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

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

— Luke 14: 23 —



"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 Lord is my shepherd; I shall not want." Ps. 23: 1.

The Weight of a Tear

A PAIR of scales before him —
A rich man sat and weighed
A piece of gold — a widow's all,
And unto her he said:

"Your coin is not the proper weight,
So take it back again,
Or sell it me for half its worth —
It lacks a single grain."

With tearful eye the widow said:
"O, weigh it sir, once more;

I pray you be not so exact,
Nor drive me from your door."

"Why, see yourself, its under weight;
Your tears are no avail."
The second time he tries it,
It just bore down the scale.

But little guessed that rich man,
Who held his gold so dear,
That the extra weight that bore it down
Had been the widow's tear.



LOOK STEADFASTLY TO JESUS

MRS. E. G. WHITE

LET us trust God's word implicitly, remembering that we are His sons and daughters. Let us train ourselves to believe His Word. We hurt the heart of Christ by doubting, when He has given us such evidences of His love. He laid down His life to save us. He says to us: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Do you believe that He will do as He has said? Then, after you have complied with the conditions, carry no longer the burden of your sin. Let it roll upon the Saviour. Trust yourself with Him. Has He not promised to give you rest? But to many He is obliged to say, sorrowfully, "Ye will not come unto Me, that ye might have life." Many manufacture for themselves burdens which are grievous to bear.

Look steadfastly to Jesus. Behold Him, full of grace and truth. He will make His goodness pass before you, while He hides you in the cleft of the rock. You

will be enabled to endure the seeing of Him who is invisible, and by beholding you will be transformed. Faith is not feeling. "Faith is the substance of things hoped for, the evidence of things not seen." There is a form of religion which is nothing more than selfishness. It takes pleasure in worldly enjoyment. It is satisfied with contemplating the religion of Christ, and knows nothing of its saving power. Those who possess this religion regard sin lightly because they do not know Jesus. While in this condition they estimate duty very lightly. But a faithful performance of duty goes hand in hand with a right estimate of the character of God.

There is earnest work to do for the Master. Christ came to preach the gospel to the poor, and He sent His disciples forth to do the same work He came to do. So He sends forth His workers to-day.

Sheaves are to be gathered for Him from the highways and hedges. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where the truth is kept in the outer court, to be admired as we admire a beautiful flower; they demand something more than a religion of feeling, which distrusts God when trials and difficulties come. Holiness does not consist in profession, but in lifting the cross, doing the will of God. Saying, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" will not secure for us an entrance into the kingdom of heaven. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected."



DO MEN KNOW THEIR OWN HEARTS?

WE often hear the remark, "I know my heart." But this saying is not true. The prophet said, "The heart is deceitful above all things, and desperately wicked: who can know it?" In other words, no man can know it. The prophet goes on to state, "I the Lord search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his doings." Jer. 17: 9, 10. The great apostle to the Gentiles uttered the following words: "I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but He that judgeth me is the Lord." 1 Cor. 4: 3-5. But how does God judge His people in this life? The following is a solution to this question. "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not

be condemned with the world." 1 Cor. 11: 31, 32.

Affliction, or the Lord's chastening, is necessary in this world for every child of God. It is needed to reveal the hidden secret evil that lies undisturbed in the soul. It is the development of the symptoms that makes the physician sure that his diagnosis of the disease is correct. So it is with the human heart. Our heart is unknown until it works itself out in the realm of consciousness.

God left Hezekiah "that he might know all that was in his heart." He sent a message to him to set his house in order, for he should die and not live. He turned his face to the wall and offered the following prayer: "Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And

Hezekiah wept sore." Isa. 38:1-3. Little did the king realize that underneath his splendid piety, were concealed motives of pride and ambition, the consequences of which he was protected from by the special providence of God. He believed himself to be God's favorite, and deservedly so. The king was healed, in answer to his prayer.

What an excellent opportunity it would have been for Hezekiah to have exalted the God of heaven before Babylon's ambassadors, when they came to congratulate him on his recovery, by telling how God had healed him and caused the sun to go back ten degrees on the dial of Ahaz; how God had wrought for him when the prophet Isaiah and himself united in prayer against Sennacherib, and there was a volunteer growth of grain for three years. But did he do it? It was an

"What have they seen in thine house?" asked the prophet. "All that is in mine house have they seen: there is nothing among my treasures have I not showed them." As a result of this vanity on the part of Hezekiah the seventy years of captivity was predicted. Isa. 38 and 39.

Manasseh was born after the king had been healed three

years, and it was his wickedness that led Israel and Judah into such wickedness that nothing but the long captivity could remove their evil habits. All of this could have been avoided had the king submitted to God to begin with, or even had he exalted the Great Creator; and thus the light might have been carried back to Babylon by those ambassadors whom God had sent to the king to receive a knowledge of the God of heaven. But there were selfish principles in the king's heart

THE CALL

SHE sat in the quiet home nook,
Reading softly the Master's command,
"Go ye, with my word of blessing,
To the lost in every land."

"Go?"—Shadows stole over the fair face.
"From home, love, and ease,—this for me?
For the empty, the lone, for strong hearts
And wise ones, this message must be."

But leaning again o'er the pages
She read as in letters of light,
"Go ye—in your strength, and your gladness,
Bearing hope to souls sitting in night."

From cold northern shores to the southland,
In forest and plains of the West,
On far sunny slopes of the Orient,
They want to believe and be blest.

Dear hearts, in your ease and home love,
They call you by needs yet untold;—
In prisons of sin and of sorrow;
In nakedness, hunger, and cold.

Go ye in the name of the Master,
Remembering the word that He spake,—
"He findeth his life, and forever,
Who loseth it here for Love's sake."

—Mrs. Luther Keene, in *S. S. Times*.

of which he did not realize until they were developed.

Peter was sure he knew his own heart when he said, "Though I should die with thee, yet will I not deny thee." But he denied his Lord by cursing and swearing. As in the case of Hezekiah, his fall proved his salvation by revealing to him the secrets

The prophet Isaiah came to the king and said to him, "What said these men? and from whence came they unto thee? and Hezekiah said, They are come from a far country unto me, even from Babylon."

of his own heart. It is far better for God to deal with us, for God alone knoweth the thoughts and principles lying beneath the exterior in the human heart. It is for us to obey without questioning, and to seek to glorify Him, as we are and wherever we are. 1 Kings 8:39.

David was actually rejoicing in the assurance of his virtue, and of the rich blessing of the Lord. But Nathan opened the door of the dark cavern of his heart to let the light come in, and David then saw principles of wickedness he had not before realized. This led to sincere repentance on the part of the Lord's chosen king. David's prayer for repentance was not simply an appeal for pardon of sin, but for the cleansing of the foul heart from which the sin had sprung. "Create in me a *clean heart*; O God; and renew a right spirit within me." "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy way; and sinners shall be converted unto thee." Ps. 51.

The Lord promises to cleanse the heart from all filthiness, and even to give a new heart. Eze. 36:25-29. Then God will even forget the evils of the old stony heart. Heb. 8:10-12.



THE THREE MESSAGES

THE three angels represent the three messages of Rev. 14:6-14, followed by one like unto the Son of man seated upon a white cloud, representing the second advent of Christ. These messages are the prophecy of a special proclamation and warning, to go to the world just before the coming of Christ, and in reference to that event. There has been no movement in the gospel dispensation to fulfil this prophecy, except the proclamation which has gone forth in our own generation in

reference to the soon coming of Christ. It commenced with the movement of 1840-44, and culminates in the work in which Seventh-day Adventists are now engaged. This involves a reform on the commandments of God, as brought to view in verse 12, or a change from the first day of the week as the Sabbath, to the seventh, the day which the fourth commandment enjoins.

This movement fulfils the prophecy, by filling full every specification presented. God does not fulfil His word twice; and a false fulfilment never precedes a true. After a prophecy is uttered, the first time we find the specification fully met then and there we find the fulfilment of the prophecy. The present advent movement thus answers to the three messages of Rev. 14. When mankind shall have been sufficiently warned and tested by this message, and this must soon be accomplished, the Son of man will appear.

Thus it will be seen that in all this prophetic field, every line of prophecy, so far as represented by the symbols, is either already wholly fulfilled, or very near its complete fulfilment. And they take us to the close of the dispensation. Therefore the end of all things, the second coming of Christ, and the judgment, events the magnitude and importance of which language is tame and powerless to describe, are now at our very doors. —U. S.



THAT CUTTING WORD

It came like a flash from a summer sky
It sank in a heart like a leaden die;
The impress was made like a brand of fire,
A livid mark from a living wire.

And no one will know the bitter tears
Or the homesick cry adown the years;
Be careful, soul, of the words you speak,
For the time is short, and the flesh is weak.

—Eliza H. Morton.

Shall I Vote to License Liquor?

