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February 1929

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No. 9

The Current of Life

DON'T look for the flaws as you go through life;

And even when you find them
It is wise and kind to be somewhat blind
And look for the virtue behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows hiding;
It is better by far to hunt for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean.
Don't set your force 'against the rivers' course
And think to alter its motion.

Don't waste a curse on the universe—

Remember it lived before you.

Don't butt at the storm with your puny form—
But bend and let it go o'er you.

The world will never adjust itself
To suit your whim to the letter,
Some things must go wrong your whole life long.
And the sooner you know it the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle,
The wiser man shapes into God's plan
As the water shapes into a vessel.

DIGNITY OF LABOR

THE LATE MRS. E. G. WHITE



T the creation, labor was appointed as a blessing. It meant development, power, happiness. The changed condition of the earth through the curse of sin has brought a change in the conditions of labor; yet though now attended with anxiety, weariness, and pain, it is still a source of happiness and development. And it is a safeguard

against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity and firmness. Thus it becomes a part of God's great plan for our recovery from the fall.

The youth should be led to see the true dignity of labor. Show them that God is a constant worker. All things in nature do their allotted work. Action pervades the whole creation, and in

order to fulfill our mission we too must be active.

In our labor we are to be workers together with God. He gives us the earth and its treasures; but we must adapt them to our use and comfort. He causes the trees to grow; but we prepare the timber and build the house. He has hidden in the earth the gold and silver, the iron and coal; but it is only through toil that we can obtain them.

Show that, while God has created and constantly controls all things, He has endowed us with a power not wholly unlike His. To us has been given a degree of control over the forces of nature. As God called forth the earth in its beauty out of chaos, so we can bring order and beauty out of confusion. And though all things are now marred with evil, yet in our completed work we feel a joy, akin to His, when, looking on the fair earth, He pronounced it "very good."

As a rule, the exercise most beneficial to the youth will be found in useful employment. The little child finds both diversion and development in play; and his sports should be such as to promote not only physical but mental and spiritual growth. As he gains strength and intelligence, the best recreation will be found in some line of effort that is useful. That which trains the hand to helpfulness, and teaches the young to bear their share of life's burdens, is most effective in promoting the growth of mind and character.

The youth need to be taught that life means earnest work, responsibility, care-taking. They need a training that will make them practical,—men and women who can cope with emergencies. They should be taught that the discipline of systematic, well-regulated

labor is essential, not only as a safeguard against the vicissitudes of life, but as an aid to all-round development.

Notwithstanding all that has been said and written concerning the dignity of labor, the feeling prevails that it is degrading. Young men are anxious to become teachers, clerks, merchants, physicians, lawyers, or to occupy some other position that does not require physical toil. Young women shun housework, and seek an education in other lines. These need to learn that no man or woman is degraded by honest toil. That which degrades is idleness and selfish dependence. Idleness fosters self-indulgence, and the result is a life empty and barren,—a field inviting the growth of every evil. "The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." Heb. 6: 7, 8.

Many of the branches of study that consume the student's time are not essential to usefulness or happiness; but it is essential for every youth to have a thorough acquaintance with every-day duties. If need be, a young woman can dispense with a knowledge of French and algebra, or even of the piano; but it is indispensable that she learn to make good bread, to fashion neatly-fitting garments, and to perform efficiently the many duties that pertain to home-making.



"IN all the history of the church, no reformation has been carried forward without encountering serious obstacles."

PIONEERS OF THE FIRST ANGEL'S MESSAGE

JOSHUA V. HIMES

S. N. HASKELL

IN November, 1839, at a conference held in Exeter, N. H., Mr. Himes first became acquainted with Wm. Miller. Mr. Himes, then pastor of the Chardon Street Church, Boston, invited Mr. Miller to give a course of lectures in his church. While there he stopped at the home of Mr. Himes, and they had much conversation respecting his views and future plans.

"When Mr. Miller had closed his lectures," says Elder Himes, "I found myself in a new position. I could not believe or preach as I had done. Light on this subject was blazing on my conscience day and night. A long conversation with Mr. Miller then took place on our duties and responsibilities. I said to Brother Miller, 'Do you really believe this doctrine?'"

"He replied, 'Certainly, I do, or I would not preach it.'"

"'What are you doing to spread or diffuse it through the world?'"

"'I have done, and am still doing, all I can.'"

"'Well, the whole thing is kept in a corner yet. There is but little knowledge on the subject, after all you have done. If Christ is to come in a few years, as you believe, no time should be lost in giving the church and world warning, in thunder-tones, to arouse them to prepare.'"

"'I know it, I know it, Brother Himes,' said he; 'but what can an old farmer do? I was never used to public speaking; I stand quite alone; and, though I have labored much, and seen many converted to God and the truth, yet *no one*, as yet, seems to enter into the *object and spirit of my mission*, so as to render me much aid. They like to have me preach, and build up their churches; and there it ends, with most of the ministers, as yet. I have been looking for help,—I want help.'"

"It was at this time that I laid myself, family, society, reputation, all, upon the altar of God, to help Mr. Miller to the extent of my power, to the end. I then inquired of him what parts of the country he had visited, and whether he had visited any of our principal cities.

"He informed me of his labors.

"'But why,' I said, 'have you not been into the large cities?'"

"He replied that his rule was to visit those places where invited, and that he had not been invited into any of the large cities.

"'Well,' said I, 'will you go with me where doors are opened?'"

