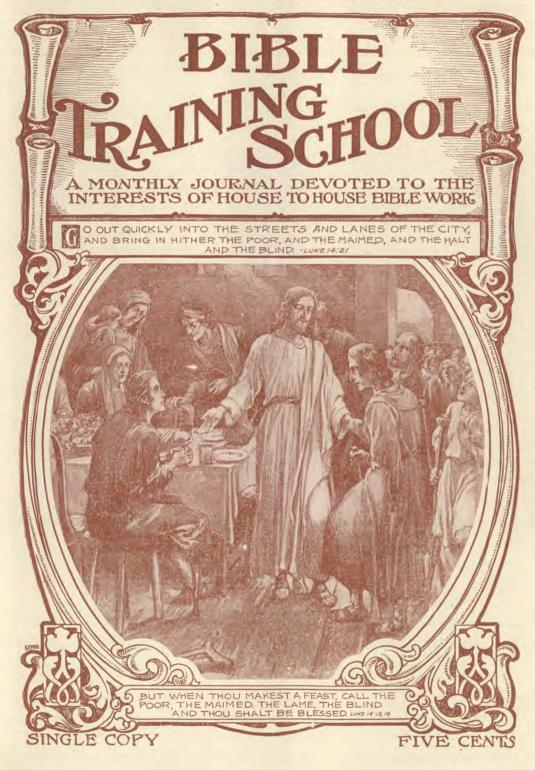
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A. S. BURLESON, Postmaster-General,



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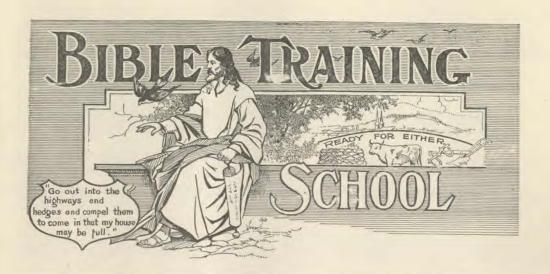
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VOL. XVI

SOUTH LANCASTER, MASS., FEBRUARY, 1918

No. 7

Beautiful Words of the Bible

REAUTIFUL words of the Bible Tender and strong and true-Beautiful words of the Bible! Old, but yet ever new.

Par de 'n your haste, O millions, And hear the Lord's request, " Come unto Me ye weary, And I will give you rest."

Rest, sweet rest, to the weary, Balm for the sin-sick soul; Thus on the woes of our being The waves of His mercy roll.

In Thee glow the hopes of the future, And the lamp of truth flames bright; And the pathway of life is gladdened By gleams of celestial light.

Beautiful words of the Bible! O pledge from the infinite arm! Amid Life's wild commotion, Ye are borne to my soul like balm.

Beautiful hopes and feelings They scatter along life's way -A bridge o'er death's dark river, A harbinger of day,

Wonderful book of the ages! Down through the cycles of time, Thou com'st to our hearts and households,-A message of love sublime.

-Irene Webber.

do do STUDY THE BIBLE

MRS. E. G. WHITE

what others have thought or learned about the Bible. Every one must in the judghimself to God, and each should now learn for himself what truth is. But in order to effectively study, the interest of

T is not enough to know the pupil must be enlisted. Especially by the one who has to deal with the children and youth differing widely in disposition, training, and habits of thought, ment give an account of this is a matter not to be lost sight of. In teaching children the Bible, we may gain much by observing the bent of their minds, the things in which they are interested, and arousing their interest to see what the Bible says about these things. He who created us, with our various aptitudes, has in His word given something for every one. As the pupils see that the lessons of the Bible apply to their own lives, teach them to look to it as a counsellor.

Help them also to appreciate its wonderful beauty. Many books of no real value, books that are exciting and unhealthful, are recommended, or at least permitted to be used, because of their supposed literary value. Why should we direct our children to drink of these polluted streams, when they may have free access to the pure fountains of the word of God? The Bible has a fulness, a strength, a depth of meaning, that is inexhaustible. Encourage the children and youth to seek out its treasures, both of thought and of expression.

As the beauty of these precious things attracts their minds, a softening, subduing power will touch their hearts. They will be drawn to Him who has thus revealed Himself to them. And there are few who will not desire to know more of His works and ways.

The student of the Bible should be taught to approach it in the spirit of a learner. We are to search its pages, not for proof to sustain our opinions, but in order to know what God says.

A true knowledge of the Bible can be gained only through the aid of that Spirit by whom the word was given. And in order to gain this knowledge we must live by it. All that God's word commands, we are to obey. All that it promises, we may claim. The life which it enjoins is the life that, through its power, we are to live. Only as the Bible is thus held can it be studied effectively.

The study of the Bible demands our most diligent effort and persevering thought. As the miner digs for the golden treasure in the earth, so earnestly, persistently, must we seek for the treasure of God's word.

In daily study the verse-by-verse method is often most helpful. Let the student take one verse, and concentrate the mind on ascertaining the thought that God has put into that verse for him, and then dwell upon the thought until it becomes his own. One passage thus studied until its significance is clear, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained.

