

MISSIONARY SPECIAL

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"

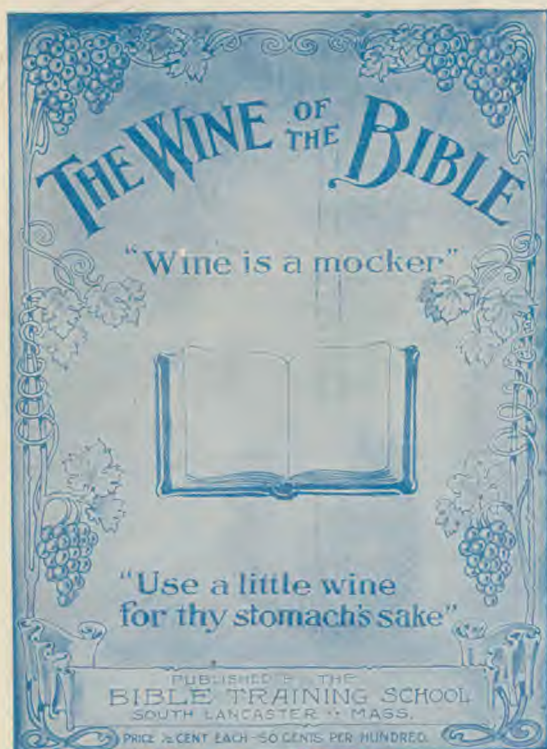
• Luke. 14: 23 •



"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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"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 wines 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

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READY FOR EITHER

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

E. J. M. 1903

“The angel of the Lord encampeth round about them that fear Him.”

TRUST IS BEST

I THINK if thou couldst see,
With thy dim mortal sight,
How meanings dark to thee
Are shadows hiding light,
Truth's efforts crossed and vexed,
Life's purpose all perplexed—
If thou couldst see them right,
I think they would seem all clear, and
wise, and bright.

And yet thou canst not know,
And yet thou canst not see:
Wisdom and sight are slow
In poor humanity.
If thou couldst trust, poor soul,
Thou wouldst find peace and rest;
Wisdom and sight are well, but trust is
best.—*Adelaide A. Proctor.*

Work While the Day Lasts

Mrs. E. G. White

NEVER did the Lord Jesus confine His labors to one place. We read of Him that “He went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And His fame went throughout all Syria, and they brought unto Him all the sick people that were taken with divers diseases and torments, and those that were possessed with devils; and He healed them. And there followed Him a great multitude of people from Galilee, and from Decapolis, and from Jerusalem, and from beyond Jordan.”

Again we read, “When the sun was set-

ting, all they that had any sick with divers diseases brought them to Him, and He laid His hands upon them and healed them. And devils also came out of many, crying out, saying, Thou art Christ, the Son of God. And He, rebuking them, suffered them not to speak; for they knew that He was Christ. And when it was day, He departed, and went into a desert place; and the people sought Him and came unto Him, and stayed Him, that He should not depart from them. And He said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent.”

Christian missionary work was to be done in all places. The truth was to go from point to point. The disciples were to

leave an example of how to establish the chain of truth, link after link. Christ worked as He desired them and all other laborers to work. The town and cities of Palestine resounded with the truths that fell from His lips.

How essential it is that today the truth be proclaimed in the same way! The world is our field of missionary toil. Everywhere the light of truth is to shine forth, that hearts, now in the sleep of ignorance, may be awakened and converted. In all countries and cities the gospel is to be proclaimed.

The seed of truth must be sown in the soil of the heart, in order that it may spring up and bear fruit. God's servants are to be laborers in places nigh and afar off, going to the regions beyond, even preparing to embrace a larger circumference. They are to work while the day lasts; for the night cometh in which no man can work. A Saviour uplifted on the cross is to be presented; and from many voices is to be heard the word, "Behold the Lamb of God, which taketh away the sin of the world."

Churches are to be organized and plans laid for work to be done by members of the newly organized churches. This gospel missionary work is to keep reaching out and annexing new territory, enlarging the cultivated portions of the vineyard. The circle is to extend until it belts. As workers go forth filled with earnest, happy zeal, thrilling with the love of God, the whole church at home is revived; for the success of the workers is regarded as a subject of deep, personal concern to every member of the church.

"TWO LITTLE girls were playing church. One said: 'Now we are to have prayer. You kneel down and be a *real Christian*; I'll just sit down, and put my hand up to my face. I'll be a *stylish Christian*.'"

HOPE

ALLEN MOON

NOW faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

The hope of a Christian is based upon something substantial. Nothing can be more substantial than the promise and Word of God. The apostle, in the same chapter as the above, says that "through faith we understand that the worlds were framed by the Word of God." Heb. 11:3. In other words, since worlds appear when God speaks, we have great assurance when He speaks concerning our salvation. Through the Word of God man did, and still does, have hope of eternal life.

Paul, speaking of his own experience, says: "In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2.

When man came upon the stage of action, the promise of eternal life existed. The Author of life could create man for no other purpose than to live co-eternally with Himself. But the promise of life was based upon conditions, and the first promise to man was on condition of obedience alone. If man had not eaten of the forbidden tree, he might have continued to eat of the tree of life, and in it God had placed the life promised. By eating of the forbidden tree, he cut himself off from all hope of eternal life. But God did not leave him in that hopeless condition. He immediately renewed the promise, but on different conditions. So we read: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us *again* unto a lively hope, by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3), which is, literally saying, "He hath begotten us again to the hope of living, by the resurrection of Jesus Christ." So Christ takes the place of the tree of life to mankind. The Son, like



the Father, hath life in Himself; and "he that hath the Son, hath life; but he that hath not the Son of God, hath not life." 1 John 5:12.

Since God has removed the tree of life from the earth, there is no source of life available to man, except the Son. Faith in Him alone brings the hope of eternal life. But faith in Christ does not exempt man from obedience; for we read again: "And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:3.

It is undeniable that the purity of Christ consisted in His perfect conformity to the law of His Father. The man who truly entertains the Christian hope based upon the Word, is in love with the law of God; and the Spirit of Christ within, enables him,

through obedience, to attain to the purity of the Son. So while he does not obtain hope through the old promise, or covenant, but through the new, which is in Christ, yet he is purified in obeying the truth.

A certain evangelist is using a card on one side of which is the question, "What must I do to be saved?" and following it are the scriptures which point out the way of salvation. On the other side of the card is the question, "What must I do to be lost?" and the answer follows, "Nothing." The reply is simple, but wonderfully impressive. Many think that in order to be lost they must run the long gamut of vices and be aggressively bad. Not so. We are all bad enough to miss the kingdom in spite of the good points we may have.—*Selected.*



A WONDERFUL MEMORIAL

THE greatest power manifested in the world is the power to create something out of nothing. Man can form wonderful structures by combining material already created, but man cannot create even a tiny blade of grass.

Creative power is that which distinguishes the true God from the false. "The gods that *have not made the heavens and the earth*, even they shall perish from the earth, and from under the heavens; He [God] hath made the earth by His power, He hath established the world by His wisdom, and stretched out the heavens by His discretion." Jer. 10:11, 12.

Creative power is truly a mark of divinity. Redemption is a manifestation of creative power; it is a re-creation. No one but a Divine Being can create a "clean" heart. Psa. 51:10.

No earthly power can entirely remove crimson and scarlet colors without destroying the material that was dyed; but divine power can change the deepest dyes of crimson and scarlet and make them white as snow. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Isa. 1:18. None but divine power can redeem the human soul that is scarred by sin, and make it clean and pure.

That man might never forget the creative power of God, the Lord gave him the Sabbath day to be a memorial of this creative power. When the work of creating the world was finished, God "rested on the seventh day from all His work which He had made, and God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2:1-3.

When from the midst of the thunders of Sinai God proclaimed His law, He placed the Sabbath command in the bosom of the decalogue. As a reason for commanding that the seventh-day Sabbath be kept holy, He states: "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11. Thus linking the Sabbath commandment with the institution of the Sabbath.

When Jesus lay in Joseph's new tomb, His followers rested the Sabbath day according to the commandment. Luke 23:

54-56. This formed another span in the great Sabbath bridge connecting the church of the Christian dispensation with the glorious scenes of Sinai.

While the Sabbath is a memorial of the creation of the earth and all things therein, it is also a memorial of the great work of redemption, or re-creation. Just as God rested from the work of creation upon the seventh day, so Christ rested in the tomb on the seventh day, after announcing at the close of the sixth day that the great work He had come to the earth to do was "finished." John 19: 30.

Before the Sabbath began, His faithful followers placed Christ in Joseph's new tomb. Luke 23: 52-56. "At last Jesus lay at rest. The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath, 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.

"In the beginning the Father and the Son rested upon the Sabbath after their work of creation. When 'the heavens and the earth were finished, and all the host of them,' the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. 'The morning stars sang together, and all the sons of God shouted for joy.' Now Jesus rested from the work of redemption; and though there was grief among those who loved Him on earth, yet there was joy in heaven. Glorious to the eyes of

heavenly beings was the promise of the future. A restored creation, a redeemed race, that having conquered sin could never fall,—this, the result to flow from Christ's completed work, God and angels saw. With this scene the day upon which Jesus rested is forever linked. For 'His work is perfect'; and 'whatsoever God doeth, it shall be forever.' When there shall be a restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began, the creation Sabbath, the

day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as 'from one Sabbath to another,' the nations of the saved shall bow in joyful worship to God and the Lamb." —*Desire of Ages.*

There is a double reason why Christians living this side of the cross should keep the Sabbath. There is a double span in the great Sabbath bridge since the cross; for

the Sabbath is not only a memorial of the creation of the world, but also a memorial of redemption, the great work of re-creating that which has been marred by sin. With the work of redemption "the day upon which Jesus rested is forever linked."

The seventh day of the week, the Lord's "holy day," is the Christian Sabbath and will be throughout eternity. Isa. 66: 22, 23.