"'Yes, I am ready to go anywhere, and labor to the extent of my ability to the end.'"

"I then told him he might prepare for the campaign; for doors should be opened in every city in the Union, and the warning should go to the ends of the earth! Here I began to 'help' Father Miller."

With the union of these two men, a new era opened for the Advent cause. As God gave Martin Luther Philip Melancthon to help and encourage him, and gave Oecolampadius to Zwingli to help him bear the burden of the work, so God gave Wm. Miller Joshua V. Himes, and ever afterwards they were closely united. City after city was entered by these two men. Mr. Himes was quick to act. His faith in the work was unbounded. When Mr. Miller expressed a wish that a paper might be regularly published, Mr. Himes began at once to publish "*The Signs of the Times*" without even one subscriber, but God honored his faith and the paper succeeded. When others failed to meet the needs in publishing Mr.



Joshua V. Himes

Miller's books, Mr. Himes took charge of the publishing work, and for some time carried the entire burden of printing the Advent literature.

Mr. Miller was beginning to feel the infirmities of age, but Mr. Himes was in the prime of life. The generous spirit of self-sacrifice with which he came forward and exerted every nerve for the advancement of the work, excited at once the wrath of the foes of the cause. Some said he was making money printing books.

Joshiah Litch bears testimony in re-

gard to this question as follows:—

"From the commencement of J. V. Himes' course as an advocate of this cause, the writer has been on terms of intimacy with him, and has known his whole course, and feels it to be great pleasure to say that a more noble-hearted, generous, and self-denying man never engaged in any enterprise. That the Advent book establishment has yielded profits which might have enriched him, is true; but that it *has* done this, is utterly false and groundless. The funds which have accrued from the sale of books, have been appropriated to the advancement of the work of God, the spreading of the glad tidings of His kingdom.

"The labors and fatigues he has endured in the work which has engrossed his attention, are too well known to require repetition here. No man can be found whose labors have been more abundant and arduous than his. I believe the providence of God has raised up J. V. Himes as an associate and fellow-helper of Mr. Miller, in the great work of arousing the church and the world to prepare for the coming of the Lord; and that he has performed the work with fidelity to God and man, and honor to himself."

He was not only the mainstay in the publishing work, but he was also foremost in the city evangelistic work. Mr. Himes was instrumental in securing the "great tent" which would comfortably seat four thousand people. With this tent he entered city after city and proclaimed the message. No ordinary man could draw and hold audiences of from four to five thousand in different places, and at the same time be manager-in-chief and proprietor of a printing es-

tablishment, that was sending literature out in all directions. Of his indefatigable labors, Mr. Miller says, "I can not here withhold my testimony to the efficiency and integrity of my Brother Himes. He has stood by me at all times, imperilled his reputation, and, by the position in which he has been placed, has been more instrumental in the spread of these views than any other *ten men* who have embarked in the cause. His course, both in laboring as a lecturer and in the manner that he has managed his publications, meets my full approval."

As the infirmities of age increased, Mr. Miller laid the responsibilities he had carried, one by one, upon Mr. Himes, until the burden rested fully upon him. Nothing ever severed the close tie of love between these two men. Mr. Himes closed Mr. Miller's eyes in death, and preached his funeral sermon.

During all these years, Mr. Himes was an Episcopalian. Those who engaged in proclaiming the judgment-hour cry, were members of the various denominations in the country. They had no thought of separating themselves from their churches, and did not do so only wherein certain cases they were disfellowshipped. Mr. Miller remained a Baptist to the day of his death.

After the time passed in the autumn of 1844 with no definite organization to hold them together, fanaticisms, different opinions, and various causes came in to scatter the Advent believers. Joshua V. Himes, like many others, while still believing in the principles he had so ardently preached, returned to his old church fellowship, and became again pastor of an Episcopal church.

(To be Continued)



PROVIDENCE

J. N. LOUGHBOROUGH

PROVIDENCE,—“The care, control, and guidance exercised by the supreme being over the universe in all its parts and contents.”—*Webster*.

A prominent church writer, accepted in his time, thus defines providence:

“Divine providence is divine oversight—divine care, or administration over this and other worlds—angels, men, and devils. Its object is to lay every creature and every agency under contributions to his comprehending purpose. Like a mighty flood (in one point) it comprehends all, unites the past with the present, and the present with the future; and bears all forward toward the consummation—making each and every event ‘work together for good to them that love God.’

“The channel in which this mighty

ever-heaving tide of cause and effect, purpose and accomplishment flows is the ‘sure word of prophecy.’ Prophetic truth is the track on which Jehovah’s prophetic chariot has ever rolled; on this track it will roll till it reaches the grand depot. By taking heed to ‘the sure word of prophecy,’ we may see in what direction God is driving His (to most men) most dreadful agencies, and to what grand consummation His plan of providence is tending. By watching in the light of revealed truth for intermediate objects on the way to the consummation, we may know how many we have passed, and how few we have yet to pass.

“He (God) unseals the prophet’s eyes, and opens to his view coming events. The historian sits to record them as they occur. Providence never

mistakes, nor wheels round to roll back the predicted event the second time. No! when the event has been recorded, it is, like the deluge, in the past. There is no second series of four great empires, no second first advent, nor time of the end, nor midnight cry. 'As for God His way is perfect,' therefore He never minds His ways. He fulfills His word at once, and it is done forever."
—J. B. Cook, in *Advent Testimony*.

