of Hobab, the father-in-law of Moses, who had severed himself from the Kenites and had pitched, his tent in "Zaanain, which is by Kedish," near Israel, showing that his sympathy was with Israel. And in this crisis this woman performed one of the most daring and courageous deeds ever performed by a woman. Judges 4:11, 17-21. This most clearly demonstrates that God regarded the courageous act of a woman in the time of a crisis as being in no sense inferior to that of a man. He weighs moral worth more than position or sex. Because of this heroic deed God twice said that Jael should be blessed above women in the tent. Judges 5:24.

This was God's battle when both heaven and earth bore witness and cooperated with

man. Judges 5:4, 5, 20. In speaking of those who engaged in this battle and stood on the Lord's side, the record says, "They jeopardized their lives unto death." And again, "They took no gain of money." They also were in great mourning because of their sins, and manifested it by searching their hearts. There were those among them, even in that early time, that handled "the pen of the writer," or, defended God by correspondence. Judges 5:14-18.

Those who refused to come up to the help of the Lord at the time of this crisis were cursed of God, (Judges 5:23); while those who did come up to the help of the Lord at this time had an experience like the rising of the sun, "when he goeth forth in his might." Judges 5:31; 5:20, 21; Joshua 10:11; Job 38:22, 23; Rev. 16:21.

So in the battle of Armageddon in the closing of this world's history, there will also be earthquakes and tidal waves as precursors of that event. Luke 21:10, 11; Amos 5:8. These are among the agencies which God uses for the destruction of the world in the last great battle.

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WHEN Miss Alice Roosevelt was a little girl she uttered a complaint that must surely find an echo in the heart of every wilful lawbreaker whose case has fallen into the hands of America's President. Her teacher at school had been inquiring for Mrs. Roosevelt who was ill, and Alice answered plaintively: "She isn't much better, yet. Yes, its pretty hard. Papa stays at home most all the time, you see, and that makes it dreadfully inconvenient." "Why how is that?" "Oh don't you see? He doesn't understand, like mamma. When mamma tells me to be at home at four o'clock, and I get there at half-past, she understands; but when papa says four, and I get there at even quarter past—he doesn't understand at all!—*Selected.*

## LOOK PLEASANT

WE cannot, of course, all be handsome,  
 And it's hard for us all to be good,  
 We are sure now and then to be lonely,  
 And we don't always do as we should.  
 To be patient is not always easy,  
 To be cheerful is much harder still,  
 But at least we can always be pleasant,  
 If we make up our minds that we will.

And it pays every time to be kindly,  
 Although you feel worried and blue;  
 If you smile at the world and look cheerful,  
 The world will soon smile back at you.  
 So try to brace up and look pleasant  
 No matter how long you are down,  
 Good humor is always contagious,  
 You banish your friends when you frown.

—Selected.



The Desert  
 shall  
 rejoice and  
 blossom as  
 the rose.  
 It shall  
 blossom  
 abundantly.  
 Isa. 35:1.



I am the  
 rose of  
 Sharon.  
 So. Sol. 2:1

## "GO YE OUT TO MEET HIM"

J. N. LOUGHBOROUGH

IN the "Voice of Truth," published in Rochester, N. Y., in the issue of Nov. 7, 1844, the following words are found: "We think the parable of the ten virgins tells us *where* we are. The proclamation of the tenth day of the seventh month we believe was the 'Midnight Cry,' when *all*, not a part, of the virgins arose and trimmed their lamps. This work con-

tinued until the tenth day passed. Since then the lamps of the foolish have been 'going out,'—their faith is dying, and the wise have no oil to spare."

To show the effect of this "tenth-day" proclamation upon the people, we quote from George Starr's letter in the "Midnight Cry" of Oct. 3, 1844. He says: "It is attended with a demonstration of the spirit,

such as I never witnessed when the cry was in 1843. It is now literally, '*Go ye out to meet him.*' There is a leaving of all that I never dreamed could be seen. When this gets hold of the heart, farmers leave farms, with their crops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth, such as was never felt in the previous cry, in the same degree; and a weeping, melting glory in it that passeth all understanding, except to those who have felt it."

In the same paper in the issue of Oct. 31, 1844,—nine days after the close of the 2300 days,—is further testimony respecting the movement. "It seemed to us to have been so independent of human agency, that we could not but regard it as a fulfillment of the 'Midnight Cry,' after the tarrying of the Bridegroom, and the slumbering and sleeping of the virgins, when they were all to rise and trim their lamps. And the last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparation for the Lord's coming."

#### POWER OF THE MIDNIGHT CRY

In the article from which the above extract is made, is the following description of the power which accompanied this Midnight Cry. "There seemed to be an irresistible power attending the proclamation which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously; and in a manner which cannot be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before high heaven. It caused a weaning of affections from things of the world, a healing of controversies and animosities, a confessing of wrong, a breaking down before God, and penitent, broken-hearted

supplication to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed."