NO MATTER if you are hidden in an obscure post, never content yourself with doing your second best, however unimportant the occasion.—*General Phil Sheridan.*

Walking on the Wall

MY WEE one walked the narrow wall—
What child but hungers thus to go?—
Her eyes alert lest she might fall
On that rough-bouldered pave below.
At length she stopped, and this her plea,
As though o'erfull of care her cup:
"Please, daddy, hold my hand for me
So when I walk I can look up."

All-Father, when we walk the ways
That teem with pitfalls for our feet,
That baby plea of bygone days
Might in our sorest need be meet.
Tired out with watchfulness and care,
With strife for paltry bite and sup,
"Thou hold our hands," we make our prayer,
"That while we walk we may look up."

—*Strickland W. Gillilan.*



College Oil Cans

ON a board of bright mosaic wrought in many a quaint design,
Gleam a brace of silver goblets, wreathed with flowers and filled with wine.
Round the board a group is seated; here and there are threads of white,
Which their dark locks lately welcomed; but they're only boys tonight.

Some whose words have thrilled the senate, some who win the critic's praise,—
All are "chums" tonight, with voices redolent of college days.

"Boys," said one, "do you remember that old joke about the wine,—
How we used to fill our oil cans and repair to Number Nine?
But at last the old Professor—never long was he outdone—
Opened up our shining oil cans, and demolished all our fun."
In the laugh that rings so gaily through the richly curtained room,
Join they all, save one. Why is it? Does he see the waxen bloom
Tremble in its vase of silver? Does he see the ruddy wine
Shiver in the crystal goblet, or, do those brave eyes divine

Something sadder yet? He pauses until their mirth has died away,
Then in measured tones speaks gravely: "Boys, a story, if I may,
I will tell you, though it may not merit worthily your praise,
It is bitter fruitage ripened from our pranks of college days."

Eagerly they claim the story; for they knew the L.L. D.,
With his flexile voice, would garnish any tale, whate'er it be.

"Just a year ago tonight, boys, I was in my room alone
At the San Francisco L. House, when I heard a plaintive moan
Sounding from the room adjoining. Hoping to give some relief
To the suffering one, I entered; but it thrilled my heart with grief
Just to see the wreck of manhood;—bloated face, disheveled hair,—
Wildly tossing, ever moaning, while his thin hands beat the air.
Broken prayers, vilest oaths, and curses, filled the air as I drew near;
Then in faint and piteous accents, these words I could plainly hear;



'Give me one more chance, one only; let me see my little Belle,—
Then I'll follow where they lead me, be it to the depths of hell!'

"When he saw me he grew calmer, started, strangely looked me o'er,—
Oh, the glory of expression! I had seen those eyes before;
Yes, I knew him; it was Horace, he who won the college prize;
Naught remained of his proud beauty but the splendor of his eyes.
He, whom we were all so proud of, lay there in the fading light.
If my years should number four score, I shall ne'er forget that sight.
And he knew me, called me 'Albert,' ere a single word I'd said,—
We were comrades in the old days. Then I sat down beside the bed.

"Horace seemed to grow more quiet, but he would not go to sleep;
He kept talking of our boyhood, while my hand he still would keep
In his own, so thin and wasted; and with burning eyes would gaze
On my face, still talking feebly of the dear old college days.
'Ah,' he said, 'life had such promise; but alas! I am today
But a poor degraded outcast; hopes, ambitions swept away;

And it dated back to those oil cans that we filled with greatest glee;
Little did I think in those days what the harvest now would be!'

"For a moment he was silent; then a cry whose anguish yet
Wrings my heart, burst from his white lips, though his teeth were tightly set.
And with sudden strength he started—sprang from my detaining arms,
Shrieking wildly: 'Curse the demons! Do they think to do me harm?
Back! I say, ye fork-tongued serpents, reeking with the filth of hell!
Don't you see I have her with me,—my poor, sainted little Belle?'
When I'd soothed him into quiet, with a trembling arm he drew
My head down; 'O Al,' he whispered, 'such remorse you never knew.'

"And again I tried to soothe him, but my eyes o'erbrimmed with tears.
His were dry and clear, as brilliant as they were in college years.
All the flush had left his features, he lay white as marble now;
Tenderly I smoothed his pillow, wiped the moisture from his brow;
Tho' I begged him to be quiet, he would talk of those old days.
Brokenly at times, but always of the 'boys' with loving praise.

"Once I asked him of Lorena,—that sweet girl whom he had wed,—
You remember Rena Barstow. When I asked if she were dead,
'No,' he said, his voice faltering; 'She is far beyond the Rhine;
But I wish to God it were so, and I still might call her mine.
She's divorced,—she's mine no longer.' Here his voice grew weak and hoarse;
'But although I am a drunkard, *I have one they can't divorce.*
I've a little girl that's waiting for the resurrection day,
Always patient and so faithful that at last she died for me.
"I had drunk so much, so often, that my brain was going wild;
Everyone had lost hope in me, but my faithful little child.

She would say, ' Now stop, dear papa, for I know you can stop now.'
 I would promise, kiss my darling, and the next day break my vow.
 So it went until one Christmas, dark and stormy, cold and drear ;
 Out I started just as usual, for the cursed rumshop near,
 And my darling followed after, in the storm of rain and sleet ;
 With no covering wrapt about her, naught but slippers on her feet.
 No one knew it, no one missed her, till there came with solemn tread,
 Stern-faced men into our dwelling, bringing back our darling,—*dead!*
 They had found her cold and lifeless. " Like," they said, " an angel fair,
 Leaning 'gainst the grogshop window."—Oh, she thought that I was there !'
 " Then he raised his arms toward heaven, called aloud unto the dead,



For his mind again was wandering : ' Belle, my precious Belle !' he said,
 ' Papa's treasure, papa's darling ;
 oh, my baby—
 — did you —
 — come,
 All the way —
 alone, — my darling, — just to bring—poor —
 — papa —
 — home ?
 And he surely had an answer ;
 for a silence o'er him fell,
 And I sat alone and lonely ;—
 death had come with little Belle."

Silence in that princely parlor ;—head of every guest is bowed ;
 They still see the

red wine sparkle, but 'tis through a misty cloud.
 Said the host, at last, arising, " I have scorned the pledge to sign,
 Laughed at temperance all my lifetime. Never more shall drop of wine
 Touch my lips. The fruit was bitter, boys : 'twas I proposed at first,
 That foul joke from which poor Horace ever bore a life accursed !
 Let us pledge ourselves tonight, boys, never more by word or deed,
 In our own fair homes, or elsewhere, help to plant the poison seed.

Silence once again, but only for a moment's space, and then,
 In one voice they all responded with a low and firm " AMEN !"

—W. C. McGuire.

Bible Questions

ANSWERS to the following questions will be given in the January number of the BIBLE TRAINING SCHOOL:—

1. Who is harder to be won than a strong city?
2. With what was the sin of Judah written?
3. To whom is a slothful man related?
4. Are we commanded to trust in any shadow?
5. What king of Israel established an itinerant ministry?
6. What is the oldest parable in the world?
7. We read of three persons gathering sticks : one was punished, one was rewarded, one was preserved. Who were they?
8. Of what sorrowful tree do we read in the Bible?
9. In whose face was seen the transforming power of evil passions?
10. In whose face was seen the transforming power of goodness?

" WHEN we walk with God, we must go His way."

YOU cannot start the fire of feud without getting the smoke in your own eyes.

THE RESURRECTION

S. N. HASKELL

IN the hope of the Christian are promises of "life that now is and of that which is to come," and even more. His "divine power hath given unto us ALL THINGS that pertain unto life and godliness." But the fruition of the Christian's hope is in the world to come.

After sin had entered this world, "and death by sin," there was no way of reaching the world to come except by a resurrection of the dead; and the resurrection was the only hope for the lost race.

The great apostle to the Gentiles based the hope of the resurrection from the dead on the resurrection of Christ; for, "if there be no resurrection from the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." If in this life only we have hope of Christ, we are of all men most miserable." For "since by man came death, by man came also the resurrection from the dead." Thus the resurrection of the dead is the only door from the grave into the kingdom of God. I Cor. 15:13-21.

The book of Job is supposed to be the oldest book in the Bible, and Job's hope was in the resurrection of the dead; for he says, "Though after my skin worms destroy this body, yet in my flesh shall I see God." He expected to have a body, a literal body in the resurrection. Job 19:23-26.

Christ says of Himself after He arose from the dead and appeared to the disciples in the upper chamber, "Behold, my hands and my feet, that it is I, myself; handle me and see; for a spirit hath not flesh and bones, as ye see Me have. And when he had spoken thus, He showed them His hands and His feet." Luke 24:39, 40. He also took of the broiled fish and honeycomb and did eat before them. He was a sample of how all will be after they

are raised from the dead. Luke 24:41-43.

David says, "I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Psa. 17:15.

The apostle presents this thought very forcibly in first Thessalonians, fourth chapter: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for, if we believe that Jesus died and rose again, *even so* (or in like manner) them also which sleep in Jesus will God bring with Him." I Thess. 4:13, 14. God promises to bring from the grave those that sleep in Jesus, as Jesus was brought from the grave. We shall be brought with Christ, that is, at the coming of the Lord.

The prophet Isaiah declares plainly, "Thy dead men shall live; together with my dead body shall they arise." Isa. 26:19. We, therefore, can look forward to the resurrection of our friends and ourselves after the manner of Christ's resurrection, possessing a body of flesh and bones; and we will eat and drink in the kingdom of God. We shall also be able to recognize our friends as Christ was recognized. The difference in the resurrection being in the fact that our bodies are no longer mortal, but immortal; they are no longer dying, but undying. "We shall not all sleep, but we shall all be changed; . . . for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." God's voice will go through the earth, and will draw from the earth, the sea, and wherever the saints are laid, their bodies, just as a magnet held over dust and dirt will draw steel fillings to itself. Paul in speaking of this says, "Behold, I shew you a mystery." I Cor. 15:51-53.