One of the chief causes of mental inefficiency and moral weakness is the lack of concentration for worthy ends. We pride ourselves on the wide distribution of literature; but the multiplication of books, even books that in themselves are not harmful, may be a positive evil. With the immense tide of printed matter constantly pouring from the press, old and young form the habit of reading hastily and superficially, and the mind loses its power of connected and vigorous thought. Furthermore, a large share of the periodicals and books that, like the frogs of Egypt, are overspreading the land, are not merely commonplace, idle and enervating, but unclean and degrading. Their effect is not merely to intoxicate and ruin the mind, but to corrupt and destroy the The mind, the heart, that is indolent, aimless, falls an easy prey to evil. It is on diseased, lifeless organisms that fungus roots. It is the idle mind that is Satan's workshop. Let the mind be directed to high and holy ideals, let the life have a noble aim, an absorbing purpose, and evil finds little foothold.

SOLOMON AND DANIEL

S. N. HASKELL

C OME have questioned why the prophet Daniel should pray on his knees three times a day with his window "open toward Jerusalem," when he knew that a plot had been laid to trap him and put him in the den of hungry lions. The very fact that God sent His angels to shut the lions' mouths indicates that God approved of Daniel's course. But could he not have closed the win-

dow and prayed by him-Would self? not God have heard him, and would not his devotion have been just as acceptable to God who knows the hearts of all men? Perhaps the experience of Solomon at the dedication 1 of the temple had been studied by the prophet, and he would not compromise principle.

Solomon knelt down upon his knees before all the congregation of Israel, and, spreading forth his hands and facing the temple, prayed to the Lord "that thine eyes may be open toward this house night and day, even toward the place of which thou hast said. My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place." According to this prayer the face of God and the face of Solomon while in prayer were both directed to the temple. In this prayer he prayed seven times that wherever the people of God might be, whether in affliction or captivity, under all circumstances, that if they repented of their sins and prayed "toward this place," that God in heaven would hear their prayer, forgive their sins, and save

them. I Kings and 2 Chronicles 6 and 7.

Did God hear this prayer of Solomon? Let the following answer: "And the Lord appeared to Solomon by night, and said unto him. I have heard thy prayer, and have chosen this place to myself for an house of sacrifice." 2 Chron. 7:12. The Lord even gave

ANSWERED PRAYERS

3 PRAYED for riches, and achieved success,— All that I touched turned into gold. Alas! My cares were greater, and my peace was less When that wish came to pass.

I prayed for glory; and I heard my name Sung by sweet children and by hoary men. But ah! the hurts, the hurts that come with fame!

I was not happy then.

I prayed for love, and had my soul's desire; Through quivering heart and body and through brain

There swept the flame of its devouring fire; And there the scars remain.

I prayed for a contented mind. At length Great light upon my darkened spirit burst. Great peace fell on me, also, and great strength. Oh! had that prayer been first.

- Ella Wheeler. ***

> greater evidence that He heard the prayer of Solomon: "Fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house." 2 Chron. 7: 1, 2.

This is the most wonderful dedication

of which there is any record in both sacred and profane history. The people "sacrificed sheep and oxen, which could not be told nor numbered for multitude." 2 Chron. 5:6. King Solomon made an offering of 22,000 oxen, and 120,000 sheep; "so the king and all the people dedicated the house of God." 2 Chron. 7:5.

Daniel must have been familiar with this prayer and experience of Solomon. He evidently believed that when he prayed with his face toward the place where the temple had stood, God would also look upon it and answer his prayer. He also recognized the value of worshipping the Lord regularly and in the same place; for this reason he had no fear in doing as was his custom, even though forbidden: "And he kneeled upon his knees three times a day, and prayed, and gave thanks before His God, as he did aforetime." Dan. 6:10, 11.

The experience of Solomon and Daniel may be ours if we will but faithfully call upon the Lord, believing that we shall receive.

THE MINISTRY OF SORROW

I T often seems exceedingly strange that what is most unwelcome and disagreeable to us should be so necessary to our growth. But no one can doubt the truth of the fact both for the individual and the race, that there is great education that can come only through sorrow, and that we may learn by the things we suffer.

The effect of sorrow on the individual is to refine and purify and to increase the receptivity of all the faculties. It operates upon the intellectual as well as the emotional nature, and enriches both thought and feeling.

Many of the finest utterances of

human thought, as well as the purest and noblest expressions of sentiment, have been due to the influence of sorrow. Its effect upon a company of people is to bring them into closer sympathy and more perfect harmony than is possible to any other agency. It is nearly always true that our times of pleasure and enjoyment are marred by some manifestation of envy, jealousy, or selfishness. In the presence of sorrow these are banished, and the soul is dominated by compassion and love. The desire to minister, for the time, is stronger than the desire to receive, and that is what binds the souls of men together most closely and firmly.

The discipline of sorrow and suffering is a hard one, but the fruits are among the rarest and finest that grow on our tree of life.—The Beacon.

RESIGNATION

Were there no valleys in the mundane sphere,
Then would no hills of beauty ever rise.
Were there no Calv'rys, in our sojourn here,
How seldom would we mount toward the
skies!

Were there no pathways marked by bleeding feet, Then would not heaven's pavements seem so fair.

Were there no bitter mingled with the sweet, Less joyous were the songs that echo there.

Were there no dark Gethsemanes of woe,

Were there no changes known to earthly love,

Were there no toils, no sorrows here below,

Who, then, would prize the joys that wait
above?

Be still, my soul, and know that God is good; He doeth all things well, or here, or there. Doubt not thy direct needs are understood, Nor ever yield thyself to black despair.

-Rev. C. C. Cook.

2 -

"Grieving for misfortunes, is adding gall to wormwood."



