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· Luke, 14: 23 ·



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The Cross of Christ

Mrs. E. G. White



CHRIST is our example. He placed Himself at the head of the human family to accomplish a work the importance of which men do not comprehend because they do not realize the privileges and responsibilities before them as members of the human family of God. We may understand the object of the work of Christ. His object was to reconcile the prerogatives of Justice and Mercy, and to let each stand separate in its dignity, yet united. His mercy was not weakness, but a terrible power to punish sin because it is sin yet a power to draw to it the love of humanity. Through Christ, Justice is enabled to forgive without sacrificing one jot of its exalted holiness.

Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed His divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted his cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy

across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross, saying, "It is enough."

By the offering made in our behalf, we are placed on vantage ground. The sinner, drawn by the power of Christ from the confederacy of sin, approaches the uplifted cross, and prostrates himself before it. Then there is a new creature in Christ Jesus. The sinner is cleansed and purified. A new heart is given to him. Holiness finds that it has nothing more to require.

The work of redemption involved consequences of which it is difficult for man to have any conception. There was to be imparted to the human being, striving for conformity to the divine image, an outlay of heaven's treasures, an excellence of power, which would place him higher than the angels who had not fallen. The battle has been fought, the victory won. The controversy between sin and righteousness exalted the Lord of heaven, and established

before the saved human family, before the unfallen worlds, before all the host of evil workers, from the greatest to the least, God's holiness, mercy, goodness, and wisdom. Christ's sacrifice exalted the law, proving that it was from the beginning, and would be through all eternity, from everlasting to everlasting.

LESSONS FROM APOLLOS

ALL the reliable information we have concerning Apollos is what is contained in the Scriptures. His name is mentioned ten times. His character and his relation to the cause of God is all that is worth remembering. From this we draw lessons for our own times.

He was an eloquent man, and mighty in the Scriptures, and instructed in the way of the Lord before he learned of present truth. Acts 18:24. The present truth for that time was the resurrection of Christ and the out-pouring of the Spirit of God on the day of Pentecost. This was the essential truth for that time, yet Apollos was a preacher and instructed in the way of the Lord, and a mighty man in the Scriptures, but did not even understand that Christ had died.

Priscilla and Aquilla were tent makers, self-supporting missionaries. They had been instructed by the apostle Paul who labored with them at Corinth. Acts 18:1-3. He took them to Ephesus and left them there to work up an interest, while he went to attend a feast at Jerusalem. Acts 18:18-22.

In the synagogue Priscilla and Aquilla heard Apollos teaching diligently the things of the Lord, knowing only the baptism of John. They took him home with them and expounded unto him the way of God more perfectly; and he was humble enough to receive it from these Bible workers. Acts 18:25, 26.

The next we learn of Apollos is that he was laboring in Corinth. Acts 19:1. Paul

and Peter also labored with this church. Some of the brethren at Corinth preferred Peter, others Paul, and some Apollos. 1 Cor. 1:11, 12. To be partial to one individual above another is an evidence of carnality. 1 Cor. 3:3, 4. Ministers have different gifts that by them all classes of minds may see the truth and not that any should be partial towards the messenger; for no man should glory in man. 1 Cor. 3:5-9, 20-23. This evidence of carnality was an element of weakness in the church at Corinth. 1 Cor. 4:6, 7. It opened the door for still greater weaknesses, because the heart was blind to the working of Satan.

It is evident that Paul and Apollos were more or less associated in their labors until near the close of Paul's life; and that the apostle Paul ever felt solicitous for Apollos. Titus 3:13. It may have been that because of his eloquence he was a more attractive speaker than Paul, and received more applause in his labors, which is a snare to any speaker.

The Term Christian

THE word "Christian" is found but three times in all the scriptures. The places where it occurs are Acts 11:26; Acts 26:28; and 1 Pet. 4:16. These read as follows: "And the disciples were called Christians first at Antioch." "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." "Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."

The term Christian was given them because they talked about Christ constantly.

The chronology of some of the events recorded in the Acts is not entirely certain, but it seems pretty clear that the followers of our Lord were not called Christians till ten or twelve years after our Saviour's ascension to Heaven.

THE SNOW

BRAVE winter and I shall ever agree,
 Though a stern and frowning gaffer is he.
 I like to hear him, with hail and rain,
 Come tapping against the window-pane;
 I like to see him come marching forth,
 Begirt with the icicle gems of the north,
 But I like him best when he comes bedight
 In his velvet robes of stainless white.

A cheer for the snow—the drifting snow,
 Smoother and purer than beauty's brow;
 The creature of thought scarce likes to tread
 On the delicate carpet so richly spread.
 With feathery wreaths the forest is bound,
 And the hills are with glittering diamonds crowned;
 'Tis the fairest scene we can have below.
 Sing welcome, then, to the drifting snow.

The urchins gaze with eloquent eye,
 To see the flakes go dancing by.
 In the thick of the storm how happy are they
 To welcome the first, deep snowy day.
 Shouting and pelting, what bliss to fall,
 Half-smothered beneath a well-aimed ball!
 Men of fourscore, did ye ever know
 Such sport as ye had in the drifting snow?