#### "BUY FOR YOURSELVES"

In the "Midnight Cry" for Oct. 10, 1844,—twelve days before the close of the 2,300 days,—we learn *how* the "virgins" were admonished to "buy" for themselves, to gain an individual experience that would prepare them to meet the Lord. "It requires," says the writer, "the same faith that led Abraham to offer up Isaac, or Noah to build the ark, or Lot to leave Sodom, or the children of Israel to stand all night waiting for their departure out of Egypt; or for Daniel to go into the lion's den, or the three Hebrews to go into the fiery furnace. We have fancied that we were going into the kingdom without such a test of faith, but I am satisfied we are not. This last truth brings such a test, and none will venture upon it but such as dare to be accounted fools, madmen, or anything else that Antediluvians, Sodomites, a luke-warm church, or sleeping virgins, are disposed to heap upon them. Once more would I cry, "Escape for thy life! Look not behind thee! Remember Lot's wife."

How shall we be ready for that day? Believe God's truth and venture out upon it by strong faith that gives glory to God. We must have the same state of mind that we would have if we knew we were to die on that day; the same entire consecration to God, and deadness to the world.

---

#### Where Troubles Go

A CROWD of troubles passed him by,  
As he with courage waited.  
He said: "Where do you troubles fly  
When you are thus belated?"  
"We go," they said, "to those who mope,  
Who look on life dejected,  
Who weakly say good-bye to hope:  
We go—where we're expected."

—Selected.

**An Alphabet for Social Committees**

Acquire affability.  
 Banish backbiters.  
 Commend cheerfulness.  
 Dismiss diffidence.  
 End embarrassment.  
 Foster fellowship.  
 Gain gumption.  
 Have hand-to-hand habit.  
 Inspire interest.  
 Justify justice.  
 Kindle kindness.  
 Lighten the lonely.  
 Make more mirth.  
 Nag nobody.  
 Organize observing officers.  
 Plan plenty of plain provisions.  
 Quench quarrelsomeness quickly.  
 Relish real recreation.  
 Seek strangers studiously.  
 Try tact.  
 Undertake unbounded urbanity.  
 Vary victuals.  
 Wear warmest welcome.  
 Xterminate xtravagance.  
 Yield to youthfulness.  
 Zest for zealousness.

—*New A. B. C. Monthly.*

**THE TWELVE TRIBES OF ISRAEL****Manasseh**

MRS. S. N. HASKELL

**E**PHRAIM and Manasseh, the two sons of Joseph, were adopted by Jacob as his own sons. They inherited a double portion of the inheritance that would have come to Reuben, if he had not sinned. 1 Chron. 5:1.

In speaking to Joseph, Jacob said: "Thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee in Egypt, are *mine*; as Reuben and Simeon, *they shall be mine.*" Gen. 48:5. "Moreover, I have given to thee one portion above thy brethren." Gen. 48:22.

When Jacob was old, Joseph took his two sons to his father to receive his blessing and placed them before him, so that his right hand would rest upon the head of Manasseh, the first-born; but the old patriarch crossed his hands, laying his left hand on Manasseh and his right hand on Ephraim, and when Joseph remonstrated because his right hand was not on Manasseh, he replied, "I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he." Gen. 48:13-20.

In Moses' parting blessing upon the tribes, Ephraim is spoken of as tens of thousands, and Manasseh only as thousands.

When Israel entered the promised land, half of the tribe of Manasseh took their possessions on the east side of the Jordan, and half upon the west side of the Jordan.

Some of the tribe of Manasseh left the standard of Saul and joined the forces of David, when David went up with the Philistines against Saul; but as the Philistines were afraid to trust David in battle, those of the tribe of Manasseh who joined David, did not help in the battle (1 Chron. 12:19); but, after the death of Saul, eighteen thousand of the half-tribe of Manasseh "were expressed by name, to come and make David king at Hebron." 1 Chron. 12:19.

After the death of Solomon, Manasseh joined Jeroboam; but when good King Asa reigned in Jerusalem, many from Manasseh "fell to him out of Israel in abundance, when they saw that the Lord his God was with him." 2 Chron. 15:9.

When Hezekiah sent his earnest appeal throughout all Israel for the loyal ones to come up to Jerusalem, to celebrate the Passover, we read that some of Manasseh humbled themselves and came to Jerusalem. 2 Chron. 30:6, 10, 11.

The five daughters of Zelophehad of the tribe of Manasseh, are the first women of



whom we read in the Bible who held an inheritance in their own name and right. Num. 27 : 1-8.

Elijah was from Gilead, in the portion of Manasseh. 1 Kings 17 : 1.

If Reuben had never lost his birthright, or double portion, through sin, or if Dan had not formed a character so near akin to Satan that his name was omitted from the names of the twelve tribes, Manasseh's name might never have been given to one of the divisions of the one hundred and forty-four thousand ; but in it all is a lesson for every child of God.

