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• Luke. 14: 23 •



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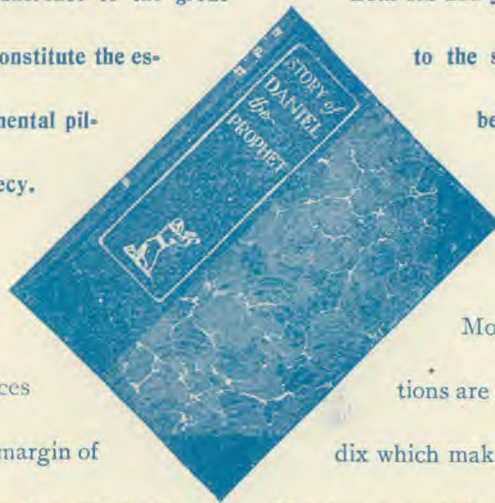


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"Go out into the highways and hedges, and compel them to come in that my house may be full."

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

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AFTERWARD

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

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

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

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

—*Frances Ridley Havergal.*

CHRIST AND THE LAW

MRS. E. G. WHITE,

WHEN man, beguiled by Satan, disobeyed the divine law, God could not, even to save the lost race, change that law. God is love ; His law is an expression of His character. To change His law would be to deny Himself ; it would overthrow those principles with which are bound up the well-being of the whole universe. But in order to save the sinner, the Creator sacrificed Himself. The Father suffered in His Son. The measure of God's

love is Christ. The Saviour's sacrifice was not to create in God a love that had not before existed ; but it was the expression of a love that had not been appreciated or understood.

The Son of God in becoming man's substitute, and bearing the curse which should fall upon man, pledged Himself in behalf of the race, to maintain the honor of the law of God. The Father has given the world into the hands of Christ, that through His mediatorial work He may save the sinner, and completely vindicate the claims of the law. His mission was to convince men of sin,—which is the transgression of the law, and through the merits of His blood, and by His mediation He was to bring them back to obedience. Through the sacrifice of Christ, the law could be maintained, and the sinner could be pardoned,—not only freed from the power of sin, but renewed "after the image of Him that created him." Col. 3:10.

The love and justice of God, and also the immutability of His law, are made manifest by the Saviour's life, no less than by His death. He assumed human nature with its infirmities, its liabilities, its temptations. "Himself took our infirmities and bare our sicknesses." Matt. 8:17. "In all things it behooved Him to be made like unto His

brethren." Heb. 2:17. He exercised in His own behalf no power which man can not exercise. As man, He met temptation, and overcame in the strength given Him of God. He gives us an example of perfect obedience. He has provided that we may become partakers of the divine nature and assures us that we may overcome as He overcame. His life testified that by the aid of the same divine power which Christ received it is possible for man to obey God's law.

In Christ are united the divine and the human. The Creator and the creature, the nature of God, whose law had been transgressed, and nature of Adam, the transgressor, meet in Jesus,—the Son of God and the Son of man. And having with His own blood paid the price of redemption, having passed through man's experience having in man's behalf met and conquered temptation, having, though Himself sinless, borne the shame and guilt and burden of sin, He becomes man's advocate and intercessor. What an assurance there is to the tempted and struggling soul, what an assurance to the witnessing universe, that Christ will be "a merciful and faithful high priest"! Heb. 2:17.

What an assurance also that He will be a righteous, just, and compassionate judge, He who has measured the power of every subtle temptation of man's cruel foe, who has borne every weakness to which man is subject, He who is a Brother in our infirmities,—will He not deal justly and tenderly with the soul that His own blood has been poured out to save? And such is the teaching of His own words, when He said that the Father had "given Him authority to execute judgment also, *because* He is the Son of Man." John 5:27.

BE brief; for it is with words as with sun-beams, the more they are condensed the deeper they burn.

Supper Time

AS FALL the length'ning shadows on the street,
There comes a tread of quickly passing feet;
While trumpet sound
And pealing chime
Proclaim to all,—
'Tis supper time.

Dark are the shadows in the land to day,
Hasten His messengers quickly on the way;
While watchmen true
With trump and chime
Call forth the hour,—
'Tis supper time.

—Isabel McDonald.

OUR ENGLISH BIBLE

Translations Following Tyndale's

WICLIFFE sounded the trumpet of war against the powers of darkness when he gave the Word of God to the people in the English tongue. About one hundred and fifty years later Tyndale led forth an army of translators of the Scriptures into the English language.

The art of printing was invented and the Bibles were sold at a nominal price. It is worthy of note that the Bible was the first book ever printed. It was the Latin Vulgate by the press at Mentz.

A complete translation of the Bible bearing the name Miles Coverdale, appeared in 1535. This translation gives most of the proper names in the Old Testament in the Hebrew form. There are no notes, no chapter-headings, no divisions into verses. Tyndale took upon himself the translation of the Bible as a life work, and prepared himself for the work by years of study of the Hebrew and Greek, but Coverdale "sought it not, neither desired it," but simply did the work as a task assigned him.

In 1537, a large folio Bible was published, edited by Thomas Matthew, and dedicated to the king. It is supposed the name was pseudonymous, adopted simply to conceal the real translator. John Rogers

is supposed by some to be the author of this translation.

A copy of the Matthew Bible was ordered, by royal proclamation, to be set up in every church. This was, therefore, the first Authorized Version. Matthew's Bible contained very full notes, and there was a freedom seen in the notes not found in any other version.

In 1539, Richard Taverner's translation of the Bible appeared, but it never became popular.

In the same year appeared a more stately folio, in more costly type. This is known as Cramer's translation, although several other learned men were associated with him in the work. This was the Authorized Version of the English Church till 1568. This translation is sometimes called Cromwell's Bible, and is generally known as "The Great Bible."

In 1557, the Geneva translation of the New Testament appeared, and in 1560 the complete Geneva Bible was published. The Geneva Bible was a translation made by the exiles who fled to Geneva when Mary ascended the throne of England. Among these refugees were many saintly and learned men.

The Geneva translation was made directly from the Hebrew and Greek, under the eyes of Calvin and Beza. Whittingham, Goodman, Pullain, and Sampson spent much time upon it, and Coverdale himself, labored "for two years or more, day and night." They entered upon their "great and wonderful work" with much "fear and trembling." Whatever may have been its faults, the Geneva Bible was unquestionably the most popular of all versions. It held its ground some time even after the Authorized Version was published.