SHALL I vote to license liquor? Yes—
 When I cease to sense the heartaches
 That are weighing millions down;
 When I cease to feel the sorrows
 That a million hearts would drown;
 When my heart is no more tender
 For the woes of those who mourn,
 And I gloat upon the ruin
 Of the wretched and forlorn,—
 Then I'll vote to license liquor,
 Not till then.



"soul is seared with the rust of
 lust and greed."



Shall I vote to license liquor?
 Yes —

When God shows me that the drunkard
 Is the highest type of man,
 And that slavery to passion
 Is His purpose and His plan;
 When our womanhood is safest
 Where the drunkard freest goes,
 And our children best protected
 Where Rum's river freest flows,—
 Then I'll vote to license liquor,
 Not till then.

Shall I vote to license liquor?
 Yes —

When my soul is seared and cankered
 With the rust of lust and greed,
 And from every sense of justice
 And of virtue I am freed;
 When the anguish and the heartaches
 Of a stricken world I see
 As a cause for joy and gladness
 And a blessed boon to me,—
 Then I'll vote to license liquor,
 Not till then.

"Where Rum's river freest
 flows"





When the
prisons are
all
emptied.

Shall I vote to license liquor?
No!

Gold can never right the ruin
Rum is causing in our world,
Turning humans into demons
Where its banners are unfurled.
Day by day the list increases
Of the numbers of its slain;
If I license that dread business,
I shall bear the brand of Cain.
Shall I vote to give it license?
I shall not!



"Every little
child that
prattles"

Shall I vote to license liquor?
Yes —

When the prisons are all emptied
Of the hordes Rum drove to sin;
When the brothels are abandoned
By the painted slaves within;
When no more the drinker's children
Cry for clothing and for bread,
And the demon in that liquor
Has been numbered with the dead,—
'Twill be time to talk of license,
Not till then.



the drinkers children

Shall I vote to license liquor?
No!

Every little child that prattles
On the knee of parenthood,
Every trusting wife and mother,
All things noble, all things good,
Plead with manhood to be manly,
Plead protection at our hand
From that King of Degradation
That has ruined every land.
Shall I vote to give it license?
I shall not!

MAN'S NEED

J. N. LOUGHBOROUGH

IN order to learn the *needs* of man we study the condition in which he is found, both by nature and habit. All are sinners, and all subject to the result of sin; "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the *free gift* came upon all men unto justification of life." Rom. 5:12, 18.

The penalty for Adam's sin was death,— "Thou shalt surely die." "Dust thou art, and unto dust shalt thou return."

The stream can not rise higher than the fountain. As Adam was now *mortal*, and a subject of death, so must it be with his posterity,— "Thou takest away their breath, they die, and return to their dust." Ps. 104:29.

After Adam's sin he was driven from the garden, and cherubim were placed to guard the tree of life, lest he should perpetuate life in sin. Gen. 3:22-24. That death now became the lot of all, is made plain by the statement of the apostle: "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Rom. 5:14.

As it was not our personal sin that subjected us to death, the Lord our Saviour by His death gives to all the *free gift* of life—a resurrection from that death. This gift does not depend upon our faith, but is the act of God in placing all where they can make their own choice as to their future eternal state.

As all are promised a resurrection from death in Adam, there is no reasonable ground for complaint. All were reckoned

as but dead men, all beings subject to Adam's death. "If One died for *all*, then were *all dead*: and that He died for *all*, that they which live (who are promised life from that death) should not henceforth live unto themselves, but unto Him that died for them, and rose again." 2 Cor. 5:14, 15. Being now counted as though they had received a resurrection from the first death, they are called upon to make their choice, and seek for immortality and eternal life through Christ.

The final restoration from the death which passes upon all in consequence of Adam's transgression, is presented by the apostle Paul in that grand treatise on the resurrection: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order (band, troop, or company): Christ the first-fruits; afterward they that are Christ's at His coming." 1 Cor. 15:22, 23. From these scriptural statements, we learn that the death and resurrection of Christ will accomplish a work for every son and daughter of Adam, in furnishing to every one of them a resurrection from the *first death*—a *free gift* of life.

The resurrection that takes place at Christ's second coming is that of the Lord's people. 1 Thess. 4:16. In Revelation it is called "the *first* resurrection." Rev. 20:4, 5. Those who do not have a part in the resurrection of the "blessed and holy," come up at the end of the one thousand years, and meet the penalty for their ungodly deeds in the lake of fire prepared for the devil and his angels. Rev. 20:5, 9.

Christ's death was for "all"; not that all get by it release from the consequences of their own sins, unless they seek by repentance and faith for that release. The

Bible statement of the case is, "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." 2 Cor. 5:15.

There is, as we have seen, a benefit for *all* in the *free gift* of life, and also a freedom for all creation from the effects of the curse. Of this the apostle reasons thus: "Heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity (Satan's vanity that brought the curse on creation), not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8:17-21.

Comparing Gen. 1:26, where man is given dominion over the beasts, with Gen. 9:2, 5, shows something of the effect of the curse upon creatures; while Isaiah 65:25 shows the blessed state that will result by the removal of the curse from the animal creation.

EVERY-DAY WORK

GREAT deeds are trumpeted, loud bells are rung,
And men turn round to see;
The high peaks echo to the pæans sung
O'er some great victory;
And yet great deeds are few,—the mightiest men
Find opportunities but now and then.

Shall one sit idle through long days of peace,
Waiting for walls to scale?
Or lay in port until some "Golden Fleece"
Lures him to face the gale?
There's work enough; why idly then delay?
His work counts most who labors every day.

A torrent sweeps adown the mountain brow
With foam and flash and roar;
Anon its strength is spent, where is it now?
Its one short day is o'er.
But the clear stream that through the meadow
flows
All the long summer on its mission goes.

Better the steady flow; the torrent's dash
Soon leaves its rent track dry,
The light we love is not the lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfailing ray,
From its calm throne of blue, lights every day.

The sweetest lives are those to duty wed,
Whose deeds both great and small
Are close knot strands of an unbroken thread,
When love ennobles all.
The world may sound no trumpets, ring no bells;
The book of life the shining record tells.

—*Christian at Work.*



CHARACTER TESTED

CHARACTER is *formed* by the way we meet the petty everyday trials of life; but it is *tested* by the crises that come into our pathway.

If we conquer the little vexations in our daily life, in the strength of Christ, we develop strong, Christian characters. On the other hand if we fret, murmur, and complain of the hardness of the way, we become weak in spiritual strength.

As the heavy storm at sea tests every spar in the rigging of the ship, so every fiber of our character is tested when we face the great crises of life.

Esther developed a beautiful character in the home of her foster father, Mordecai. Day by day in her childhood, she learned to be obedient, gentle, and modest; and her character was such that "she obtained favor in the sight of all them that looked



The King Grants Esther's Request

upon her," and "the king loved Esther above all the women."

Although crowned queen of the mightiest nation on the earth at that time, yet she obeyed "the commandment of Mordecai, like as when she was brought up with him." All these experiences were developing the character of Esther. When the decree to destroy all her people was issued and she saw that their lives hung upon the course she pursued, then came the crisis of her life, and in the nobility of her womanhood, she said: I will "go in unto the king, which is not according to the law: and if I perish, I perish." Esther 4:16. She risked everything, and in doing it she gained everything.

Jael had gained victory after victory in her quiet country home, thus developing a strong character. When the time came that the fate of the people of God depended upon the course she pursued, she met the crisis of her life victoriously, destroying Sisera, and saving Israel. God recognized that it tested every fiber of her character, and He said of her: "Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent." Judges 5:24-27.

Every one should cultivate that strength of character, which will enable him to do what is right at all times, even if he has to stand alone.

The Musicians

THE STRINGS of my heart were strung by
Pleasure,
And I laughed when the music fell on my ear;
For he and Mirth played a joyful measure,
And they played so loud that I could not hear
The wailing and mourning of souls aweary,
The strains of sorrow that sighed around;
The notes of my heart sang blithe and cheery,
And I heard no other sound.

Mirth and Pleasure, the music brothers,
Played louder and louder in joyful glee,
But sometimes a discord was heard by others,
Though only the rhythm was heard by me.
Louder and louder, and faster and faster,
The hands of those brothers played strain on
strain,
Till, all of a sudden, a mighty master
Swept them aside, and Pain,

Pain, the musician, the soul refiner,
Restrung the strings of my quivering heart;
And the air that he played was a plaintive minor,
So sad that the tear-drops were forced to start.
Each note was an echo of awful anguish,
As shrill as solemn, as sad as slow,
And my soul for a season seemed to languish
And faint with its weight of woe.

With skilful hands that were never weary,
This master of music played strain on strain;
And between the bars of the miserere
He drew up the strings of my heart again.
And I was filled with a vague, strange wonder
To see that they did not break in two;
"They were drawn so tight they will snap
asunder,"

I thought, but instead they grew,
In the hands of the Master, firmer and stronger;
And I could hear on the stilly air,
Now my ears were deafened by mirth no longer,
The sounds of sorrow, and grief, and despair.
And my soul grew tender and kind to others;
My nature grew sweeter, my mind grew broad,
And I held all men to be my brothers,
Linked by the chastening rod.