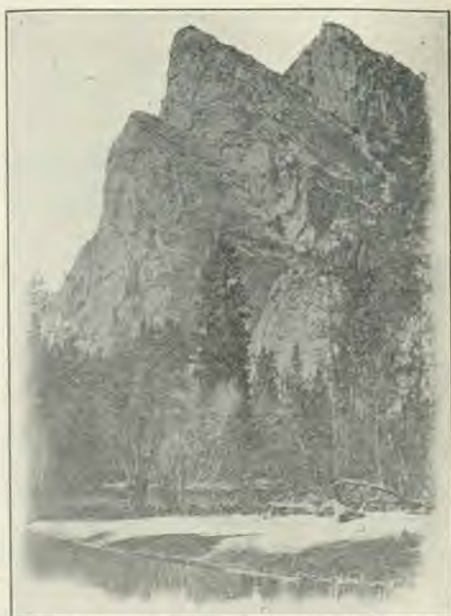
When God says, " Behold I come quickly : hold that fast which thou hast, that no man take thy crown," (Rev. 13:11), it is well that we heed the admonition, or else we may find we have so darkened our judgment that we, like Reuben, will fall far short of accomplishing the work God designed we should ; and some other soul, that, like Joseph, has never had the opportunities we have enjoyed, will, by faith and trust in God, step in and do the work we should have done, and receive the double portion which we fall far short of,—the reward we might have obtained.

All along the way are wrecks of characters that once were true members of one of the twelve tribes of Israel and " written to life in Jerusalem." But Satan has filled their hearts with envy, jealousy, and criticism until, like Dan, they have lost their portion in Zion and are no longer numbered with Israel.

" HOLD THAT FAST WHICH THOU HAST, THAT NO MAN TAKE THY CROWN.

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KNIGHTS-ERRANT are picturesque, but they win few battles. It is by men standing shoulder to shoulder, and merging their individual identity into a common fighting line, that great victories are won. Generally a young person can make his life count most effectively for great ends by linking himself to the bannered and uniformed hosts of God known as the Christian Church.



#### MOUNTAINS

**M**OUNTAINS were from the earliest times often chosen by God as places of worship. It was on Mount Moriah that Abraham was called to offer up Isaac. Gen. 22 : 2. It was from Mount Sinai that God proclaimed His Law. Ex. 19 : 10, 11 ; 20 : 1-17.

In imitation of this the tops of the mountains were chosen by Baal, or sun-worshippers, as places for worship. Deut. 12 : 2. Mountains are a defense to a country. (Psa. 125 : 2), and in time of war or trouble have ever been a place of refuge for the oppressed. Gen. 14 : 10 ; Judges 6 : 2 ; Matt. 24 : 16 ; Heb. 11 : 38.

In the time of trouble to come upon the world the mountains will be a refuge for the people of God. Ezek. 7 : 16 ; Isa. 33 : 16, 17.

Mountains are used as a symbol of difficulties, (Zech. 4 : 7), but the Saviour taught that faith could remove difficulties even if they arose mountain high in our pathway. Matt. 17 : 20. Nothing is impossible with

God. He weighs the mountains in a balance.  
Isa. 40 : 12.

The fountains of the mountains are set on fire. Deut. 32 : 22. This fire was kindled in God's anger at sin. Gen. 19 : 13-28. The cities of Sodom and Gomorrah suffered "the vengeance of eternal fire" (Jude 7), and this fire will never be extinguished, but will burn as long as there is any sin for it to feed upon. This eternal fire in the bowels of the earth will continue to burn until the work is finished, and then it will burst forth to meet the fire which God will pour from heaven upon the earth. Rev. 20 : 9, 10; Nahum 1 : 5, 6. In that day every mountain will be moved out of its place. Rev. 6 : 14-16.

When every trace of sin is destroyed the new purified earth will remain the dwelling place of the righteous forever. 2 Pet. 3 : 7-13; Rev. 22 : 1, 2. The mountains of the new earth will not be contaminated by sin, but will forever be "holy" mountains. Isa. 65 : 25.

#### BIBLE QUESTIONS ABOUT MOUNTAINS

Answers to these questions will be given in the November BIBLE TRAINING SCHOOL.

1. What two mountains did the Psalmist say would rejoice in the name of the Lord?
2. On what mountain was the king commanded to gather a whole nation?
3. Who held a council of war on Mt. Tabor?
4. What is the first mountain mentioned in the Bible?
5. What mountain will be in existence at the end of the millenium?
6. On what mountain did a noted prophet die?
7. What mountain reminds us of the Saviour's pity for the perishing?
8. The fulfillment of what prophecy was pledged by the stability of two mountains?
9. On the top of what mountain was prayer answered by fire and rain?
10. Upon what mountain was the greatest miracle performed of which we have any record in the Bible?

#### EVEN THIS SHALL PASS AWAY

Once in Persia reigned a king  
Who upon his signet ring  
Carved a maxim true and wise,  
Which, if held before his eyes,  
Gave him counsel at a glance  
Fit for every change and chance.  
Simple words, and these are they :  
" Even this shall pass away."

Trains of camels through the sand  
Brought him gems from Samarcand ;  
Fleets of galleys through the seas,  
Brought him pearls to match with these ;  
But he counted not his gain  
Treasures of the mine or main ;  
" What is wealth," the king would say,  
"Even this shall pass away."