Of his dealings the Lord said, "I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause those that love me to inherit substance, and I will fill their treasures." Prov. 8:20, 21.

In the Old Testament we have many illustrations of God's providential dealings in fulfilling predicted events. The Lord revealed to Noah that a flood was to come in 120 years, and that he must proclaim it, and prepare an ark in which he and his family and the beasts, birds, etc., should be saved from that destruc-

tion of every living thing outside the ark. Now, at the end of that 120 years when the time had come to gather all into the ark, how was it done? This question is asked thus by one writer: "Did Noah set traps and snares for the birds? Did he make yokes and harnesses for the lion and his mate?" No! that would have been a greater feat than the construction of the ark. They came and went in two and two unto Noah, in the ark, the male and his female as God commanded Noah.

There was a miracle of God's providence that must have startled the people, but as the angel of the Lord closed the door of the ark, it was too late for any more to enter. But as it had never rained and there were seven days yet before the flood began, they were sure Noah would be mistaken and there would be no flood, so they hardened themselves in unbelief and "the flood came, and took them all away."



THREE IMPORTANT PSALMS

MRS. S. N. HASKELL

THE 22nd, 23rd, and 24th Psalms cover the Christian's experience from conversion to the final victory. The 22nd Psalm is the Mount Calvary Psalm. It gives a vivid description of Christ's experience on the cross, opening with the wail of anguish wrung from His lips when the Father hid His face from Him as He hung upon the cross.

To intelligently accept the Christian life, we must be brought to the foot of the cross, and become familiar with the

scenes of Calvary. When we know and appreciate that Christ died for us, suffered all that shame and ignominy that we might be received into glory, then we are ready for the experiences depicted in the 23rd Psalm. This Psalm covers the journey from Calvary to Mount Zion. The 24th Psalm describes the entrance of the redeemed on Mount Zion, while the 23rd Psalm describes the Christian life.

"The Lord is my shepherd." The

one who fully believes this will accept Christ's leadings in every particular. He will recognize Christ's presence with him continually. "The only key to the mysteries that surround us is to acknowledge in them *all*, the presence and power of God." Our life may not all be filled with activity. "He *maketh me to lie down* in pastures of tender grass."—*Margin*. Ah! "He **MAKETH** me lie down." It may be on beds of sickness, when we might have preferred to be in the fiercest of the conflict; but if we recognize "the presence and power" of God in it all we will lie in "pastures of tender grass."

"He leadeth me beside waters of quietness" (*margin*), where we can commune together; for "Christ never walks with any one without talking with them."

"He restoreth my soul, He leadeth me in the paths of righteousness for His name's sake." He restoreth! He will even restore the wasted years. Joel 2: 25.

Death is abroad in the land. From Eden lost to Eden restored is one great valley of the shadow of death, with the devil as a roaring lion walking about seeking whom he may devour. 1 Peter 5: 8. But "I will fear no evil, for 'Thou art with me; Thy *rod* and Thy *staff* they comfort me.'" It is only when we accept Christ fully as our shepherd, and acknowledge the presence and power of God in *every thing* that comes into our lives that we receive comfort from the rod of God, as well as from His staff.

"Thou preparest a table before me in the presence of mine enemies." Imagine sheep loitering around and failing to eat the grass, when the shepherd stood in the midst and kept all the wild animals at bay! But we allow the paltry things

of this world to prevent us from eating from the table of God's word which He has spread for us in the presence of our great enemy. The devil knows what will be the result if we eat of the table, and he "invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be the best acquainted." How often we turn from the table of God's word for mere baubles of earth.

"Thou anointest my head with oil; my cup runneth over." Many times God showers blessings upon us, "above all that we ask or think."

The individual that fully recognizes Christ as his shepherd in *every* experience of life will truthfully say, "Surely goodness and mercy shall follow me all the days of my life! and I will dwell in the house of the Lord forever." He will be among the number that will enter with the King of Glory, when the everlasting doors are lifted up. Ps. 24: 7-10.



"TENE0 ET TENEOR"

"I hold and I am held!" What hold I to;
And what holds me? I hold Thy cross, thou
Word
Of the Eternal! Where the envious Jew
Pierced Thee, my fingers press, nor can be
stirred,
Though hell oppose! By Thee my soul is held!
By all Gethsemane's agony and grief
United, joined, and naught can break the weld
But my own want of faith—my unbelief!

O God of Calvary: O Lord divine!
Hold me and I am held! I can not slide
When pressing closely to Thy bleeding side,
Though men and devils 'gainst my soul combine!
Nor shall I wander far, if in the veil
Of Jesus' flesh, my anchor has been cast;
But I shall hear the welcome plaudit—"Hail,
Beloved, enter into rest at last!"

MYSTERY OF GODLINESS

S. N. HASKELL

THE word "mystery" occurs twenty-seven times in the Bible. It is derived from a Greek term signifying, "What is known only by the initiated." The apostle says, "Great is the mystery of godliness;" then he explains the term by saying, "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.

If the apostle had said, "Great is the mystery of God," all at once would have said, "Yes we know that; but it is GODLINESS that is the mystery. It is God manifest in the flesh." It is justification in the spirit. Such was the life of our great pattern, Christ. "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14. Christ's life on earth was simply the word of God dressed up in humanity. He came and lived from childhood to manhood as an example for His followers to copy. John 1:1, 2.