My soul was lifted to God and heaven,
And when on my heart-strings fell again
The hands of Mirth and Pleasure even,
There was no discord to mar the strain;
For Pain, the musician, the soul refiner,
Attuned the strings with a master hand,
And whether the music be major or minor,
It is always sweet and grand.

—Selected.

JOSIAH AND HIS TIMES No. 6

S. N. HASKELL

JEHOIAKIM, the son of Josiah, was placed on the throne by the king of Egypt. In the third year of his reign, Nebuchadnezzar, king of Babylon, came up and bound him in chains, intending to carry him to Babylon; but Jehoiakim surrendered himself fully. Instead of carrying him away as a captive, he was re-instated as king and reigned eight years longer.

It was at this time that Nebuchadnezzar carried Daniel and his companions captive into Babylon. Dan. 1:1. This was the

beginning of the seventy years Babylonian captivity of the Jewish nation. The fourth year of Jehoiakim was the first year that Nebuchadnezzar reigned alone over Babylon. Jer. 25:1; Dan. 1:1; 2:1.

One year after Jehoiakim was re-instated on the throne of Judah, the Lord sent a message for the king and the people through Jeremiah the prophet. It was about a year before an opportunity was given to the prophet to present the message to the people. Baruch then read it when the people assembled at Jerusalem, at the

time of "the fasting day." The princes requested that it might be read to them. When they heard it, they were afraid, and said to Baruch, "We will surely tell the king of all these words;" for the testimony said, "The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast." Jer. 36:29.

The princes thought that as soon as Jehoiakim knew what the message contained he would at once seek to injure Jeremiah and Baruch, and so they said to Baruch, "Go, hide thee, thou and Jeremiah; and let no man know where ye be."

The princes then told the king about the contents of the testimony, and Jehudi began reading it in the presence of the king. When only three or four pages had been read the king cut it with his penknife and contemptuously threw it into the fire, notwithstanding that three of his leading princes begged him not to destroy it. Jehoiakim immediately ordered the arrest of Jeremiah and Baruch, but the Lord hid them.

The Lord then commanded Jeremiah to re-write the testimony which Jehoiakim had burned, and the record says: "There were added besides unto them many like words." Some of these words are given in Jer. 22:13-18, where it is stated that Jehoiakim would not even be given a decent burial at his death.

Jehoiakim was desperately wicked. He refused all council from the Lord. When Urijah prophesied much the same words as did Jeremiah, Jehoiakim sought to slay him. Urijah fled into Egypt; but they brought him from Egypt and the king slew

him, treating his dead body with dishonor. Jer. 26:20-24.

If the Lord had not especially protected Jeremiah, Jehoiakim would have killed him in the early part of his reign.

Much of the book of Jeremiah is composed of selections from testimonies given to Jehoiakim and the people of Judah during his reign. About all that is recorded of Jehoiakim himself is his persistent stubborn resistance against every message sent to him from the Lord. Of him God said, "Thine eyes and thine heart are not but for thy covetousness, and to shed innocent blood, and for oppression, and for violence, to do it." Jer. 22:17.

Anyone interested in Bible study will find much pleasure in studying the book of Jeremiah, chapters 22, 25-27, and 36, together with the record of Jehoiakim given in 2 Kings and 2 Chronicles.

The history of the people of God in all ages shows conclusively that anyone, whether it be a king or a vassal, who refuses to accept the council of the Lord sent through His prophet, will never prosper.

The Lord, God Omnipotent reigns over the children of men, and as in the days of Eli, God still says to His people: "Them that honor Me, I will honor, and they that despise Me shall be lightly esteemed." 1 Sam. 2:30.

It was hard for Eli to receive reproof from so feeble an instrument. Jehoiakim could discern in Jeremiah only a common man, one among many men living in his realm. He made shipwreck of everything because he failed to recognize the voice of God speaking through the Lord's chosen messenger.



"It matters not how deep intrenched the wrong;

How hard the battle goes, the day how long;

Faint not—fight on. To-morrow comes the song."

SAMUEL

SAMUEL was a great character; he was a child of prayer. 1 Sam. 1: 9-23. When but a child, Hannah, his mother, gave him as a gift to the Lord, and he grew up with Eli the priest.

There are few men who have filled so many offices during a long and useful life as has Samuel. He officiated as priest, but he was an Ephrathite and not a Levite. 1 Sam. 7: 9. He judged Israel all the days of his life. 1 Sam. 7: 15.

Samuel was a great educator and established the schools of the prophets.

When but a child he was intrusted by the Lord with the gift of the spirit of prophecy. 1 Sam. 3: 1-21.

It is supposed that a portion of the Bible was written by Samuel.



Samuel Dedicated to the Lord

A REMARKABLE ANSWER TO PRAYER

THE prophet Daniel was a praying business man. "He kneeled upon his knees three times a day, and prayed and gave thanks before his God." Dan. 6: 10. In times of a crisis, he would gather a few sympathizing friends, and they would pray together; but never in vain. Sometimes on such occasions God would send an angel to talk with the prophet. In the tenth chapter of the book of Daniel, we have an

account of the angel appearing to Daniel, and one of the most remarkable answers to prayer that is recorded in the Scriptures.

It was two years after Cyrus had issued his decree for the Jews to return from Babylon and rebuild the temple at Jerusalem. Ezra 1: 1-4. For some cause, not directly mentioned in the Scriptures, Cyrus at this time occupied a position of hostility to the purpose of God, although his name

had been mentioned by the God of heaven at least one hundred years before his birth. Isa. 44:28; 45:1-4. This distressed Daniel, and he fasted and prayed for three full weeks. It was not a fast of entire abstinence from food, but he ate no "pleasant bread, neither came flesh or wine in" his mouth. Dan. 10:2,3. From this we might conclude that he had set his heart to pursue this course till relief came.

Christ first appeared to the prophet; and then the angel came with these wonderful words: "O Daniel, a man greatly beloved, understand the words I speak unto thee." "Fear not, Daniel: for from the first day thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, (even before they were uttered), and I am come for thy words." The angel now gives the reason why he had not appeared to the prophet before: "The prince of the kingdom of Persia, (which was none other than Cyrus; see verse 1) withstood me one and twenty days: but, lo, Michael (which was Christ), one of the chief princes (or the chief prince), came to help me; and I remained there with the kings of Persia." Verses 10-13. Then the angel adds the following words that are well worth considering: "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." That is, there are many days before it is fulfilled, even the latter days.

The twentieth verse contains a question which the angel asks the prophet, and a most remarkable statement: "Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come."

To put this in other words, it simply means: "Answering your prayer involves changing a position taken by the prince of

Persia, which is opposed to the answer of your prayer. Michael, or Christ, has come to help me. Now I will return to use my influence with the prince of Persia, and I will remain there with the kings or princes of Persia, until your prayer is answered; and when the Persian kingdom has performed the work for which you are praying, then I will leave the Persian kingdom, and the prince of Grecia shall come, and Alexander the Great will make a speedy end of the Persian monarchy."

The far reaching influence of the prophet's prayer extends as long as the influence of the Persian kingdom continues, even to the latter days. We will give a brief record of the relationship of the Jewish people to the Persian kingdom, which followed, step by step, reveals the wonderful answer given to the prophet's prayer.

In the books of Ezra, Nehemiah, and Esther, there is the Bible history of one continuous conflict of the Persian kingdom with the Jews. In the fourth chapter of Ezra, there is recorded eighteen years of their history under the reign of Cyrus, Cambyses, and Smerdis, even unto the second year of the reign of Darius Hystaspes, the fourth king of Persia. The sixth chapter of Ezra tells of the thirty-six years of prosperity for the Jews under the reign of Darius.

Then comes Xerxes, or the Ahasuerus of the book of Esther, who reigned twenty-one years. Here is a remarkable story of how God's providence brought Esther, the Jewish maiden, to be queen, to defeat the plan of Satan by Haman, an Amalekite. Then follows the history of Artaxerxes Longimanus, who in the seventh year of his reign, issued his decree for the establishment of the Jews in their native home.

The history of the building of the walls around Jerusalem, and finally of the permanent establishment of the Jewish nation

in their own native land, is recorded by Nehemiah.

In all of this history can be seen the influence of the prevailing prayer of Daniel, and the promise of the angel Gabriel to watch over the Jewish people with an unseen hand, in controlling the Persian kingdom until it was no more, and the kingdom of Grecia took its place.

That God of Daniel is the God of His people to-day. He is the same yesterday, to-day, and forever. He changeth not. Who will not trust Him? Who will not pray unto Him? All of His promises are yea and amen in Christ Jesus. Not one prevailing prayer is ever lost. If the answer is not at once seen, it is lodged upon heaven's altar; and when the sweet incense of Christ's righteousness is added thereto it will prevail over all the hosts of Satan and his agents on earth.