In the revels of his court,  
At the zenith of the sport,  
When the palms of all his guests  
Burned with clapping at his jests,  
He, amid his figs and wine,  
Cried : " O loving friends of mine !  
Pleasure comes, but not to stay ;  
Even this shall pass away."

Fighting on a furious field,  
Once a javelin pierced his shield.  
Soldiers with a loud lament  
Bore him bleeding to his tent :  
Groaning from his tortured side,  
" Pain is hard to bear," he cried,  
" But with patience, day by day—  
Even this shall pass away."

Towering in the public square,  
Twenty cubits in the air,  
Rose his statue carved in stone.  
Then the king, disguised, unknown,  
Stood before his sculptured name,  
Musing meekly, " What is fame ?  
" Fame is but a slow decay—  
Even this shall pass away."

Struck with palsy, sere and old,  
Waiting at the gates of gold,  
Said he, with his dying breath,  
" Life is done, but what is death ? "  
Then in answer to the king  
Fell a sunbeam on his ring,  
Showing by a heavenly ray,  
" Even this shall pass away."

## SOME PRECIOUS THINGS

1 Pet. 2 : 4	Christ is <i>precious</i> to the Father.
1 Pet. 2 : 7	Christ is <i>precious</i> to the saints.
1 Pet. 1 : 19	The blood of Christ is <i>precious</i> .
1 Pet. 2 : 6 ; Isa. 28 : 16	Christ is the <i>precious</i> corner stone.
Psa. 139 : 17	The thoughts of God are <i>precious</i> .
1 Pet. 1 : 7	Our trials are more <i>precious</i> than gold.
2 Pet. 1 : 4	Through <i>precious</i> promises we may become partakers of the divine nature.
2 Pet. 1 : 1	The Christian's faith is a <i>precious</i> faith.
Psa. 72 : 14	The blood of the saints is <i>precious</i> to God.
Psa. 116 : 15	<i>Precious</i> in the sight of the Lord is the death of His saints.
Isa. 43 : 4	God's people are always <i>precious</i> in his sight.
Prov. 3 : 15 ; Job 28 : 16	Wisdom is more <i>precious</i> than rubies.
1 Sam. 3 : 1	The word of the Lord is <i>precious</i> .
Psa. 126 : 6	The message that wins souls is <i>precious</i> .
Psa. 49 : 8	The redemption of the soul is <i>precious</i> .
Isa. 13 : 12	God will make a man more <i>precious</i> than fine gold.

## THE TESTIMONY OF JESUS CHRIST

S. N. HASKELL

**T**HE question often arises, What is the testimony of Jesus Christ? The Lord, Himself, answers this question in a very positive manner.

John fell at the feet of the angel to worship him; and he said "See thou do it not: I am of thy fellowservants and of thy brethren, that have the testimony of Jesus: worship God: for *the testimony of Jesus is the spirit of prophecy.*"

Rev. 19 : 10.

The term, spirit of prophecy, is synonymous with prophets. These facts are seen by a comparison of Rev. 12 : 17 ; 19 : 10 ; 22 : 9.

The dragon makes war with the remnant of God's people, because they "keep the commandments of God and have the testimony of Jesus Christ." Then the testimony is the spirit of prophecy.

The angel who brought these messages to John on the Isle of Patmos also declares, "I am thy fellowservant, and of thy

brethren *the prophets*, and of them which keep the sayings of this book." It is, therefore, plain to be seen that the terms "testimony of Jesus Christ," "spirit of prophecy," and "prophets," are synonymous.

Who is this honorable angel that has visited the prophets all down through the ages, and will in like manner visit the remnant church in the last days? A few scriptures will settle this matter very easily to the reader. It was Gabriel that visited Daniel, the prophet, to whom God said, "Make this man to understand the vision." Dan. 8 : 16. And it was the same angel, Gabriel, "whom I [Daniel] had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." Dan. 9 : 21, 22. This same angel said to Daniel, "There is none

that holdeth with me in these things, but Michael, your Prince." Dan. 10:21.

It was this same angel Gabriel that visited Zechariah and said, "I am Gabriel that stands in the presence of God." Luke 1:18, 19. And it was the same angel that was sent from God to the virgin Mary to announce the birth of Jesus. Luke 1:26, 27.

Michael was the archangel (Jude 9), and it is the voice of the archangel "with the trump of God," that raises the righteous dead. 1 Thess. 4:16; John 5:25. In Rev. 1:1 and 22:6, he is called "His angel," and in Rev. 22:16 the expression is even more emphatic, "I, Jesus, have sent Mine angel to testify unto you these things in the churches."

This angel Gabriel was Christ's guardian angel while He tabernacled in the flesh; he was the one who strengthened Him in the Garden of Gethesmane. He was the one before whose presence the Roman guard fell like dead men, and who said unto the Son of God, "Come forth! Thy Father calls Thee." He stands in the presence of the God of the whole earth, and he will bring messages to the remnant church through the living prophet as in the ages past, for he says, "I am thy fellowservant, and of the brethren the prophets, and of them which keep the sayings of this book: worship God." Rev. 22:9.