The Geneva Bible was a small folio, cheaper and easier to handle than the large volume of Cramer's or the "Great Bible." It was the first Bible that appeared

in Roman type. It was the first English translation that gave the divisions into verses. It was based on Tyndale's version. Not less than eighty editions of the Geneva translation were printed.

The Bishops' Bible was a translation which appeared in 1568-1572. It was the work of eight bishops, some deans, and learned professors. Every thing was done to make it attractive. It was finely illustrated, containing the portrait of the Queen and leading men; also a map of Palestine. There were some marked peculiarities about the Bishops' Bible, but it never became a popular Bible.

The Rheims or Douay Bible, described in the January BIBLE TRAINING SCHOOL, was the only translation after this of any note, until the Authorized Version of 1611.

HE SHALL THINK TO CHANGE TIMES

OF the little horn with "eyes like the eyes of a man and a mouth speaking great things" we read that he shall "think to change times and laws." Truly the prophecy has been fulfilled. Originally the year began in the autumn when the ripened fruit and falling leaf proclaimed the end of the old year and the advent of the new. God saw fit to deliver His people from Egyptian bondage in the spring time of the year, and announced that that month, Abib, should henceforth be the first month of the year. Again there was something definite to mark the change. The opening buds of leaves and flowers proclaimed in unmistakable notes the advent of the new year. But the Roman power has changed the opening of the new year to the dead of winter, when neither ripened fruit nor springing flower proclaims the change. We are dependent entirely upon man to know when we step from the portals of the old year into the new. The calendar is our only guide to lead us into the new year.

Again God originally made the sun to rule the day, and "the evening and the morning" formed the day. When the sun sank beneath the western horizon the day was done and a new one ushered in. But how changed! according to Roman time the day begins at midnight, when there is nothing to mark the change. We are dependent entirely upon our clocks to reveal the mystic midnight hour when we are supposed to pass from the old day into the new, or from the old year into the new. Man is exalted in every case, and we are dependent upon human wisdom instead of the signs the Lord has given in nature to mark the time. In all this we see "the eyes of man" in the little horn.

This power has also thought to change the rest day of Jehovah from the seventh day of the week to the first. God rested at the end of the week, the seventh day (Ex. 20 : 8-11 ; Gen. 2 : 1-3) ; but this power announces the rest day as the first day of the week.

The prophet only said the power would *think* to change times and laws. While many may accept the changes he has made, yet the opening of the years remains just as God arranged them, and when the sun sets on the evening of the sixth day the holy Sabbath of the Lord is ushered in just the same as if Roman mandates had never sought to change it. Isa. 56 : 2 ; Isa. 58 : 13 ; Luke 4 : 16.

DAVID

DAVID was the youngest son of Jesse, born about 1086 B. C. He had seven older brothers and two sisters, Zeruiah and Abigail. 1 Chron. 2 : 13-17 ; 1 Sam. 16 : 10, 11. Zeruiah was a woman of strong character. She bore three sons, Abishai, Joab, and Asahel, all of them were warriors. Zeruiah's name is mentioned twenty five times in connection with her sons.

Abigail is said to be the daughter of Nahash, King of Ammon, and also the sister of Zeruiah and David, showing that David's mother must have been connected with Nahash in some way. 2 Sam. 17 : 25. These two sisters of David are never said to be the daughters of Jesse, which would indicate that Jesse, in his old age, had married a woman related to Nahash, king of Ammon. This may have accounted for the kindness shown David by Nahash and his son Shobi. 2 Sam. 10 : 2 ; 17 : 27-29.

Although of heathen origin, David's mother, like Ruth, was thoroughly converted ; for twice Inspiration calls her the Lord's handmaid. Psa. 86 : 16 ; 116 : 16.

Notwithstanding this, such expressions as those used in Psa. 51 : 5 ; 1 Sam. 18 : 23, might indicate that Jesse's first connection with David's mother was not altogether in the due order, and may help to explain why such a strong character as David should show the weakness he did in the case of Bath-sheba. This might also, explain the feelings manifested by his older brethren, 1 Sam. 17 : 28, 29 ; but the Lord said of David, "I have made thee a great name, like unto the name of the great men that are in the earth." 2 Sam. 7 : 9 ; Psa. 113 : 7-9.

This would in some respects make David's experience like Christ's in his relation to his natural brethren. John 7 : 4, 5. It would be another wonderful manifestation of grace that is characteristic of God's work in the earth. Some such view as above stated is held by Dr. Young, Smith in his unabridged Dictionary of the Bible, and other noted Bible students. If the Psalms were read with this thought in view there are many expressions that would show that David referred to his own experience in the expressions he used, which otherwise are rather obscure.

WORDS break no bones ; but God alone knows how many hearts they have broken.

"Jesus Loves Me"

In the crowded railway train,
Dimpled cheek against the pane,
Sang a baby, soft and low,
"Desus loves me, 'iss I know."

Then, unconscious, clear and strong,
"Ittle ones to him belong,"
Rose the dear voice at our side ;
"Desus loves me, he who died."

Hushed the hum of voices near,
Hoary heads bent low to hear,
"Desus loves me, 'iss I know,
For der Bible tells me so."
So, 'mid silence, tearful, deep,
Baby sang herself to sleep.

But the darling never knew
How the message, sweet and true,
Raised one heart from dull despair,
To the Love that lightens care.

WHERE ARE YOU GOING ?

A TRAVELER overtaking another person in the road, said to him, "Well, my friend, I suppose we are both going to the same place; but if we should both be going to the same heaven, it will be still better for us." The man looking very earnestly at the traveler, replied: "Do you speak of going to heaven? Surely I am going nowhere else."

He meant that his thoughts were so fixed upon getting to heaven, that he scarcely thought of the earthly journey on which he was then engaged. He looked further on than to the town to which he was then going; just as the man who has a thousand miles to go from New York to New Orleans, does not say he is going to Philadelphia, or Baltimore, or Charleston, though all these places may be in his way; but he will say he is going to New Orleans, for that is the end of his journey, and he passes through the others only to reach that city. So the Christian ought to keep heaven so much in view that his life in this world may seem to him but the journey to heaven. That is his home—there is his Saviour and his

God. There he is to dwell, not as a pilgrim or a stranger, but as a son who has reached his father's house, never more to wander.

It is this disposition the Bible means when it speaks of looking not at the things which are seen, but at those which are unseen; of walking by faith, and not by sight; of having our conversation in heaven. It was this character that Abraham had, of whom the Bible says he sojourned in the land of promise as in a strange country, for he looked for a city which hath foundations, whose builder and maker is God. And so of many other faithful saints it is said that they saw the promises of God afar off, and were so persuaded of them that they confessed they were only pilgrims and strangers on the earth. And it is declared of all who have the same faith now, that they desire a better country, that is an heavenly, therefore God is not ashamed to be called their God; for He hath prepared for them a city.