THE CALCUTTA SCHOOLS

ANY readers of the BIBLE TRAINING SCHOOL will be interested in this picture of the boys and girls in the Calcutta Schools. There are two schools, one for the boys and one for the girls. The two white faces are Sister Georgia Burgess at the right and Sister Della Burroway at the left. We quote from the letter accompanying the picture as follows:

"Elder J. E. Fulton was here to visit us last week and before he left he took a picture of our school, and we thought you would like to see it. Don't you think we have a nice lot of boys and girls? We expect to have a baptism next Sabbath, as five or six of these young people wish to be baptized. We are glad to have some fruit of our labor."

From a letter received from Sister Georgia Burgess some time ago, we quote in regard to their school work as follows:

"We opened our boys' school the middle of February and have had a very interesting time with them. At present the school is closed for the summer vacation, but a number of the boys have remained with us to spend the vacation in selling literaure here in Calcutta, and are meeting with success. These are raw country boys, who have never been out of their village before, selling at the rate of ten or twelve copies per hour of our vernacular paper.

"Among these is a Brahmin boy of seventeen who has undergone severe persecution for his faith, being beaten by his father and tortured in various ways to get him to give up his faith in the Saviour. At one time he was roped to three men and sent to the home of his father-in-law. A number of times he ran away from home, but was caught and taken back and badly beaten by his father. At last he made his final escape, selling the shoes from his feet to pay his railway fare.

"This boy has been with us now about six months and gives every evidence of being soundly converted. Last Sabbath we had the joy of seeing him buried in baptism,—our first Brahmin convert direct from Hinduism in Bengal. Of course you understand how difficult it is to reach the Brahmins with the gospel. It is officially stated in the last year book of missions that not one in a thousand of the converts to Christianity in India are from among the Brahmins.

"This boy has been instrumental in bringing another Brahmin to us,— a man whom he met in his canvassing work, and to whom he sold some reading matter. Finding him interested, he made an appointment for Bible studies, and night after night, when his day's work was finished, Rajen would go to this man and read and pray with him. As the result about a month ago the man came to us and said he had decided to become a Christian. He remained with us about three weeks studying and preparing for baptism, when suddenly one day his uncle appeared on the scene and demanded that he return home with him, having in some way learned of his being After alternately threatening and pleading for several hours, he induced the man to return to his home, telling him that he could worship God in his own home if he wished, only he must not separate from his own flesh and blood.

"We told the uncle that though the man was not yet strong enough in faith to resist the pleading of his own people, yet we believed that God had called him, and He would yet bring him back to us, even though they might confine him in an iron cage. We told him that we would unite in prayer for him and that God would give him another opportunity if he were really seeking for salvation. This we did and to our great joy yesterday this man returned to us, having made his escape from the home of his uncle. He pleaded with us to take him at once out of Calcutta; as his people would be after him again as soon as they missed him, so last night as Mr. Burgess was going to Karmatar to look

after the work there, he took this man with him, where he will be safe from his relatives and Hindu friends until he can be prepared for baptism. During the time he was away from us they tried in every way to induce him to renounce his faith and go through the ceremonies for the restoration of his caste, which of course had been broken by his having eaten with us; but in vain. He steadfastly refused to yield, and embraced his first opportunity to escape.

"So you see that God is blessing us in our boys' school. Oh, if we had only had this school started years ago what a corps of trained workers we might have had by this time!

"Our boys all spend three hours daily in industrial work of some kind in addition to their book work. The industries taught are canvassing, carpentry, weaving and gardening. We anticipated some difficulties in our boarding arrangements, as fish is considered indispensable in Bengali homes, but we have been happily surprised at the way our strictly vegetarian diet has been received; not a word of complaint having been heard from either Christians or Hindus. In fact, a number of the boys have expressed real appreciation of the diet, saying that it is just what they need to help them in their efforts to overcome."

We are sure that no one who has helped to support these schools will regret it; but, on the contrary, will thank God for a part in this good work.

THE PROPHETIC SPIRIT

J .N. LOUGHBOROUGH

A S early as 1842 the Spirit of the Lord moved upon Charles Fitch to devise the prophetic chart, which was at that time generally regarded as the fulfilment of the command given by the prophet Habakkuk to 'write the vision, and make it plain upon tables, that he may run that readeth it.' Hab. 2:2, 3."

I made definite inquiries on my trip around the world in those countries where the advent message of 1842-1844 had been proclaimed, and could find no trace of any such chart previous to this one made by Charles Fitch.

In the rise of the third angel's message after 1844, this chart, with the addition of the two-horned beast and the sanctuary, was printed in large numbers. Sister White urged our people to procure the chart and hang it upon the walls of their living rooms. She said, "Many persons on reading over the chart will be led to investigate and accept present truth." As a sample of the fulfilment of this prediction, I will cite two cases with the results.

In the year 1859 Elder M. E. Cornell was erecting his tent for service in

Findlay, Ohio, a Baptist minister who was a converted Catholic priest by the name of M. B. Czehowski, walked over to the grounds and said, "What is this? Is there going to be a show?" Brother Cornell said, "Yes! come in and I will show you what we are going to exhibit." He unrolled the prophetic chart and briefly ran over it. "Well," said the man, "if that is what you are going to exhibit, I will be one of your audience, for I am interested in such things." So he attended every lecture, and fully embraced the truth. In the year 1866 he went from Brooklyn, N. Y., to Tramelin, Switzerland, presented the message there and raised up a company of forty Sabbath-keepers. Among these was the father of Jean Vuilleumier, who is now our laborer among the French in America. It was the pleading of these Swiss believers which led to the sending of Elder J. N. Andrews as our first missionary to a foreign country.