It is an incomprehensible fact that the bodies of the saints which may have been

eaten by sharks, or consumed by ravenous birds, or bleached upon desert sands, will come forth in the resurrection. Yet God who created the world can do this, and we will bear the same identity as when upon the earth.

The Saviour was known by His voice. Mary did not recognize Him until He said unto her, "Mary," and then "she turned herself and saith unto Him, Rabboni; which is to say, Master." John 20:16. Thomas recognized Jesus by His general appearance. Thomas had said that he would not believe until he could see His hands and put his finger in the print of the nails and thrust his hand into his side. But when Jesus appeared before him and said, "Reach hither thy finger and behold My hands; and reach hither thy hand and thrust it into My side; and be not faithless but believing:" Thomas said, "My Lord and my God." John 20:27, 28.

The two disciples that went down to Emmaus recognized the Saviour in the breaking of bread, for they told "how He was known unto them in the breaking of bread." His manner of breaking bread and of asking the blessing on the bread was evidence to them that He was risen from the grave. Luke 24:30, 31, 35. James also, who went to the sepulchre with Peter and went in unto the sepulchre and seeth the linen clothes laid by themselves, and the napkin wrapped together in a place by itself, discerned in this the habits of the Saviour. Then he believed. John 20:4-8.

So our friends will carry with them in the resurrection a literal body of flesh and bones and we will recognize them. We will recognize them by their voices and by their general appearance; also by the habits they have formed in this life and their method of doing things. This is the hope of the Christian in the resurrection.

A WONDERFUL PROPHECY

THE seventh chapter of Daniel is in many respects a wonderful prophecy. It covers the history of the world from the days of Babylon to the end of the world.

The prophet saw four beasts arise one by one from the sea. Then the angel of the Lord came to him and explained the symbols as follows: "These great beasts which are four, are four kings which shall arise out of the earth. . . . The fourth beast shall be the fourth kingdom." Dan. 7:17, 23.

The first beast was like a lion and had eagle's wings. The prophet beheld until the wings were plucked and it was lifted up from the earth and made to stand upon the feet as a man; and a man's heart was given to it.

This was the second time Daniel had been given a prophetic view of these four king-



SYMBOL OF BABYLONIAN KINGDOM

doms. In the second chapter of Daniel they were presented to him in the form of a great image, and he was plainly told that the first was Babylon, over which Nebuchadnezzar reigned.

About forty years before this Jeremiah had written, "Israel is a scattered sheep; the lions have driven him away; first the

king of Assyria hath devoured him, and last this Nebuchadnezzar, king of Babylon, hath broken his bones." Jer. 50:17.

Daniel was familiar with the writings of Jeremiah and would have no difficulty in recognizing the lion as a symbol of Babylon. This power at the time the vision was given, was rapidly nearing the time when it was to lose its lionlike dominion. Jeremiah, as he beheld in vision the time of the overthrow of Babylon, said: "The mighty men of Babylon have foreborn to fight; . . . their might hath failed: they became as women." Jer. 51:30. This was truly fulfilled when the men of Babylon depended on the strength of the walls of the city, rather than the strength of their arms.

In 538 B. C. Babylon was taken by Cyrus, the leader of the armies of the Medes and Persians, entering the city through the bed of the river Euphrates. Babylon had become so exalted that she had said in her heart, "I am and none else beside me." Isa. 47:10 [margin]. Then God gave the power into the hands of the Medes and Persians, fitly represented by the cruel, rapacious bear, which Daniel saw coming up out of the waters with three ribs in its mouth, and it was told to "arise and devour much flesh." Dan. 7:5.

Over one hundred and fifty years before this, the prophet Isaiah in prophetic vision



SYMBOL OF MEDO-PERSIAN KINGDOM

saw this nation dashing little children to pieces, slaying women, and having no pity. Isa. 13:16,17. Daniel would have no difficulty in recognizing the Medo-Persian power which ruled the world from the overthrow of Babylon in 538 to the rise of the Grecian power in 331 B. C.



SYMBOL OF GRECIAN KINGDOM

The Grecian kingdom was represented by a leopard, "which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it." Dan. 7:6. In Dan. 11:1-4 we are told that the kingdom following Medo-Persia was divided into four divisions; but "not to his posterity." The Grecian kingdom which followed the Medo-Persian nation, was, after a few years of turmoil, divided between the four leading generals of Alexander the Great, which was symbolized by the four heads: while the rapid conquests of Alexander were well represented by the four wings on the back of the quick moving leopard. The name of this third kingdom is said by the angel to be Grecia. Dan. 8:21, 22. The fourth beast was "dreadful and terrible and strong exceedingly, and it had great iron teeth; it devoured and break in pieces and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." Dan. 7:7.

In reply to Daniel's question, the angel



SYMBOL OF ROMAN KINGDOM

told him that the ten horns out of this kingdom were ten kings that should arise. Dan. 7:24.

The name of the fourth universal kingdom is not given in the Old Testament; but in the New Testament we are told that in the time of Christ, the Roman nation, under Caesar Augustus, had power to tax *all the world*. Luke 2:1, 2. Rome, this fourth universal kingdom, was divided into ten kingdoms many of which are still represented by the leading nations of Europe.

While Daniel was considering the ten horns on the beast, "behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold in this horn were eyes like the eyes of man, and a mouth speaking great things." Dan. 7:8. The angel sent to explain the vision to Daniel said, that from among the horns, or kingdoms, there would a power arise with the following characteristics:—

1. It would arise *after* the ten.
2. It would be *diverse* from the ten.
3. It would *subdue three* of the ten.
4. This power would *speak great words against the Most High*.
5. It would *wear out the saints* of the Most High.
6. It would think to *change the times and laws* of the Most High.
7. The power to do these things would

be given into his hand until a time, times, and the dividing of time.

The above characteristics are given in Dan. 7:24, 25, and have been fulfilled in their order.

1. *After* Rome was divided, the ecclesiastical power known as Papal Rome arose and bore as powerful a sway as any political nation had ever borne.

2. It was *diverse* from the others in that it was ecclesiastical, and they were political.

3. In order to make way for the papacy, *three* of the divisions of Rome, the Heruli, Ostrogoths, and the Vandals, *were set aside*.

4. In the decree of infallibility issued in 1870, surely this power *spoke great words against God*.

5. The fifty millions of martyrs witness to the fact that this power *wore out the saints* of the Most High.

6. The fact that the majority of the Christian world keep the first day of the week as the Sabbath, when the fourth commandment of the law of God says that "the *seventh day* is the Sabbath of the Lord thy God: in it thou shalt not do any work;" is evidence that some one has *thought to change the law of God*. Ex. 20:8-11. And the Catholic church in its catechisms boasts of the fact that it has changed the Sabbath. See Catholic Christian Instructor; also, Abridgment of Christian Doctrine, p. 57.

7. The power to persecute the saints and change the law would be given into his hands for a time (one year, Dan. 11:13, margin) times, (plural, two years) and dividing of times, or half a year (Dan. 12:7), making three and one-half years. As the nations are represented by symbols, so the time is symbolic. This same period is spoken of as forty-two months (Rev. 13:5), which is the same as three and a half years. Forty-two months contain 1,260 days, and this same period is spoken of as 1,260 days in Rev. 12:6. A day in symbolic proph-

ecy represents a year. Num. 14:34; Ezek. 4:6. In the year 538 A. D. the decree of Justinian went into effect, which declared the pope of Rome to be head over all the churches.

This power was to continue until a time, times, and half a time, or 1,260 years. 1,260 years added to 538 brings us to 1798 A. D., when Berthier, the French general, took Pope Pius VI prisoner, and the papacy received the deadly wound. Another pope was elected two years later, but the wound has never as yet been fully healed.

After all this view of strife and bloodshed, the prophet saw the entire dominion given to the saints of God, and peace and joy filling the whole earth. Dan. 7:27.

Afterward

NOW THE sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the pruning, sharp, unsparing,
Scattered blossom, bleeding shoot;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.

Now, the training, strange and lowly—
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou!"

—Frances Ridley Havergal.



QUESTION BOX

"Is THE Holy Spirit a person?" The Holy Spirit is represented in the Bible as one of the Trinity. Of the Holy Spirit, Christ said that it "proceedeth from the Father"; and, "He shall testify of Me." John 15:26. In many instances in the New Testament, the Holy Spirit is spoken of by the use of the personal pronoun "He" and "His." From this we would conclude that the Holy Spirit has a personality. While the Holy Spirit has a personality, and is represented as an intelligence, yet it is spoken of in a way that we cannot comprehend its personality. The definite form of its personality is not revealed in the Bible. In Acts 2:3, 4, it is represented as "cloven tongues"; and in verses 17 and 18, it is represented as an influence. In the

Bible it is spoken of as divested of all personality; in other places it is represented as a person; in another place, as "cloven tongues of fire"; and still again, it is represented in a "bodily shape like a dove." Luke 3:22. It is not confined to a personality, as a man, as cloven tongues, as a dove, or as being only an influence. It is evident that the Holy Spirit is one of the Trinity, and fully represents God, and Christ, and the Trinity; and appears in any form or shape, or without form or shape, as best answers the purpose of God.

A correspondent asks for an explanation of II Cor. 5:8: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

From the first to the fourth verses it is very evident that the apostle is contrasting this life with immortality; so that a person in the mortal state is represented as being absent from the Lord; that is, from His personal presence. But to be absent from this mortal state is to be with the Lord, by being changed from mortal to immortality at the second coming of Christ. See also I Thess. 4: 13-17; I Cor. 16: 52-54. This same thought is further developed in Phil. 1: 21-23. To live is Christ. That is, to live in this world is to live the life of Christ; and to die would be gain to the apostle. So he was in a strait betwixt two things: having a desire to depart this life, and to wake up in the resurrection and be with Christ, which would be far better than to live in this world; and yet, to abide in the flesh was more needful for the church of God. There is no consciousness between death and the resurrection. The last thought of a person in this life ceases with death, and the next thought will be in the resurrection. The Scriptures plainly show that man is unconscious in death. Eccl. 9: 4, 6, 10; Psa. 146: 2, 3.