THE BOOK OF DANIEL

THE Bible is composed of sixty-six books; and not one book or even a writer of one of these books, is unimportant. Some of the books were written under peculiar circumstances and contain truths given in a setting that no other book contains, and they fill a place not occupied by any other book. The book of Daniel is one of them. The Bible stories of the three worthies cast into the fiery furnace, and Daniel in the lions' den, are only found in the book of Daniel.

A consecutive Bible history of the four universal empires beginning with Babylon is found only in this book. The number of kings in Rome when antichrist arose, and his relation to them, is only found in the book of Daniel. Were it not for the prophecy in the ninth chapter, we could not have told the year that the gospel was to go to the Gentiles; nor could we have

proved the year of Christ's baptism and crucifixion. These prophecies establish the Christian era.

The introduction of the Dark Ages and the twelve hundred and sixty years of persecution, is strikingly marked in the seventh chapter of Daniel. In the seventh chapter we find the only description of the investigative judgment given in the entire Bible; but the fact that there will be a judgment, is alluded to in some way in every book in the Bible.

In the book of Daniel is found the only chapter giving the consecutive prophetic history of this world without symbols; personal kings and battles are described so minutely that the one familiar with history can locate them as unmistakably as though their names were given. The end of the Turkish war is most definitely stated. All of this is found in the eleventh chapter of Daniel's prophecy.

In the twelfth chapter it is stated that in the "time of the end" knowledge will be increased, which is true both scientifically and in a knowledge of the Word of life. The time of the end is definitely located to begin in 1798.

The Christian world owes more to the book of Daniel in locating the events which mark the data from which to reckon the 2300 days of Dan. 8:14 and the periods of the ninth chapter, than to any other book in the Bible. It is the only book Jesus referred to when asked by the disciples, "What shall be the sign of thy coming and the end of the world?" Matt. 24:3, 15. It is a second advent book written for the people in the last days. No Bible student can do without it, especially if he is interested in the rise and fall, and the unrest of the nations at the present time.



OUT of the abundance of the heart the mouth speaketh.
—Matt. 12:34.

MEN WANTED!

THE world wants men — large-hearted, manly men;

Men who shall join its chorus, and prolong
The psalm of labor and the psalm of love.

The times want scholars — scholars who shall
shape

The doubtful destinies of dubious years,
And land the ark that bears our country's good,
Safe on some peaceful Ararat at last.

The age wants heroes — heroes who shall dare
To struggle in the solid ranks of truth;

To clutch the monster Error by the throat;

To bear opinion to a loftier seat;

To blot the era of oppression out,

And lead a universal freedom in.

And heaven wants souls — fresh and capacious
souls;

To taste its raptures, and expand like flowers
Beneath the glory of its central sun.

It wants fresh souls, not lean and shriveled ones;

It wants fresh souls, my brother, give it thine.

If thou, indeed, wilt be what scholar should.

If thou wilt be a hero, and wilt strive

To help thy fellow and exalt thyself,

Thy feet, at last, shall stand on jasper floors;

Thy heart, at last, shall seem a thousand hearts —

Each single heart with myriad raptures filled —

While thou shalt sit with princes and with kings,

Rich in the jewel of a ransomed soul.

—Selected.

**HOW MAY I OBTAIN ETERNAL LIFE?**

THIS is a very serious question and has been repeated many times since the days when one came to Jesus and said, "Good Master, what good thing shall I do, that I may have eternal life?" and Jesus replied, "If thou wilt enter life, keep the commandments." Matt. 19: 16-22. All down through the ages individuals have, like the young man, turned away sorrowfully when brought face to face with the duty of keeping the commandments of God. Ex. 20: 3-17.

The first command admits of no rival: "Thou shalt have no other gods before Me." We cannot give the world half of

our heart and hope to be accepted. Isa. 42: 8; Matt. 6: 24.

The second is much the same and forbids worshiping idols of all kinds. Ex. 20: 4-6.

Many good people ignorantly break the third commandment. It reads as follows: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Ex. 20: 7.

The Saviour says, "Swear not at all; neither by heaven; for it is God's throne; Nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King." Matt. 5: 33-37.

Many use the words "mercy," "gracious," and "goodness," as common by-words, not realizing that in so doing they are taking the name of God in vain; for the Lord enumerates all of these names among the list of His many titles. Ex. 34: 5, 6.

Perhaps there is no one command broken by more Christian people than the fourth commandment. It reads thus: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For 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.

Many keep Sunday, the first day of the week, believing it to be the Sabbath of the fourth commandment. But it is not the day the Lord sanctified and blessed as the Sabbath. Gen. 2: 2, 3.

"The seventh day is the Sabbath of the Lord thy God." By referring to Luke 23:

54, 55; 24: 1, we find that the Sabbath day which the disciples kept "according to the commandment," was the day between Friday and Sunday. This day is Saturday, the seventh day of the week.

It was the Saviour's custom to keep this Sabbath, Luke 4: 16, and He taught His followers to pray that *they* might not break it. Matt. 24: 20.

Paul the great apostle to the Gentiles, kept the Sabbath. Acts 13: 14, 42, 44; 16: 13; 17: 2; 18: 4, 11. The Sabbath of the commandments will be kept throughout eternity. Isa. 66: 22, 23.

The last six of the commandments teach us our duty to our fellowmen. Ex. 20: 12-17. No amount of ceremony or gifts will compensate for a neglect to treat our parents with respect. Mark 7: 7-11. The Saviour taught that anger cherished in the heart was a violation of the command, "Thou shalt not kill." Matt. 5: 21, 22; 1 John 3: 15.

By harboring vile, evil thoughts in our mind we may break the command, "Thou shalt not commit adultery." Matt. 5: 27, 28.

Before one steals any article, he covets it. Covetousness is idolatry. Col. 3: 5.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4. "If thou wilt enter into life, keep the commandments."



"WHERE are the parents who to-day are teaching their children to control appetite, and to look to God as the Source of all wisdom? Our youth are daily meeting allurements to gratify appetite. Every form of indulgence is made easy and inviting, especially in our large cities. The youth of to-day may bear a weighty testimony in favor of true temperance."

THE BLIND BOY

JUST at an aged birch-tree's foot,
A little boy and girl reclined;
His hand in hers, she gently put,
And then I saw the boy was blind.

The children knew not I was near,
A tree concealed me from their view,
But all they said, I well could hear,
And I could see all they might do.

"Dear Mary," said the poor blind boy,
"That little bird sings very long,
Say can you see him in his joy,
And is he pretty as his song?"

"Yes Edward, yes," replied the maid,
"I see the bird on yonder tree,"
The poor boy sighed and gently said:
"Sister, I wish that I could see.

"The flowers you say are very fair,
And bright green leaves are on the trees,
And birds are singing there.
How beautiful, for one who sees!

"Yet I the fragrant flowers can smell,
And I can feel the green leaf shade,
And I can hear the notes that swell
From those dear birds that God has made.

"So, sister, God to me is kind,
Tho' sight, alas! He has not given.
But tell me, are there any blind
Among the children up in heaven?"

"No, dearest Edward, they all see,
But why ask me a thing so odd?"

"O, Mary, He's so good to me,
I thought I'd like to look at God."

Ere long disease his hand had laid
On that dear boy, so meek and mild.
His widowed mother wept and prayed,
That God would spare her sightless child.

He felt the warm tears on his face,
And said, "O never weep for me,
I'm going to a bright, bright place
Where Mary says, I, God shall see."

He spoke no more, but sweetly smiled
Until the final blow was given.
When God shall come to call His child
What joy there'll be for him in heaven.

—Selected by Elisabeth Dawn.



LITERATURE FOR THE BLIND

SINCE our last special number of the BIBLE TRAINING SCHOOL was printed, we have sent the "Steps to Christ" in the American Braille and "Gospel Primer No. 2" in the New York Point, to the libraries for the blind, scattered over the United States.

The "Old Testament History," which is an abbreviated copy of the "Patriarchs and Prophets," will soon be printed in the New York Point in four volumes.

We feel sure that the blind people of the United States will appreciate this book; for it has been a blessing to thousands of seeing people in different parts of the world. As soon as these books come from the press we hope to send them out to all the circulating libraries, where the blind will have access to them.

The above picture was taken by a friend, just as the express man was about to leave the BIBLE TRAINING SCHOOL office with a load of books, ready to be sent to the circulating libraries for the blind.

We at the BIBLE TRAINING SCHOOL office take great pleasure in doing what we

can to prepare Christian literature for those who sit continually in physical darkness, and for those also who sit in spiritual darkness.

We are sure that the agent selling the special number of the BIBLE TRAINING SCHOOL in the interest of printing Christian literature for the blind is glad to have a part in it, and we trust that those who assist by purchasing the little magazine may take

pleasure in thus helping in the work.