I'm true to my theme, for I love it well.
 When the gossiping nurse would sit and tell
 The tale of the geese, though hardly believed,
 I doubted and questioned the words that deceived.
 I rejoice in it still, and love to see
 The ermine mantle on tower and tree;
 'Tis the fairest scene we can have below.
 Hurrah! then, hurrah! for the drifting snow!

—*Eliza Cook.*

BATTLES OF THE BIBLE

The Two Hosts

S. N. HASKELL.

THE hosts of heaven include the angels of God, "that excel in strength, that do His commandments, harkening unto the voice of His word;" and "ye ministers of His that do His pleasure." Psa. 103:20, 21. Christ is the Prince of the Lord's hosts (Joshua 5:14); while Satan is the prince of the powers of darkness. Eph. 2:2; 6:12.

"And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come." Joshua 5:13, 14.

This captain of the Lord's hosts is "Messiah, the Prince." Dan. 9:25. He is Michael, the great Prince that standeth for the children of thy people. (Dan. 12:1). He is the "Prince of life," Acts 3:15. The "Prince of the kings of the earth," Rev. 1:5. He is the Prince of princes. On the other hand, Satan, or Beelzebub, is the prince of devils. Matt. 12:24; Mark

3:22. He is the father of lies and liars, and of all wicked people who serve the devil. John 8:44. Consequently, Satan is the chief prince of the wicked; he is king over all children of pride. Job 41:34. Jesus himself recognizes Satan as the prince of this earth, and declares that "the prince of this world shall be cast out." John 12:31. He had nothing to do with Christ, for Christ never yielded to his power. John 14:30.

At the death of Christ the prince of this world was judged. John 12:31-33; 16:11. He was now cast out of the councils held at the gates of heaven. 2 Chron. 18:18-22; Rev. 12:9, 10. It was then demonstrated that Satan is the author of all sin and wickedness, of all suffering and sorrow; while Christ is the author of all peace, joy, and happiness.

These two princes have at times met in personal combat, once at the time that Christ descended from heaven to resurrect Moses. Jude 9. And especially did they meet on the battle-field when Christ took upon himself humanity to work out salvation

for His people. Matt. 4:1-11. This battle began in heaven when "Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not; neither was their place found any more in heaven." Rev. 12:7-10. The war that began in heaven was transferred to this earth. Each captain, or prince, has his officers. Christ's officers are called apostles, prophets, teachers, and workers of miracles. 1 Cor. 12:28.

Satan has "false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light." 2 Cor. 11:13, 14.

These unseen agencies, the angels of God, and the evil angels, are the invisible commanders of the two armies on earth,—the servants of God, and the servants of sin. They are in open conflict, "a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. The visible officers of Satan are the kings and potentates of earth who yield themselves to sin, strife, and bloodshed. The literal battles recorded in the Old Testament were but object lessons of the battles between sin and righteousness, and are the experience of the people of God in their Christian lives.

The final result of this controversy has been determined in the courts of heaven from the beginning. When a conflict is in progress on the earth, and the servants of God plead with their Prince, who is now at the right hand of God the Father in heaven, for aid, a council is held in heaven, and, through the gift of prophecy in the church on earth, the decisions of that council are made known to the people of God.

To the king, whom Satan controlled, so that he rejected the heavenly counsel, the prophet said: "I know that God hath counselled to destroy thee because thou hast done this, and hast not hearkened unto my counsel. 2 Chron. 25:16 [margin.]"

Example Better than Precept

At a temperance meeting in Philadelphia some years ago, a learned clergyman spoke in favor of wine as a drink, demonstrating it quite to his own satisfaction to be scriptural, gentlemanly, and healthful. When the clergyman sat down, a plain, elderly man arose, and asked the liberty of saying a few words. "A young friend of mine," he said, "who had long been intemperate, was at length prevailed upon to take the pledge of entire abstinence from all that could intoxicate. He kept the pledge faithfully for some time, though the struggle with his habit was fearful, till one evening, in a social party, glasses of wine were handed around. They came to a clergyman present, who took a glass, saying a few words in vindication of the practice. 'Well,' thought the young man, 'if a clergyman can take wine, and justify it so, why not I?' So he also took a glass. It instantly rekindled his fiery and slumbering appetite; and after a rapid and downward course, he died of delirium tremens—a raving madman." The old man paused for utterance, and was just able to add: "That young man was my only son, and the clergyman was the reverend doctor who has just addressed this assembly."—*Selected.*

EVERY man needs a friend. No man can live alone. He must have companionship, or life would be a dreary solitude. But it must be a true friend; a false friend is worse than none. The true friend is one who sees things as they are, who perceives the weaknesses of his most intimate companion, but who bears with his infirmities for the sake of all in him that is good. The divine Friend may be ours if we but return His affection. We can obtain His friendship by giving Him our own; and this we are to prove by simple trust and obedience.—*Henry M. Field.*

ANIMAL LIFE OF THE BIBLE

Flies

MRS. S. N. HASKELL

THE first mention of flies in the Bible is in Ex. 8:21-24. The fourth plague of Egypt was swarms of flies. This was the first plague that did not effect the Israelites. The Lord said, "I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there."