"How are we to understand I Cor. 14: 34, 35, and I Tim. 2: 12?" I Tim. 2: 12, explains I Cor. 14: 34, 35. It reads, "But I suffer not a woman to teach nor usurp authority over the man; but to be in silence." This can have no reference to ordinary teaching, or preaching, or speaking in church. But it does refer to the position that is sometimes taken by talkative women who run everything their own way, contrary to the principles laid down in I Cor. 14: 33; which reads, "God is not the author of confusion, but of peace, as in all churches of the saints."

I HAVE lived to know that the secret of happiness is never to allow your energies to stagnate.—*Adam Clarke.*

When Jesus Comes

"WHEN Jesus comes!" said a dying saint,
"I'll leave the grave, and all earthly taint,
I'll speed me away to the land of light
And join the song of the angels bright."

"When Jesus comes!" said a trembling soul,
"I shall dread no longer sin's control,
I'll be happy then, with my sins forgiven,
And bask in the smile of the God of heaven."

"When Jesus comes!" said a parted friend,
"We shall meet again where sorrows end,
We shall part no more. Oh, 'twill joyful be
To dwell forever from partings free."

"When Jesus comes!" said a lonely one,
"I shall leave this path which I've trod alone,
And hold converse sweet with God's chosen ones;
May patience be mine till my work is done."

"When Jesus comes!" I oft breathe in prayer,
"May I stand before Him pure and fair,
May my robes be washed in the crimson tide
Which flowed from the Saviour's bleeding side."

When Jesus comes! all ye waiting souls,
With a trumpet voice that will shake the poles,
May your shout go up, "We have waited long,
Our God will save; for His arm is strong."

—*M. Wells.*

The Law and the Gospel

THE law is the gospel infolded; the gospel is the law unfolded.

The law is the gospel inclosed; the gospel is the law disclosed.

The law is the gospel concealed; the gospel is the law revealed.

The law is the gospel-fulness delayed; the gospel is the law-fulness portrayed.

The law is the gospel in minimum; the gospel is the law in maximum.

The law is the gospel contained; the gospel is the law maintained.

The law is the gospel sighted; the gospel is the law lighted.

The law is Christ designed; the gospel is Christ enshrined.—*F. C. Gilbert, in "Practical Lessons."*



Well Done

JUST to do the very best that in us lies each day :
 Just to glean the sunbeams and toss the
 clouds away ;
 Just to keep on hoping though the disappointments
 grow,
 Just to let the healing-smile follow the tear-drops'
 flow ;
 Just to be as loving as we can, and kind and true.
 Cling to the golden rule in all that we do.
 Just to count the blessings with the ills of life,
 And our heaven-helped victories over sin and
 strife.
 Then as we journey towards life's setting sun,
 Christ will wait to greet us with the praise " Well
 done."
 —Selected.

Keep Steady

KEEP steady, young man, keep steady,
 Nor waver when put to the test.
 When Satan assails be ready,
 Defeat him by doing your best.
 With plausible words he advances ;
 With cunning he strengthens his chances ;
 He does all his planning with care ;
 He's wily and wicked. Beware !
 Resist all his sly approaches—
 Yield never an inch to the foe.
 Whenever that foe encroaches,
 Resort to a resolute No !
 With flattery, cunning, he plies you ;
 With sympathy, artful, he tries you ;
 His wiles he keeps well out of sight ;
 He comes as an "angel of light" !
 Let truth be your watchword ever,
 Let right be the law of your life.
 With these for your guides you never
 Will suffer defeat in the strife.
 Give battle to vices that tempt you.
 Your virtues can never exempt you.
 Temptations will come, but be strong ;
 Give battle to all that is wrong.

—John M. Morse.

"Today"

THREE days, I ween, make up our life,
 When shadow and sunlight play,
 The day that is past, and the day to come,
 And the day that is called today.
 Three days, I ween, make up our life,
 But two are not ours at all ;
 For yesterday, laden with good and ill,
 Has passed beyond recall :
 And tomorrow sits shrouded near God's throne,
 And her veil none can tear away :
 But today is the golden day for men ;
 For God's work may be done today.
 Lord ! teach us today to hear Thy voice,
 And to see Thee in every duty ;
 Then the simplest things we have to do,
 Will be bright with heavenly beauty.
 And if today we do Thy will,
 Though we sow our seed in sorrow,
 We shall reap the harvest of likeness to Thee,
 When we see Thy face tomorrow.
 —The Right Rev. W. Boyd Carpenter, D. D., Lord
 Bishop of Ripon.



THE CRIPPLES' HOME

MANY of the readers of the BIBLE TRAINING SCHOOL have become interested in the Cripples' Home through the articles that have appeared in the BIBLE TRAINING SCHOOL from time to time.

When it was mentioned in the first articles, it was only a hope, or a desire in the mind of a young man, who was himself a cripple. But his desire was so strong that he ordered ten thousand Special BIBLE TRAINING SCHOOLS, and sold them to secure funds for the home. He sold one ten thousand order after another, each time laying by what money he could for his cherished hope. Then he ordered thirty thousand Special BIBLE TRAINING SCHOOLS, and others began helping him sell his papers, giving him a portion of the profits on each paper. Finally sufficient funds were secured to make a first payment on a home, and a fine location was secured near the town of Sonoma, California. There are twelve acres of good land, and a house and barns; an ideal place for the home. It is an excellent illustration of what hard work and persistent effort can accomplish.

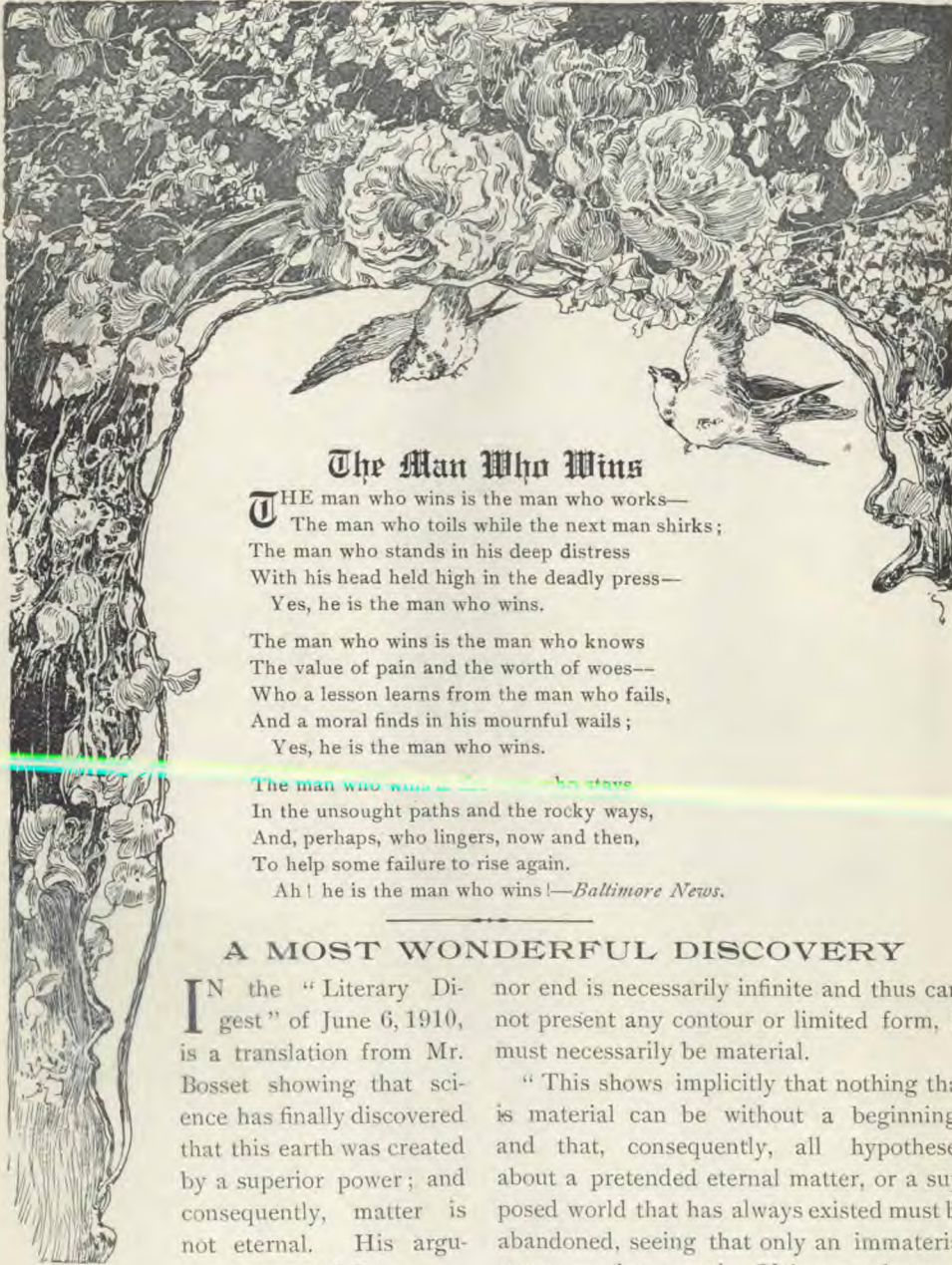
Mr. Vaughan, the founder of the Home, has a wife who is heart and soul with him in this work. They have made many im-

provements since they gained possession of the place, and are very anxious to make the last payment, so they can open the Home for its destined use.