Where are you going? Are your thoughts fixed upon this life? Or are they constantly going forward to heaven as the end of your journey? Stop and think.—Youth's Friend.

Prayer

MANY of the brethren in their prayers take one-third of the time to get started and another to stop. Why not with your first sentence plunge into what we most want and stop when you get through without any circumgyrations? Men keep on after they ought to stop, because they do not know how to let down brakes. We have a recommendation to make. If any isolated "Amen" would sound abrupt at the time you want to close, do as the Psalmist did when the prayers of David the son of Jesse were ended, exclaiming, "Amen and Amen!"—*Talmage.*



MEDIA AND PERSIA IN PROPHECY

IN the seventh chapter of Daniel we have Media and Persia introduced under the symbol of a bear with three ribs in its mouth. Dan. 7:5. Some may ask, "How do you know this symbol represents Media and Persia?" In the second and seventh chapters of Daniel we have four universal kingdoms mentioned. In the second chapter the first of these is said to be Babylon. Dan. 2:37, 38; 1:1. In the eighth chapter of Daniel in a line of prophecy given some seventeen years later when Babylon was just passing off the stage of action, three universal kingdoms are introduced and the first is said to be Media and Persia. Dan. 8:1-8, 20. As it would be impossible for two lines of universal kingdoms to exist upon the earth at the same time, these three lines of prophecy all refer to the same kingdoms, and Media and Persia is the kingdom that followed Babylon as the ruler of the earth. A bear, cruel and rapacious in its nature, is a very fit symbol to represent this nation. - Isaiah, about one hundred and seventy years before Media and Persia came

into power, said this nation would "dash the young men to pieces," and would "have no pity on the fruit of the womb," and their eye would not spare children." Isa. 13:17, 18.

The cruel nature of this kingdom is forcibly illustrated in the book of Esther. The entire book is a history of an effort made by the Medes and Persians to utterly exterminate every Jew from the face of the earth; and but for the earnest prayers of God's people and the faithfulness of Queen Esther, the decree would

have gone into effect and every worshipper of the true God been destroyed from off the face of the earth.

Every student of history knows that Media and Persia followed Babylon in the earth; but the above prophecies proclaimed the fact many long years before the nation came into power.

Home

HOME'S not merely four square walls,
Though with pictures hung and gilded,
Home is where affection calls,
Filled with shrines the heart hath builded.

Home! go watch the faithful dove,
Sailing 'neath the heaven above us,
Home is where there's one to love,
Home is where there's one to love us.

Home's not merely roof and room,
Needs it something to endear it.
Home is where the heart can bloom,
Where there's some kind lip to cheer it.

What is home with none to meet,
None to welcome, none to greet?
Home is sweet and only sweet,
Where there's one we love to meet us.

Bible Definitions of the Names of Men Given in the Book of Genesis

- Gen. 2:15, 19 (margin) Adam, the man.
 Gen. 4:1 (margin) Cain, gotten or acquired.
 Gen. 5:29 (margin) Noah, rest or comfort.
 Gen. 10:25 (margin) Peleg, division.
 Gen. 16:11 (margin) Ishmael, God shall hear.
 Gen. 17:5 (margin) Abraham, father of a great multitude.
 Gen. 25:30 (margin) Edom, red; Esau was called Edom because he sold his birthright for a mess of red lentils.
 Gen. 27:36 (margin) Jacob, a supplanter.
 Gen. 29:32 (margin) Reuben, see a son.
 Gen. 29:33 (margin) Simeon, hearing.
 Gen. 29:34 (margin) Levi, joined.
 Gen. 29:35 (margin) Judah, praise.
 Gen. 30:6 (margin) Dan, judging.
 Gen. 30:8 (margin) Naphtali, wrestling.
 Gen. 30:11 (margin) Gad, a troop or company.
 Gen. 30:13 (margin) Asher, my happiness.
 Gen. 30:18 (margin) Issachar, an hire.
 Gen. 30:20 (margin) Zebulun, dwelling.
 Gen. 30:24 (margin) Joseph, adding.
 Gen. 32:28 (margin) Israel, prince of God.
 Gen. 35:18 (margin) Benjamin, the son of the right hand.
 Gen. 41:51 (margin) Manassah, forgetting.
 Gen. 41:52 (margin) Ephraim, fruitful.

THE RICH MAN AND LAZARUS

Luke 16:19-31

ON account of the hardness of the hearts of the Jews the Saviour taught in parables. In this way He could bring the lesson out much more forcibly. If He applied it directly to them, they would grow angry at once, and resent it; but if given in a parable they would become interested in the story and often give their opinion before they realized they were condemning themselves.

The Bible is full of the same kind of teaching. In Judges 9:8-15 Jotham represented the trees of the forest, as holding a conversation. In Hab 2:11 the prophet represents the stones and beams of the house as talking to each other. In 2 Kings 14:9 King Amaziah represented the thistle as talking with the cedar of Lebanon. No one,

for one moment would think that the trees, plants, stones and beams actually carried on these conversations; but these parables were used to teach important lessons and the attention was arrested much quicker by representing inanimate objects as speaking.

The Bible teaches from Genesis to Revelation that "the dead know not anything," Eccl. 9:5, 6; that their thoughts are perished, Psa. 146:3, 4. Every Jew was familiar with this, and when the Saviour wished to vividly impress the truth, that there was no change after death, He represented the inanimate dead as carrying on a conversation.

The Bible teaches plainly that the wicked lie in the graves and will be brought forth to the day of wrath to be punished (Job 21:30, 32), but in the parable they are represented as being already in torment, that an important lesson might be taught.

The whole force of the parable seems to be to teach that we must live godly lives before death if we wish to be saved. There is no change after death. The crowning lesson in the parable is the importance of heeding the teaching of the Old Testament writers. Even the appearance of an angel will not convert a person, who resolutely resists the plain words of the Bible.

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31.

FIRST LOVE

HAVE you lost it? Do you often wish you had the zeal and earnestness you had when you first began to obey and serve the Lord?

God has prepared a way so that every soul that longs for their first love may return to it again. It is a short path of only three steps, and every soul that will take these three steps will feel in their hearts the glow of the first love.

The first step is, "*Remember from whence thou art fallen.*" Meditate upon your present condition and compare it with the warmth of your first love.

