

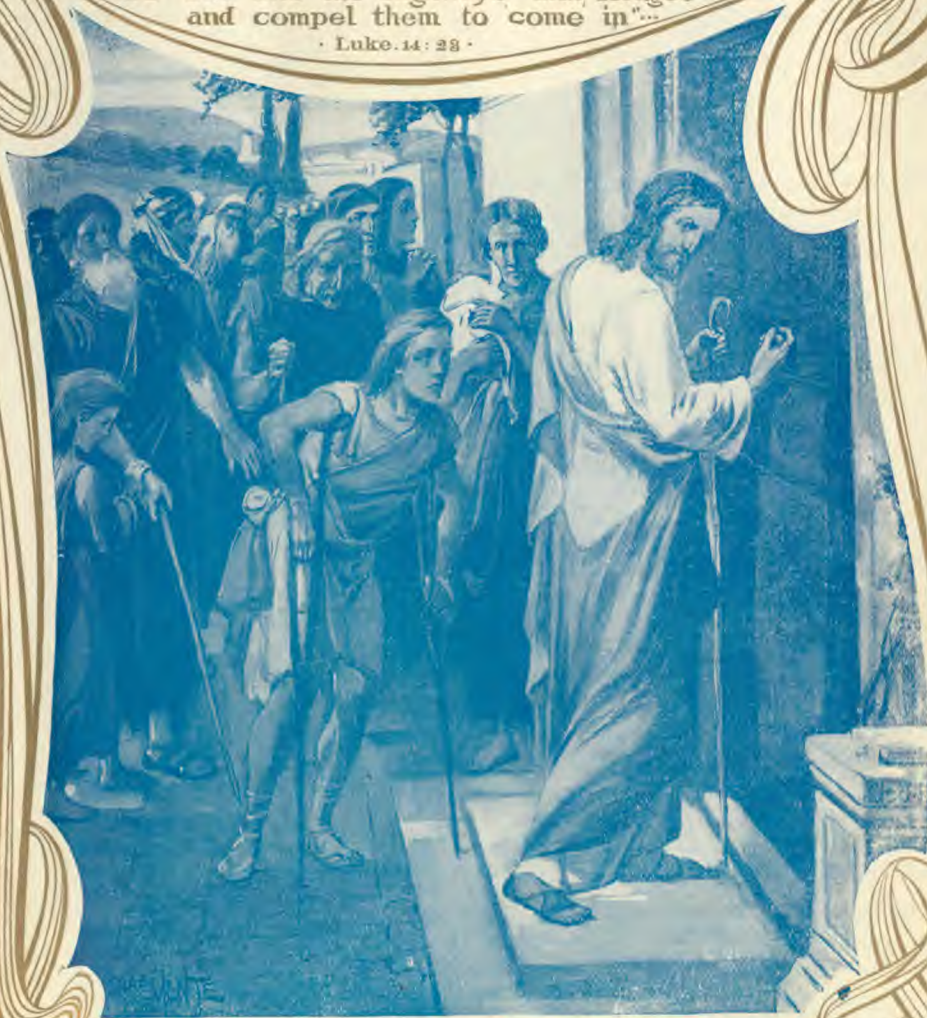
MISSIONARY SPECIAL

BIBLE TRAINING SCHOOL

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

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

• Luke. 14: 28 •



"Serving the Lord with all humility of mind, . . . I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying . . . repentance toward God, and faith toward our Lord Jesus Christ." Acts 20: 19-21.

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"Let everything that hath breath praise the Lord. Praise ye the Lord."

"MY FATHER KNOWETH"

Precious thought, my Father knoweth,
In His love I rest;

For whate'er my Father doeth
Must be always best.

Well I know the heart that planneth
Naught but good for me;

Joy and sorrow interwoven,
Love in all I see.

Sweet to tell Him all He knoweth,
Roll on Him the care,

Cast upon Himself the burden
That I can not bear.

Then without a care oppressing,
Simply to lie still,

Giving thanks to Him for all things,
Since it is His will.

Oh, to trust Him then more fully!
Just to simply move

In the conscious, calm enjoyment
Of the Father's love.

Knowing that life's chequered pathway
Leadeth to His rest,

Satisfied the way He taketh
Must be always best.

—Selected.