In the following words we have the subject of the mystery more fully set before us: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, fully to preach the word of God; even the mystery which hath been hid from ages and from generations, but is now made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory." Col. 1:25-27, margin. The word of God is the mystery, and when received in the heart and lived out in the life, it is "Christ in you the

hope of glory." It is a mystery to the unbeliever; only by faith can any know how the divine nature of the living God is in the Word. When we fully believe that Word, it brings Christ into the heart and life. This is the highest education that a human being can attain unto,—to simply believe, because God speaks, and let His life come in and rule the heart and mind. It is a great mystery, and will always be a mystery in this life. It is as unselfish as Christ was unselfish.

Christ left the glory of heaven and came to this earth to redeem a fallen race, that He might take all that accepted His word in their hearts and life to reign with Him, and give them a place higher than the angels that had never sinned. The redeemed will sit with Christ on His throne even as Christ overcame and is with His Father on His throne. But to none of the angels has Christ promised that honor. Heb. 1:13.

This was a mystery that was never revealed until Christ came a babe in the manger at Bethany. It is the gospel of Jesus Christ, and the result of mankind receiving it. It was grasped by faith by Adam as he brought his first sacrifice to the gate of Eden; Abraham and all the faithful have believed the word of God and have thus received the abiding presence of the divine life into their hearts by faith. The only way to really become a partaker of the divine nature is to believe the words that God has given us, and believe them just as fully as if Christ stood before us in person and spoke them to us individually.

"The union of the divine and the hu-

man, manifest in Christ, exists also in the Bible. The truths revealed are all 'given by inspiration of God'; yet they are expressed in the words of men, and are adapted to human needs. Thus it may be said of the Book of God, as it was of Christ, that 'the word was made flesh, and dwelt among us.' And this fact, so far from being an argument against the Bible, should strengthen faith in it as the word of God."—*Testimony for the Church, Vol. V, p. 747.*

The key that unlocks the mystery of salvation, is to accept the words of God

as if spoken to us personally; when we walk out by faith on the promises of God, we are walking with God, His presence goes with us. It is within the reach of high and low, learned and unlearned. It is simply to throw doubts and unbelief to the winds, and believe what God has said and risk our all upon it. God will never let one perish that really trusts Him for help. When the storms arise, if he turns to Christ, that soul will find that Christ is near at hand to help and deliver. Matt. 8:23-27.

The Snowbird

Oh! what will become of thee, poor little bird?

The muttering storm in the distance is heard;
The rough winds are waking, the clouds growing black,

They'll soon scatter snow-flakes all over thy back!

From what sunny clime hast thou wandered away?

And what art thou doing this cold winter day?
"I'm picking the gum from the old peach tree;
The storm doesn't trouble me. Chee, dee, dee."

But what makes thee seem so unconscious of care?

The brown earth is frozen, the branches are bare:

And how canst thou be so light-hearted and free,

As if danger and suffering thou never should'st see,

When no place is near for thy evening nest,
No leaf for thy screen, for thy bosom no rest?

"Because the same hand is a shelter to me,
That took off the summer leaves. Chee, dee, dee."

"But man feels a burden of care and of grief,
While plucking the cluster and binding the sheaf.

In the summer we faint, in the winter we're chilled,

With ever a void that is yet to be filled.

We take from the ocean, the earth, and the air,
Yet all their rich gifts do not silence our care.
"A very small portion sufficient will be,
If sweetened with gratitude. Chee, dee, dee."

I thank thee, bright monitor; what thou hast taught

Will oft be the theme of the happiest thought;
We look at the clouds; while the birds have an eye

To Him that reigns over them, changeless and high.

And now, little hero, just tell me thy name,
That I may sure whence my oracle came.

"Because in all weather I'm merry and free,
They call me the Winter King. Chee, dee, dee."

But soon there'll be ice weighing down the light bough,

On which thou art flitting so playfully now;
And though there's a vesture well fitted and warm,

Protecting the rest of thy delicate form,
What, then wilt thou do with thy little bare feet,

To save them from pain, 'mid the frost and the sleet?

"I can draw them right up in my feathers, you see,

To warm them, and fly away. Chee, dee, dee."

—Miss Gould.

Just a Little Too Late

MABEL BLIVEN

NO, you can't come in now, just too late,"
 Noah replied;
 For the door has been closed,—but to save
 them, he tried.
 Yes, they all had a chance; they refused to take
 heed
 To the warnings he gave; nor God's word
 would they read;
 So that's why they're left standing outside the
 closed door.
 And still they keep knocking: "Oh, help, we
 implore!"
 All the world just outside, death must now be
 their fate,
 For they're asking too late,
 Just a little too late!

For a hundred and twenty long years, Noah
 plead
 With the people, to give up their folly. He
 said,
 "You have wandered so far from God's purpose
 and plan,
 That He even repents, that He made the first
 man."
 Why not turn from the paths of destruction, the
 doom
 That awaits you, dear sinner; in Christ there
 is room.
 They just gave him the "ha ha," and sad to re-
 late,
 They repented too late,
 Just a little too late!

Noah told of the flood that would soon put an
 end
 To their mocking, their evil intentions, and
 then
 They would see their mistake; they would gladly
 give ear
 If his kind invitation once more they could
 hear.
 The dear Lord was not willing that one should
 be lost,
 For the price had been paid, and how great
 was the cost;
 But they chose to live on, in their same sinful
 state,
 And came asking too late,
 Just a little too late!