Again, Brother J. W. Cronkrite, of Michigan, had a burden for California. About the year 1886 he came to San Francisco and opened a cobbler's shop as that was his trade. In 1873, when the work was well established in San Francisco, he became very anxious that something should be done for Oakland, just across the bay. He was a firm believer that much could be done by letting the chart tell its story as stated by Sister White. In the early spring of that year he rented two rooms near the railroad on Seventh Street, West Oakland. The front room was his shop and the back room his bachelor living room. Hé hung the prophetic chart on the wall back of his shoe bench and placed a supply of reading matter in the drawer of the bench.

Shortly after opening his shop, John

I. Tay, a salesman and repairer of sewing machines on Broadway, Oakland, called to have a slight repair made on his shoes. While this was being done he carefully read over the chart and called for reading matter for further study. He kept calling upon Brother Cronkrite for reading which led in a few weeks to himself, his wife, and his wife's sister (who afterward became the wife of Brother George King, one of our first successful canvassers) to fully accept and obey the message.

The result of Brother Tay's reading the chart did not end with his earnest efforts to build up the work in Oakland. Think of him as the one who, with the blessing of God, planted the message on Pitcairn Island. And it was his pleading with the General Conference which resulted in the construction of the ship "Pitcairn," and the opening of the work in Fiji and other of the Pacific islands.

- How do we know what might be the result from a sight and reading of the chart on the walls of our living room today?

& & BE YE ALSO READY

Ready when the dawning

Comes creeping cold and gray,

And we waken up from slumber

To greet another day.

Ready when the noontide
Is quickening with heat,
And there stealeth o'er the spirit
A languor, dreamy, sweet.

Ready at midnight hour
A vigil still to keep;
The heart awake, though weary eyes
Have closed themselves in sleep.

Blessed the servant found,
What time the Lord returns,
Who ready in his hand doth hold
A lamp that brightly burns.

-London Christian,



A VISIT TO EGYPT AND THE HOLY LAND

R. D. QUINN (Continued)

WHILE staying at the home of Brother Gregorious in Joppa, we were reminded that we were then in the land of the Philistines. Samson's home was only about ten or twelve miles distance from Joppa; it was not far from here where he caught 300 foxes and tied firebrands to their tails and sent them through the Philistines' cornfield. We learned that foxes infest that country in great numbers even to this day and are very destructive to the crops. One can hear great numbers of them barking outside of the city in the evening.

The distance between Joppa and Jerusalem is about thirty-nine miles by railway. In traveling from Joppa to Terusalem, we fell into company with an Assyrian Bible student who was very familiar with the country through which the train passed. As we rode along, he pointed out the ruins of Bethshemesh, where the oxen returned with the ark of God after its capture by the Philistines. A little farther on we came to the ruins of Timnath, where Samson found his wife. Later from a conicalshaped hill, he pointed out the city of Zorah where Samson was born. Shortly after this our train entered the Judean foothills, leading up into the mountains of Judea.

After traveling some little distance into the mountains, the Cave of Etam spoken of in Judges 15:8 can be seen.

This cave is the place to which Samson fled while warring with the Philistines. Three thousand men of Judah, who went up "to the top of the rock Etam, said to Samson. Knowest thou not that the Philistines are rulers over us?" And they tried to persuade him to come out and deliver himself over into the hands of the Philistines, and Samson agreed to come out if they would sware that they would not fall upon him and do him harm. They agreed to only bind him fast with two new cords and deliver him over to the enemies. It will be recalled that "the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith." The cave can be seen very clearly in one of the mountain peaks from the railway carriage.

Some little distance further on our guide pointed out the spot where Philip baptized the eunuch. There were a large number of pools surrounded by olive trees and an old chariot road leading down the mountainside. The Assyrian Bible student told us there is no doubt about this being the very spot where Philip baptized the eunuch, because it is the only place between Jeru-

salem and Gaza where there are pools of water deep enough in which one can be baptized. It is "the way that goeth down from Jerusalem to Gaza," and is doubtless the very spot where the eunuch said, "See, here is water; what doth hinder me to be baptized?"

A few miles farther on, we came to a small city called Bitter. It is said that this is the place where the Jews made their last stand against the Roman armies, and tradition tells us there were so many Jews slain at this spot called Bitter, that the blood from the slain colored a stream of water red that flows from this city all the way to the Mediterranean Sea, a distance of about 35 miles.

From this point it is only about seven miles until we come in sight of the ancient walls of Jerusalem, the city of David. In other articles we will describe some of our interesting observations in and around Jerusalem.

(To be continued)

de de

O Gon! how beautiful the thought,
How merciful the blessed decree,
That grace can e'er be found when sought,
And naught shut out of the soul from thee!

—Eliza Cook.

♣ ♣ WHY KEEP THE SEVENTH-DAY SABBATH?

S. N. HASKELL

THIS is becoming more and more an important question. The reasons are given by the Lord in His record of the first seventh-day of this world's history; it is not because it is the seventh day, but God did something on that particular day which He never did upon any other day of the week. He rested on the seventh day. He did not rest because He was weary; "Hast thou

not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary? there is no searching of His understanding." Isa. 40:28.