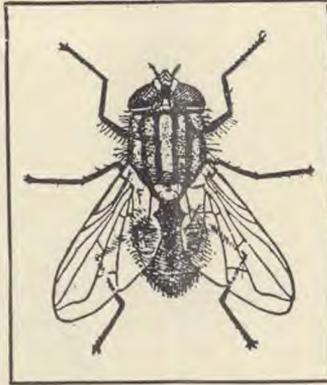
Scientific research has made great discoveries in recent years in regard to the injurious effect of the fly, mosquito, etc., showing that they are the cause of many diseases prevalent among mankind. But God taught these lessons when the first swarms of flies were created.

When the plague of lice was sent into Egypt, it came upon the Israelites as well as upon the Egyptians. They were a disagreeable pest, but not as dangerous as the fly because they were more limited in their movements. But when the swarm of flies came, the fly could light one moment upon the foulest and most diseased of the Egyptians, and the next moment could be on the sweet face of the innocent babe in the arms of an Israelitish mother. God wished to teach His people that there was great danger in this; so when He sent the first swarm of flies, He Himself protected the Israelites from all danger by miraculously controlling the flies and not allowing one of them to enter the land of Goshen where His people dwelt. He said the land of Egypt was "*corrupted by reason of the flies.*"

In this God gave an object lesson to His people; and if the lesson had been heeded, they would have been spared much pain

and suffering. This lesson has been written out in the Bible over three thousand years, but unheeded.

When scientists discovered the fact that the common house fly was simply a peddler of common diseases, and that the mosquito carried the germs of malaria, yellow fever, etc., the world looked on in wonder, never realizing the fact that the good old Book had taught the same lesson for thousands of years. God never designed the flies to swarm in, and about, the habitations of His people.



It is quite evident that the swarms of flies that composed the fourth plague of Egypt were not simply the house fly, but consisted of other members of the same family; as the mosquito, etc. The Psalmist speaks of them as "divers sorts of flies." Psa. 78:45; 105:31,

As we draw nearer and nearer the time when the Spirit of God will be withdrawn from the earth, we may expect to see these "divers sorts of flies" multiply, and they will help to bring destruction on the animal and plant life on the earth. God no doubt sent many reproofs to His own people and the world that are not recorded; but those are recorded that contain object lessons of what will come upon the earth as the result of sin. As an illustration of this: when the Lord reproofed Ahaz, king of Judah, He said, "It shall come to pass in that day that the Lord shall hiss for the fly [cause to come quickly, Isa. 5:26], that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria; and they shall come, and shall rest all of

them in the desolate valleys, and in the holes of the rocks, and upon all the thorns and upon all commendable trees. And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briars and thorns." Isa. 7: 18, 19, 23 [margin].

In other words, destructive insects increase as sin increases on the earth.

MEASURE THE TEMPLE

J. N. LOUGHBOROUGH

IN the first verse of the eleventh chapter of Revelation, we learn something of the nature of the work in which the Lord's people are engaged after the close of the twenty-three hundred days: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein." The measurement is not a literal measurement of stature, for "God is no respecter of persons." The measurement of the worshipers must be for the purpose of discovering to them their true standing before the Lord,—of discovering the defects in their characters, that they may be put away, cancelled by the blood of Christ our Saviour. The "rod" by which the people of God are measured, must be none other than the moral law of God; for, as stated by the apostle Paul, "By the law is the knowledge of sin." Rom. 3: 20. Again, "I had not known sin but by the law, for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7: 7.

This people came to the time of the sounding of the seventh trumpet, when "the temple of God was opened in heaven, and there was seen in the temple the ark of His testament." Rev. 11: 19. The ark of His testament in the typical sanctuary was called the ark of His testament, be-

cause it contained the ten commandments, the testimony which the Lord spake with a "loud voice" on Mt. Sinai, in the audience of all Israel. "And he gave unto Moses, when He had made an end of communing with him upon Mt. Sinai, two tables of stone, written with the finger of God." Ex. 31: 18. "And he [the Lord] wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly; and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deut. 10: 4, 5.

The sanctuary, with its furniture, is said by the apostle Paul to be a "pattern," "shadow," and "figure" of the sanctuary in heaven, where Christ, our High Priest, "ministers for us." Heb. 8: 5; 9: 9, 23, 24. So when the twenty-three hundred days ended, and the seventh trumpet began to sound, the time had come for the opening of that department of the heavenly sanctuary which contained the ark, as the time had come for the cleansing of the sanctuary. The believers then began to see, by faith, the ark of the testament. They saw in that ark the original of the law, of which only a duplicate was placed in the ark constructed by Moses. Here then, they obtained the "reed like unto a rod"—the rule of life by which men's hearts or motives are to be measured. Here also, they began to receive the light on the third angel's message, which says, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

The measurement of the temple is not a literal measurement in cubits as before stated; for there is no report of the dimensions. It is unlike the measurement of the New Jerusalem, mentioned in Revelation

chapter twenty-one; for in that measurement there is a definite report of the size of the city in furlongs, and of the height of the wall in cubits. This, then, is a literal measurement of a literal city. But this measurement of the worshipers in Revelation is figurative, meaning the measuring of character; so also is the measuring of the temple (sanctuary), and the cleansing, at

the end of the twenty-three hundred days. Just this light made the past all plain, and demonstrated to the Advent believers the accuracy of the proclamation, "The hour of his judgment is come." And "then shall the sanctuary be cleansed." Christ had entered upon the work of cleansing the sanctuary, and the judgment of the righteous dead had begun.