THE BRAIN

WHEN a child is born, it begins life with a brain that may be likened to an exceedingly sensitive photographic plate that is about to be exposed. The picture may be beautiful or ugly, according to the environment and surroundings. The baby has no memories, for it has had no communications with the outside world. It stares vacantly about, has no appreciation of distance, does not recognize any particular sound, taste, or touch. When sufficient time has elapsed for the brain neurons to store memories of yesterday, intellect begins to dawn in the infant brain, and distinct likes and dislikes are formed according to pleasure or pain. The first few months are spent in acquiring physical habits, and in developing the motor portions of the brain. The child soon learns the meaning of words, but it is a long time before it can articulate, for this is a very complicated process, necessitating the co-ordination of all the muscles of the tongue,

lips, face, and jaw, together with a co-ordination of the memory, speech, and auditory centers, with the motor speech center. Speech depends on a memory of words.

The possibilities that lie within the three billion cells of the brain are infinite. We dissect sections, trace fibers, locate centers, analyze neurons, but we cannot locate thought. We can analyze the sound wave, show how it passes into the ear, communicates energy to the ear-drum, sets the ossicles vibrating, produces a commotion in the labyrinth of the internal ear, passes over the auditory nerve into the medulla oblongata, and from there into the cortical cells of the temporal region; but how a physical process can be converted into consciousness is just as inexplicable and mysterious to-day as it was a thousand years ago.

The little knowledge that we have gained of the brain is enough to make every act or emotion or thought to appear momentous. The brain is the battle-ground of character. Every instant since we were born the neurons have been storing impressions with or without our consent, to be used by the will for or against our character. Here the greatest battles of the ages are fought. When we look through the "mind's eye," we gaze upon the battle-ground. Sleeping or waking, the struggle is always going on. Death closes the conflict. Character is the result.—*F. M. Rossiter, M. D.*



CHRISTIAN COURAGE

COURAGE is one of the Bible virtues. It began to be magnified as far back as the days of Joshua, leader of Israel. It was one of the last words of Moses to him on bidding him farewell: "Be strong and of good courage." It was almost the first word of the Lord on wel-

coming him to his new office: "Be strong and of good courage." It was the counsel given the twelve Hebrew explorers, and, if they had heeded it, would have saved the forty years' sojourn in the wilderness. Joshua repeated the command that had so invigorated him in the ears of his officers and men of war. David, over four hundred years afterward, recalled the energizing word in his charge to Solomon.

The correspondent word *boldness* is as often used in the New Testament. It is applied to Christ himself in His preaching; it was what Paul would have the church pray for as a gift to him; and, as we see in the book of Acts, it was one of the distinguishing traits of the other apostles and the primitive church.

To be brought before kings and prelates has been the fortune of all who have spread the gospel to new lands. So it was when the apostles went to Asia Minor, to Macedonia, Greece, and Italy. So it was when the evangelical word has come again and again by gospel pioneers and reformers even in Great Britain and France. In the early history of our country, in New York and Virginia, ministers were arrested by High-Church prelates and magistrates and thrown into prison for preaching and baptizing. Not the Puritans chiefly sinned in this way, but still more the hierarchy that thought to establish its exclusive jurisdiction here as it had done in England. But, thanks to the courage of those true Presbyterian apostles, Mackenzie, Hampton, Hubbard, Macnish, and others, the word of God prevailed against the wrath of men. So it did when Judson and his co-presbyters went to India, Morrison to China, Goodell and Dwight to Turkey, to speak of no others. Where dangers are in the way of the gospel, courage will be given to Christian hearts to brave them.

—*W. E. Knox, D. D.*

THE TEST OF ISRAEL

THE sending of the spies was really a test of the condition of the people; not that God might discover that condition, but that He might reveal it to them. This was the perpetual principle of His dealing with them. God led them to humble themselves to prove them. God knew the land, and the conditions existing therein. He also knew perfectly the true condition of their hearts; and that though the external organizations were complete, they were not ready for possession, and were unfit for the strenuous demands which would be made upon them.

These facts known to Him, must be demonstrated to them; and for that reason twelve were chosen, one out of each tribe, to go up and view the land. In examining their report let us notice what they *all* saw, what *ten* saw, and what *two* saw.

They *all* saw the land fruitful, and flowing with milk and honey. They *all* saw walled cities. They *all* saw the nephilim, or giants, inhabiting the land.

Ten of them saw themselves as others saw them. "We were in our own sight as grasshoppers, and so were we in their sight." Comparing themselves with the

foe, they became conscious of how they looked in the sight of the foe. The result was cowardice and fear.

Two of them saw themselves as God saw them. "We are able to overcome it. . . . If Jehovah delight in us, then He will bring us into the land and give it unto us." That tells the whole story of difference. *Ten* omitted God in their estimate of forces, and difficulties were magnified into impossibilities. *Two* included God, and victory became certain. Yet the proportion was ten to two, and this meant the utter unfitness of the people. Murmuring against God and rebellion against Moses followed, and but for the direct intervention of Jehovah, the ten would have slain the two.

Thus the whole scene reveals their incapacity to accomplish that which God determined concerning them. Jehovah accepted their valuation of themselves. If in the making of that valuation they excluded Him, then they could not overcome, and consequently must not be permitted to attempt it. When presumptuously, and in spite of their revelation, they made the attempt, they were defeated.

—G. Campbell Morgan, D. D.



IN HIM WE LIVE

MASTER, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care;
Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

O Master, let me walk with thee
Before the taunting Pharisee;
Help me to bear the sting of spite,
The hate of men who hide thy light,

The sore distrust of souls sincere
Who cannot read thy judgments clear,
The dullness of the multitude
Who dimly guess that thou art good.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong,
In hope that sends a shining ray
Far down the future's broadening way,
In peace that only thou canst give,
With Thee, O Master, let me live!

—Washington Gladden.

WEATHER TOKENS

MRS. S. N. HASKELL

FROM the earliest times people have studied the weather and learned to "discern the face of the sky."

Job, the oldest book in the Bible, gives the following: "Fair weather cometh out of the north." Job 37:22. Solomon agrees with this when he says: "The north wind driveth away rain." Prov. 25:23.

The Jews were always looking for signs, 1 Cor. 1:22, and often came to Jesus asking for Him to show them some sign by which they might judge Him. At one time He answered them by quoting their own signs saying: "When it is evening, ye say it will be fair weather: for the sky is red; And in the morning, it will be foul weather to-day: for the sky is red and lowring." Matt. 16:1-3. These signs have become a common household saying. Children for centuries have been taught to repeat:—

Evening red and morning grey,
Sets the traveler on his way.
Evening grey and morning red,
Brings down rain upon his head.

The Saviour also referred to other signs betokening the state of the weather: "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass." Luke 12:54, 55. He then added: "O ye hypocrites, ye can discern the face of the sky; but can ye not dis-

cern the signs of the times?" Matt. 16:3. If this could have been said at the time of Christ's first advent, how much more does it apply at the present time? On every side are signs displayed proclaiming to the world in trumpet tones that Christ's second coming is drawing near, and the end of all things is at hand. We will refer to a few of the many signs of the times given to the world at the present day.

China and Japan, heathen countries, that have slept for centuries, have been awakened and are arming for war. Joel 2:11, 12.

Steam and electric cars and automobiles, running like the lightning with their flaming headlights, are an evidence that we are "in the day of His preparation." Nahum 2:3-5. The cars and automobiles, filled with people running in all directions, testify in clear tones that "we are living in the time

of the end." Dan. 12:4.

People are associating themselves together in trusts and combines, hoping thus to save themselves from the evil which they see coming upon the earth; but it will not save them. Isa. 8:9-17.

The insect pests, destroying all grades of vegetation from the shrub in the garden to the trees of the forest, are but signboards announcing that "the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1:2-20.

The contests between capital and labor



announce to the world that "the coming of the Lord draweth nigh." James 5:1-8.

One of the surest signs of the end is that the gospel is being preached to-day in all nations of the earth. Matt. 24:14.

Signs are being given in the earth, air, and sky, and among nations, Luke 21:25-31, all plainly declaring that Christ's coming is near. Sad will it be, for the one who fails to heed these many tokens of Christ's coming, and is unprepared when that day shall arrive.



THE IMPORTANCE OF THE BOOK OF REVELATION

THERE is more said in the book of Revelation itself about its importance, showing that it can be understood, than in any other one book of the Bible. The first line in the book is the testimony of God the Father: "The revelation of Jesus Christ which God gave unto Him." It differs from the translators' title.

A revelation is something revealed. About fifteen hundred years before the book of Revelation was written, Moses wrote, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29.

The object of giving the book of Revelation, is stated definitely in the first verse: "To show unto His servants things which must shortly come to pass." A man may truthfully say that he does not understand the prophecy of this book; but to say that he *cannot* understand it, is quite another thing. It places him in the unenviable position of saying that he is not a servant of Jesus Christ; for the book is given to show His *servants* things "which must shortly come to pass."