Noah's mission was ended, his service well done;
 While walking among them, they knew he was
 one
 Who, with a clear conscience, had dared to live
 out
 His belief, for they saw his fine structure, no
 doubt;
 For the ark was all finished, the day had been
 set.
 Such a scene as that was, you could never
 forget;
 They were still undecided;—Oh, why did they
 wait,
 And surrender too late,
 Just a little too late."

From mountain and hillside the animals came;
 From forest, from tree-tops, from meadow and
 plain;
 All in one great procession, they entered the
 door.
 All the people stood gazing, for never before
 Had they witnessed a scene with such terror and
 dread.
 They remembered the words faithful Noah had
 said;
 But refusing to harken, chose rather to wait,
 Came confessing too late,
 Just a little too late!

Such a great curiosity, this had all been.
 Now Noah himself, was the last to go in,
 With his wife and his children, and their wives.
 Just think!
 Of all that were living, none others would
 drink
 Of the water of life. Then the great wooden
 door
 Swung to on its hinges, to open no more;
 By an angel, 'twas locked; safely sheltered were
 eight,
 But the others came late,
 Just a little too late!

Soon the storm clouds arose, all the sky became
 dark;
 The people, bewildered, all fled to the ark.
 And some, with a frown, whisp'ring, said in
 their plight,
 "Well, I guess, after all, the old fellow is
 right."

Soon, down came the rain. How sad was the day,

When the waters rose higher, and swept them away!

Yes, they might have been saved, had they made their paths straight,

But instead, they came late,

Just a little too late!



NAPOLEON'S OPINION OF CHRIST

CONVERSING one day, at St. Helena, as his custom was, about the great men of antiquity, and comparing himself with them, he suddenly turned around to one of his suite and asked him, "Can you tell me who Jesus Christ was?" The officer owned that he had not yet taken much thought of such things. "Well, then," said Napoleon, "I will tell you."

He then compared Christ with himself, and with the heroes of antiquity, and showed how Jesus far surpassed them. "I think I understand somewhat of human nature," he continued, "and I tell you all these were men, and I am a man, but not one is like Him; Jesus Christ was more than man. Alexander, Cæsar, Charlemagne, and myself founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him."

"The Gospel is no mere book," said he at another time, "but a living creature, with a vigor, a power, which conquers all that opposes it. Here lies the Book of books upon the table (touching it reverently); I do not tire of reading it, and do so daily with equal pleasure. The soul, charmed with the beauty of the gospel, is no longer its own; God possesses it entirely: He directs its thoughts and faculties; it is His. What a proof of the divinity of Jesus Christ!

Yet in this absolute sovereignty He has but one aim—the spiritual perfection of the individual, the purification of his conscience, his union with what is true, the salvation of his soul.

"Men wonder at the conquests of Alexander, but here is a conqueror who draws men to Himself for their highest good; who unites to Himself, incorporates into Himself, not a nation, but the whole human race!"—*Selected.*



PREACH THE WORD

WE would have better preaching if people would open their Bibles and see whether a man is preaching the word of God.

In Scotland a minister does not think of preaching till everybody has found the text. Go to Dr. Bonar's church in Glasgow. One of the most impressive scenes is to see 1,200 or 1,300 people, not a soul but has a Bible. The old doctor will wait till every one has found the place, then he will tell them what the passage in that place means, and then he goes on to another verse.

When I was in London the last time, a solicitor—a lawyer—from Edinburgh, came down to London to spend a Sunday there. After I was through preaching, and had gone back to my little room, he came and said, "I was at Glasgow to hear Doctor Bonar." I said, "I wish you would tell me what he preached about," and he went on and told me. "The subject was that passage in Galatians in which Paul tells of his going up to Jerusalem to see Peter."

"The Doctor," said my friend, "just let his imagination loose a little in describing what took place between Paul and Peter. He could imagine that one day Peter said, 'Paul, will you take a

walk today?' 'Yes.' So, arm-in-arm they walk, talking about the kingdom of God. A little while and they enter the garden of Gethsemane, and Peter says, 'There is the very spot where Christ prayed. John fell asleep there. James right there. I was right there, asleep. I did not know what He was passing through, though I had never seen Him so sorrowful. When I awoke, an angel stood right there (pointing out the place), and there was Christ, sweating great drops of blood, the blood running down His face—passing through that last agony.'

"The next day Peter turns to Paul and says, 'Will you take another walk today?' That day they go out towards Calvary, and all at once Peter stops, and says, 'There, Paul; this is the very spot where His cross was. It is not quite filled up yet. One bleeding thief was hanging there and the other there. Mary stood right there, John right there, and James there. I was on the outskirts of the crowd. I could not bear to get near Him that day. I could not catch a glimpse of His eye, but just looked on Him.'

"The next day Peter turns to Paul and says, 'Shall we not have another walk today?' 'Yes; I would be very glad.' They go out toward Bethany, and suddenly Peter says, 'There, Paul; this is the very last spot where I saw Him. We were talking with Him, and all at once I noticed that His feet did not touch the ground, and the last I ever saw of Him, He was up there in the air; and while I stood there, two men—might have been Moses and Elias, I did not know—appeared and talked to us.'"

Now, do you not think people like that kind of preaching? It will warm

up these cold hearts of ours to hear about Christ. Do you not think that literally took place? Nineteen hundred years have passed away, and we go to Jerusalem and try to find these spots; and tell me that while Paul was the guest of Peter he would not take him and show him the very spot where the Lord and Master had gone away to Heaven? I have not any doubt about it. And what we want is just to take the Scriptures and make them real.