An Hour With Thee

My heart is tired, so tired to-night—
 How endless seems the strife!
 Day after day the restlessness
 Of all this weary life;
 I come to lay the burden down
 That so oppresseth me,
 And shutting all the world without,
 To spend an hour with Thee,
 Dear Lord, to spend an hour with Thee.

I would forget a little while
 The bitterness of fears,
 The anxious thoughts that crowd my life,
 The buried hopes of years;
 Forget that mortal's weary toil
 My patient care must be.
 A tired child, I come to-night
 To spend an hour with Thee,
 Dear Lord, to spend an hour with Thee.

A foolish, wayward child, I know—
 So often wandering;
 A weak, complaining child—but O,
 Forgive my murmuring,
 And fold me to Thy breast,
 Thou who hast died for me,
 And let me feel tis peace to rest
 A little hour with Thee,
 Dear Lord, one little hour with Thee.

STUDIES ON THE MINOR PROPHETS

Amos

AFTER Amos had delivered his message of the six heathen nations, he reproved Judah for departing from the commandments of God; but the principal burden throughout the entire book of Amos is against the sins of the kingdom of Israel.

Amos 2:6-12 contains the first of a series of testimonies against Israel. The key-note of the whole message is found in the following words: "I raised up of your sons for prophets and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord. But ye gave the Nazarites wine to drink; and commanded the prophets saying, *Prophecy not.*" Verses 11, 12.

God raised up Nazarites, eachers who live abstemiously, controlled their appetites, and taught Israel to be masters over their appetites; but the Israelites rejected any teaching that did not allow them to eat and drink what they desired. The popular sentiment was so strong against any teaching that would effect their diet, that they even offered wine to the Nazarites.

The result of their utter disregard for the principles of health reform is shown in their giving way to licentiousness and vice until even the virtue of the members of their own families were not respected. Verse 7. In all of this God says they profaned His holy name.

When they rejected all the teaching that would control the appetite, naturally the next step would be to reject the message of the living prophet. While the testimony of the dead prophet may be applied to any individual, and reproves sin in all, yet it is *only* the living prophet that can come directly to the individual and say, "Thou art the man" 2 Sam. 12:7.

The first test of character that God ever gave to man was on the control of appetite, and it is only reasonable to conclude that

God would continue the same teaching through His prophets. When Israel came where they could even offer the Nazarites wine to drink they "commanded the prophets, saying, Prophecy not."

The principles of healthful diet and the testimony of the prophet of the Lord are always closely related; and when an individual rejects the placing of restriction upon his appetite, he will invariably reject the testimony of the prophet of the Lord today just as readily as in the days of the prophet Amos.

Covetousness was one of the prevailing sins in Israel, and it increased to such a degree that they sold the righteous for silver, and the poor for a pair of shoes"; and they even panted "after the dust of the earth on the head of the poor." Amos 2:6,

The prophet reminded them of how God had brought them out of Egypt and had subdued the Amorites before them, and he revealed to them that God would remove His protecting care from them, and that they would be destroyed, if they continued in sin.

In the first seven verses of the third chapter, the Lord through Amos addresses the "whole family," which God brought up out of Egypt. In these verses in the form of seven questions, He gives some very strong reasons why the Lord places living prophets among His people.

1. "Can two walk together except they be agreed?" In other words, How can one walk with God when he rejects the reproofs and counsels of God?

2. "Will a lion roar in the forest when he hath no prey?"

3. "Will a young lion cry out of his den, if he have taken nothing?" In other words, Will the Lord give reproof unless there is reason for giving it?

4. "Can a bird fall in a snare upon the

great joy that they must tell it to all who would hear.

For three hundred years after the ascension of Christ the one unanswerable argument which commended the gospel to the hopeless and unhappy heathen world, was the joy of those who believed in Christ. It was a great and marvelous discovery that a religion had been found which could make men happy in the hardest lot. Wherever the disciples went, they carried a look which made men ask, "What good news have ye heard? How can you be so full of joy when the world is so dark to everybody else?" The learned, the rich, the mighty, were constrained to say, "I would gladly give up all my wisdom, wealth, and power, if I could only be as hopeful, contented, and happy, as these despised and persecuted Christians."

—*March.*

THE ANGEL GABRIEL AND HIS MISSION

S. N. HASKELL

ALL of the angels of God are "ministering spirits sent forth to minister to them who shall be heirs of salvation." Heb. 1:14. But all the angels have not the same work; some have "power over fire," Rev. 14:18; others have power over waters, Rev. 16:5; and others have power over beasts, Dan. 6:22. Every child of God has an angel to protect him. Psal. 34:7. Some angels have charge over nations: Dan. 4:23-30.