WONDERFUL LOVE

MRS. E. G. WHITE

JESUS never suppressed one word of truth, but He uttered it always in love.

He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave

needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, who refused to receive Him,— the Way, the Truth, and the Life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness, and sorrow so deep that it broke His heart. His life was one of self-denial and thoughtful care for others. He never made truth cruel, but manifested a wonderful tenderness for humanity. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest compassion and regard to every member of the family of God. In all, He saw fallen souls, whom it was His mission to save.

Such was the character of Christ as revealed in His life. This is the character of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was "God manifest in the flesh."

But we have, as it were, taken only a surface view of the life of Christ. It was to redeem us that He lived and suffered and

died. He became a "Man of sorrows," that we might be made partakers of everlasting joy. God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory to a world marred and blighted with sin, shadowed with the shadow of death and the curse. He permitted Him to leave the home of His love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. And Jesus bore all this untold sorrow that we might be changed to His divine image, and become the sons of God. "The chastisement of our peace was upon Him; and with His stripes we are healed." Behold Him in the wilderness, in Gethsemane, upon the cross! The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul, the awful separation that sin makes between God and man. This forced from the lips the anguished cry, "My God, my God, why hast Thou forsaken Me?" It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God,—it was this that broke the heart of the Son of God.

It was only by the death of Christ that the human race could be redeemed. Man had broken the law of God, and Christ alone could atone for the transgression. But this great sacrifice was not made in order to create in the Father's heart a love for man, to make him willing to save. No, no. "God so loved the world that He gave His only begotten Son." God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of infinite love paid the price of our redemption. "God was in Christ, reconciling the world unto Himself."

THROUGH faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed.—*Mrs. E. G. White.*

Alone With Jesus

ALONE with Jesus. O how sweet
To meet Him at the mercy-seat!
To tell Him every doubt and fear,
Pour all my sorrows in His ear;
And then assured of pardoning love,
To rise all care and sin above,
And from the foolish world retire,
Resting on Him, my soul's desire.
He seems so near, so very near,
He is so dear, so very dear,
That earth recedes, and, lifted high,
I seem to soar above the sky.

Alone with Jesus. O how sweet!
My heart is full, my joy complete.
He speaks, and O, such words I hear,
So full of wisdom and good cheer;
Love in His eyes, love in His voice,
How can I but in Him rejoice?
He condescends to speak to me,
And says, "Dear one, I died for thee."
Then shall I not in prayer and praise
My tribute to the Saviour raise?
But sweetest far, with Him alone,
To hear Him say, "Thou art my own,"
—*Peter Stryker, D. D.*

THE HOPE OF THE GOSPEL

J. N. LOUGHBOROUGH

YOU, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and un-reprovable in His sight; if ye continue in the faith grounded and settled, and be not moved away from the *hope of the gospel*, which ye have heard, and which was preached to every creature which is under heaven." Col. 1:21-23,

Of this *gospel hope* the apostle had stated to the Colossians, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for *the hope* which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel." Col. 1:3-5.

The "*hope* laid up in heaven," it seems,

was based on "faith in Christ Jesus." This is especially evidenced in his introduction to his first epistle to Timothy, where he calls himself "Paul, an apostle of Jesus Christ by the commandment of God, our Saviour, and the Lord Jesus Christ, which is our *hope*." 1 Tim. 1:1.

All our hope of real good in this life, in the future, and "in heaven," centers in the Lord Jesus Christ. "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

The soul who has through faith in Christ received forgiveness of sins, may indeed look forward to a glorious hope in Christ, for "The life that now is, and for that which is to come." So the forgiven soul is said to be "Begotten again unto a *lively hope* by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. 1:3-5.

What avail would an eternal inheritance be, to a mortal being who could not live to enjoy such inheritance? To such it is said, "This mortal must put on immortality." 1 Cor. 15:53. Of those cherishing "the faith of God's elect, and the acknowledging of the truth which is after godliness," it is said they are "In *hope* of eternal life, which God, that can not lie, promised before the world began." Titus 1:1, 2. So "To them who by patient continuance in well doing seek for glory, honor and immortality," God will render "eternal life." Rom. 2:7.