The building at the right of the above illustration is the Home, while the barns are shown at the left. In the center is a picture of W. T. Vaughan, the promoter of this worthy enterprise.

Mr. and Mrs. W. T. Vaughan have taken thirty thousand copies of this number of the BIBLE TRAINING SCHOOL to sell in the interests of the Cripples' Home. They are hoping soon to make the last payment on the place, and be able to open the Home for Cripples. Anyone wishing to help this worthy enterprise can send donations to Mr. W. T. Vaughan, Sonoma, Calif., or to the BIBLE TRAINING SCHOOL, South Lancaster, Mass., and the money will be forwarded to him.

Another way you can help is to send for ten or a hundred copies of this Special number of the BIBLE TRAINING SCHOOL, paying the retail price, ten cents per copy, and the money will be duly sent to Mr. Vaughan. Quite a number of Mr. Vaughan's friends are assisting him in selling this special number of the BIBLE TRAINING SCHOOL.



The Man Who Wins

THE man who wins is the man who works—
 The man who toils while the next man shirks;
 The man who stands in his deep distress
 With his head held high in the deadly press—
 Yes, he is the man who wins.

The man who wins is the man who knows
 The value of pain and the worth of woes—
 Who a lesson learns from the man who fails,
 And a moral finds in his mournful wails;
 Yes, he is the man who wins.

The man who wins is the man who stays
 In the unsought paths and the rocky ways,
 And, perhaps, who lingers, now and then,
 To help some failure to rise again.

Ah! he is the man who wins!—*Baltimore News.*

A MOST WONDERFUL DISCOVERY

IN the "Literary Digest" of June 6, 1910, is a translation from Mr. Bosset showing that science has finally discovered that this earth was created by a superior power; and consequently, matter is not eternal. His argument runs as follows:—

"If matter is eternal, it has always existed. Now what has no beginning can have no end, because a thing cannot be finite and infinite at the same time. Furthermore, as that which has neither beginning

nor end is necessarily infinite and thus cannot present any contour or limited form, it must necessarily be material.

"This shows implicitly that nothing that is material can be without a beginning; and that, consequently, all hypotheses about a pretended eternal matter, or a supposed world that has always existed must be abandoned, seeing that only an immaterial power can be eternal. If then a substance, or the terrestrial globe, has had a beginning, it must be that a superior power has formed, or created it. Thus, the necessary fact of the beginning of the world involves as a consequence the necessary fact of its crea-

tion, which implies the existence of a superior creative power." . . . According to this observation we should be forced to conclude that the earth had a beginning; namely, its creation. The same is true of all the celestial bodies of the solar system, and for the whole universe."—Translation made for "*The Literary Digest*."

A most wonderful discovery is this! Namely, that God told the truth in the Bible record of the Creation as recorded in the first chapter of Genesis, repeated by every Bible writer, and believed by every simple minded Christian. Think of it: if it has taken this long for science to discover this fundamental truth of the Scriptures, we recommend to all the simple statements of the Bible, which is the source of all wisdom and knowledge. It is not necessary to go wandering through the misty fog of science. We therefore join our voice with the million of others that have lived and died, that the Word of God is thoroughly scientific, and as an authority to be trusted above every human science and infidel historian.

Paul understood this when he said that the "preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. . . . For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. . . . The foolishness of God is wiser than men, and the weakness of God is stronger than men. . . . God hath chosen the foolish things of this world to confound the wise things, and God hath chosen the weak things of the world to confound the mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence." I Cor. 1:18-29.

A Sermon in Rhyme

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of two or three in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Share them, and by kindly sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine of his face,
Share it. 'Tis a wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go;
Leave them. Trust the harvest Giver,
He will make each seed to grow.
So, until its happy end,
Your life will never lack a friend.

—Rev. D. W. Hoyt.

PERSONS wonder, at times, why there should be such a demand for money for missions, when it is always stated that the gospel is free. An old-time preacher explained this by stating that, "The water of life is free, but we must have money to buy a pitcher to carry it in."



Baruch and Ebed-melch

S. N. HASKELL

THERE was an individual closely connected with Jeremiah in his work who should be mentioned in a study of the book of Jeremiah. His name is Baruch, Jeremiah's private secretary.

There is not one expression in the record of the forty-three years that Jeremiah prophesied, to show that Baruch was ever unfaithful to his mission. He took the testimonies to the people, and read them to the people; he took them to the princes, and read them to the princes. At times the princes questioned these testimonies, and asked if the prophet had really uttered every word of them; and Baruch replied, "He pronounced all these words unto me with his mouth, and I wrote them with ink in the book." So denunciatory were some of these testimonies, that the princes said to Baruch, "Go, hide thee, thou and Jeremiah; let no man know where ye be." Jer. 36:14-19. Baruch was given the evidences of the purchase of the land recorded in Jer. 32:7-15. He was one in whom Jeremiah confided. He suffered with Jeremiah. When Jerusalem was taken, great sadness fell upon Baruch; he knew not what would become of him. God gave him a personal testimony which He concluded by saying, "Thy life will I give unto thee for a prey in all places whither thou goest." Jer. 45:5. This testimony

is contained in the shortest chapter in the book of Jeremiah, the 45th chapter, which contains five verses.

Another man whose name is honorably mentioned, and to whom the prophet Jeremiah sent a personal testimony was Ebed-melech, the Ethiopian. When Ebed-melech heard that they had put Jeremiah into the dungeon, he went to the king, as he sat in the gate, and interceded for the prophet. The king not only gave him permission to take Jeremiah up out of the dungeon, but gave him a band of thirty men to assist him.

Ebed-melech was a merciful man; this was shown in the way he brought Jeremiah up out of the mire. He could have cast down the cords for Jeremiah to tie around his body, so that they could draw him up; but the cords would have cut the flesh of the prophet. Ebed-melech would not cause the prophet of God any pain; therefore, he gathered "old cast clouts and rotten rags" and let them down, telling him to put these under his arms around the cords, so the cords would not injure his flesh as they drew him up.

God never forgets when an individual ministers to one of His saints. Heb. 5:10. Ebed-melech's act of kindness was recorded in heaven. When the king's house was burned with fire, and the king taken cap-

tive, the Lord remembered Ebed-melech, and sent a special message of comfort saying He would deliver him when the judgments were poured out upon Jerusalem, and that he would not be delivered into the hands of those he feared. The testimony closed with the following words: "I will surely deliver thee, and thou shalt not fall by the sword; but thy life shall be for a prey unto thee: because thou hast put thy trust in Me, saith the Lord." Jer. 39:16-18. This demonstrates the truthfulness of the Saviour's words in Matt. 10:40-42. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

Ebed-melech was a eunuch in the king's house, and the only one of the king's servants whose name has been immortalized; and that was because of his sympathy for, and kindness to, the prophet of God.

IMPORTANT

Facsimilies of the original 1843 chart, from which Elder J. V. Himes and Wm. Miller preached the first angel's message, have been printed upon firm bond paper. These are the same as the old chart owned by Elder J. N. Loughborough.

The size of these charts is twenty-five by nineteen inches. Price postpaid, twenty-five cents; foreign countries and Canada, thirty cents. Address all orders to the
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WAS THE PROPHET MISTAKEN?

II Kings 5:1-27

NAAMAN was the captain of the Assyrian army. He was a great and honorable man. God had given him the victory over Israel because in God's sight he was more acceptable while in his heathenish darkness, than was Israel with all her slighted light and privileges.

Naaman had taken captive a little maid who was a true missionary. She waited upon his wife. Naaman was a leper, and this little maid recommended the God of Israel as one who could heal the leper. Immediately the King of Assyria sent a letter to the king of Israel. The king of Israel did not see the providence of God in it, but took this letter of introduction as an occasion of provoking another war. He indignantly replied, "Am I a God to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me."

Elisha heard of it and sent word to the king to send Naaman to him, and it should be known that there was a prophet in Israel. So Naaman went to Elisha in all the pomp of state, with horses and chariot, and stood at the door of the house of Elisha. The prophet sent him word to simply wash in the Jordan seven times and be clean.

At this Naaman was indignant; it was an insult to his dignity. And he said, "I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." The Jordan was a muddy stream, and he considered the rivers of Damascus, Abana, and Pharpar, which emptied into the Jordan from the mountains, far better than that muddy stream.

As he was about to go away, his servant advised him to follow the simple prescription, and he finally consented, washed, and was healed. Appreciating this blessing, Naaman was anxious to reward the prophet, but the prophet Elisha refused to take anything whatever.

Gehazi could not appreciate this act of disinterested benevolence, so he followed Naaman and asked him for a talent of silver, and two changes of raiment. Naaman urged him to take two talents of silver in

two bags, and two changes of garments. When Gehazi returned, he denied receiving anything, or of even following after Naaman. Then God sent this reproof to Gehazi:—

“Is it a time to receive money and to receive garments, and olive yards, and vineyards, and sheep and oxen, and men servants, and maid servants?” Here were six things that Gehazi had not asked for nor received. What an excellent opportunity for Gehazi to have said that the prophet was mistaken, or that he had lied. But God knew the motives of the heart of this servant of Elisha’s. He had it in his heart to get some prominent position, where he either would come into actual possession of vineyards and olive yards, and sheep and oxen, and menservants and maidservants; or he would receive wealth so that he might purchase them.

This is an illustration of the judgment when God will “bring to light the hidden

things of darkness, and will make manifest the counsels of the heart.” I Cor. 4:4, 5.

The prophet Elisha was not mistaken when he reproved Gehazi for what he did not ask; it was in his heart to obtain them from Naaman, if he could. Even so it is now. God will give reproof, and this reproof will test men to see what is in their hearts, although they may not have spoken it in so many words. The object of this is that men may examine their hearts and see if there is not some principle there that would lead them to do these very things, if opportunity presented itself. So we conclude that the prophet of God was not mistaken; but it was God speaking through the prophet as verily as it was in the heart of Gehazi to take things if he could get them.

“Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Rom. 15:4.



He that goeth
forth and weepeth,
bearing precious
seed, shall doubtless
come again with rejoic-
ing, bringing his sheaves
with him”

PS. 126: 6

THE ASS OR DONKEY

MRS. S. N. HASKELL

THE ass was the household friend in Bible times, and was often owned in large numbers. At one time Israel captured sixty-one thousand asses from the Midianites. Num. 31:34.

The donkey is still a useful animal in many parts of the world. In mountainous districts in our own land it is used to carry heavy burdens.

It is the only beast that we have a record of God's causing to speak. Birds have been taught to speak certain words; but without being taught by man, God opened the mouth of the ass and it reproved Balaam. Peter says the dumb ass spoke with man's voice. II Peter 2:16.

Anyone that has lived near donkeys knows they are not all dumb, by any means; as they are fond of making a very loud noise. A careful reading of Num. 22:21-23 reveals the fact that it was a female ass upon which Balaam rode. Only the male ass brays, so God truly caused a dumb ass to speak. Some of the most interesting stories of the Bible are closely associated with the ass. Saul left home in search of his father's asses, and returned the anointed king over Israel. I Sam. 9:1-27; 10:1-16. The Shunammite woman rode upon an ass when she carried the sad news of the death of her son to Elisha. II Kings 4:18-27. A jaw-bone

of an ass in the hands of Samson proved a powerful weapon of war; for with it he slew a thousand men. The Lord refreshed His servant after the battle by causing water to gush out from the jawbone to quench his thirst. Judges 15:15-18. The young prophet that disobeyed the Lord and was slain by a lion on his homeward journey, was riding on an ass when the lion met him; and the ass and the lion both stood guard over the dead body until the old prophet came. I Kings 13:1-32.

The prophet Jeremiah, when writing of the wilful course of Israel, how they had refused to heed God's message of mercy and persisted in their evil course, compared them to a wild ass that would not be shod



for service. He implores them to withhold their foot from being *unshod*. Jer. 2:22-25.

Israel was forbidden to plow with an ox and an ass together. Deut. 22:10. As the ox was a clean beast and the ass unclean, this restriction was no doubt an object-lesson of the great truth that the people of God were to keep themselves separate from the world. Isaiah refers to the faithfulness of the ass as a reproof to Israel for forgetting the Lord their God. Isa. 1:3.

Royalty and the judges often rode upon white asses. Judges 5:10. The most precious Bible scene connected with the ass is Christ's triumphant entry into Jerusalem. The old patriarch Jacob before his death, in uttering a prophecy of the first advent of Christ, mentions the "ass's colt." It is quite reasonable to think that Jacob beheld in vision that wonderful scene that Zechariah twelve hundred years later describes so vividly. Gen. 49:8-11; Zech. 9:9. There can be no question as to whether Zechariah beheld it in vision or not; for although it was nearly five hundred years before it took place, the description of the scene is clear. Those in high authority were accustomed to riding ass colts. Judges 10:4; 12:14. When Jesus sent the disciples to bring the ass and colt, and He was seated on the ass's colt, it meant much to the disciples. They immediately concluded that Christ was taking temporal power. John 12:14, 15; Matt. 21:2-7. What a picture! He, who was accustomed to being borne in chariots of glory by angel bands, seated upon an ass's colt, meekly riding to a shameful death on Calvary's cross.

The Lord Hath Need of Them

I sat one evening musing,
Alone in my darkened room,
And asked myself a question
As I sat in the gathering gloom.
"Oh, what is the life work I can do?
What work for the Master good and true?"

"O, what can I do for Jesus?"
I murmured with a sigh,
"Nor gold nor precious treasures,
Nor houses nor lands have I.
I can only offer my withered leaves,
And watch the reapers gather the sheaves."

Then I took my open Bible,
And my tears I quickly dried,
As I read the Master's message,
Ere his triumphant ride.
"Go bring the colt and her little one,
I have need of them ere My work is done."

"I have need of them!" O Master,
Perhaps it e'en may be
That though my lot be humble
Thou, too, hast need of me,
Perchance thou hast, it may be true,
Some work my feeble hands can do.

At least I can tell the story
Of Christ's redeeming grace
How He sweat blood-drops of anguish
While the father hid His face!
I can tell of His death on the cruel tree,
The Lord hath need, He hath need of me.

And O, in the glorious future,
We shall sit by the Master's side,
And he shall "see the travail
Of His soul and be satisfied."
And e'en while the years of eternity roll,
The Lord shall have need of each ransomed soul.

—Mrs. L. D. A. Stuttle.

(Reprinted by request)

"WERE HALF THE POWER"

WERE half the power that fills the world with
terror,
Were half the wealth bestowed on camps and
courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.
The warrior's name would be a name abhorred;
And every nation that should lift again

Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain.

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And, like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say,
"Peace!"—Selected.

The Refiner's Fire

HE sat by a furnace of sevenfold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze
As he heated it more and more.

He knew He had ore that could stand the test.
And He wanted the finest gold
To mould a crown for the King to wear,
Set with gems of a price untold.

So He laid our gold in the burning fire,
Tho' we fain would have said Him—*Nay*,
And He watched the dross that we had not seen,
As it melted and passed away.

And the gold grew brighter, and yet more bright,
But our eyes were so dim with tears,
We saw but the fire, not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow,
As it mirrored a Form above,
That bent o'er the fire, tho' unseen by us,
With looks of ineffable love.

Can we think that it pleases His loving heart
To cause us a moment's pain?
Ah! no, but He saw through the present cross
The bliss of eternal gain.

So He waited there with a watchful eye,
With a love that is *strong* and *sure*,
And His gold did not suffer a whit more heat
Than was needed to make it pure.

And not *by* the furnace, but *thro'* the midst
Passed a thorn-crowned and kingly Form,
The fire had no power on the gleaming gold
So close to His bosom borne.—*Selected.*

"MY SOUL IN HELL"

A Compilation

THE Psalmist says: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Psa. 16:10; Acts 2:31.

SOUL defined: "In the Hebrew this term is commonly used for *myself*, *my life*, but in an emphatic sense. The meaning of this clause is, 'Thou wilt not leave, or rather, give up, abandon *me—myself*, to hell.'"—*Jacobus on Acts 2:27.*

Again: "The Hebrew word translated *soul*, here, . . . may mean, my spirit, my mind, my life; and may denote here nothing more than *me*, or *myself*. It means, properly, breath; then life, or the vital principle, a living being. . . . Instances where it is put for the individual himself, meaning 'me,' or 'myself,' may be seen in Psa. 11:1; 34:3, 7; Job 9:21. There is no clear instance in which it is applied to the soul in its *separate* state, or disjoined from the body."—*Barnes' Notes on Acts 2:27.*

HELL defined: "The Hebrew word for hell is *sheol*, which corresponds to the Greek *hades*, and means the under-world or the realm of the dead."—*Schaff's Bible Dictionary.*

Again: "Hell is the word generally and unfortunately used by our translators to render the Hebrew *sheol*. It would perhaps have been better to retain the Hebrew word *sheol*, or else render it always by 'the grave,' or 'the pit.'"—*Smith's Bible Dictionary.*

In harmony with the foregoing definitions, others render "soul" and "hell" as follows:—

"For thou wilt not leave my soul to *sheol*."
—Psa. 16:10, *R. V.*

"For thou wilt not abandon my soul to *hades*."—*Rotherham's Trans.*

"For You leave not my Soul in the *Grave*."—*Fenton's Trans.*

"For thou wilt not abandon my soul to the *grave*."—*Leeser's Trans.*

"For thou wilt not abandon my soul to the *place of death*."—*Twentieth Century New Testament.*

"For then wilt not thou leave my soul in the *grave*."—*Syriac Trans.*

"Because thou wilt not abandon my *life* unto the *utlterworld*."—*Weekes' Trans.*

"For thou wilt not leave *me* in the unseen world forsaken."—*Weymouth's Trans.*

ARTHUR L. MANOUS.



OTHER VIEWS OF THE 1,290 AND 1,335 DAYS

THE 1843 chart was directed by the hand of the Lord. The figures were just as He wanted them, and the people giving that message were correct in their reckoning of the prophetic periods. Prophetic time ended in 1844. In their reckoning of the time on that chart two lines of figures are found; one is the 2,300 days, and the other, the 1,290 and the 1,335, and more than twice as much space is occupied on the chart with the latter than with the former.

In the effort made by some persons, after 1844, to establish other views, and get another reckoning of the time, darkness and confusion followed. Those who were setting time in 1848 based their theory on the confusion then existing among the nations of Europe, which began in Paris, February 22, of that year. As "spirit rappings" began in March of the same year, they said, "This spirit rappings is the spirits of devils which were to go forth to gather the nations to the battle of the great day of the Lord, and the Lord is now going to come this year."

In June, 1848, I united with the First-day Adventists, and well do I remember the testimony of those who made reference to the sayings of a pious monk of former years, which were, "I would not be a king in 1848; I would not be a soldier in 1849; I would not be a grave digger in 1850; but in 1851 I will be anything you please," claiming from this that by 1851 the peaceable kingdom of Christ would be established.

I have before me a copy of "The Voice of Truth," published by Joseph Marsh, in

Rochester, N. Y., dated May 27, 1846. In this number, he seeks to prove that the Lord would come in 1846, or at the latest in 1847. To do this he sought to improve on the former position of the setting up of the "abomination of desolation" not denying, however, that the "daily" was paganism.

He reasons thus: "In our former calculation we supposed the setting up of the papacy was affected by the success of his (Clovis') arms. And as he fought the last of his religious wars in 508, that was the date at which the periods (the 1,290 and 1,335 days) now under consideration were supposed to begin. In the present calculation, however, we refer to the latest possible; as the establishment of popery by laws seems more like the events specified in the prophecy—that of placing, *setting up*—and as it could not take place later than 511, if it took place in the life time of Clovis, we begin the 1,290 and 1,335 days, or years, at that point; 1,335 years added to 511 extends to the year 1846."