In Rev. 22:10 we have the following words: "Seal not the sayings of the prophecy of this book: for the time is at hand." It is evident that this book was never sealed. Its author gave the commandment *not to seal* this book.

Seven times the Lord calls upon every individual who hath ears, to "let him hear what the Spirit saith unto the churches." Rev. 2:7, 11, 17, 29; 3:6, 13, 22. The promises to each church vary slightly; but God calls upon all who have ears to hear "what the Spirit saith unto the churches."

Again, a threefold blessing is promised to every one who reads this prophecy, or hears it read, and lives out in his life the instruction contained in this book. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand." Rev. 1:3. All the Bible is inspired of God and is profitable: but no such expression as this is found elsewhere, concerning any one portion of the Scriptures.

The benediction pronounced upon those who do hear, and read, and keep the things written in this book, is very striking. "Grace be unto you, and peace from Him which is, and which was, and which is to come (i.e., God the Father), and from the seven Spirits which are before His throne (i.e., the Holy Spirit), and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, And hath made us kings and priests unto God, and His Father; to Him be glory and dominion forever, and ever. Amen." Rev. 1:4-6. There are many inspired benedictions pronounced upon God's people in the Bible; but none like this one. It comes from the Trinity, separately. It is all heaven that

speaks. These are most wonderful words. Shall we pass them by as meaningless? God forbid that any should do this.

Then in Rev. 22: 18, 19, there is a most solemn warning to the one who would add, or take from, the words of the prophecy of the book of Revelation. "For I testify unto every man that heareth the words of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book."

These are most solemn words. We ask what more could be said to show that God not only regards the words of this prophecy, but also how He regards those who would make this book a study to know its truths, and live them out. It was written for the last days. It is a summing up of the entire Bible. All prophecies meet and end in the book of Revelation. It is not a compiled book from the writings of John. It is a special revelation given by God to His servants, in the last days. It was given over sixty years after the Lord ascended to heaven. The prophet was told, "What thou seest write in a book, and send it to the seven churches." Rev. 1: 11, 19. He bears the following testimony: "Who bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Rev. 1: 2.



THERE'S many a sorrow

Would vanish to-morrow,

Were we but willing to furnish the wings,

So, sadly intruding,

And quietly brooding,

It hatches all sorts of terrible things.

—Anon.

THE BURIAL OF JACOB

THE very first thing that Jacob did when the shadow of death fell upon him, was to send for Joseph, to see him alone, and to say to him, "Bury me not, I pray thee, in Egypt. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place." He made him swear to do it, and when the oath was taken he offered up a thanksgiving. . . . The very last things he did, after telling his sons all about themselves and their descendants, was to say this about himself: "I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Machpelah."

Never was the death-bed injunction more faithfully executed. Joseph, since coming to Egypt, had noticed how the chief men of the country dealt with their dead, embalming the body so that it could defy the process of corruption for ages. All that their art could do in this way, he would have done for his father. He issued orders to this effect to the physicians, and forty days were devoted to the rendering the embalmment perfect.

Joseph then got some of his friends at court to intercede with Pharaoh that he might be permitted to go and bury his father at Hebron. Pharaoh did much more than grant the permission. The mourning for Jacob was by his orders made national, and when the funeral procession set out from Goshen, it showed a train of followers such in number and in character as never perhaps before or since ever followed in so long a journey as that from Goshen to Hebron, a human being to the grave. There was all the house of Israel—"only their little ones, and their flocks, and their herds they left behind them"—all the rest went; a goodly company of itself. But besides these were "all the servants of

Pharaoh, the elders of his house, and all the elders of the land of Egypt."

All the magnates of the kingdom went, and "there went up both chariots and horsemen, and it was a very great company." . . . The great procession moved on till, at the threshing-floor of Atad, there was a seven days' halt, and such a lamentation, shared in so thoroughly by the Egyptians of the company, that the Canaanitish onlookers said that it was a grievous mourning to the Egyptians, and called the place Abel-mizraim, "the mourning of Egypt."

It was a very graceful way for the Egyptians to repay the services of Joseph; but we can not but regard it also as a very striking testimony to the impression which, during his seventeen years' residence among them the character of Jacob had made upon them.

The Egyptians seemed to remain at Abel-mizraim, leaving it to Joseph and the rest to lay the body, as they did, in the cave of Machpelah. Most of the other bodies deposited there have long since mouldered away. If we could get access to the cave, and have the tombs of Abraham and Isaac opened, all that we could ever hope to see would be what has been seen sometimes in the Catacombs of Rome: the shadow of a human figure composed of the thinnest layer of dust. Not so with the body of Jacob. It was embalmed with all the art of Egypt.

Under the Jewish or Christian guardianship, tombs so sacred as those of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, would be carefully shielded from invasion; and ever since the Mussulman occupation, in 1187, the great Mosque that covers the cave has been so superstitiously guarded, that for six hundred years no European has been permitted to set foot within its sacred precincts. When entered,

it was by stealth, and during all this period only three accounts of its having been so visited have come down to us. In 1862 the Prince of Wales, accompanied by the Dean of Westminster and a few friends, was, after many difficulties, as an extreme favor, permitted to enter the Mosque, and to inspect the shrines, which, upon its floor-level, stand above the tombs; but they were not allowed to go down into the cave, or set eye upon the places in which the remains of the dead were laid.

—*W. Hanna, D. D.*



SABBATH HYMN

JEHOVAH spake the word and it was done;

He gave command, and countless worlds up-
sprung;

Each system moved around its central sun;

Angels beheld, and songs of rapture sung.

He planted earth with trees and herbs and
flowers,

To every living creature He gave birth;

He placed the human pair in Eden's bowers,

Gave them dominion over all the earth.

Six days were thus employed as He thought best,

Though all might have been finished in an
hour;

But He would consecrate a day of rest,

In which to celebrate His love and power.

Hail, sacred Sabbath! thus for man designed,

And separated from the working days,

And that from earth's labors he might lift his
mind,

And duly celebrate his Maker's praise.

All hail the power that spake the worlds from
naught,

All hail the goodness that to man is shown!

All hail the love that man's best good has
sought! —

Let songs of thanks and praise surround the
throne.

Though fallen man has lost his first estate,

And sin has trampled on the day of rest,

New heavens and earth Jehovah will create;

All then will keep the Sabbath, and be blessed.

—*R. F. Cottrell.*

THE TWENTY-THIRD PSALM

THE Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: He leadeth me beside the still waters.

He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.



WE ARE HIS

"And every virtue we possess

And every victory won,

And every thought of holiness

Are His alone."



My Shepherd

THE Lord my shepherd is!" in childhood days
Full often had I read the psalmist's phrase;
Yet had I found it in no power to bless,
As from my lips the words fell meaningless.

Again I read, "The Lord my shepherd is," —
As shepherds know their flock, He knoweth His,
And leads them wisely, tenderly along;
I grew to love the simple shepherd song.

Yet 'twas the imagery the words defined
I loved the most — the *picture* brought to mind —
The poetic phrasing I so loved to hear,
Which fell in pleasing rhythm on my ear.

And then it came, in hour of deepest need,
I learned to know my Shepherd-Lord indeed;
No heart could feel, no power could help but
His —
Since then I sing, "The Lord my shepherd is!"

As though there lived no other soul beside,
I know He cares for *me*, that He doth guide
My feet, so prone to wander, in right ways,
And walks beside me through life's winding maze.

With living water does He satisfy
My parched and thirsty soul, and makes me lie
Where pastures greenest are. No figures these —
No flowery words the ear alone to please.

Ah, no! It is a bright reality —
I have a Shepherd who is leading me.
What peace it brings, what solace, and what rest,
To feel oneself so wholly thus possessed!

Though storms arise, or though some outlook
drear
Should stretch ahead, what need have I to fear?
I know that He is mine and I am His.
And so I rest. "The Lord my shepherd is."

— Pearl Waggoner.

THE BIBLE HISTORY OF THE FIRST AND LAST DAYS OF THE WEEK

The First Day

Gen. 1:1-5. The first day of the first week of time was spent by the Lord in beginning the work of creation.

Eze. 46:1. The first day is called a working day; it, together with the five following days of the week, are spoken of as "the six working days."

Matt. 28:1. The dawn of the first day comes just after the Sabbath has passed.

Mark 16:1, 2. The first day of the week is the day *after* the Sabbath; it is *not* the Sabbath.

Mark 16:9. Jesus arose from the dead and began His work again upon the first day of the week.

Luke 24:1. It was very early in the morning of the first day of the week that the Saviour began His work.

John 20:1. The Saviour arose from the dead before daybreak on the first day of the week.

John 20:19. In the evening of the first day Christ met with His disciples, where they had shut themselves away for fear of the Jews.