According to Paul's instruction to the Corinthians, the bestowment of immortality is to be at the resurrection of the righteous dead. 1 Cor. 15:52, 53. So he could say, when examined before Felix, "I have *hope* toward God, which they themselves also allow, that there shall be a resurrection of

the dead, both of the just and unjust." Acts 24:15. So also to Agrippa he spake of the "*hope* to come," and said, "Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26:7, 8.

This resurrection of God's people is to take place when "The Lord Himself shall descend from heaven." 1 Thess. 4:16, 17. Thus the apostle could indeed say to Titus that the grace of God teaches us to look for "that blessed *hope*, and the glorious appearing of the great God and our Saviour Jesus Christ," Titus 2:11-13. And so also Peter speaking of the "*lively hope*," and final deliverance of God's people, said they are "Kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. 1:5. And that it will be "at the appearing of Jesus Christ." Verse 7.

So the child of God, looking forward by faith to the consummation of his hope in Christ, sees the coming of Christ as a grand and glorious door which is to open up to him the fulfillment of his promised hope. He views in that coming the resurrection of the righteous dead to immortality—the bestowment of an immortal life—which fits him to enter upon that "inheritance which is incorruptible, and undefiled, and fadeth not away." The accomplishment of that hope of eternal joys hangs upon the coming of Christ. It is God's will that the believers shall have eternal life. So to this end, Christ will come and raise them up at the last day. If He does not come and raise them to that life they are lost. See John 6:39, 40; 1 Cor. 15:19.

True Knowledge

HE *nothing* knows, who knows not this,
That earth can yield no settled bliss,
No lasting portion give.

He *all things* knows, who knows to place
His hopes on Christ's redeeming grace,
Who died that we might live.

THE MASTER IS COMING

THEY said, "The Master is coming
To honor the town to-day,
And none can tell at whose house or home
The Master may choose to stay."
And I thought, while my heart beat wildly,
What if he should come to mine?
How would I strive to entertain
And honor the Guest divine?

And straight I turned to toiling
To make my home more neat;
I swept and polished and garnished,
And decked it with blossom sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore.
And I said, "I can not listen,
Nor help you any to-day;



I have greater things to attend to,"
And the pleader turned away.

But soon there came another—
A cripple, thin, pale and gray—
And said, "O let me stop and rest
Awhile in your home, I pray!
I have travelled far since morning,
I am hungry, and faint and weak;
My heart is full of misery.
And comfort and help I seek."

And I said, "I am grieved and sorry,
But I can not help you to-day;
I look for a great and noble Guest,"
And the cripple went away.
And the day wore on swiftly,
And my task was nearly done,
And a prayer was in my heart
That the Master to me might come.

And I thought I would spring to meet him
And serve him with utmost care,
When a little child stood by me
With a face so sweet and fair—
Sweet, but with marks of tear-drops,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said, "I am sorry for you;
You are sorely in need of care,
But I can not stop to give it,
You must hasten elsewhere."
And at the words a shadow
Swept o'er his blue-veined brow;
"Some one will feed and clothe you, dear,
But I am too busy now."

At last the day was ended,
And my toil was over and done;
My house was swept and garnished,
And I watched in the dark, alone;
Watched, but no foot-fall sounded;
No one paused at my gate,
No one entered my cottage door;
I could only pray and wait.

I waited till night had deepened,
And the Master had not come;
"He has entered some other door," I cried,
"And gladdened some other home!"
My labor has been for nothing,
And I bowed my head and wept.
My heart was sore with longing,
Yet, in spite of it all, I slept.



Then the Master stood before me,
 And his face was grave and fair :
 " Three times to-day I came to your door
 And craved your pity and care ;
 Three times you sent me onward,
 Unhelped and uncomforted,
 And the blessing you might have had was lost.
 And your chance to serve has fled."

" O Lord, dear Lord, forgive me !
 How could I know it was thee ?"
 My very soul was shamed and bowed
 In the depths of humility.
 And He said, " The sin is pardoned,
 But the blessing is lost to thee ;
 For, comforting not *the least of mine,*
Ye have failed to comfort me "

THE BIBLE MILLENIUM

H. W. COTTRELL

THE Bible millenium is that period of one thousand years which all the people of God, from the days of Adam down through the gloomy vista of time to the end of the world, will spend in universal peace, with their Lord in heaven. God's people are represented as seated on " thrones " of " judgments " during the millenium—one thousand years. Rev. 20 : 4. The dear people who gave their lives for the gospel's sake, " beheaded for the witness of Jesus, and for the word of God," will be of this number who sit as jurors under the great Judge of the universe, during the millennial period ; meting out to the wicked of earth the sentence of justice,

which righteous decision the lost must hear at the close of the millenium.