—D. L. Moody.



THE SPIRIT OF GOD

I LOVE my country's pine-clad hills,
Her thousand bright and gushing rills,
Her sunshine, and her storms;
Her rough and rugged rocks, that rear
Their hoary heads high in the air
In wild fantastic forms.

I love her rivers, deep and wide,
Those mighty streams that seaward glide
To seek the ocean's breast;
Her smiling fields, her pleasant vales,
Her shady dells, her flow'ry dales,
The haunts of peaceful rest.

I love her forests, dark and lone,
For there the wild birds' merry tone,
I hear from morn till night;
And there are lovelier flowers I ween,
Than e'er in eastern lands were seen,
In varied colors bright.

Her forests and her valleys fair,
Her flowers that scent the morning air,
All have their charms for me;
But more I love my country's name,
Those words that echo deathless fame,
"The land of Liberty."



"THERE is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer."



HE who sows brambles must not go barefoot.



Will the statement in John 3:5, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God," bar an honest-hearted heathen out of the kingdom of God if he had had a heart to accept the Gospel, if it had been presented to him?

It did not bar the repentant thief on the cross from entering the kingdom of God. Luke 23:42, 43. The Judge of all the earth reads the hearts of men.



Why did the Lord forbid Israel making garments of woollen and linen together?

Garments are used as a symbol of the righteousness with which God covers the repentant sinner. Isa. 61:10. Our own righteousness is as filthy rags. Isa. 64:6. There can be no combination of our righteousness with the righteousness of Christ. In the Levitical types and symbols this truth was taught by the garments of one material only.



In what sense will the God of heaven set up a kingdom, "in the days of these kings," as promised in Dan. 2:44?

By reading the preceding verses it will be plainly seen that the prophet referred to the divisions into which the Roman Empire was divided. In verse 43, it is stated that "they shall not cleave one to another"; or in other words, there will never be another universal kingdom in this world, in its present state. The divided condition will continue until Christ comes and sets up His

everlasting universal kingdom upon the earth.



What was the view held regarding the "daily" of Dan. 8:12 by those men who gave the midnight cry before 1844?

In the Question Box in the July, 1918, BIBLE TRAINING SCHOOL, in answer to a similar question, extended quotations were given from the writings of the principle men connected with giving the midnight cry. We would refer the writer of this question to that magazine for a full answer to his question; but below we will give a few brief quotations.

William Miller, in "Second Advent Manual," p. 66, says that the "daily" of Dan. 8:12, is paganism; also in Joshua V. Himes' "Life and Views of William Miller," page 48, is the following statement: "I have come to the conclusion that the power, called 'daily sacrifice' is Rome, pagan abomination; the same as Christ has reference to in Matt. 24:15; Luke 21:21. Certainly Christ could not have reference to papal abomination that maketh desolate until Christ's second coming; for that was not set up until nearly five hundred years afterwards."

Josiah Litch, in "Prophetic Expositions," Vol. I, p. 127, states very plainly that the "daily" of Daniel, is paganism. The 1843 prophetic chart, spoken of in "Early Writings," p. 74, was used by Miller, Himes, Litch and others. It gives 508 A. D. as the date for the taking

away of the "daily." Apollos Hale, one of the leaders in giving the midnight-cry message, in "Second Advent Manual," p. 68, teaches that paganism was the power taken away in Dan. 12:11.

Elder James White, in "Bible Adventism," clearly states his position as follows: "The daily, and the transgression of desolation, these are two desolation powers; first, paganism, then the papacy." Elder Joseph Bates, on page 31 of his book, "The Opening Heavens," clearly teaches that the "daily is paganism."



Good nature, like the little busy bee, collects sweetness from every herb; while ill nature, like the spider, collects poison from honeyed flowers.



THE FOUR SUNBEAMS

Four little sunbeams came earthward one day,
Shining and dancing along on their way,

Resolved that their course should be blest.
"Let us try," they all whispered, "some kindness to do,
Not seek our own pleasure all the day through,
Then meet in the eve at the west."

One sunbeam ran in at a low cottage door,
And played "hide-and-seek" with a child on the floor

Till baby laughed aloud in his glee,
And chased with delight his strange playmate so bright;
The little hands grasping in vain for the light
That ever before him would flee.

One crept to a couch where an invalid lay,
And brought him a dream of the sweet summer day,

Its bird-song and beauty and bloom,
Till pain was forgotten and weary unrest
And in fancy he roamed through the scenes he loved best,
Afar from the dim, darkened room.

One stole to the heart of a girl that was sad,
And loved and caressed her until she was glad,
And lifted her white face again.

For love brings content to the lowliest lot,
And finds something sweet in the dreariest spot,
And lightens all labor and pain.

And one, where a little blind girl sat alone,
Not sharing the mirth of her playfellows, shone
On hands that were folded and pale,
And kissed the poor eyes that had never known sight,
That never would gaze on the beautiful light
Till angels had lifted the veil.

At last, when the shadows of evening were falling,
And the sun, their great father, his children was calling,

Four sunbeams sped into the west.
All said, "We have found that in seeking the pleasure
Of others we fill to the full our own measure."
Then softly they sank to their rest.



"COMPREHENDED"

"In him [Christ] was life; and the life was the light of men. And the light shineth in darkness; and the darkness *comprehended it not.*" John 1:4, 5.