The second step is, "*Repent.*" Heartily confess your backslidings and put them away.

The third step is, "*Do the first works.*" Here is where many fail; they remember their coldness and heartily confess it before God, but when He says, "Go work *to-day* in My vineyard," they say, "Not *now*, Lord, when I am better situated *then* I will go," and they fail of receiving the first love.

The following extracts are from a letter written by the elder of a church where they began doing "the first works." They took 1,000 Special BIBLE TRAINING SCHOOLS to sell, to secure money to repair their church:

"Our experience selling the papers has been the greatest help spiritually, this church has ever received. Troubles that ministers could not settle have been confessed. One sister that was self-deceived made such deep confession that it brought the Lord very near in our meeting. This sister and her husband (he is not a member), sold seventy papers, and with joy brought all the money and gave it to the church. All were greatly blessed. I had thought my duty would end in getting others to work; but one night the Lord told me to go out and sell some papers. I did, and received a blessing."

Every soul that will conscientiously take the three steps given above, will be blessed of the Lord.

The Unerring Hands

IN the mysteries of thy life

Where its threads all twist and twine,

'Mid the shadow and the strife,

Sadly missing His design,

With its gracious, loving pleading,

Breaks the tender Voice divine,—

"Let me take the threads in *My* hands,

Child, before they pass thro' thine."

See this tangle, hard and knotted,

Source of many fruitless fears,—

E'er the pattern all is blotted

By thy bitter burning tears,

Stilled be now thy piteous sobbing,—

Listen to the Voice divine,—

"Let me take the threads in *My* hands,

Child, before they pass thro' thine."

Where the colors far from blending

All in glaring contrast lie,

And thy aching fingers wending

Lose the touch of harmony,

Let Him take them, hot and trembling,

Listen to the Voice divine,—

"Let me take the threads in *My* hands,

Child, before they pass thro' thine."

Lo, a beauteous pattern growing

On a deep'ning ground of Love,

Tints all blending, shining, glowing,—

Mirror fairer things above;

And the quiet hands rest sweetly

In that strong, sure clasp of Thine—

"All the threads now pass thro' Thy hands,

Dear Lord, e'er they come to mine."

—L. S. M. H.

Questions From "Temperance Arithmetic"

A YOUNG man bought two glasses of lager daily at five cents a glass. How much did that cost him in a year of 365 days?

In a city there are 8,000 public houses. If each of these makes twenty-five drunkards yearly, how many drunkards do they all make in a year?

If each of these drunkards wastes \$15 a year, how much will they all waste yearly?

A man set in a row the kegs which had held the brandy he drank in ten years. He had used one pint each day. How many kegs were there, and how much brandy was yet in the last keg, nine gallons to a keg?—*Bible Echo.*

WE know so little of the hearts

That everywhere around us beat,

So little of the inner lives

Of those whom day by day we greet.

Oh, it behooves us one and all

Gently to deal with those we meet.

THE SABBATH AND MARRIAGE

TO deny the morality of the Sabbatic institution because it rests upon the appointment of God, is to deny the morality of the marriage institution; for it rests upon the same authority. If one is moral, the other is also. Indeed, there is a striking similarity in the Bible record touching these two institutions.

1. God himself instituted marriage; so He did the Sabbath.

2. Marriage was instituted before the fall; so was the Sabbath.

3. Paul says: "The woman (was made) for man." 1 Cor. 11:9. And Jesus says: "The Sabbath was made for man." Mark 2:27.

4. The apostle says: "Marriage is honorable." Heb. 13:4; and the Lord exhorts all to call the Sabbath "honorable." Isa. 58:13. These two are the only institutions which the Lord has ever called honorable—an honorable pre-eminence.

5. The husband is called the "lord of the wife." 1 Pet. 3:6; and so the Son of Man is called the "Lord of the Sabbath." Mark 2:28. As the husband loves and cherishes the wife, so the Lord loves and protects the Sabbath.

6. As God has put in the moral law a precept guarding the sacredness of the marriage institution, so he has put in the same law a commandment guarding the sacredness of the Sabbatic institution.—*Review and Herald, 1875.*

The Clergyman and the Pedler

A CLERGYMAN who longed to trace
Amid his flock a work of grace,
And mourned because he knew not why
Von fleece kept wet while his kept dry,

While thinking what he could do more,
Heard some one knocking at the door,
And opening it, there met his view
A dear old brother whom he knew,
Who had got down by worldly blows,
From wealth to peddling cast-off clothes.

"Come in, my brother," said the pastor,
"Perhaps my trouble you can master;
For since the summer you withdrew,
My converts have been very few."
"I can," the pedler said, "unroll
Something perchance to ease your soul;
And to cut short all useless speeches,
Bring me a pair of your old breeches."

The clothes were brought; the pedler gazed,
And said, "No longer be amazed;
The gloss upon the cloth is such,
I think perhaps you sit too much,
Building air-castles, bright and gay,
Which Satan loves to blow away.

And here, behold, as I am born,
The nap from neither knee is worn!
He who would great revivals see,
Must wear his pants out at the knee;
For such the lever prayer supplies,
When pastors kneel, their churches rise."

—*Pacific Union Recorder.*

BODY AND SOUL

THE second verse of third John, very clearly expresses the ideas which the apostle entertained on the subject of health.

He was writing to one who was well beloved, one who walked in the truth, and who, to the joy of John's heart, was a model of faithfulness and charity. He had the graces of the Spirit in abundant measure. His soul prospered in the Lord.

Now, says the apostle, "I wish that thou mayest be in health, even as thy soul prospereth." He wished that he might have the same health of body that he had of soul; that his physical health might be equal with his spiritual.

So, the BIBLE TRAINING SCHOOL, laboring first for the spiritual health of its readers, by enjoining the claims of the law of God, and setting forth the remedial provisions of the gospel, desires that its readers may also prosper and be in bodily health, even as their souls prosper.

And whether we will or not, there will be more or less correspondence between the

body and the soul; and the health of one will depend very much upon that of the other. A conscience at ease, a mind undisturbed, and a state of joy and freedom in the Lord, is the best medicine that can be given for the health of the body; while a dyspeptic stomach, sluggish or feverish blood, and shattered nerves, will not render any great advancement in the spiritual life hardly attainable.