The beginning of the one thousand years, the millenium, is located by the event of the second advent of Christ to receive His people unto Himself, in harmony with His promise " I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." " For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord." John 14 : 2, 3 ; 1 Thess. 4 : 16, 17.

At the second coming of Christ the living saints are caught up together with the resurrected righteous ones to meet the Lord in the air, and, led by the Lord of glory, continue their upward heavenly flight until in view of the pearly gates of the city of God. The joyful melodious words ring forth from His own divine lips "Open ye the gates, that the righteous nation which keep the truth may enter in." They enter into the presence of Jehovah. A nation born in a day! Oh the rapture of that glad hour! "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God." Isa. 26:2; Rev. 19:1.

These events mark the beginning of the millenium, which period will be spent by the God in heaven. But those who reject the proffered mercies of the Lord, are stricken at the brightness of His coming. 2 Thess. 2:8. And the resurrection of the wicked does not take place until the millenium is over. "But the rest of the dead live not again until the thousand years are finished." Rev. 20:5. During the millennial day the earth is left desolate. Isa. 13:9; 24:3.

We have learned that the children of God will spend the millennial period in heaven. That the wicked will be lifeless during that period, but will be resurrected at its close. These conditions will bind Satan with a chain of circumstantial facts—the only chain that can hold a demon. "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, . . . that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20:2, 3.

The second coming of Christ, the resurrection of the righteous dead, the translation of God's children, the death of the then living wicked and the binding of the devil

mark the beginning of the millenium.

The descension of the holy city and the people of God from heaven to earth, and the loosing of Satan by the resurrection of the wicked constitute its boundary at the latter end.

Two Trees

A LITTLE tree, short but self-satisfied,
Glanced toward the ground, then tossed its head,
and cried:
"Behold how tall I am how far the dusty earth!"
And boasting thus, it swayed in scornful mirth.
The tallest pine-tree in the forest raised
Its head toward heaven, and sighed the while it
gazed:
"Alas! how small I am, and the great skies how
far!
What years of space 'twixt me and yonder star!"

MORAL

Our height depends on what we measure by:
If up from earth, or downward from the sky.

—*Saint Nicholas.*

THE SANCTUARY

S. N. HASKELL

THE Bible view of the sanctuary is an inexhaustible subject. The Scriptures positively state again and again, that there is a sanctuary in heaven.

The psalmist says "the Lord looks down from the height of His sanctuary, from heaven the Lord beholds the earth." Psa. 102:19. Christ "is on the right hand of the throne of the Majesty in the heavens; a minister of the *sanctuary* and of the true *tabernacle*, which the Lord pitched and not man." Heb. 8:1, 2. Christ calls it His "*Father's house*," John 14:1, 2. Stephen's dying testimony was, "The Most High dwelleth not in temples made with hands." Acts 7:48. Prayers enter the "dwelling place" of God in heaven. 2 Chron. 30:27. It is also called "*His habitation*." Psa. 33:14. David called it a "*palace*" which was not for man, but for the Lord God. 1 Chron. 29:1. Each of these seven terms indicate that there is a real place in the heavens.

God's throne is in the temple between the cherubim. Psa. 11:4; 80:1. Beneath the cherubim is the law of God, for "the ark of His testament" has been seen in the heavens. Rev. 11:19. God's throne is a movable throne composed of angels. Eze. 1:15-27; Psa. 18:9, 10. His chariots are angels. Psa. 68:17. The fact that God's throne is movable was typified in the earthly sanctuary by the Lord meeting the sinner at the door of the outer apartment of the sanctuary. Ex. 29:38-43. While God's presence was especially manifested in the most holy place, yet he was not confined to any place but met the sinner at the outer door of the first apartment as well as the high priest in the most holy place.