1 Cor. 16:1-3. Paul instructed the Christians to look over their business on the first day of the week, and "let every one of you *lay by him in store* as God hath prospered him." Each one was to lay this money by so that Paul could take it with him to Jerusalem when he went.

Mark 7:7. "In vain do they worship Me, teaching for doctrines the commandments of **men**."

The Last Day

Gen. 2:1-3. The last day of the first week of time was spent by the Lord in resting after creating the world.

Ex. 20:8-11. "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter," nor any one within thy gates.

Luke 23:54-56; 24:1. The seventh-day Sabbath comes between Friday, and Sunday the first day of the week.

Luke 4:16. It was the Saviour's custom to attend a place of worship on the Sabbath day.

Luke 23:52-56; 24:1. Jesus finished His work on earth on Friday, rested in the tomb on the Sabbath day, and came forth to begin His work on the first day of the week.

Matt. 24:20. Jesus taught His disciples to pray that they might not break the Sabbath day.

Acts 16:13; 17:2. It was Paul's "manner," or custom, to preach to the people upon the Sabbath day.

Acts 18:2-4, 11. At Corinth, for one year and a half, Paul worked at his trade of making tents during the week, and preached every Sabbath.

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

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



Were the days of the creation week twenty-four-hour days?

Most certainly, if the Bible record is of any value. Darkness and light, evening and morning, constituted each day of the first week. Gen. 1:4, 5. On the fourth day God made the sun, a light-bearer to this earth, to rule the day. Gen. 1:14-19. This is accomplished by the revolution of the earth. This arrangement "God hath divided unto all nations under the whole heaven." Deut. 4:19.

The argument that it would take hundreds of years for some of the trees to grow, is no argument at all; for the Lord said that He created every plant and herb "before it grew." Gen. 2:5. The heavens and the earth were created by the word of God. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. For He spake, and it was done; He commanded, and it stood fast." Ps. 33:6-9. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

The seventh-day Sabbath was God's memorial of His creative works. "God blessed the seventh day, and sanctified it: because that in it He rested from all His works which God created and made." Gen. 2:2, 3. God has given this argument to mankind, against idolatry in all of its phases. Jer. 10:11, 12. "It is a sign between Me and the children of Israel for ever: for in six days the Lord made

heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:13, 17; Eze. 20:12, 20.

Had the seventh-day Sabbath always been observed from the standpoint which God has given, idolatry and infidelity would never have reared their snaky heads. It can no more be changed to the first day of the week than can a person change his birthday; and it never will be changed by the Lord, for He has said, "As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, . . . from one Sabbath to another shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.



Did the high priest wear his gorgeous robes when he officiated in the most holy place on the day of atonement?

The breastplate was a part of that robe. It was called the "breastplate of judgment," and was worn when Aaron went in before the Lord. Ex. 28:30.

The special holy garment with the bells and the breastplate is spoken of as "the coat." Ex. 29:5, 6. In Lev. 8:6-13, we find "the coat" was placed upon Aaron the high priest, and coats (plural) were placed upon Aaron's sons, the common priests. It was sometimes called "the holy linen coat." Lev. 16:4. It is spoken of definitely as "the coat" to distinguish it from the coats of the common priests.

In Ex. 28:35 we are told that the peo-

ple listened for the sound of the bells to see if the priest and offering were acceptable to the Lord. There was only one day in the year when the high priest served alone in the sanctuary and that was on the day of atonement. Heb. 9:7.

In *Early Writings*, under the heading, "The Third Message Closed," we read, "As Jesus moved out of the *most holy* place, I heard the tinkling of the bells upon His garment." In the antitype the high priest wears "the holy" garments with the golden bells in the most holy place; and if the work of the earthly high priest was a "shadow of the heavenly," he wore the gorgeous robes while officiating in the most holy place.



What is the scriptural meaning of the term "son"?

"This name is given to a male child, considered in the relation he bears to his parents. Seth was the son of Adam, and Enos was son to Seth. Gen. 4:25, 26. It is given also to a grandson; Mephibosheth is called the son of Saul, 2 Sam. 19:24, though he was the son of Jonathan, who was Saul's son. 2 Sam. 9:6. It is put for a successor, or the descendant of a man: 'I am the son of the wise, the son of ancient kings.' Isa. 19:11. Thus the posterity of Jacob are called frequently the children of Israel. Son is a name given by masters and teachers to their scholars; Eli called Samuel his son, 1 Sam. 3:6, and Solomon frequently calls his pupil son. Prov. 1:8. And this name they gave them to show their parental authority and affection, and to make them more attentive and obedient. St. Paul calls Timothy his own son, 1 Tim. 1:2. To Timothy my own son in the faith; who truly resembles me, and has been assisting me in the work of the gospel, and been confirmed in the faith by my means. Obed is

called the son of Naomi. Ruth 4:17. There is a son born to Naomi; who will nourish, comfort, and assist her, as a dutiful son succors his parents. Hazael calls Ben-hadad Elisha's son, one that honored him as a son does his father. 2 Kings 8:9. God calls the posterity of Jacob his son. Ex. 4:22. 'Israel is my son, even my first-born.' They are the first and only nation that I have chosen for my peculiar people."



What is the meaning of the term "pulse"?

Smith in his three-volume Dictionary, says, "Pulse occurs in the authorized version only in Dan. 1:12, 16, the literal meaning of which is *seeds* of any kind." Jewish authorities say the same root is found in Gen. 1:29: "And God said, Behold, I have given you every herb bearing seed (seeding seed, *margin*), which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." This appears to be fruits, grains, and nuts. One thing is certain: it was not flesh meat, neither was it that which came from the king's table; any more than the wine the king drank was the water that Daniel desired. The effect of this food on Daniel and his three brethren is stated by the inspired penman as making them "fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Also giving them "knowledge and skill in all learning and wisdom." Dan. 1:15-17. At the time the king examined them after the three years course, they were found to be "ten times better than all the magicians and astrologers that were in his realm." Dan. 1:17-20. "There are many who feel they cannot get along without flesh foods; but if they would place themselves on the Lord's side resolutely resolved to

walk in the way of His guidance, they would receive strength and wisdom as did Daniel and his fellows. They would find that the Lord would give them sound judgment." — *Test. Vol. 9, p. 157.*



MAN'S QUESTIONS AND GOD'S ANSWERS

Why should not men trust in princes or in the son of man in whom there is no help?

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4, 5.

How did God teach Moses the resurrection of the dead?

"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Ex. 3:6.

How does that teach the resurrection of the dead?

"As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham. God is not the God of the dead, but of the living." Matt. 22:30-32.

When do men have hope?

"To him that is joined to all living there is hope: for a living dog is better than a dead lion." Eccl. 9:4.

What is a man's condition when he is dead?

"The dead know not anything, neither have they any more a reward" in anything that is done under the sun. Eccl. 9:5, 6.

What perishes with them?

"Their love, and their hatred, and their envy is now perished." Eccl. 9:6.

How does the apostle comment on this condition of things?

"If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:17, 18.

How will they be raised?

"Now is Christ risen from the dead, and become the *first fruits* of them that slept." 1 Cor. 15:20-22.

How are the dead raised up, and with what body will they come?

"That which thou sowest, thou sowest not that body that shall be, but *bare* grain, it may chance of wheat, or of some other grain." 1 Cor. 15:36-39.

What kind of flesh does Job expect to have when Christ comes?

"Though after my skin worms destroy this body, yet in *my* flesh shall I see God." Job 19:25-27.

Will the wicked be raised from the dead?

"There shall be a resurrection of the dead, both of the just and the unjust." Acts 24:15.

When will the dead be raised?

"The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:13-18.



HEAR MY CRY

Oh, answer me, my God,
Thy love is deep and broad,
Thy grace is true!

Thousands this grace have shared,
Oh let *me* now be heard,
Oh love *me* too!

Descend thou mighty love,
Descend from heaven above,

Fill thou this soul!
Heal every bruised part,
Bind up this broken heart,
And make me whole!

'Tis knowing thee that heals;
'Tis seeing thee that seals
Comfort and peace.
Show me thy cross and blood,
My Saviour and my God
Then troubles cease.

—H. Bonar, D. D.



BIBLE READER'S CLASS

LITTLE by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the Word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God,—a patient, protracted process.”

The Holy Spirit is the divine agency by which God accomplishes His work. To it is delegated all the power of Christ and in this sense it forms the third person of the Trinity.

I

The Holy Spirit

John 6:63. The words of Christ are spirit and life.

Rev. 4:5. The Spirit of God is represented as seven spirits before the throne.

Zech. 4:10. These are said to be “the eyes of the Lord, which run to and fro throughout the whole earth.”

2 Chron. 16:9. The object of the eyes of the

Lord running through the whole earth, is to show Himself strong in behalf of His people.

Ps. 139:1-12. The knowledge of God by His spirit fills heaven, earth, and all that is therein.

John 1:1, 2, 14; 6:63. God, Christ, and the Word are synonymous with the Spirit.