There seems to be quite a difference of opinion among commentators and other Bible students regarding the correct meaning of the original here translated, "comprehended it not." But whatever may be its meaning in other texts, it seems to *here* mean: "To understand, to comprehend, Acts 4:13; John 1:5."—*Hickie's Lex.*, P. 98. And this meaning is further evident from the following translations:

"*Auto ou katelaben.*—*W. & H's Gr. text.*

"It not apprehended."—*Emphatic Diaglott.*

"Did not perceive it."—*Young's Trans.*

"Did not absorb it."—*Fenton's Trans.*

"Did not master it."—*Moffatt's Trans.*
—ARTHUR L. MANOUS.



"THE majority are usually to be found on the side of error and falsehood."



BIBLE READERS' CLASS

HOLY SPIRIT

THE Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfill the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness." D. A. 251.

I

Efficiency of the Holy Spirit

- Gen. 1:2. Divine agency in creation.
 John 14:16, 17. Connecting link between God and man. A. A. 50.
 John 16:13, 14. Never speaks of Himself. A. A. 51.
 Rev. 4:5. Seven lamps type of.
 Zech. 4:10. Eyes of the Lord. A. A. 52.
 2 Chron. 16:9. Searching for those who are true to God.
 John 16:5-13. Better than personal presence of Christ.
 John 16:8-11. Reproves of sin; witnesses of righteousness. A. A. 120, 49.
 Rom. 8:26, 27. Presents our prayers.
 Rom. 8:27, 28. Makes all work for good to the faithful.
 John 14:26. Comforter; strengthens memory. D. A. 670.

- Eze. 36:26, 27; 1 Sam. 10:6, 9. Changes the heart.
 Acts 1:8. Gives power. D. A. 672.
 Acts 2:4. Gives utterance.
 Eph. 4:30. We are sealed by the Spirit.

II

Receiving the Holy Spirit

- Luke 11:8. Desire the Spirit. T., v. 6, p. 90.
 Luke 11:9-13. Promise of the Spirit ten times repeated.
 Zech. 10:1. Pray for it. A. A. 55, 56.
 2 Sam. 23:2-4. A precious experience. E. 95.
 Gal. 5:22-25. Receiver bears 9 kinds of fruit. T., v. 5, p. 169.
 Isa. 11:2, 3. Seven manifestations,—wisdom, etc.
 Ex. 28:2-5; 35:30-35. It will help in every lawful line of business.
 John 20:22, 23. Receiver is God's representative.
 Luke 24:44, 45. Opens minds to comprehend the Scriptures.
 Heb. 6:4-6. Fatal to reject. D. A. 587.
 Isa. 55:1. Received without money.
 Joel 2:23-25. Restores wasted life. E. 106.
 John 6:63. Words are Spirit.
 John 1:1, 2, 14. God, Christ, and the Word, synonymous.

Heb. 4:12-16. One does not work independently of the other.

Acts 10:44-48. When Peter was explaining the Scriptures, the Holy Ghost was poured out.

Acts 1:15-26. The study of the 109th Psalm, and regulating their lives by it, brought the Spirit on Pentecost. D. A. 827.

Heb. 4:12, 13. The word of God with the Holy Spirit searches the deepest recesses of the heart.

III

How to Retain the Spirit

Acts 8:17-23. Can not be purchased.

1 Cor. 3:16, 17. Will not dwell in a defiled body.

Dan. 1:8. Improper food defiles body.

Luke 1:15. Will not abide with strong drink.

Jude 19. Will not dwell with sensuality.

Gal. 5:16, 17. Contrary to lust of flesh.

1 Cor. 2:14. Does not dwell in the natural heart.

Eze. 36:26, 27. God gives the Spirit. A. A. 47, 48.

Rom. 8:15. Pledge of adoption.

Eph. 4:30, 31. Do not grieve it. D. A. 490.

Acts 5:3, 4, 9. Do not try to deceive it.

Neh. 9:30. Heed the voice of the Spirit. T., v. 5, p. 120.

1 John 4:6, 13. We may know that we have the indwelling Spirit.

IV

Latter Rain

Egypt and Palestine compared, Deut. 11:

10-12. Condition, Deut. 11:13, 14. Purpose,

Deut. 11:14, 15. Why withheld, Deut. 11:16,

17. Compared to, Deut. 32:2. A blessing, Ps.

72:6, 7. Showers of blessing, Eze. 34:26.

Showers of righteousness, Isa. 45:8. Floods,

Isa. 44:3. Results, Isa. 44:4, 5. When sent,

Isa. 44:3; Ps. 68:9. When a special outpouring,

Acts 2:17, 18. How compared with former

rain, Joel 2:23. Why latter rain is withheld,

Jer. 5:23-27. Sins that withheld the blessing,

Jer. 3:1-3; Mal. 3:8-11; Eze. 22:24-26. Judgments

sent, Amos 4:6-11. Prepare to meet God,

Amos 4:12. Response, Hos. 6:1-3. Repent,

Acts 3:19-21. How literal rain is received, Job

29:23. Same desire for spiritual, Ps. 42:1, 2;

119:131. Promise, Ps. 81:10. After conditions

are met, pray, Zech. 10:1. Pray till we

receive, Hos. 10:12. Model prayer, Jer. 14:

20-22. Elijah's experience repeated, Mal. 4:

5, 6. Why rain withheld, 1 Kings 18:18.