There are also different orders of angels; there are the seraphim and the cherubim; but the angel Gabriel stands next to Christ. "And the angel answering said unto him, I am Gabriel, that stand in the presence of God: and am sent to speak unto thee, and to show thee these glad tidings." Luke 1:19. In speaking to the prophet Daniel, he said, "There is none that holdeth with me in these things, but Michael, your Prince."

Dan. 10:21. Christ is Michael, the Prince of princes; He is the archangel. Jude 9. He is the "great Prince which standeth for the children of thy people." Dan. 12:1. He is King of kings, and Lord of lords. Rev. 19:16. Gabriel is Christ's angel, sent to bear messages to His prophets. Rev. 1:1; 22:6, 16.

When the prophet Daniel could not understand the vision, he heard "a man's voice between the banks of the Ulai, which called, and said, Gabriel, make this man to understand the vision." Dan. 8:16. After one of the most earnest, penitent prayers on record in the Bible for the understanding of this vision, Daniel says, "Yea, whiles I was speaking in prayer, even the man Gabriel, whom I 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." He then announced to the prophet the time of Christ's or the Messiah's first advent, and the time of the crucifixion. Dan. 9:21-26.

It was when Zacharias was praying for the first advent of Christ that this same angel appeared to him and announced the birth of the fore-runner of Christ. Luke 1:1-10. The same angel also appeared to Mary and said, "Hail, thou art highly favored, the Lord is with thee; blessed art thou among women." Luke 2:28.

From the above scriptures we learn: first, that the angel Gabriel stands in the presence of God, next to Christ; second, he is Christ's messenger to bring messages to His people; third, this same angel is in charge of the fulfillment of these prophecies, and, when individuals have a burden for their fulfillment, he is interested in them and their interests. This is further shown in Rev. 22:9, where he declares that he is "thy fellow-servant, and of thy brethren the

prophets, and of them which keep the sayings of this book." Rev. 22:6-9. The book is that of Revelation.

We have an illustration of what it means for the angel Gabriel to be a servant of those who are trying to carry out the sayings of the Lord, in the case of Abraham, when he sent his servant to obtain a wife for his son Isaac, God had announced to Abraham that he should have a son, and that in his seed the nations of the earth would be blessed. He therefore was instructed not to take a wife for Isaac from among the idolatrous Canaanites, but to send to get a wife for his son from among his own kindred. And when his servant was fearful that he might not be successful, Abraham assured him by these words: God "*shall send His angel before thee, and thou shalt take a wife unto my son from thence.*" Gen. 24:7. It was this angel who went before Abraham's servant and was instructed to answer his prayer when he prayed that he might be directed aright. The same angel influenced Rebecca to appear before him at the appointed time to let down her pitcher upon her hand and give him drink; and also to say, "I will draw water for thy camels also, until they have done drinking." Gen. 24:12-24.

We therefore conclude that the angel Gabriel not only brings revelations to the prophets, but watches the fulfillment of the same prophecies. And when men give their lives for their fulfillment and trust in God, Gabriel goes before them and prepares the way. He therefore becomes in the fullest sense the angel of the prophecy, and the angel who watches over and aids in the fulfillment of the prophecy.

"God's ways seem dark, but soon or late,

They touch the shining hills of day;

The evil can not brook delay;

The good can well afford to wait."

A Prayer

GIVE us thy peace. Amid the wastes and shallows
Our frail ships fear the lure of treacherous tides.
Thy word alone life's restless ocean hallows—
Only thy love abides.

Give us thy peace. The waves that have no pity
Rise mountain-high across the untravelled way;
And storm-clouds loom between us and that city,
And that eternal day.

Give us thy peace, Lord, not as passing strangers,
But as our Father's children on these deeps;
Our prayers arise, while, sharing all our dangers,
The Pilot never sleeps.

—Frank Walcott Hutt.

THE CHRISTIAN SABBATH

MRS. S. N. HASKELL

AT the close of the sixth day of creation week, God finished His work, and He rested upon the seventh day. That was a wonderful Sabbath day: God, Christ, and Adam and Eve, in a sinless condition rested and worshiped. After that first Sabbath was passed, God blessed and sanctified the *seventh day*, "because that in it He had rested." Gen. 2:2, 3. The Sabbath was set apart to be kept as a memorial of the great work of creation. Ex. 20:11.

The beautiful creation of God became marred by sin, and Christ came to this sin-cursed earth to live a sinless life that all who chose to follow in His footsteps might be redeemed,—re-created, made new creatures in Christ Jesus. 2 Cor. 5:17. Christ finished His earthly work upon the sixth day of the week, and, as the westering sun announced that the Sabbath was soon to come, Christ proclaimed from the cross on Calvary. "It is finished." John 19:30. The work of redemption was complete: the great sacrifice had been made, and the way opened by which fallen man could gain eternal life.

It was not by chance that Christ completed His earthly work on Friday, the sixth day of the week, but according to the

great plan of God; and as God rested from the work of creation upon the seventh day, so Jesus rested on the seventh day from the work of redemption.

"At last Jesus was at rest. The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath day, the Son of God lay in quietude in Joseph's tomb. His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day." Since that memorable day the seventh-day Sabbath is *doubly blest*. It not only commemorates the mighty power of God in creation, but also the wonderful love of God and Christ in redeeming a sinful race of beings. The seventh-day Sabbath, the day upon which God rested from the work of creation, and upon which, four thousand years later, Christ rested from the work of redemption, is the Christian Sabbath.