Heb. 4:12-16. All the power of God and the sympathy of Christ is in the word. One does not work independently of the other.

John 16:13-15. The office work of the Spirit is to make known the Father and the Son.

Ps. 33:6-9; Heb. 11:3. It was by the word of God that the heavens and the earth were created.

Col. 1:14-18. It was Christ who created all things in heaven above and in the earth beneath.

Gen. 1:2. In the creation it was the Spirit of God that moved upon the waters.

God, Christ, and the Holy Spirit form the Trinity. In them is a perfection of oneness. The written word is a revelation of that Trinity. It is as infallible as God or Christ, for it is given by them.

II

The Importance of Having the Holy Spirit

“When the Spirit of God takes possession of the heart, it transforms the life, sinful thoughts are put away, evil deeds are

renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God."

John 16:7. The Holy Spirit, the Comforter, was to take the place of the personal presence of Christ.

John 14:26. The Holy Spirit, or Comforter, will teach God's people all things and strengthen the memory to call up and retain the words of Christ.

Isa. 32:15, 16. There are special seasons of the outpouring of the Spirit, and at such times great blessings are received.

Isa. 55:6, 7. At such times we are especially exhorted to seek the Lord.

Isa. 55:10-13. The Holy Spirit is compared to the coming down of rain and snow.

John 16:8-12. It will convict of sin, of righteousness, and judgment to come, and reveal future events.

John 15:26, 27. It will testify of Christ as revealed in His word.

Acts 10:44-48. It was when Peter was explaining the word and the Gentiles were receiving it, that the Holy Spirit was poured upon them, and they were baptized.

Acts 19:1-6. It was the same with Paul: when the disciples on the upper coast of Ephesus received the outpouring of the Spirit, twelve were rebaptized.

Acts 1:15-26. It was the study of the 109th Psalm, and conforming their condition to it, which brought the outpouring of the Holy Spirit on the day of Pentecost.

III

Willingness of God to Give the Holy Spirit

The Scriptures teach that God is more willing to give the Holy Spirit to His children than earthly parents are to give good things to their children.

"When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord

will be graciously manifested."—*Vol. 9, p. 46.*

Rom. 8:26, 27. The office of the Holy Spirit is to help our infirmities, and make intercession for us according to the will of God.

Rom. 8:9-15. The vital connection between God and the human being is by the Holy Spirit. Without the Spirit there is none.

Luke 11:5-8. We can not receive it without persistent earnestness.

Luke 11:9-13. Ten times over, God assures us of His willingness to bestow it.

Phil. 3:14, 15. When we earnestly seek for the Spirit, God will reveal to us that which hinders our receiving it.

Acts 3:19-21. Before Christ's second advent to this world, there will be a refreshing by a special outpouring of the Holy Spirit.

Joel 2:23-32. This will be far more than on the day of Pentecost, but of the same nature.

Zech. 10:1. It is necessary for God's people to know the time when the Spirit will be poured out, and to pray for it.

Eze. 34:26. Those who do this will receive showers of blessings.

Isa. 44:2, 3. Those who know the time and are hungry and thirsty for the Spirit will receive it, and fruit will be seen in the conversion of souls.

Hosea 6:1-3. If we follow on to know the Lord, He will come down to us as the former rain.

The former rain on the day of Pentecost ripened the seed sown by the teachings of Christ and His disciples. So the latter rain will ripen the seed sown. The literature distributed will then bear fruit.

IV

The Sin Against the Holy Ghost

One of the greatest blessings ever conferred on man was the giving of the Holy Spirit; so the greatest sin that man can commit is to sin against the Holy Spirit. When man no longer has any of the strivings of the Holy Spirit, his case is as hopeless as when he finds himself in the lake of fire which reduces him to ashes.

1 John 5:16, 17. There is a sin unto death, and no one need ask for the forgiveness of that sin.

Heb. 6:4-8. There is a condition in a Christian experience, which if one falls from, he can never recover himself; for he has severed his connection with heaven.

Matt. 6:23; Luke 11:34. Light reveals sin; but if the light becomes darkness, "how great is that darkness."

Heb. 14:1-7. God has rich promises for the backslider, if he will return.

Jer. 3:12-14. God says: He is married to the backslider. God loves him and stands ready to receive him.

Isa. 1:16-20. If he will repent and return, he will be cleansed from all sin.

Jude 11-13; Num. 22:1-25; 31:8-16. Balaam refused to return, and deliberately chose to curse Israel and lead them into sin.

2 Peter 2:15-22. Balaam was like the hog that was washed, but chose filth in preference to cleanliness, and returned to wallow in the mire.

Matt. 12:43-45. The condition of the person who has once had the light, is seven times worse when he rejects it.

Matt. 12:31, 32. The degree of sin is in proportion to the light the individual may have had.

Mark 3:22-30. When the Jews attributed the work of Christ to the devil, they sinned against the Holy Ghost.

Heb. 10:26-29. It is a dreadful thing to wilfully and deliberately sin against the light God has permitted to fall in our pathway.

Heb. 12:16, 17. Esau forever lost his birthright, by selling it for a mess of pottage. "And Esau said, Behold I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright."

Gen. 25:29-34. There is a great difference between sinning deliberately, knowing the results, and sinning under a moral protest, or unwittingly.



"In the power of the Spirit, the delegated servants of Christ are to bear witness for their Leader."—*Vol. 9, p. 43.*

THE BACKSLIDER

MRS. S. N. HASKELL

A BACKSLIDER is different from an apostate. Both have once enjoyed the blessing of having sins forgiven and the companionship of the Holy Spirit. But the apostate has gone so far astray that he believes the truth of God to be a lie, and spends his strength trying to tear down what he once helped to build.

The devil is the greatest of all apostates. He was one of the covering cherub; once he stood nearest the throne of any of the heavenly host; but he fell. Since that time he has done all in his power to break down the work of God. He not only uses all his own strength for evil, but he urges every created being who will listen to him, to join in the warfare against the God of heaven.

Some of the present day, who turn aside from the right way, follow as nearly in the footsteps of the devil as it is possible for man to follow. They spend all the power of their strength, voice, and pen trying to tear down the work of God. They go from place to place denouncing those who have the burdens and responsibility of carrying forward the work of God resting upon them, just as the devil denounced God before the angels of heaven when he fell. And sad to tell, they find sympathizers among men, just as Satan found sympathizers among the angels of heaven.

A backslider would scorn to do such work. They know that God's word is true, and that He is carrying forward a mighty work in the earth. They love to hear of the prosperity of the work of God; but through love of the world,—its pleasures or its riches,—they have lost their hold on heavenly things.

Some the devil has urged into outbreaking sin; and then he taunts them, telling them God will never accept them again.

Such souls can always defeat the devil by using Isa. 1:18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The Lord loves the backslider and says, "Turn, O backsliding children, saith the Lord; for *I am married unto you*: and I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. 3:14.

The Lord reads the heart. He knows that the backslider has a regard deep down in his heart for God and His word, and He longs to receive him again into full fellowship. The Bible is full of illustrations to teach this truth. The one sheep gone astray represented the backslider. It was still the shepherd's sheep, even if it had strayed away. The shepherd "layeth it on his shoulder rejoicing."

The parables of the lost piece of silver and the prodigal son teach the fact that all heaven welcomes the backslider if he will return. But he must be willing and obedient if he would be again received. Isa. 1:19, 20.

Let the backslider read carefully the fifteenth chapter of Luke, remembering that God is speaking to him in the parables of the lost sheep, the lost piece of money, and the prodigal son.



A THREAD OF GOLD

THE shuttles of his purpose move
To carry out his own design;
Seek not too soon to disapprove
His work, nor yet assign
Dark motives, when, with silent dread,
You view each somber fold;
For lo! within each darker thread
There twines a thread of gold.

—Selected.

DON'T HEAR EVERYTHING

THE art of not hearing should be learned by all. It is fully as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear, many which we ought not to hear, very many which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness, and every one should be educated to take in and shut out sounds, according to his pleasure.

If a man falls into a violent passion, and calls us all manner of names, at the first word we should shut our ears, and hear no more. If, in our quiet voyage of life, we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sails, and, making all tight, scud before the gale.

If a hot and restless man begins to inflame our feelings, we should consider what mischief these fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If, as has been remarked, all the petty things said of one by heedless or ill-natured idlers were to be brought home to him, he would become a mere walking pin-cushion stuck full of sharp remarks. If we would be happy, when among good men we should open our ears; when among bad men, shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, our dress, or our affairs. The art of not hearing, though untaught in our schools, is by no means unpractised in society.

We have noticed that a well-bred woman never hears a vulgar or impertinent remark. A kind of discreet deafness saves one from many insults, from much blame, from not a little connivance in dishonorable conversation.

—Treasure Trove.

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PUBLISHED MONTHLY BY

S. N. HASKELL,

FOR

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