THE BIBLE AS A DICTIONARY

WE are constantly using words without giving a thought to their original meaning. The dictionary gives the common every-day meaning, but the Bible gives the Lord's meaning. An illustration of this is seen in the word *darling*, so common as a term of endearment. The dictionary defines *darling* as "one dearly beloved," but the real meaning of the Hebrew word as first used in the Bible is "*my only one*." The term is applied to Christ in the prophecies in the Psalms. *Psa. 22:20; 35:17* [margin]. It is not a term to be applied to *every one*, but to the *only one* dearly beloved. Meat is another word that has become perverted from its original meaning. The dictionary defines meat as "flesh food," and that is the generally accepted meaning; but the original definition as given in *Gen. 1:29*, where the word is first used is fruits, grains and nuts. Meat, as originally used, meant food; because flesh has become almost a staple article of diet for the larger portion of the so-called Christian world, is no reason why the word, meat, should be limited to flesh food, when the original term did not include flesh.

If you wish to know the real meaning of any word or sentence used in the Bible, find the time it is first used and you will generally find a simple definition of the term either in the text itself or in the marginal reading.

CAN THE SOUL DIE?

THE apostle James had one fact he was anxious that all should know, it was this: "He which converteth the sinner from the error of his way shall save a soul from death." *James 5:20*. Here is a plain proposition: if the sinner repents and forsakes his sinful ways his soul shall live, and if not his soul dies.

Ezekiel states this truth very plainly as follows: "The soul that sinneth, it shall die." *Eze. 18:4, 20*.

Satan has ever denied this truth and taught that man, whether he was saint or sinner, had a "never dying soul."

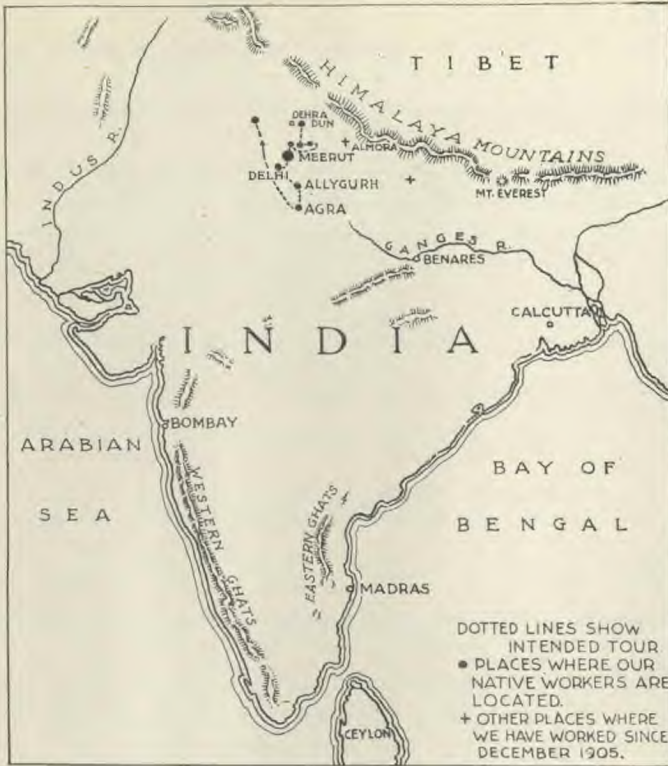
The first lie we have any record of was on this subject. When Eve said God had decreed that all who ate of the forbidden tree should die, Satan replied, "Ye shall not surely die." *Gen. 3:1-4*. This lie has been multiplied until the majority of the human family, like Eve of old, are led to believe it. In clarion notes the word of God declares, "This is the record, that God hath given to us eternal life, and this life is in His Son. *He that hath the Son hath life; and he that hath not the Son of God hath not life.*" *1 John 5:11, 12*. The one whose life is hid with God has eternal life; no one else possesses it.

Sabbath-day Visitors

I LOVE my friends, and none can love them more,
Yet would not wish to see them at my door
On Sabbath-day, that day of holy rest,
By God first hallowed, sanctified, and blest.

None then, however dear, I wish to see
Step in between a holy God and me,
To stop my ardor in the heavenly race,
Or steal a holy hour of prayer and praise.

Six days in seven, come, young friends, and chat—
Walk o'er the fields, and talk of this or that—
Attend to business, plan, and buy and sell,
All this is proper, fitting, right, and well;
But I can not, upon the Sabbath-day,
Give up my time to earthly company.



WORK IN INDIA

THE above is an outline map of India, showing where the native workers that have embraced the truth since Brother and Sister Burgess went to India, in November, 1905, are laboring. The dotted line shows Brother and Sister Burgess intended tour during this winter. Below is a letter just received from Sister Burgess, in which she gives an account of their visit with one of their native workers:

*In Camp Basi Kotra,
November 25, 1907.*

DEAR BROTHER AND SISTER HASKELL:

We were made glad again yesterday by another good letter from you. You said in it that we did not know how much good our letters did you, but judging from the way we feel when the postman hands us a letter marked "BIBLE TRAINING SCHOOL," I think we can form quite a clear idea of it.

We left Dehra Dun about ten days ago

on our visiting tour among our Hindustani workers. We stopped off a few days in Hurdwar, about fifty miles from Dehra, to visit two men who are interested in the truth, and had six or eight studies with them, then came on to this place, where a young man is working who spent some time with us last summer studying the message. We found him of good courage. His mother, brother, and sister have begun to keep the Sabbath through his efforts, so you see we have a little nucleus in this place. We are having daily studies with him while here, in order that he may become better established in the truth.

We have our ten pitched in a large mango grove under a wide-spreading tree. Our tent is only 8 x 10, but it is quite large enough to hold

us all and all our earthly possessions, and I am sure we could not be happier if we were living in a mansion. We just had a visit from the magistrate and his brother, the editor of a Hindustani paper, and a doctor. These are all Mohammedans and came to see us in grand style. They assured us that they would be most happy to furnish us with anything of which we were in need, but we were glad to tell them that at we had everything that we needed. We gave each of them a copy of our little book in the Persian character and we pray that it may be the means of turning their hearts to God's truth.

From this place we expect to visit a brother who was baptized a few months ago and has since been working in his home neighborhood. His wife has accepted the truth through his efforts, and he writes us that there are several others deeply interested, two of whom are desiring baptism. This is the brother who came to us while we were in Mussoorie last sum-

mer to learn more of the truth. He remained with us about a month and then was called home by sickness in his family; but when we were having our Training School in Dehra he returned and studied the message thoroughly and was baptized before returning home. His name is Maqbul Massey. He had a very precious experience while with us, and we believe that God will use him to His glory in this Hindustani work. We will write you more particularly about this work after visiting him.