Only Thee

SAVIOUR, when the day is dark,
O'er the sun there rests a cloud,—
Teach me then to look to thee,
See Thee through the misty shroud.

When the night with shadows comes,
And my heart is filled with fear,
Teach me, Lord, to rest in Thee,
And to know that Thou art near.

When another near me sinks,
When I see another fall,
Give me strength to help them rise,
Help me answer each faint call.

And Lord, when for friends of earth
I would leave Thee one short hour;
Give me strength to turn to Thee;
Keep me ever by Thy power.

Though it seems my heart would break,
Help me, Lord, these words to say,
"Let my Saviour always be
First of all, the live long day!"

When earth's pleasures lure me off
Far from Thee, my Lord, away,
Gently lead me back to Thee.
Thy protection, Lord, I pray.

—Birdie M. Carruthers.

A Study on 1 Cor. 1:1-8

1. To WHOM did the apostle address this epistle?
"Unto the church of God which is at Corinth."
Verse 2.
2. Was it addressed to anyone else?
To those "that are sanctified in Christ Jesus, called to be saints, and with all that in every place call upon the name of Jesus Christ our Lord; both theirs and ours." Verse 2.
3. What class of Christians came especially before Paul's mind?
Those "waiting for the coming of our Lord Jesus Christ." Verse 7.
4. What was his desire?
"That ye may be blameless in the day of our Lord Jesus Christ." Verse 8.
5. What was necessary to accomplish this?
"That ye come behind in no gift." Verse 7.
6. What is necessary in order to reach this condition?
"That the testimony of Christ be confirmed in you." Verse 6.
7. What is the testimony of Jesus Christ?
"The testimony of Jesus is the spirit of prophecy." Rev. 19:10.

NOTE.—From the above we learn, first, that the church at Corinth was a sample church; and that the words addressed to this church are applicable to other churches, especially to those who would be waiting for the coming of the Lord Jesus Christ. Second, in order that the church be enriched in "all utterance and knowledge," it must depend upon the confirming of the spirit of prophecy in it. The apostle states, "Concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12:1.

8. What was the condition of this church, and how did the apostle learn of it?

"It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." 1 Cor. 1:11.

9. What was the nature of these contentions?
One said, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." Verse 12.

10. Why were they reprov'd for this favoritism?
"That your (their) faith should not be in the wisdom of men, but in the power of God." 1 Cor. 2:5 [margin].

"THIS life is progress, for the better still
We hope and strive; and oft adversity
Is Truth's best teacher—stimulates to life
Else dormant faculties; invokes our faith,
Submission, and endurance."



BIBLE READERS' CLASS

THE Law of God is the constitution of God's government. The first four commandments express distinctly our duty to God, and the last six our duty to our neighbor. They are as immutable as God's throne. In the earthly sanctuary they were placed in the ark, and in the heavenly sanctuary they are also in the ark. The Ten Commandments are the foundation of God's government. Rev. 11:19.

I

The Law of God and the Ten Commandments

- Ex. 24:12. The Law of God is called the ten commandments, and was written on tables of stone.
- Matt. 22:34-40. It teaches that you should love the Lord with all your heart, and your neighbor as yourself.
- Prov. 6:23. The commandment is a moral lamp, and the law is light.
- Rom. 7:12. The law is holy, just, and good.
- Deut. 4:5-13. The keeping of the law is wisdom and understanding to people and nations.
- Rom. 2:15. The conscience that is in man, both Jew and Gentile, shows "the work of the law written in their hearts." None are totally depraved.
- Eccl. 12:13, 14. It will be the rule in the judgment.
- Rom. 4:15. Where there is no law, there is no transgression.
- 1 John 3:4. Sin is the transgression of the law.

Matt. 19:16, 17. The keeping of the law is the condition of eternal life.

1 John 5:2, 3. The love of God is the keeping of His commandments.

From the above it will be seen, first, that there are no people under heaven, or ever can be, that have a conscientiousness of sin but have a knowledge to a greater or less extent of the Law of God. The relationship of man to his fellow-men is shown by the Law of God. Hence, it is a complete rule of life for individuals, peoples, and nations.

II

The Righteousness of the Law

- Isa. 51:7, 8. None are righteous except those who have the law written in their hearts.
- Rom. 3:21. The righteousness of God is witnessed by the law and the prophets.
- Psa. 119:172. All the commandments of God are righteousness.
- Luke 10:25-28. They embrace the principles of love to God and man.
- Isa. 46:12, 13. God calls upon all to behold His righteousness.
- Matt. 22:36-40. The teachings of the prophets hang upon the principles of love to God and man embraced in the law.
- Psa. 97:6; 98:2. The righteousness of God will one day be hung out in the heavens in the sight of all.
- Rom. 8:3, 4. It is by the help of Christ only that the righteousness of the law can be fulfilled in us.

Jer. 23:6. Christ was always the righteousness of God's people.

Rom. 10:6; Deut. 30:11-14. Christ, the commandments, and the law, are used interchangeably.