All messages of love that come from heaven originate with God, the Father. He gives them to His son, and He sends them by His angel, Gabriel, to His prophet, (Rev. 1:1), and the prophet is told to write them out and send them to the churches. Rev. 1:11. God, Christ, and the angel Gabriel, with the prophet of God, are not a bad company to associate with. We commend this company to every believer in the Lord Jesus Christ. No wonder Christ said: "He that receiveth you receiveth me, and he that receiveth me

receiveth Him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:40-42.

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### How to Start the Day

START the day thinking like this: There will be nothing today but God will help me in. There'll be nowhere today but he will be with me. No temptation but that he can deliver me from. No burden but I can cast on Him. He looks out over the day for us. There's a worry waiting—He sees it, and here's the patience. There's a temptation—yes, He knows that, and here is the wisdom and strength. There's a bit of trial, and here He is waiting to give thee a bit of courage and faith. And don't let that be all. Ah! He will make thee glad with His favor, and send thee forth all cheerful to thy work.—*Selected.*

---

"THOSE who think that they are too small to reap in God's harvest-field, would do well to remember that grain is not cut at the top."

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### THOUGHTS ON THE PARABLE OF THE UNJUST STEWARD

Luke 16:1-15

THE unjust steward owned nothing, but had goods entrusted to him by a rich man. He had been unfaithful in his duty and was soon to be put out of his stewardship, because of his unfaithfulness. Verses 1 and 2.

He began to cast about him to see what he could do when he should lose his po-

sition. He felt that he could not beg nor dig, and so he concluded that he would make use of the lord's goods, with his lord's debtors, while it was his privilege to do so. Then when he had lost his position, he would be received into their houses. Verses 3-7.

The course that he pursued was not right, for the Scripture says that he was "an unjust steward." But the forethought he exercised, while he had charge of that which was not his own, and had the privilege of using it, was commendable; in this respect he exercised more wisdom than the people of God. Verse 8.

All mankind have entrusted to them certain talents, or abilities, which give them influence in society. Matt. 25:15-18. The ability to acquire wealth is a gift from God to be used in a manner that God may establish His covenant with us, "which He swore unto thy fathers, as it is this day." Deut. 8:17, 18.

By selling what we possess of this world's goods and giving alms, we will "provide ourselves bags which wax not old, a treasure in the heavens that faileth not; where no thief approacheth, neither moth corrupteth." Luke 12:33. In this way men may transfer their substance into the kingdom of God, and find it in souls saved. This is the privilege of every individual.

The Saviour's direct instruction to His people is, "Make to yourselves friends of the mammon of unrighteousness, (or *with* the mammon of unrighteousness) that, when ye fail, they (the angels of God) may receive you into everlasting habitations." Luke 16:9.

Angels of God have charge of God's people and of His work in the earth, and they keep a faithful record of every word spoken, of every act performed, to carry forward that work in the earth by man. That work is given to man to do, while the angels have the charge of it; and when Christ comes

in the clouds of heaven, every angel in glory comes with Him. Matt. 25:31. These angels have ministered to the people of God and have been interested in their lives. Heb. 1:13, 14. And when individuals have sacrificed, and have made friends with the angels, they have made friends with God and with Christ. Then those who have made a covenant with God by sacrifice, and they *only*, will be gathered. Psal. 50:4-6.

The things of this world are small matters compared to our eternal interests; and the Saviour says, "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16:10-12.

The Saviour then says no man can serve two masters, "For, either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Verse 13.

The covetous Pharisees, when they heard these things, derided the Saviour because it was a doctrine they could not appreciate. So it has been; so it ever will be. Verses 14, 15.

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#### WHY SAUL FAILED

**I**F ever a man started with bright prospects of a glorious future, Saul was the man. God gave him his choice. He tested him, and Saul failed to stand the test. He lost his kingdom, forsook God, and God necessarily then forsook him. An evil spirit which he cherished at last took possession of him, and in the form of jealousy—the meanest trait in human nature—led him to destruction.

Saul's sudden rise to the position of king, without the mental training and the

discipline for the position, was one cause of his fall, just as a house built without proper foundation cannot stand when the floods come.

Saul rose suddenly to power, and for fifteen years reigned supreme. He neglected to obey God. He thought "sacrifice" might take the place of obedience. He at first sinned in what he foolishly thought were little things. Then he neglected doing the next duty. He wanted the applause of his people: cared more for their commendation than for God's "well done." He worried lest he lose his power, and all the while was harboring the awful sin of jealousy. He really drove God from him, because God cannot dwell in the same heart where sin is harbored.

A soul that hatest to hear another praised is on the same plane on which Saul dwelt. David stood higher in "the church" than Saul. Saul hated that. In "the church," in sacred song, they praised David. All the people praised him. Saul grew to hate him, neglected his kingdom to hunt and destroy him, and thus lost his own soul and kingdom.