Elijah's work, 1 Kings 18:21. Test, 1 Kings

18:24; Matt. 3:11. Result of prayer, 1 Kings

18:38, 39. Preparatory work, 1 Kings 18:40.

This preparation sign of rain, 1 Kings 18:41.

Then he prayed, 1 Kings 18:42-44. Result, 1

Kings 18:45, 46. Reward for waiting, Isa. 40:

31. What will the remnant be, Micah 5:7.

Effect of the latter rain upon the life, Joel 2:

23-27. The Lord waiting, Jas. 5:7; E. W.

71, 86, 271, 279; G. C. 611-613.

V

The Loud Cry

Num. 14:12-21. When Moses plead for Israel,

God answered his prayer and promised that

"all the earth shall be filled with the glory

of God." This is the first promise of the

loud cry.

Ps. 72:19. David repeats the promise.

Isa. 6:3. An heavenly seraphim assures Isaiah of the promise.

Isa. 11:9. Isaiah repeats it.

Hab. 2:14. Again the promise is given.

Eze. 43:2. Ezekiel saw the earth shining with the glory of God.

Rev. 18:1, 2. John also saw the earth lighten

with the glory of God. He heard the

mighty cry of the angel in charge of this

work. Six prophets of God have been per-

mitted to see this great work which will

be accomplished before Christ returns to

the earth. T., v. 9, pp. 154, 209; v. 8.

pp. 19-21; E. W. 37, 27, 277.

The titles of other books referred to besides the Bible are abbreviated as follows:

A. A.—Acts of Apostles

D. A.—Desire of Ages

E.—Education

E. W.—Early Writings

T.—Testimonies

v.—volume



AMONG men who have any sound and sterling qualities there is nothing so contagious as pure openness of heart.—*Dickens.*



THAT man is great, and he alone,
Who serves a greatness not his own,

For neither praise nor pelf!

Content to know and be unknown:

Whole in himself.

—Owen Meredith.

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"ALL . . . FOR GOOD"

Romans 8:28

I never can bring harm to you,
Nor you bring harm to me,
If we are in the charge of God,
For He can always see,

And puts a hedge around His own,
So none can enter there
Unless they have permit from Him;
He knows what each can bear.

So I should not lay blame on you,
Nor any other one,
For all the hard things God allows,
He for my good has done.

Of course the Lord has left me free
To harm myself, 'tis true,
But no one else can harm me, so
Should I blame them, or you?

I'm glad to take all things from God,
O may I learn it well,
Then I will never hatred feel,
But love to others tell.

—Lilla Warren VanEvery.



ESCAPE FOR THY LIFE

THE voices of divine mercy are ever repeating the cry to the heedless and the hesitating—*Haste, escape for thy life.* Wait not for better opportunities to begin a better life.

Any opportunity to secure infinite and eternal blessing is a good one. And a better one than the present may never

come. Look not behind to see what will become of worldly pleasures and vanities. When the soul is in peril, no earthly interest can be a sufficient reason for an hour's delay.

The solemn monitions of conscience, the uncertain tenure of all earthly possessions, the embittered and transitory nature of all earthly joys, the admonitions of divine providence in affliction and death, the sweet and mighty constraint of the love of Christ, and all the perils and sorrows and necessities of the soul, continually say to the hesitating and the halting, *Haste thee; escape for thy life.* Make sure thy flight to the stronghold of hope before the voice of mercy shall cease to call, and the wrath that is ready to burst, burst in an endless storm.

—Daniel March, D. D.



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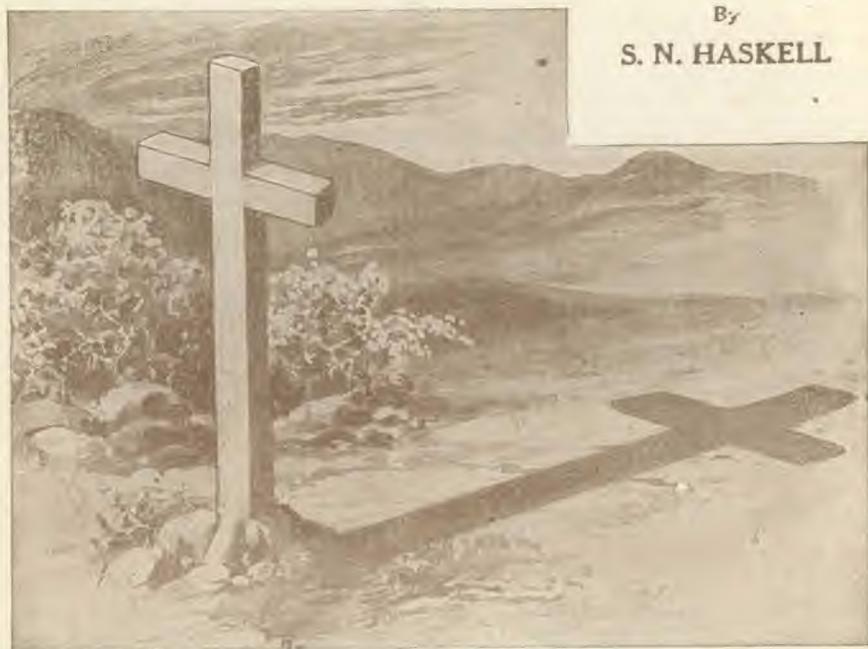
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