Again, "God blessed the seventh day." His blessing is placed on that particular day. "God is not a man, that He should lie; neither the Son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? Behold, I have received commandment to bless: and He hath blessed; and I cannot reverse it." Num. 23:19, 20. What God has blessed, is blessed forever and man can not change it. The seventh day is blessed forever.

"God sanctified it." These are God's own words, "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:2, 3. Midst the thundering and lightning on Mt. Sinai, these facts are re-stated in the fourth commandment as follows: "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. 20:11.

Why was all this done, and why was it recorded? Jesus gives us a solution to the whole matter in the following words: "The Sabbath was made for man, and not man for the Sabbath: Therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. These immutable facts lie at the foundation of all sabbatic observance; they are as immutable as God's throne.

The fact should ever be remembered, that a special blessing is pronounced upon every one who observes the seventh-day Sabbath. Isa. 56:2:58:13, 14.

So immutable are the facts regarding the making of the Sabbath, that on the new earth, throughout eternity, the Sabbath will be observed; "For 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, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

The above are God's reasons why man should observe the seventh-day Sabbath. Is it not worthy of our consideration in these perilous times?

李季

GOD UNDERSTANDS

It is so sweet to know, When we are tired, and when the hand of pain Lies on our hearts, and when we look in vain For human comfort, that the Heart Divine Still understands these cares of yours and mine.

Not on'v understands, but day by day .
Lives with us while we tread the earthly way,
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine, ever learns again
The depth and bitterness of human pain.

* *

I NEED THEE EVERY HOUR

MRS. S. N. HASKELL

THE hymn, "I Need Thee Every Hour," is said to have been translated into more foreign languages than any other modern hymn. The author of this hymn is Mrs. Anna Hawks, of Bennington, Vermont.

Mrs. Hawks is the author of many famous gospel hymns which are sung by thousands all over the world. Like Fannie Crosby, the famous hymn writer, Mrs. Hawks was spared to a good age. She fell asleep in her eighty-third year, January 3, just on the threshold of the new year. With the death of Mrs. Hawks, the world has lost almost the last of the noted gospel hymn writers of the past half century. From her four-teenth year, when her first poem was published in a newspaper in Troy, N. Y., she devoted a large part of her long life to the production of poems and hymns.

Truly it can be said of her like one of old, she "being dead yet speaketh," and many will doubtless be led to surrender their lives to Christ through listening to the singing of her gospel hymns.

I Need Thee Every Hour

I need Thee every hour, Most gracious Lord, No tender voice like Thine Can peace afford,

I need Thee every hour; Stay Thou near by; Temptations lose their power When Thou art nigh.

I need Thee every hour, In joy or pain; Come quickly and abide, Or life is vain.

I need T'eee every hour; Teach me Thy will, And Thy rich promises In me fulfil.

I need Thee every hour, Most Holy One; O make me Thine indeed, Thou blessed Son.

CHORUS

I need Thee, O I need Thee!
Every hour I need Thee;
O bless me now, my Saviour!
I come to Thee.



Household Hints



FOOD VALUE OF THE ORANGE

MRS. S. N. HASKELL

THE orange is the most widely known fruit with the exception of the apple. It is a native of India and southern China but is now cultivated in all the warmer parts of the earth.

The orange tree, when growing in a climate and soil suited to its nature, grows to a great size. Some trees have been known to produce 20,000 oranges in one season. The orange tree will live and bear fruit for three or four hundred years.

We get the best oranges from December to April, but they are in the markets during the entire year.

Sour oranges contain more acids than the sweet ones. The white portion of the fruit is mostly cellulose, and should not be eaten.

Food Value of the Orange per Ounce in Calories

Pro. Fat Car. Total .9 .5 13.5 14.9

The juice of the orange is generally conceded to be the best medicine for the sick and convalescent, and is far more agreeable to take than much of the medicine given. If those who are in good health would eat freely of oranges, spending the money often spent for tea, coffee, and spices, for oranges, there would be less sickness; for the orange abounds in citric acid, and possesses in a high degree the antiscorbutic properties that render the lemon and lime so valuable in medicine. Clinical laboratory tests have demonstrated that orange juice greatly reduces the amount of putrefaction in the intestines.

There is no fruit that can be prepared for the table in more attractive ways than the orange. We give one of the many ways in which it can be prepared.

Cut two circles through the skin around the fruit about one-half inch apart and half way between the two ends. Remove all the rind except the half-inch band. Just over one of the natural separations, between the sections of the orange, cut the band with a sharp knife. All the divisions may then be carefully separated one from another, while all remain attached to the girdle of yellow rind.

Oranges may be laid in layers on a fruit plate, out-stretched upon the narrow band of peeling; or after the several divisions have been made, they may be closed together, and ribbon tied around the orange over the rind girdle to preserve the spherical shape. It is an act of a moment to untie the ribbon when the sections will all lie before one ready to be eaten.

Orange Marmalade

Cut into fine pieces 12 oranges and 3 lemons, being careful not to take the rind at the stem and blossom ends of the oranges.

Add equal bulk of water and set by 24 hours. Boil 30 minutes and set by for 24 hours.

Boil a second time 30 minutes and set by for 24 hours,

Boil to minutes, adding double the bulk of sugar,

Boil a second 10 minutes and add a quart of grated pineapple.

Cook for 15 minutes and put in jars.

WHICH IS THE HEATHEN?