Christ in this world was the law clothed in humanity. In His life was seen the fullest exemplification of the Law of God. It is His righteousness alone which makes us acceptable in God's sight.

III

Magnifying the Law of God

To magnify anything is to increase its apparent dimensions. This is done in our lives and in our death.

Phil. 1:29. Christ is magnified in our bodies by life and death.

Matt. 5:17, 18. Christ declares that heaven and earth will pass away before one jot or tittle of the law shall fail. A jot is the smallest letter in the Hebrew alphabet, and a tittle is a mark, or part of a letter. Therefore, no part of the Law of God can ever be abolished.

Psa. 111:7, 8. The commandments of God stand fast forever and ever, and are done in truth and righteousness.

Matt. 5:19. Whosoever transgresses the least of these commandments will never enter heaven.

Rom. 7:7. It is by the Law of God alone that we have a knowledge of sin.

1 John 3:15. Hatred in the heart is murder, and he who possesses it has broken the sixth commandment.

Matt. 5:27, 28. Even an impure desire breaks the seventh commandment.

James 1:23-25. The Law of God is a mirror in which we may see our own characters.

Matt. 5:33-37. All by-words that are so commonly used, are profanity, and are a violation of the third commandment.

Thus, the Law of God is magnified by Christ's teachings.

IV

It Is Magnified by the Death of Christ

1 John 3:5. Christ was manifested to take away our sins.

Isa. 53:4. He bore our griefs and carried our sorrows.

Rom. 3:31. Faith in Christ's death established the law.

Isa. 53:5. It is by His stripes that we are healed.

1 Pet. 2:24. He bore our sins in His own body on the tree.

Isa. 24:5. The earth is defiled because the law is transgressed.

2 Pet. 3:13. In the new earth will dwell righteousness, for the Law of God will be kept.

Isa. 66:22, 23. The saints will meet for worship every Sabbath, and once a month.

Rev. 22:3. There will be no more sin nor curse.

Rev. 21:4. God will wipe away all tears from all eyes.

1 John 3:8. All traces of sin and the works of the devil will be forever removed.

From the above it will be seen that Christ came to save the world from sin. At His second advent He will establish the Law of God; at His first advent He suffered for our sins and paid the penalty. When He comes the second time He will wipe out sin, sinners, and the effect of sin in the earth: and will establish righteousness forever more. Then the Law of God will be eternally established; God will be justified and sin condemned.

"Until John"

THE law and the prophets (were) until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16:16.

It will be noticed that the word *were* in the foregoing verse is a supplied word, and not in the original; and yet it is plain that some word is needed to complete the sense. Other translations render the verse as follows:—

"You had the law and the prophets till the coming of John, since whose time, the kingdom of God is announced, and every occupant enters it by force."—*Campbell, Macknight, and Doddridge's Trans.*

"The law and the prophets *sufficed* until the time of John. Since then the good news of the kingdom of God has been told, and everybody has been forcing his way into it."—*Twentieth Century New Testament.*

The parallel text in Matthew reads much the same:—

“For all prophets and the law *prophe-
sied* until John.” Matt. 11:13.

“For till John appeared, all the prophets and the law were your instructors.”—*Campbell, Macknight, and Doddridge's Trans.*

“For all the prophets as well as the law *foretold* as far as John.”—*Fenton's Trans.*

COMMENTS

“All the prophets, and Moses in the law, both by types and express predictions, *foretold* the coming of the Messiah as a future event: but John declared him to be at hand, and even pointed him out as already *come*.” *Scott on Matt. 11:13.*

We may paraphrase: “For all the prophets, and other sacred writers of the law (*i. e.* Revelation) of God, and its expounders up to the time of John, did but *foreshow* and treat of as *far off*, the dispensation, which should hereafter be promulgated: whereas John announced it as *at hand*.”—*Bloomfield's note on Matt. 11:13.*

ARTHUR L. MANOUS.

Will Christ Come Again to this Earth?

- Luke 4:6. Satan is the prince of this world.
 Heb. 2:14 Christ came and suffered death, that
 “He might destroy him that had the power of death, that is, the devil.”
 Micah 4:8. This world with all that is in it will finally be given to Christ.
 Luke 19:12-15. Christ went to heaven to receive a kingdom, and when He has received the kingdom, He will return to take possession.
 Dan. 7:13, 14. Daniel in vision saw Christ come in before the Father and receive a kingdom.
 Rev. 11:15. John heard “great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.”
 Matt. 13:41, 42 “The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire.”
 2 Pet. 3:7-13. The same fire that destroys the wicked will purify the earth and make it new.

2 Pet. 3:13. When the earth is made new, the righteous will dwell in it.

Matt. 13:43. “Then shall the righteous shine forth as the sun in the kingdom of their Father.”

Isa. 66:22, 23. There will be regular seasons of worship in the redeemed state, when the earth is made new.

Dan. 7:27. “The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.”

WORK AND WAIT

MRS. E. M. HARRIS

MY gentle neighbor across the way came out into the sunshine, looked at, and stirred the soil along the walks and and in the nooks of the garden, hovering over them awhile in her work; then she returned to the house.