I wish you could know what an important part the typewriter acts in the Hindustani work. As our workers are increasing and inquiries are coming in from all directions in regard to the truth, it is no small matter to answer the letters and keep in communication with the different workers. But you know the typewriter can write Hindustani, and so this work is simplified tenfold. If it were not for this helper it would take just about all of Mr. Burgess' time to look after the correspondence.

With much love,

MRS. GEORGIA BURGESS.

Any one wishing to aid in the support of this work among the 80,000,000 Hindustani-speaking people, can send his donation to the BIBLE TRAINING SCHOOL, South Lancaster, Mass., and it will be faithfully forwarded to Brother and Sister Burgess, to use in their work in India.

LICENSES are granted on the plea that they bring a revenue to the public treasury. But what is this revenue when compared with the enormous expense incurred for the criminals, the insane, the paupers, that are the fruit of the liquor traffic? Considering only the financial aspect of the question, what folly it is to tolerate such a business! But what revenue can compensate for the loss of human reason, for the defacing and deforming of the image of God in man, for the ruin of children, reduced to pauperism and degradation, to perpetuate in their children the evil tendencies of their drunken fathers?—*Ministry of Healing.*

Special

WE as a people, everywhere, need to be aroused to the fact that we are not half awake to the time in which we are living. Events the most solemn of any since time began, now hang over us; a work of the most imperative nature is committed to our hands; an individual preparation of which we have as yet a faint perception, is to be made; dangers of which we are little aware, crowd our way; and time is dashing on swifter than a thousand rail trains, to the final consummation. Yet how little feeling there is over these things! How few realize the situation! How easy and contented we all are! How listless and indifferent are the actions that should be performed as if we had sinews of steel and hearts of fire! We have a theory of truth that is clear, consistent, harmonious, and powerful; but we seem to have caught as yet but a glimmer of its awful reality. Oh! that the chilling and dimming mists of this state of sin and unbelief could be lifted, and all eyes be opened to see things clearly.—*Selected.*

If you would have God hear you when you pray you must try to hear Him when He speaks.

"Kept by Jesus Christ"

JUDE 1. (R. V.)

WHO are they who are kept for Christ?

The meek of heart,

Who as their share of service choose

The humbler part;

They, clothed in robes of lowliness,

Pursue their way,

And calmly through the shadows pass

To perfect day.

The "kept for Jesus Christ" are those

Who thirst for right,

Whose path to heaven through earthly ways

Leads on to light,

Who pray and work that sin and strife

Through Christ may cease,

Whose hearts are homes that hold as guest

The angel Peace.

Who are they who are kept for Christ?
 The cleansed, the free,
 Those who are pure of heart, and so
 His glory see;
 Whom He sends forth to work for Him
 Where men are sad,
 Because they know the love of God,
 Which makes them glad.
 O Master, Lord, I would not be
 From these left out.
 Unworthy I, and yet Thy power
 I do not doubt.
 Keep me Thyself close to Thy side,
 That I may be
 In service, love, and loyalty,
 Aye kept for Thee.

—Marianne Farningham.

London, England.

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The Inspiration of the Bible

WHAT INSPIRATION ITSELF SAYS

The apostle Paul: "All Scripture is given by inspiration of God." 2. Tim. 3:16.

The priest Zacharias: "He (God) spake by the mouth of His holy prophets." Luke 1:70.

The apostle Peter: "The Holy Ghost spake before by the mouth of David." Acts 1:16, R. V.

Again he says: "Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21.

The Psalmist David: "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23:2.

Peter: "God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21.

Elihu: "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." Job 32:8.

WHAT OTHERS SAY OF THIS INSPIRATION OF THE BIBLE

Dr. Binney: "This view (that "holy men of God spake as they were moved by

the Holy Ghost," 2 Pet. 1:21) secures the Scripture from all error, both as to the subjects spoken and the manner of expressing them."—*Binney's Theological Comp.*, p. 20.

Prof. Johnson: "The Old and New Testament Scriptures were given through the agency of God's Holy Spirit, hence they are inspired and infallible. 2 Tim. 3:16; 2 Pet. 1:21; Acts 1:16; 28:25, 26."—*Bible Text Book*, p. 11.

Dr. Rice: "All Christians agree that in the Bible, and in the Bible only, we have a full and trustworthy revelation of God, and that it is the infallible rule of our faith and practice."—*People's Dictionary of the Bible*.

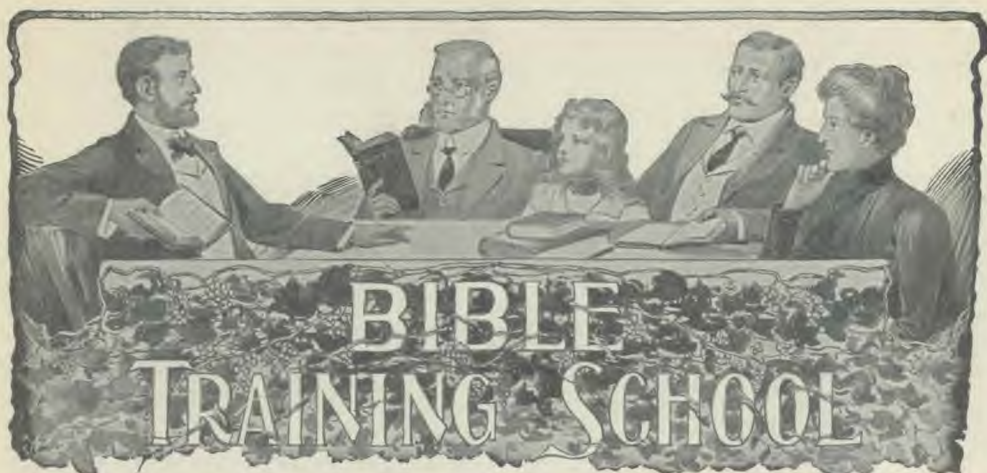
Another author says: "The scribes of God wrote as they were dictated by the Holy Spirit, having no control of the work themselves. They penned the literal truth; and stern, forbidding facts are revealed for reasons that our finite minds can not fully comprehend."—*Testimonies for the Church*, Vol. 4, p. 9.

Dr. Watson: "The sacred writers composed their works under so plenary and immediate an influence of the Holy Spirit, that God may be said to speak by those writers to men, and not merely that they spoke to men in the name of God and by His authority."—*Watson's Theological Dictionary*.

ARTHUR L. MANOUS.