#### WHILE WE MAY

THE hands are such dear hands,  
They are so full, they turn at our demands  
So often; they reach out,  
With trifles scarcely thought about;  
So many times they do  
So many things for me, for you,  
If their fond wills mistake,  
We well may bend, not break.  
They are such fond, frail lips  
That speak to us. Pray if love strips  
Them of discretion many times,  
Or if they speak too slow, or quick, such crimes  
We may pass by; for we may see  
Days not far off when those small words may be  
Held not slow, nor quick, nor out of place,  
but dear,  
Because the lips are no more here.  
They are such dear, familiar feet that go  
Along the path with ours, feet fast or slow,  
And trying to keep pace; if they mistake,

Or tread upon some flower we would take  
Upon our breast, or bruise some reed,  
Or crush poor Hope until it bleed,  
We may be mute,  
Not turning quickly to impute  
Grave faults; for they and we  
Have such a little way to go—can be  
Together such a little while along the way,  
We will be patient while we may.

So many little faults we find,  
We see them; for not blind  
Is love. We see them, but if you and I,  
Perhaps, remember them some by and by,  
They will not be  
Faults then—grave faults, to you and me,  
But just odd ways, mistakes, or even less,  
Remembrances to bless.

—*Christian Advocate.*

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### BIBLE READER'S CLASS

**T**HE subject of the change of the Sabbath from the seventh to the first day of the week is one in which many are interested. We will give the passages in the Bible referring to this change.

#### I

#### The Change of the Sabbath

Dan. 7:25. In this verse a power is spoken of which was to do three things: first, "speak great words against the Most High"; second, "wear out the saints of the Most High"; third, "think to change times and laws." As the prophet is speaking only of things belonging to the Most High, we understand the prophet, in looking down through the ages, saw a power that would think to change the law of God.

Matt. 5:17, 18. There were wicked persons in the time of Christ that were tempted to accuse Christ of changing the law of God; but He read their thoughts and rebuked them for it before the words were spoken.

John 5:16-19. The wicked Jews sought to kill Jesus because He healed the sick upon the Sabbath day. They thought that He had "broken the Sabbath."

John 9:14-16. The Jews thought Jesus was not of God, because He healed the sick upon the Sabbath day.

Matt. 12:10-12. The Saviour referred them to the Bible, showing them it was lawful to do acts of mercy on the Sabbath day.

John 15:10. Jesus repudiated every charge of

breaking the Sabbath by declaring that He kept His Father's commandments.

Isa. 42:21. The prophet Isaiah, looking down through the ages, to the time of Christ, said, He would "magnify the law and make it honorable." Jesus never changed the Sabbath.

#### II

#### When was the Sabbath changed?

Gen. 2:2, 3. It was the seventh day of the week that was first sanctified and set apart as the Sabbath of the Lord.

Ex. 20:8-11. It was the same seventh day of creation week that the Lord in thunder tones from Mt. Sinai commanded His people to keep holy.

Luke 23:54-56. It was the same seventh-day Sabbath, that the followers of the Saviour kept while He lay dead in Joseph's new tomb.

Matt. 24:20. The Saviour commanded His followers to pray that they might not break the Sabbath.

Mark 16:1, 2. The Sabbath of the New Testament comes on the day before the first day of the week.

Luke 23:54-56; 24:1. From these verses we see that the Sabbath of the New Testament was the day between Friday, the preparation day, and Sunday, the first day of the week.

Acts 28:17. If the apostles had not kept the seventh-day Sabbath, Paul could not have said that they had not done anything against the customs of the Jews.

Acts 15:21. As late as the year 52 A. D., 21 years this side of the cross, in every city, the Scrip-

tures were "read in the synagogues every Sabbath day." This Sabbath day was the same day as was kept from the days of Moses. Acts 13:42, 44. The Jews and believing Gentiles kept the same day for the Sabbath. There is no mention in the New Testament of any change of the Sabbath to the first day of the week.

### III

#### Who changed the Sabbath?

Since we have found that neither Christ nor His disciples changed the Sabbath day, and that the Bible does not record any change, we will have to look to history for the change of the Sabbath.

The seventh day continued to be kept for several generations after Christ, but with a sacredness gradually decreasing in proportion to the rising influence of Sunday; until the Church became so powerful that wherever it had sway, it put down the Sabbath, and exalted the first day of the week to place in the observance of the people. This was a gradual work taking several centuries for its accomplishment. We will give some of the principal steps taken to bring about the change of exalting Sunday.

In the year A. D. 321, Constantine issued the following edict:—

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted of Heaven."

The church favored the keeping of Sunday, and different edicts were issued from time to time; but, notwithstanding all this, many Christians still kept the seventh-day Sabbath, "according to the commandments."

When the practice of keeping Saturday Sabbath, which had become so general at the close of this century, was evidently gaining ground in the Eastern church, a decree was passed in the council held in Laodicea [A. D. 364], "that members of the church should not rest from work on the Sabbath day like the Jews, but should labor on that day, preferring in honor the Lord's day; then, if it be in their power, should rest from work as Christians." *Sermons on the Sacraments and the Sabbath*, pp. 122, 123.