That was all I saw. Later in the season I sat by the same window, and lo! beautiful flowers were everywhere sprung up where her footsteps had been,—flowers to gladden the heart of the passer-by, flowers she had willed should be there; and there they were. She had willed, and worked, and waited, and her reward came in due time.

Christ has willed and worked in the hearts and lives of men and women; He has waited, and soon His reward will be evident to all, for “He shall see of the travail of His soul and be satisfied.” Isa. 53:11.

“For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” Isa. 61:11.

Through His grace may we also, will and work and wait; and He says, “Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be.” Rev. 22:12.

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Shadows

MORNING shadows soft and gray,
Swiftly, lightly, roll away
Into sunshine
And the day.

Evening shadows, long and bright,
Creeping in from out the light
Into darkness
And the night.

Life's dark shadows, falling fast,
O'er the dead hopes of the past,
Fade in the dawn and
And light at last.

Peace, Obedience, Faith

JOHN RUSKIN, in counting up the blessings of his childhood, reckoned these three for first good: Peace. He had been taught the meaning of peace in thought, act, and word: had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated obedience; he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, faith; nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing told him that was not true.—*J. L. Hurlbut.*

The Doves on the Wire

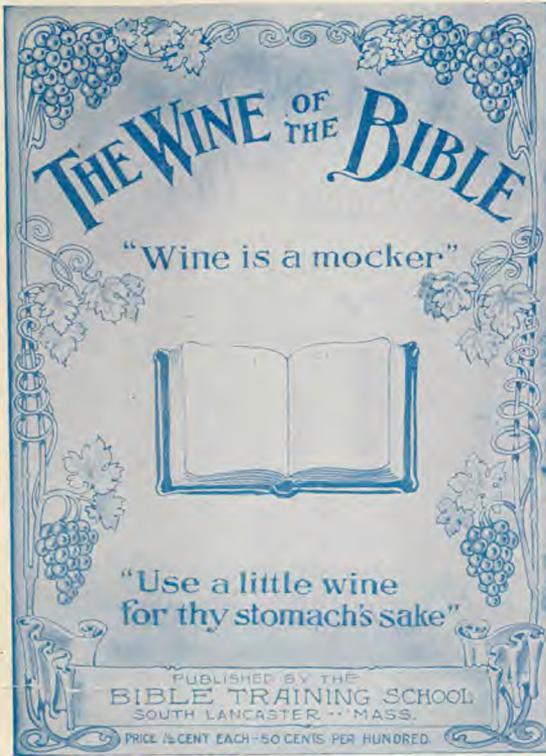
JUST out of reach of my window stretches a wire which carries a heavy current of electricity for light and power. It is carefully insulated at every pole that supports it, and is carried well out of common reach. If I could lean far enough out to touch it, death would be swifter than the tiger's leap or the serpent's sting,—as swift as the lightning's stroke.

Yet the doves light on it and take no harm. They fly from my window-sill where I sometimes feed them, to preen their wings and rest upon it in safe content, and then fly off again to their search for food or nesting. The secret is that, when they touch the full-powered wire, they touch nothing else. They give themselves wholly to it. My danger would be that, while I touch the wire, I should also be touching the earth through the walls of my house; and the current would turn my body into a channel for escape. But they rest wholly on the wire, and experience neither dread nor danger. They are one with it, and they are safe.

So would God have us seek our safety in complete self-surrender to His power and love. It is when we reach one hand to Him, while yet we keep fast hold of some forbidden thing with the other, that we are in danger. It is the heart's clasp of earth that ruins prayer. "If I regard iniquity in my heart, the Lord will not hear me."

We thank Thee, O our Father, that all Thy power and love are pledged to the security of those who trust in Thee. Let us not be half-hearted in our faith or in our obedience, but let Thy life be our life, and Thy strength, our joy.—*Christian Endeavor World.*

"TEMPERANCE keeps the senses clear and unembarrassed, and makes them seize an object with more keenness."



"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 sixth page are 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 fourth and fifth 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
1000	- - - -	4.00

Diary

THE canvasser, we know full well,
Who goeth forth our books to sell,
Needs most the prayers of those who pray
That God will guide him every day,
And keep him in the narrow way.

The pioneer to clear the ground,
And plant the seed, if may be found
Some honest heart in all the land
Who would not build on shifting sand,
But will abide by God's command,—

He works, not just for worldly gain,
For such rewards are counted vain.
Weighed against the final treasure,
God will give in fullest measure
Unto all who do His pleasure.

And now while days and months fly past,
The faithful still are holding fast;
Some others, though, have weary grown;
Preferring rather ease and home,
They from their Master's work have flown.

We meet with trials by the way;
Our beds have oft been only hay;
To barns and sheds we oft do hie,
And one we know, all night did lie,
Between two friendly shocks of ~~rye~~.

But, brethren dear, the time has come
When God's great work must quick be done
So let us work now day by day,
And as we work, O let us pray
That from the truth we may not stray.

When you, dear friends, lie down at night
On nice, soft beds in homes so bright,
Pray for the agents far away
In search of some good place to stay,
Until shall dawn another day.

—A. J. Walters, in *The Southern Watchman*.