Significant Names

DID you ever consider the significance of the names of places connected with the earthly career of Jesus Christ? He was born at Bethlehem, the house of bread. He is the living bread for our souls. He was brought up at Nazareth, the place of shrubs or sprouts. He is a tender shoot out of the stem of Jesse. He agonized at Gethsemane, the oil press. He trod the winepress alone, and of the people there was none with Him.—*Dr. John Hall*.



BIBLE READERS' CLASS

THE subject of the nature of man is one of interest to all, and one that should be thoroughly understood. The first three Bible readings given below were prepared by J. D. Rice.

The Nature of Man

- 1 Cor. 15:47. Man is of the earth, earthly.
 Eph. 3:9. God created all things by Jesus Christ.
 Gen. 1:1-3. The Holy Spirit, as a quickening power, acted with the Word of God.
 Gen. 1:26, 27. These three Great Powers were united in making man.
 Gen. 3:19. Man (not a house for him) was made out of dust.
 Gen. 2:7. God gave man breath to make him live.
 Ps. 104:29. When God takes away his breath, man dies and returns to dust.
 Num. 6:6. Man is a "living soul" while he breathes. He is a "dead soul" (Heb. marg.) when he can not breathe.
 Rev. 16:3. Living souls die.
 1 Tim. 6:15, 16. Man has no immortal soul.
 Job 4:17; Rom. 1:23. Man is mortal, corruptible.
 2 Tim. 1:10. Immortality is offered through the the Gospel.
 Rom. 2:7. It must be patiently sought.
 1 Cor. 15:51-54. The righteous only will put it on, at the last trump.
 1 Thess. 4:16, 17. This is at the second coming of Christ.

The State of the Dead

- John 11:11, 14. Our friend Lazarus sleepeth. Lazarus is dead.
 Gen. 2:7. God made man of the dust.

- Job 27:3. The Spirit of God, through the breath in man's nostrils, quickened him to life.
 Eccl. 12:7; Job 34:14, 15. When his breath goes forth, and the Spirit of God returns to Him who gave it, man also returns—to dust.
 Ps. 146:3, 4. In that very day his thoughts perish.
 1 Cor. 15:17-18. Unless man comes again from the dust, he is perished.
 Ps. 6:4, 5. None remember God in death.
 Eccl. 9:5, 6, 10. The dead know nothing, they do nothing, they have no emotions.
 Ps. 13:3. They are in a dead sleep.
 Acts 2:34, 29. David is not in heaven, but asleep in the grave.
 Isa. 26:19; Dan. 12:2. All saints and sinners are asleep in the same place.
 Job 14:12. Till the heavens be no more, they will not awake out of sleep.
 John 5:28, 29. All will hear the Lord's voice and come forth.

The End of the Wicked

- Rom. 6:23. Death is the wages of sin.
 Isa. 24:6. Sinners are to be burned to death.
 Rev. 18:8. They are utterly burned with fire.
 Rev. 19:20. This fire is mixed with brimstone.
 Ps. 11:6. This is rained down upon the wicked.
 2 Pet. 3:10, 12; Isa. 34:8, 9. It melts the earth on which they stand, making a lake or sea of fire.
 Rev. 20:10. The devil and his angels are cast into this sea of fire.
 Mal. 4:1, 3. All are burnt up, root and branch.
 Heb. 2:14; Ezek. 28:18, 19. They are burnt to ashes, destroyed, never to be any more.
 Matt. 10:28. Destroyed soul and body.

Obadiah 16. To be as though they had not been
Rev. 20:11; Ps. 37:10. The place of punishment
will vanish, and cease to be.

Isa. 33:14, 15. Nothing remains to be seen but
the Holy City, the camp of the saints.

2 Pet. 3:7, 13. The new heaven and earth, which
God creates, will fill the place of the old, and
the city will rest upon it.

Rev. 5:13; 21:1-5. God's universe will then be
clean forever.

The Last Trace of Sin Destroyed

Gen. 3:17. The curse of sin rests upon the earth
itself.

Isa. 24:5. The earth is defiled by the sins of the
people.

Isa. 24:6. This curse of sin will finally cause the
earth to be burned with fire.

Matt. 25:41. God's method of destroying sin and
sinners is by means of fire.

Jude 7. Sodom and Gomorrah were given as ex-
amples.

Rev. 20:7-9. At the end of the thousand years
God will purify the earth by fire.

2 Pet. 3:7-13. From the fire will come forth a
new earth.

Isa. 51:3. The earth will then be like Eden.

Isa. 35:1-10. All marks of the curse of sin will
be gone forever.

ELISHA

JOHAN THE BAPTIST, the greatest
prophet born of women performed no
miracles. Miracles are not a test of
the spirit of prophecy; yet many of the
prophets performed miracles.

Perhaps there is no prophet that per-
formed more miracles than Elisha. From the
time he requested a double portion of the
power of Elijah, miracles seemed to attend
him wherever he went. This request was
granted because of his constant watchful-
ness. 2 Kings 2:9-12. Elisha left all at
the call of God. 1 Kings 19:19, 20. He
accompanied Elijah at the time of his
translation. 2 Kings 2:1-8.

The first recorded miracle of Elisha after
the dividing of Jordan was the healing of
the water and land at Jericho. 2 Kings
2:19-22.

After this the forty-two young men were

destroyed by bears, because they mocked
the idea of translation. 2 Kings 2:23, 24.

A remarkable miracle flooded the country
with water without wind or rain, because
God regarded Jehoshaphat. 2 Kings 3:
12-20.

The widow's oil was increased to pay her
debt. 2 Kings 4:1-7.

The Shunammite woman was given a son
in fulfillment of Elisha's word. 2 King 4:
14-17. This son was afterwards raised to
life by the prophet. 2 Kings 4:32-36.

The poisoned soup was healed at the
school of the prophets. 2 Kings 4:38-41.

At this same school a hundred men were
fed with twenty barley loaves and a few
ears of corn. 2 Kings 4:42-44.

Naaman the Syrian was healed by bath-
ing in the Jordan at the request of Elisha.
2 Kings 5:1-14.

The leprosy of Naaman was given to
Gehazi by the word of the prophet. 2 Kings
5:27.

Elisha caused the iron ax to swim.
2 Kings 6:1-7.

The plots of the king of Syria were re-
vealed by Elisha. 2 Kings 6:8-12.

The eyes of the prophet's servant were
opened so that he beheld the mountain
"full of horses and chariots of fire round
about Elisha." 2 Kings 6:17.

The whole army of the Syrians were
smitten with blindness, and their sight re-
stored again. 2 Kings 6:19-23.