"In the Augsburg Confession, which was drawn up by Melancthon [and approved by Luther], to

the question 'What ought we to think of the Lord's day?' It is answered that the Lord's day, Easter, Whitsuntide, and other such holy days, ought to be kept, *because they are appointed by the church.*"

### IV

#### Who Claims to have Changed the Sabbath?

"Ques. What warrant have you for keeping Sunday preferably to the ancient Sabbath, which was Saturday?"

"Ans. We have for it the authority of the Catholic Church, and apostolical tradition."

"Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

"A. The Scripture commands us to hear the church (St. Matt. 18:17; St. Luke 10:16), and to hold fast the traditions of the apostles. 2 Thess. 2:15. But the Scripture does not in particular mention this change of the Sabbath. St. John speaks of the Lord's day (Rev. 1:10); but he does not tell us what day of the week this was, much less does he tell us what day was to take the place of the Sabbath ordained in the commandments. St. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts 20:7. And St. Paul (1 Cor. 16:2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that this first day of the week was to be henceforth a day of worship, and the Christian Sabbath; so that truly, the best authority we have for this is the testimony and ordinance of the church. And therefore, those who pretend to be so religious of Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holidays all stand upon the same foundation, namely, the ordinance of the church." *Catholic Christian Instructed*, pp. 202, 203.

The "Doctrinal Catechism," pp. 174, 352, offers proof that Protestants are not guided by the Scriptures. We present two of the questions and answers:—

"Ques. Have you any other way of proving that the church has power to institute festivals of precept?"

"Ans. Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."



"Ques. When Protestants do profane work on Saturday, or the seventh day of the week, do they follow the Scriptures as their only rule of faith—do they find this permission clearly laid down in the Sacred Volume?"

"Ans. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which He has clearly abrogated.—'Remember that thou keep holy the Sabbath day.'"

## THE CHANGE OF THE SABBATH

### Protestant Testimonies

THE following protestant testimonies regarding the so-called change of the Sabbath ought to have considerable weight, coming, as they do, from prominent first-day writers,—those who observe the first day.

Dr. Schaff: "There is no explicit command on the subject."—*Schaff's Bible Dict.*

Dr. Smith: "The first day of the week gradually took the place of the Jewish Sabbath."—*Smith's Bible Dict.*

Dr. Binney, Methodist: "There is no express command for this change recorded in the New Testament."—*Binney's Theological Compend., p. 133.*

Another Methodist: "There is no positive command for . . . keeping holy the first day of the week."—*Methodist Theological Compendium, p. 103.*

Dr. Lee: "There is no express command for observing the first day of the week as a Sabbath."—*Lee's Theology, p. 562.*

Dr. Faussett, of the church of England: "The Lord's Day (meaning Sunday) superseded the Jewish Sabbath, without our having express command for the transference."—*Bible Cyclopaedia, art. "Baptism."*

Dr. Buck, of the Independents: "It must be confessed that there is no law in the New Testament concerning the first day."—*Buck's Theological Dict., art. "Sabbath."*

Dr. Dwight, Congregationalist: "The Christian Sabbath (meaning Sunday) is not in the Scriptures, and was not in the primitive church, called the Sabbath."—*Dwight's Theology, vol. 4, p. 401.*

Dr. Scott, Calvinist: "The change from the seventh to the first, appears to have been gradually and silently introduced, by example rather than by express precept."—*Scott on Acts 20:7-12.*

Dr. Kitto, of England: "It is admitted that Christ himself did not abrogate it . . . It is, indeed, admitted, that there is no express command to that effect."—*Kitto's Cyclopaedia of Biblical Lit.*

Dr. Binney, Methodist, again says: "It is true there is no positive command for infant baptism; . . . Nor is there any for keeping holy the first day of the week."—*Binney's Theological Compend., p. 140.*

Dr. Watson, Methodist: "There is not on record any divine command to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week."—*Watson's Theological Dict.*

Again Dr. Watson says: "If children are not to be baptized because there is no positive command for it," neither "ought we to keep holy the first day of the week; neither of these being expressly commanded."—*Watson's Theological Dict., art. "Baptism."*

After noticing all the first-day texts from Matthew to 1 Cor. 16:2, Mr. Kitto again says: "Thus far, then, we cannot say that the evidence for any particular observance of this day amounts to much; . . . we find no mention of any commemoration, whether of the resurrection or any other event in the apostle's records."—*Kitto's Cyc. of Biblical Lit., art. "Lord's Day."*

Dr. Coleman: "No law or precept appears to have been given by Christ or the apostles either for abrogation of the Jewish Sabbath, or the institution of the Lord's Day, or the substitution of the first for the seventh day of the week."—*Ancient Christianity Exemplified, chap. 26, sec. 2.*

Dr. Waffle, Baptist: "Up to the time of Christ's death no change had been made in the day. The authority must be sought in the works or examples of the inspired apostles. . . . So far as the record shows, they did not, however, give any explicit command enjoining the abandonment of the seventh day Sabbath."—*The Lord's Day, pp. 186, 187.*

ARTHUR L. MANOUS.