From this we see that he based his argument on the fact that the work of Clovis was that which took away the "daily" to set up "the abomination that maketh desolate", but that he carried his reckoning to the year of the death of Clovis, 511. By this means he slips along the 1,290 and 1,335 days two or three years to establish the time that he was advocating—that the Lord would come in 1846, or at the latest in 1847. So we see how *time* setters were using the "daily" to again set up a time test after 1844.

Mr. Marsh says concerning the 1,290

days: "Commencing them in 511 they terminate in 1801, when Pius VII was restored to the papal See." Then he adds 45 years more to bring the end of the days in 1847. The query naturally arises with us, "What about the two years, 1798 to 1800, when there was no pope?"

The Elder, in his article, tries to adjust the 2,300 days to the other figures of his theory. He does not deny that the 70 weeks, the first part of the 2,300 days, began 457 B. C.; but he makes confusion "on the birth and baptism of Christ, and on the middle and end of the seventieth week. He uses the text that Christ at His baptism was "about thirty years old," ignoring the fact that he was actually born four years before the common A. D., and says that Christ was thirty years old in A. D. 30. By this reasoning he remodels the date of the crucifixion and the close of the seventieth week, so that instead of the seventieth week terminating in A. D. 34, as was reckoned in 1843, he has it terminate in A. D. 37. Then he says, "It is clear to us that the 2,300 days will end in 1847, or thereabouts.

Of course such reasoning throws confusion on the fact that the knowledge of *when* these days would end was to be closed up "until the time of the end," and that *then*—1798—the true light on the matter would be obtained. This was fulfilled; and just as we pass 1798, in at least twenty parts of our world, men discovered the true light—that the 2,300 days would terminate in our year 1844. But lo! According to this theory, the Lord's promise failed, and it was left for Mr. Marsh, 48 years after the Lord's appointed time, to get the light upon the subject.

In this same number of his paper is an article under the heading "Mistakes Explained," in which he says, "Our Saviour's definite answer on *time* was, 'When ye shall see all these things *know* that

He is near, even at the door.' This is as definite as our Lord warrants us in being on time." Still further he says, "There is sufficient latitude to the commencement of the prophetic numbers, to bring their termination anywhere between A. D. 1843 and 1847." But the climax is his statement,

"We may have to wait until the event (Christ's coming) takes place, and then reckon back to find the point of their beginning." Brother Uriah Smith, still later, in response to another time setter who made a similar statement, pertinently inquired, "Is that the way prophecy backs up?"

In 1852 O. R. L. Crozier, who was then associate editor of the *Advent Harbinger* (formerly *Voice of Truth*) began to talk to us in the office, that the 2,300 days, and the other periods under consideration would not terminate until 1909. He did not, however, get his views published in the "Harbinger," as it would conflict with the "Meshullam Movement," in which Elder Marsh was then engaged. There had been quite a copious rain in Palestine, and it was claimed by those in that movement, that "now the early and latter rains have come, and Caanan—the sanctuary—is being cleansed." This led Elder H. L. Hastings and some others, to speak of their "sanctuary cleansing," as "first in the fire, and then in the water."

In special Testimony, No. 7, page 8, we read of the second advent movement and third message which followed, that it is "a solid platform braced by solid timbers, the truths of the word of God." Well do I remember the solemn words spoken in mighty power to two men, who, in November, 1864, came to Battle Creek with great zeal, to remodel the message of 1844. They were told, "*Stir not a pin. Move not a block, That message went just as the Lord wanted it to go.*"

There is nothing hid but shall be revealed.



**Fifteen Bible Reasons for Observing the Seventh Day of
the Week Instead of Keeping the First Day of
the Week as the Sabbath**

1. Because God rested upon the seventh day, and blessed, and sanctified it, before man sinned. Gen. 2:1-3.

2. Jesus said the Sabbath was made for man, and not man for the Sabbath; therefore, the Son of man is Lord also of the Sabbath. Mark 2:27, 28.

3. By the Sabbath commandment God tested man's loyalty to Himself before Israel came to Mt. Sinai. Ex. 16:22-29.

4. The disciples kept the Sabbath according to the commandment after Christ was crucified. Luke 23:54-56.

5. Because God spoke the Sabbath command with His own audible voice, and placed it in the bosom of the decalogue, as a golden clasp binding together our duty to God and to our fellow man. Ex. 20:8-11.

6. Twenty years this side of the cross, in every city in Judea, the Gentile churches observed the same Sabbath that was kept in the days of Moses. Acts 15:17-21.

7. Had the Jews observed the Sabbath, the city of Jerusalem would have remained until this day. Jer. 17:21-25, 27.

8. At the request of the Gentiles, Paul preached to them in a Gentile city on the Sabbath. Acts 13:42-44.

9. God made special promises to those who would turn their feet from breaking the Sabbath, and would call the Sabbath a delight, holy to the Lord. Isa. 58:13, 14.

10. Because the seventh day in the New Testament always came before the first day of the week. Matt. 28:1; Mark 16:1, 2.

11. When the salvation of God is near to come, and His righteousness to be revealed, He has promised a special blessing upon everyone "that keepeth the Sabbath from polluting it, and taketh hold" of God's covenant. Isa. 56:1-6.

12. The apostle Paul never did anything contrary to the customs of the Jews, so he never broke the Sabbath. Acts 28:17.

13. Because God gave the Sabbath that it might not only be a sign between Him and His people, but that they might know that He was their God. Ezek. 20:12, 20.

14. The Sabbath will be kept by all who inherit the new earth. Isa. 66:22, 23.

15. Christ was so particular about the keeping of the seventh-day Sabbath, that He commanded His disciples to remember it in all their prayers for forty years; that their flight from Jerusalem might not occur on the Sabbath day. Matt. 24:20.

"How sweet upon that sacred day, the best of all the seven,

To cast all our earthly thoughts away, and think of God and heaven!

How sweet the words of peace to hear from Him to whom 'tis given

To wake the penitential tear, and lead the way to heaven!

And if to make our sins depart, in vain the will has striven,

He who regards the inmost heart will send His grace from heaven."



THE MEANING OF THE LORD'S COMING

J. O. CORLISS

WE hear much these days about the coming of Christ, and many wonder what such an event signifies to the human race. Various are the views presented concerning it, both as to its nature and the time when it may be expected. We may, however, draw some decided conclusions regarding the importance of the event, by the emphasis with which it is set forth in the Scriptures.

One thing is certain: the Lord Himself has proclaimed that He will come again, and reveals the glory which will accompany His visible presence. Thus He says: "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's (glory), and of the (glory of the) holy angels." Luke 9:26.

Just before the Saviour was to leave the earth to enter into His glory, He said to His disciples: "Let not your heart be troubled; you believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

By this scripture it is evident that the purpose of Christ in returning to heaven, was to prepare a place in glory for those whom He claims as His own. This having been accomplished, He cannot fail to come back for the gathering of His people to enjoy what He has prepared for them at such infinite cost, as the sacrifice of His precious life, and the labor of endless years, devoted in infinite love to the salvation of those so long separated from Him and His glory.

So deep and so broad was the plan laid for the accomplishment of this restoration, that every possibility was provided for. Men may die and pass from the stage of activity, yea, be forgotten by all the living of earth, yet the Lord Jesus never forgets one, however lowly, in the final gathering. In this respect a thousand years are to Him as a single day. He would have all men know this, too; so He says: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, *even so* them also which sleep in Jesus will God bring with Him." 1 Thess. 4:13, 14.

This is to say that, just as surely as God raised Christ from the dead, *so* He will bring *with Him* all who have died trusting in Him. If you can believe this, dear reader, you have nothing to fear. Your case is

safe, even though you are at the very threshold of the tomb. So strongly does the Lord make this assurance, as to declare that those long dead will be attended to at His coming, before those who are living at that time. Do we believe this? Here is the confirming statement, which we may read for ourselves:—

“This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall *rise first*; then (after the dead have risen) we which are alive and remain shall be caught up together *with them* in the clouds, to meet the Lord in the air; and *so* (in this order) shall we ever be with the Lord.” Verses 15–17.

How plain that the second coming of the Lord is the climax of God’s plan to save men! With that event all things of an earthly nature close their career, and the breath of heaven and of glory will be upon all, and in all. Then those who have borne the image of the earthly will bear the image of the heavenly, because all who participate in the grand program of the second advent of the Lord will be like Him, having seen Him as He is. I John 3:2.

This theme is a thrilling and inspiring one, calling for the inquiry: “How long, O Lord, how long?” But the question of “When shall these things be, what shall be the sign of thy coming, and of the end of the world?” must be reserved for another number of this magazine.

DEGREES infinite of luster there must always be, but the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift also to the race forever.—*Ruskin.*

Giant Might-Have-Been

THERE is a giant stalks this earth;
His name is Might-Have-Been;
For ugliness of face and form
His like has ne'er been seen.

He wanders up and down the world;
He meets us, every one,
And taunts us by reminding us
Of things we might have done!

He tells us of the gentle words
Which we have left unsaid,
Of loving deeds we did not do
For our lamented dead.

He draws a picture, true to life,
Of us, of you and me;
Of what when God created us,
He meant that we should be.

He tells us, and his voice is hard,
And cold as any stone,
That for our years of past neglect
No future can atone.

But then another form draws near;
And this one's fair to see,
Of slender build, but quite as strong;
Her name is What-May-Be.

When tempted by old Might-Have-Been
To something like despair,
She comes and leads us by the hand
Into a garden fair.