Great distress in a time of famine was
charged to Elisha and they sent to arrest
him. 2 Kings 6:25-33.

Elisha's wonderful prophecy of plenty,
within twenty-four hours was fulfilled, and
also the prophecy in regard to the man that
scoffed at Elisha's prophecy. 2 Kings
7:2, 17-20.

Seven years of famine were foretold by
Elisha and the woman's land restored.
2 Kings 8:1-3.

Among the last works of Elisha was the

anointing of Jehu, king of Israel. 2 Kings 9:1-11. The works of Elisha supplemented the work of Elijah. He visited and instructed the schools of the prophets established by Samuel.

A WORRY may be either a stumbling-block or a stepping-stone in our spiritual life, as we choose. In itself, it is but a bit of material, and all depends upon what use we make of it.

HOLY GHOST STORIES

AS one of our faithful BIBLE TRAINING SCHOOL workers was going from door to door in a great crowded city, she entered a business office and laid the Special BIBLE TRAINING SCHOOL down on the desk in front of a gentleman. The word "Bible" at once arrested his attention, and with an impatient air he said, "*The Bible*, I have no use for it. The Bible is only a lot of ghost stories." There was a moment's pause and the worker replied in an earnest tone: "I thank the Lord that the Bible *is full of Holy Ghost stories*," and turned to leave the office; but the words had struck home to the heart of the hearer. He called, "Come back," and there followed an earnest conversation. The worker told what those "Holy Ghost stories" had done for her soul, and of the joy and peace in believing the Bible to be the words of the living God. The gentleman bought the paper and promised to read it.

To the one who ignores the mighty power of God the Bible is truly full of strange stories. The sun and moon standing still, the Red Sea dividing, and the resurrection of the dead, are more wonderful than the most fanciful ghost stories, and to the one who knows nothing of our God, they can not be comprehended. But to the child of God they are precious truths, teaching us of the power of our God to save from sin. We too, "thank the Lord that the Bible *is full of Holy Ghost stories*."

A Good Work

BRO. W. T. VAUGHAN is doing a splendid work in Southern California. He has finished one ten thousand order for Special BIBLE TRAINING SCHOOLS and taken another ten thousand order of papers since he began work in California. He has a company of workers helping him. The secret of his success lies in persevering effort and a firm trust in God. Some one asked him if he did not get tired walking on his crutch all day, and he replied, "O yes, but when I get tired, I just *hustle* on at my work, and soon forget it. I have to *hustle* to sell a hundred papers each day." Truly he does "hustle," and the old adage proves true, "Heaven helps those who help themselves." He is working hard to collect money enough to secure a home for cripples. He has a nice sum already deposited in the BIBLE TRAINING SCHOOL office for that purpose.

Can you not help this faithful worker in this good work by sending for fifty or one hundred of his papers and paying full price, ten cents per copy? You can sell the papers and get your money back. Send in your orders to the BIBLE TRAINING SCHOOL office and state you want Bro. Vaughan's papers.

Some Important Questions

WHICH day is the Sabbath?

"The seventh day is the Sabbath of the Lord thy God."

How should it be kept?

"In it thou shalt not do any work."

Who should keep the Sabbath with us?

"Thy son, thy daughter, thy man servant and thy maid servant, thy cattle and thy stranger that is within thy gates."

Why should we keep the Sabbath?

"For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the Sabbath day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11.

BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY
S. N. HASKELL,

FOR

THE HOME BIBLE TRAINING SCHOOL

[Entered July 1, 1902, as second-class matter, Post Office at New York, N. Y., act of Congress of March 3, 1879. Application for entry at South Lancaster, Mass., made November, 1903. Act of Congress of March 3, 1879.]

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Address all communications and make all checks or P. O. money orders payable to the BIBLE TRAINING SCHOOL, South Lancaster, Mass.

SOUTH LANCASTER, MASS., FEBRUARY, 1908

ANYWHERE, dear Saviour,
In Thy vineyard wide,
Where thou bidst me labor,
Lord, there would I abide.
Miracle of saving grace,
That Thou givest me a place
Anywhere, dear Saviour, to work for Thee.

SISTER LACKEY and Sister Macdonald are meeting with excellent success selling the Special BIBLE TRAINING SCHOOL in the cities of Pennsylvania. Truly the Lord goes before these faithful workers as they carry the printed pages filled with the message to the thousands in the crowded cities. We trust others may be encouraged to follow their example and join in this great work.

WE have received two beautiful songs, entitled "Footsteps That Never Come" and "Homeward." These two songs are published in folder form, and 25 cents will purchase them both. Address Charles P. Whitford, Orlando, Florida.

These songs have been given to Brother Whitford by their authors to assist him during his declining health, and all orders will be promptly filled and duly appreciated by all concerned.

Special

The *Good Tidings of the Messiah* and the *Bible Training School* will both be sent to one address, one year, for forty cents. The *Good Tidings of the Messiah* is an excellent monthly journal devoted to Christian work among the Jews. This is an important work and one in which all should be interested. It will do you good to read the *Good Tidings of the Messiah*.

WHEN men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for Him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are very little ones.

The Missionary Special

THE March number of the BIBLE TRAINING SCHOOL will be a special thirty-two page number. This will be a *message-filled paper*. Every point of present truth will be presented in this paper. It will be well illustrated, and with its beautiful cover in blue and gold design will make a handsome paper to place in the hands of your neighbors and friends.

The paper will be entitled, "The Missionary Special." This little message-bearer should be circulated everywhere; the articles are all short and right to the point.

The retail price of "The Missionary Special" is ten cents per copy.

The price in quantities is as follows:—

In quantities from	5 to 1,000,	5 cents each,
"	" 1,000 to 5,000,	4 "
"	" 5,000 to 10,000,	3½ "
"	" 10,000 upward,	3 "

Orders for 25,000 have already been received. Send in your orders early so as to be sure and secure the paper, as only one edition will be printed.

Address all orders,

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South Lancaster, Mass

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By S. N. HASKELL.

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Four hundred and twenty-four pages.

Several thousand scriptural references in the margin make the book invaluable for Bible students.



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The questions that are given in the appendix are a great aid to Christian parents in family Bible study

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Instead of the tedious, argumentative style so often followed by expositors of prophecy, the author of "The Seer of Patmos" has given an explanation of the entire book of The Revelation in a simple narrative style, alike interesting to young and old.

The language is so simple a child can comprehend it, and also reveals a depth of Biblical research that interests the most learned critic.

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