If you before dumb idols bow,
And do the best that you know how,
While I, indifferent, take my ease,
Neglect your soul myself to please,
Then when "I lay me down to sleep,
I pray the Lord my soul to keep,"
To solve this question let us try:
Which is the heathen, you or I?



What is the earliest date for the celebration of baptism in the Bible?

1 Cor. 10: 1-4.

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Why is the wearing of gold forbidden in the New Testament and not in the Old Testament?

Gold has been the god of this world from earliest time; and since it was ever a snare to God's people, the Lord commanded the Christian church not to wear it in any way upon their persons. I Peter 3:3; I Tim. 2:9.

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Can it be said that the Spirit of prophecy is in the remnant church when there is not a living prophet in the church?

The Bible gives an illustration of this in the death of Moses, just before Israel entered the Promised Land. Moses was raised up to lead Israel into Caanan, but he died before they entered the land. He wrote out all the instruction necessary to guide them safely into the land, and the success and prosperity of Israel and their leaders depended upon their carefully following this instruction.

It is the message sent through the prophet and not the prophet himself that is to be obeyed. When God had given all the instruction needed to carry Israel safely into the Promised Land and fully established them in the land, He laid the instrument through whom He had given the message to rest, that the people might follow the

message instead of looking at the messenger. Joshua 1:1-9. "The thing that hath been, it is that which shall be." Eccl. 1:9. The messenger used by the Lord to give instruction to the remnant church is laid to rest on the borders of the Promised Land; but the instruction which, if heeded, will carry the people safely through, was carefully written out before the messenger was laid to rest.

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Was there any service held in the heavenly sanctuary before the first advent of Christ; if so, what was the service?

Doubtless there was a service in the heavenly sanctuary, for "a glorious high throne from the beginning is the place of our sanctuary." Jer. 17:12. But God did not reveal to man the nature of the service of the heavenly sanctuary as long as the typical service continued in the earthly sanctuary. The Holy Ghost said, "The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Heb. 9:8.

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Is there any proof that the throne of God was ever in the first apartment of the heavenly sanctuary?

In Rev. 4: 1-6, John saw the throne in the first apartment of the heavenly sanctuary. The seven lamps, which are an antitype of the seven golden candlesticks in the first apartment of the earthly sanctuary, were "before the throne," and round about the throne" were seated the four and twenty elders. The four and twenty elders were the antitype of the four and twenty "chief men" who had oversight of the twenty-four courses into which the priesthood was divided. I Chron. 24. These were common priests and could serve only in the first apartment of the sanctuary. As their seats surrounded the throne, the throne must have been in the first apartment of the heavenly sanctuary.

"I SHALL ARISE"

Suggested by a tombstone, bearing only the words, "I shall arise," and the date A. D. 1609,

"I shall arise." For centuries
Upon the gray, old churchyard stone
These words have stood; no more is said;
The grand old promise stands alone,
Untouched, while years and seasons roll
Around it. March winds come and go,
The summer twilight falls and fades,
Or autumn sunsets burn and glow.

"I shall arise." O wavering heart,
From this take comfort and be strong!

"I shall arise," nor always grope
In darkness, mingling right with wrong;
From tears and pain, from shades of doubt,
And wants within that blindly call,

"I shall arise," in God's own light,
Shall see the sum and truth of all.

Like children here we lisp and grope,
And, till the perfect manhood, wait
At home our time, and only dream
Of that which lies beyond the gate,
God's full, free universe of life,
No shadowy paradise of bliss,
No realm of unsubstantial souls,
But life, more real life than this!

"I shall arise." O clarion call!

Time rolling onward to the end
Brings us to life that cannot die,

The life where faith and knowledge blend.
Each after each the cycles roll
In silence, and about us here
The shadow of the great white throne
Falls broader, deeper, year by year.

—Christian at Work.

THE MEANING OF BAPTIZO AS DE-FINED BY PEDOBAPTISTS

- 1. Scapula, a foreign lexicographer, says of baptiso, "to dip or immerse."
- 2. Henricus Stephanus, of 1572, defines baptizo, to dip, to wash.
- 3. The Thesaurus of Robertson says of Baptizo to dip, to wash.
- 4. Schleusner Properly baptizo signifies I dip, I immerse in water.
- 5. The learned Porson, of London, 1650, says, "baptizo signifies to dip, to immerse."
- 6. Parkhurst Baptizo primarily means todip, immerse or plunge in water.
- 7. Donnegan Baptiso, to immerse repeatedly into a liquid, to submerge.
- 8. Dr. John Jones, of England Baptizo, to plunge in water, dip, bury, overwhelm.
- 9. Greenfield Baptizo means to immerse, îmmerge, to sink.
- 10. Bretschneider An entire immersion belongs to the word; for in *baptiso* is contained the idea of a complete immersion under water.
 - 11. Bass Baptizo, to dip, plunge in water.
- 12. Stockius Baptizo, by the force of the word, indicates the idea of simply dipping, but properly it means to dip or immerse in water.
- 13. Professor Stuart Baptizo, to dip, to plunge, or immerse in any liquid. All lexicographers and critics of any note, are agreed in this.
- 14. Every one of the above witnesses were not Baptists, but Pedobaptists. Not one of them ever translated baptizo by the term sprinkle or pour.