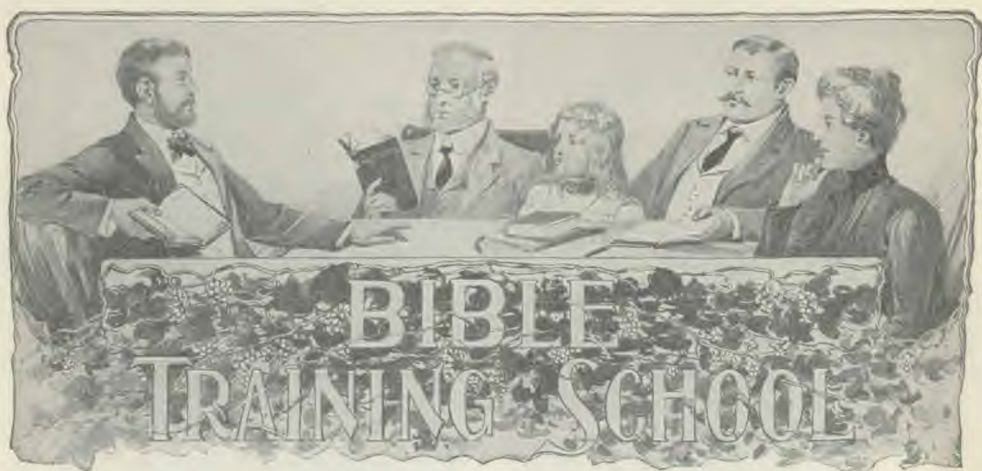
And then she bids us look around
Into the years to be,
All gay, she tells us, with the flowers
Of opportunity.

She bids us pluck them every one,
And, as we pass along,
Make glad the weary, wayworn men,
Who life's great highway throng.

Inspired by her, we hope once more,
Our hearts grow light again;
For we find happiness ourselves
In soothing others' pain.

—*Francesca.*

THE Irishman had a correct appreciation of the business who, being asked by the judge, when he applied for a license to sell whiskey, if he was of a good moral character, replied, “Faith, your honor, I don't see the necessity of a good moral character to sell whiskey.”



BIBLE READERS' CLASS

THE Bible gives instruction in every legitimate line of work, and an individual who will follow the instruction will prosper. Some of the finest characters in the Bible were statesmen and business men. Joseph and Daniel were prime ministers over two of the world's greatest nations.

The following Bible readings give valuable instruction for any individual who wishes to succeed in an honest line of business.

I

Rules for Business Men

- Rom. 12:11. Never be slothful in business.
 Prov. 22:29. A man that is diligent in business will stand before kings.
 Prov. 27:23. "Be thou diligent to know the state of thy flocks, and look well to thy herds."
 Prov. 6:1, 2. One who gives surety for either a friend or a stranger is taken in a snare.
 Prov. 11:15. "He that hateth suretyship is safe."
 Prov. 17:18. A man void of understanding becometh surety for his friend.
 Prov. 22:26, 27. Never become surety for debts.
 Rom. 13:8. "Owe no man anything, but to love one another."
 Heb. 13:18. Be willing in *all* things to live honestly.
 Rom. 12:17. Be honest in the sight of all men.

II' Cor. 8:21. Have every deal honest in the sight of God as well as man.

Prov. 20:10. Never have false weights and measures.

Prov. 28:8. Never increase your wealth by unjust gains.

Prov. 25:19. Do not put confidence in an unfaithful man in time of trouble.

II

Paying Debts

Jer. 22:13. The Lord says, "Woe unto him that useth his neighbor's service without money."

Lev. 19:13. The wages of him that is hired shall not abide with thee all night.

Mal. 3:5. Never oppress the hireling in his wages.

James 5:4. The Lord hears the cry of those who are defrauded of their wages.

Psa. 37:21. "The wicked borroweth, and payeth not again."

Prov. 22:7. The borrower is servant to the man that lendeth.

Ecl. 5:4. A man is a fool that defers to pay a vow.

Ecl. 5:5. Do not make vows that you can not pay.

Lev. 27:30. The tithe or tenth of all we possess belongs to God.

Mal. 3:8-10. If a man fails to pay an honest tithe to the Lord, he is robbing God.

III

How to be Successful in Business

Prov. 3:9, 10. "Honor the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with

plenty and thy presses shall burst out with new wine."

Deut. 8:18. It is the Lord thy God that giveth the power to get wealth.

Prov. 22:22, 23. Never take advantage of a poor man, for God will plead his cause against you.

Prov. 24:27. Be sure that your business is well established before you spend much for yourself.

Prov. 28:19. Do not follow after vain people; but attend strictly to business.

Prov. 28:24. Do not take advantage of your father or mother, and say, "It is no transgression."

Prov. 22:9. Regard the poor and needy.

II Chron. 25:6-9. If to obey God is financial loss, "the Lord is able to give thee much more."

Michah 6:8. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to *do justly* and to *love mercy*, and to walk humbly with thy God."

IV

General Business Principles

Prov. 3:27, 28. Never put off a creditor for a single day if you have the money to pay him.

Isa. 33:15, 16. The upright man will never take a bribe.

I Cor. 6:1-7. A Christian will suffer wrong rather than go to law before unbelievers.

Lev. 25:35-37. Never take usury from a poor brother.

Deut. 23:19, 20. You can lend to a stranger upon usury; but not to a brother.

Titus 3:14 (margin). Be sure that you profess an honest trade.

Hab. 2:15. A woe is pronounced upon everyone engaged in selling intoxicating liquor to his fellow man.

Eccl. 9:10. "Whatsoever thy hand findeth to do, do it with thy might."

Eccl. 10:10. Never work with blunt tools.

Prov. 26:17. Never get mixed up in other men's quarrels.

Prov. 27:10. Regard your father's friends as well as your own.

Matt. 7:12. "All things whatsoever ye would that men should do to you, do ye even so to them."

An Important Question Answered

Question: Have we scriptural proof that the early Gentile Christians observed the seventh day of the week as the Sabbath?

Upon this point we have the most positive proof. The antipathy that existed among the Jews against the Gentile Christians, created a bond of sympathy among the Gentiles that can be traced throughout the New Testament. Let the following points be carefully studied:—

The book of Acts covers a period of about thirty-two years this side of the crucifixion of Christ, and contains the history of the work of the apostles among the Gentiles as well as among the Jews. In the year 51 A. D., twenty years this side of the cross, a general council was held in Jerusalem in regard to the question of circumcision that had been taught to the Gentile Christians by the Jewish teachers. Acts 15:1, 2. In speaking of the Gentile Christians, James, who presided at this conference, said, "My sentence is that we trouble not them which from the *Gentiles* have turned to God; . . . for Moses of old time hath in every city them that preach him, being read in the synagogue every Sabbath day." Acts 15:19-21.

From this we learn that there were companies of Gentile Christians in *every city* who observed the same Sabbath that was observed in the days of Moses.

Two years later the apostle Paul visited Thessalonica, "and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Some of them believed, "and of the devout Greeks a great multitude, and of the chief women not a few." Acts 17:1-4. Let it be noticed that a great multitude of Greeks, or Gentiles, and chief women, believed, through

"Not what we give, but what we share,—
For the gift without the giver is bare;
Who gives himself with his alms feeds three,—
Himself, his hungry neighbor, and Me."

the preaching of Paul on the Sabbath that the Jews kept. Here was a great multitude of Gentiles that accepted the gospel of Christ, and became Gentile Christians. This was the beginning of the work in Thessalonica.

In Paul's first epistle to the Thessalonians, written two years later, he states the following: "Ye brethren became followers of the churches of God which in Judea are in Christ Jesus." 1 Thess. 2:14. Thus, the Thessalonian church understood about the Gentile Christians in Judea, and followed their example in observing the Sabbath that was observed in the days of Moses. These Gentile Christians became "ensamples to all that believed in Macedonia and Achaia; for from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so we need not speak anything." The apostle then refers to their manner of beginning the work in Thessalonica, and of their faith in the second coming of Christ. 1 Thess. 1:6-10.

These Gentile Christians were a missionary people. This explains Paul's reason for going "to Philippi, which is the chief city of that part of Macedonia, and a colony"; for on the Sabbath day he went out of the city by a river side, where prayer was wont to be made, and he sat down and spoke to the women that resorted thither. Acts 16:12, 13. These Gentile women had received the gospel from the church at Thessalonica, who followed the example of the Gentile Christians in Judea, and met for prayer on the Sabbath day.

It was about this time that Paul entered Corinth, where he found a certain Jewish family, Aquilla and Priscilla; and he abode with them and wrought; for by their occupation they were tent makers: and he reasoned in the synagogue every Sabbath day, and persuaded the Jews and the Greeks.

The chief ruler of the synagogue believed, and all his house, and many of the Corinthians, hearing, believed and were baptized. . . . "And he continued there a year and six months, teaching the word of God among them." There is no intimation of his preaching in Corinth on any other day except the Sabbath. Acts 18:1-11.

At Antioch in Pisidia, the pious Jews and Gentiles mingled together in their worship; notwithstanding the fact that the Jews were greatly prejudiced against the Gentiles. For we read that "when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." And "the next Sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with anger, and spoke against these things which were spoken by Paul, contradicting and blaspheming." Acts 13:14, 44, 45.

From this time Paul turned his attention more directly to the Gentiles. Acts 13:46-52. It is evident, therefore, that during the first century, the period covered by the New Testament, keeping the first day of the week as the Sabbath, was unknown. It was when apostacy came in and the mystery began to work, that men began to keep the first day of the week as the Christian Sabbath. God had but one weekly Sabbath, and that was the Sabbath of the fourth commandment, which distinctly states it to be the seventh day. Ex. 20:8-11.

On the whole, I rather like the venture of Simon Peter out of the fishing-boat to walk to Jesus on the waves; for though he began to sink, he also began to pray. He found that sinking times were praying times; and when we learn that, we know where to reinforce our own weakness by laying hold on the infinite strength.—Cuyler.

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