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**SOUTH LANCASTER, MASS., OCTOBER, 1909**

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**Good Words from the Workers**

SISTER EDITH MACDONALD and Sister Ida Lackey have been taking a much needed rest in the mountains of Tennessee during the past summer, and report that they are both much stronger for obeying the Saviour's instruction to His followers, to "come aside and rest awhile."

BROTHER ARTHUR JEAN, who for three years has sold Special BIBLE TRAINING SCHOOLS during the summer vacations, and has made the highest record we have known of any one making in the periodical work, writes from the field as follows:

"I am very well and my courage is good. I enjoy my work more than ever. God is blessing me this week. I receive many testimonies about the paper being such a good paper. Some one told me I ought to stay here and place a paper in every home in the city. Some individuals have told me that they have read the paper all through, and have learned things they never dreamed of before, for which they are thankful."

Selling papers filled with the message of salvation in these great cities is truly sowing precious seed broadcast, and the one who engages in it "shall doubtless come again with rejoicing, bringing his sheaves with him." Psa. 126:6.

BROTHER W. T. VAUGHAN is busy working on the place secured for the Cripples' Home. He is doing all that he can to hasten the work so that the home will be ready to open as soon as possible. His company of faithful workers are busy selling thousands of the Special "Cripple" number of the BIBLE TRAINING SCHOOL; and thus the good work is prospering.

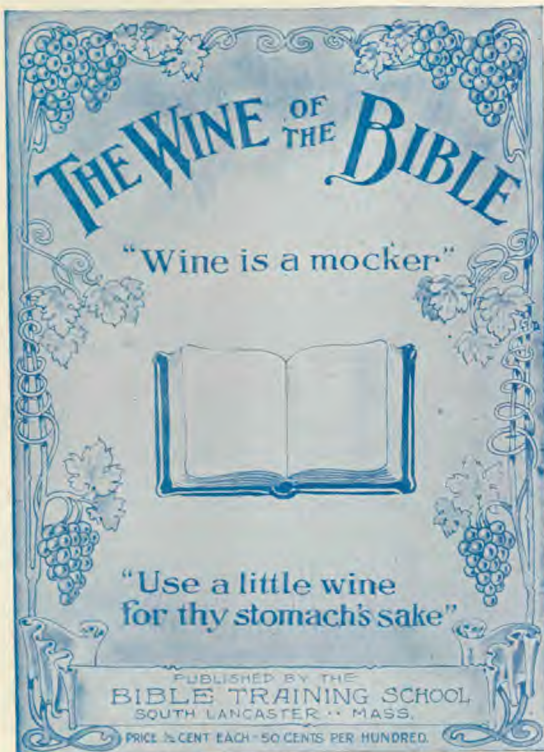
SISTER LOUISE SCHOLZ, who used to sell the BIBLE TRAINING SCHOOL in this country, is now in India assisting Brother and Sister Burgess in the work among the Hindustani people of India. She is very happy in her new field of labor.

SISTER ETTA CORNISH, another faithful worker who has sold many BIBLE TRAINING SCHOOLS in the cities of America, has gone to labor in Japan.

The foreign fields appeal to our sympathies; but the great cities of our own land are as needy a field as the heathen lands. We are thankful that we have faithful workers that are willing to be used of the Lord in carrying the news of a soon-coming Saviour to the millions who are madly rushing after wealth and pleasure in our American cities. May God increase the number of this faithful band and protect and shield them as they go about their God appointed work.

**LIFE'S CROWN**

LIFE's fadeless crown is twisted from the leaves  
Of little flowers of love that strew the lands  
Around us, ready for all ready hands  
To pluck and plait. And he who idly grieves  
That life is crownless is a fool and blind.  
He who would bless his fellows must not ask  
Sublime occasions for that gentle task,  
Or trumpets boasting to the deafened wind.  
To fill with patience our allotted sphere,  
To rule the self within us, strong in faith,  
To answer smile with smile, and tear with tear,  
To perfect character and conquer death—  
This is to win what angels call renown,  
And bend round life's pale brow an amaranthine  
crown. —Wade Robinson.



### "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.

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THE eminent Dr. Potts, when a clerk in Philadelphia, took a bill to a Quaker, and had signed the receipt with one of those hieroglyphics sometimes seen on bank notes. The Quaker taking up the paper said blandly—

"Friend, what is that at the bottom?"

"This, sir, is my name."

"What is thy name?"

"William S. Potts."

"Well, William, will thee please

write it down here plainly, so that a witness in court would know it.

William learned a lesson that day, and ever afterward he wrote his name so that it could be read. Would that some of our good friends would fall in with such a Quaker.

### The Wind

IN the city it blows the dust,  
Sweeps the square with a whirling gust,  
Swells the vine on the chapel's side  
Like a tugging sail in a stubborn tide.

In the country the good, great wind  
Carries the pollen soft and blind,  
Sends swift billows across the grass  
And silver ripples o'er pools of glass,  
Swings the trillium's silent bell,  
Makes the hymn of the woodland swell,  
Crests the river with dancing waves,  
And shouts for joy in the clefts and caves!

—James Buckham.

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