These learned witnesses constitute a court sufficiently wise and learned to decide the meaning of any word in the Greek language. They all unanimously decide that baptize primarily means to dip, plunge or immerse. The honesty of this decision is made to appear by its beng rendered against their own religious systems. This testimony therefore is worthy of implicit confidence, and proves conclusively the truth of our position.

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"Yes; we grow alone through trial;
He is far from manhood's years,
Who has never felt his weakness,
Never known the power of tears.
They who come through tribulation
Are the ones around the throne;
Heaven contains no crown of glory
For the soul to grief unknown."



BIBLE READERS' CLASS

THILE the Bible does not reveal the day and hour of Tesus' return to this earth, it does give many signs which if heeded will tell when His coming is near. Many at the present time are like the Jews in Christ's day to whom He said, "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 today: for the sky is lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16: 2, 3. The signs of the times that mark the fulfilment of phophecy should be carefully studied by all.

Signs in the Heavens

Luke 21:25-27. Christ definitely promised that before His return there would be signs in the heavens, on sea and land and among the nations, all of which declare that His coming is near.

Eight Bible writers speak of the signs in the heavens, and more than twice that number speak of the signs on the earth and among the nations. They all write concerning the same event, but no two use the same language in describing the signs; each mention characteristics not given by the others.

Luke 21:25. Luke states that there will be signs in the sun, moon and stars; but he does not describe their appearance, so that we may know what constitutes the signs.

Joel 3:15. Joel says that the sun, moon and stars will be darkened.

Rev. 6:12. John tells us that the sun will be as black as sackcloth of hair.

Mark 13:24. The gospel writers reveal the time when the sun will be darkened. Mark says, "In those days, after the tribulation, the sun shall be darkened."

The days of tribulation referred to is the 1260 years of persecution, beginning 538 A. D. and ending in 1798 A. D. For the elect's sake the days of tribulation were shortened. Persecution ceased about 1776, some 22 years before the end of the days. During this short period of time, not earlier than 1776, nor later than 1798, the sun was to be darkened.

Matt. 24:29. Matthew states that the sun would be darkened "immediately after the tribulation"; hence, it would be darkened nearer 1776 than 1798. Isa, 13:10. Isaiah states that the sun would be darkened "in his going forth," or in the morning.

Amos 8:9. This darkness will come in a clear day.

Eze. 32:7, 8. The Lord says, "I will cover the sun with a cloud."

Amos 8:9. The darkness will be most intense at noon.

Amos 5:8. The following night will also be dark.

Rev. 6:12; Joel 2:31. The moon will appear as blood.

Rev. 6:12. These signs in the heavens were to be preceded by a great earthquake. Since the signs were limited to appear before the end of the 1260 years, the earthquake must be felt before that time. The great earthquake at Lisbon in 1755 was the greatest earthquake that has ever been known, and fulfils this part of the prophecy.

There has been one dark day in history that fulfils all of the characteristics given above. This was May 19, 1780,— four years after the end of persecution and eighteen years before the end of the 1260 years.

Deven's, in "Our First Century," gives an accurate account of this dark day. This description fulfils every characteristic given in the Bible. The morning was clear; the darkness began about nine or ten o'clock in the morning and was darkest at noon. Candles were lighted in the houses and chickens went to roost. The first part of the night following was intensely dark, and when the moon appeared it looked like a ball of blood in the sky.

Rev. 6:13. The shower of stars of Nov. 13, 1833 differed from other great showers in that the stars came from one spot in the heavens; or in other words, they fell "as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

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Signs in the Earth and Among the Nations

Matt. 24:7. Earthquakes in different places is one of the signs which has been fulfilled among the last few years. Amos 5:8. Tidal waves will follow the earthquakes when the Lord "calleth for the waters of the sea, and poureth them out upon the face of the earth."

Joel 2:30. The blood and fire and pillars of smoke referred to in this text seem to meet its fulfilment in the northern lights, or Aurora Borealis, which are displayed in the northern heavens. The earliest history of the northern lights was a description by Dr. Halley of one which occurred in 1560 A. D.

Matt. 24:7. Nation shall arise against nation, and kingdom against kingdom.

Matt. 24: 11, 24. False christs and false prophets will arise.

2 Tim. 3:1-5. Paul mentions eighteen sins which will be seen in the family and church in the last days.

James 5:1-5. There will be conflict between capital and labor.

Isa. 8:9-12. Trusts and combines will be formed in the hope of protecting the prople.

Jer. 25:26-28. Trouble will increase until every nation on the earth will be involved in the war.

Jer. 25:30-33. The end of all the war will be the slain of the Lord from one end of the earth unto the other end of the earth.

Rev. 16:14-16. This final great battle is called "Armageddon."

Matt. 24: 14. In the midst of war, strife, and sin, the "gospel of the kingdom," will be preached in all the world for a witness unto all nations; and then shall the end come.

III The Last Generation

The signs in the heavens, given by Matthew and Luke, will be consecutive. Luke 21:28. When the signs "begin to come to pass," our "redemption draweth nigh."

Luke 21:31. "When ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand."

Matt. 24:33, margin. Matthew says that we are to know that "He is near, even at the door."

Matt. 24; 32, 33; Mark 13:28, 29; Luke 21:29-31. Three times the Lord tells us that as surely as we know that summer is nigh when we see the fig tree put forth leaves, just so surely may we know that the kingdom of God is near when we see these signs.

Matt. 24: 24: Mark 13:30; Luke 21:32. Three
times the Lord states that this generation
will not pass till all these things be fulfilled.

Luke 11:29. The generation to whom Jesus was speaking only had one sign give: to it, and that was the "sign of Jonas the prophet"; hence, it is clear that it is the generation that saw the signs that will not pass before Christ comes.

Matt. 24:35; Mark 13:31; Luke 21:33. Lest some may doubt the statement that the generation that saw the signs all come to pass might not live to see the coming of Christ, God three times repeats the pledge, "Heaven and earth shall pass away, but my words shall not pass away."

Luke 2:34 36; 21:34-36. Watch and pray that ye may be accounted worthy to escape all these things that shall come to pass and stand before the Son of man.

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AN ANCIENT IMAGE

N the United States Mint at Philadel-I phia there is a relic that is much prized. It is a coin that was manufactured at least two thousand years ago in the ancient Philadelphia of Asia Minor, to which one of the messages to the seven churches in Revelation was directed. Old as this coin is, the inscription upon it has nevel been effaced. On the one side may be seen a rude figure of the goddess Diana, and the inscription, "Diana, Friend of the Philadelphians." On the reverse side there is an artistic design with the word, "Demos," meaning, "The People." One may well express surprise that, though hoary with age, the inscription is so legible.

The heart of man is such a coin, but it has not fared so well. Originally we bore the image of God, and it was clear, beautiful and new. No mint ever did its work so well as he. But the hand of sin has been laid on this coin, and wellnigh obliterated the delicate handwriting of God upon it. But he can put that same image back into the heart again, and make it exactly as it was. It is wonderful how he can take men dead in sin and restore them to what they would have been, had they never fallen. By his grace we may come into a state of knowledge, righteousness and true holiness.—Young.

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"In this world a man is likely to get what he gives. Men's hearts are like a whispering gallery to you. If you speak softly a gentle whisper comes back; if you scold you get scolded. With the measure you mete it is measured to you again."

PRICE OF BOOKS INCREASED

Our readers will have noticed in the January Bible Training School, that we have increased the price of our books. It is hardly necessary to explain why we have increased the price, it perhaps would be more in place to explain why we have been so slow in raising the price when all other publishers have increased their prices long ago. We waited, hoping there might come some change which would not make it necessary to raise the price, but we find we must of a necessity increase the price one-half dollar on each binding.

The full cloth binding, plain edges which have been selling for \$1.25 with hereafter be \$1.75. The full cloth binding, marble edges, which sold at \$1.50 per book, will now be \$2. The half morocco binding which was \$2.50 is now \$3 per book. The full morocco which sold for \$3.50 is now \$4 per book. These prices apply to the three books, "The Story of Daniel the Prophet," "The Seer of Patmos," and "The Cross and Its Shadow."

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HOPING FOR A HOPE

A man dying of thirst stands before a fountain.

"Have you drank?"

"No! but I hope I shall wish to drink."

"Do you wish to drink?"

" No! but I hope I shall wish to drink."

"Do you see that you are just ready to die for want of water?"

" No! but I hope I shall see it."

Why does he not drink? Because he has no desire to. Why, then, does he stand there? Because he hopes to have such a desire. But if the promptings of a dying agony, and the sweet gushing streams before him, leave him without that desire, what does his life amount to?

So stand we, poor sinners, by the fountain of life. We look at the waters, and at those who are drinking, and look at the invitation, "Whosoever will," and then stand there still and hope we shall drink. What is such a hope good for? Why not take the water of life freely? This hoping for a hope is often the devil's opiate for a partially awakened sinner. The direction of God is, Lay hold of the hope set before you.—Tract Journal.

ONLY A SONG

It was only a simple ballad,
Sung to a careless throng;
There were none that knew the singer,
And few that heeded the song;
Yet the singer's voice was tender
And sweet as with love untold;
Surely those hearts were hardened
That left it so proud and cold.

She sang of the wondrous glory
That touches the woods in the spring.
Of the strange soul-stirring voices
When, "the hills break forth and sing";
Of the happy bird's low warbling
The requiem of the day.
And the quiet hush of the valleys
In the dusk of the gloaming gray.

And one in a distant corner —
A woman worn with strite —
Heard in that song a message
From the spring-time of her life.
Fair forms rose up before her
From the mist of vanished years;
She sat in a happy blindness,
Her eyes were veiled in tears.

Then, when the song was ended,
And hashed the last sweet tone.
The listener rose up softly
And went on her way alone.
Once more to her life of labor
She passed; but her heart was strong;
And she prayed, "God bless the singer!
And oh, thank God for the song!"

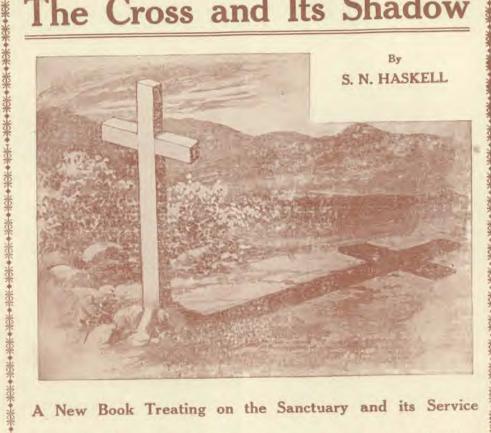
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Few books can stand three readings. But the word of God is solid; it will stand a thousand readings, and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.—Hamilton.

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"WE should pray in the family circle; and above all we must not neglect secret prayer; for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient."

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