This explains how John saw the throne in the outer apartment of the heavenly sanctuary where the lamps of fire were burning. Rev. 4:1-5. In the type the lamps were in the first apartment. The only furniture in the second apartment of the earthly sanctuary was the ark containing the ten commandments, the mercy seat, and the cherubim. The cherubim were on either end of the mercy seat which was a cover to the ark. The earthly high priest entered into this most holy place only once a year, on the tenth day of the seventh month, which was the day of atonement when the sins of the people were brought out and laid on the head of the scapegoat. Lev. 16:1, 2; 20-22; 29-31. The antitype of this is the time of investigative judgment when Christ, escorted by thousands of angels, goes in before the Father. Dan. 7:9-13. There are only four men of whom we have any record that ever saw this heavenly sanctuary: Moses, Ex. 25:40; David, 1 Chron. 29:10-12; Solomon, 2 Chron. 1:3-7; and John on the Isle of Patmos, Rev. 4:2-5.

Why is all this revealed in the Bible? Of what practical benefit is it to us? We have no sanctuary to build. If we simply accept Christ as a fact, is not that all that is re-

quired of us? To accept Christ is to accept the plan of salvation. The sanctuary service was given to make men realize there is a personal God dwelling in the heavens, One who forgives sins and removes from the heart the very stains of sin. This typical service reveals to us the enormity of sin, and what steps are required to have it removed. The law of Moses is the gospel veiled. If an individual would be saved from a meaningless faith he should study the gospel as unfolded in the law of Moses. Thousands will be lost in the day of judgment because they have no consistent idea of faith in Christ. They have never felt the awful nature of sin, and fallen upon the Rock and been broken. "Without faith it is impossible to please Him. For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

OUR ENGLISH BIBLE The Authorized Version

BEFORE we consider the history of the Authorized Version it may be profitable to notice the condition that called for an Authorized Version of the Bible.

About two hundred and thirty years had passed since Wicliffe, "the morning star of the Reformation," kindled the first beacon light, in giving the Word of God to the common people in their own language. "The Word of the Lord was precious in those days. 1 Sam. 3:1. For hundreds of years the Word of the Lord in its purity had been taken away from the people. When it first appeared there was such a craving for it as had never been known before.

These were stormy times. Some of the monarchs of England prohibited the reading of the Bible, while others ordained it to be in the churches, chained so that it could not be removed, and any one could read it that chose to do so. At other times edicts were passed forbidding the reading of the

Bible in any language except the Latin. The Romanists passed edicts against all translations of the Bible; for it was soon discovered that those who read the Bible lost faith in many of the doctrines they had been taught, such as trans-substantiation and the necessity of confessing to the priests, etc.

Translations of the Bible had multiplied, and there was confusion among the people as to which version of the Scriptures should be adopted. The Bishop's Bible was sanctioned by the authority, and placed in the churches, but the Geneva Bible was the favorite for the family and private study; but some claimed it was "full of traps and pitfalls." There were endless discussions over various words in the Bible, both among the theologians and the laity. With one monarch favoring the Bible and another denouncing it there was general confusion, and the love for God's Word caused many to face the dungeon and the rack.

It was a controversy between Christ and Satan. Satan was opposing the introduction of the Word of Life, through and by human agencies. Puny man was lifting his arm to stay the purpose of the Almighty. All of this confusion led to a general call for a new translation, one that every one could accept. But who would translate it? The people appealed to King James and he thought it would add to the glory of his reign to make a translation of the Bible. He planned to have the work done by a large committee composed of representatives from all parties.

It is generally supposed that the king himself originated the scheme of having most of the revision done by the Universities, thus utilizing the brightest minds in the nation. Everybody was to be concerned in it; for it was to be approved by the bishops and most learned men of the church, by the Privy Council, and by the king himself.

God answered the many prayers that were ascending to Him, by giving the king wisdom to so plan the work, that the world was given the greatest treasure it ever received,—a Bible that has blessed millions. The Lord's hand is plainly seen in giving such wisdom to a king whose political career has left him an indifferent character among the history of England's kings. In 1604 the scheme was laid, but it was not until 1607 that the work was fairly begun. There was a strong body of revisers; but there is some mystery in regard to the number as the king appointed fifty-four while only forty-seven took part in the work. These were divided into six groups, two met at Westminster, two at Oxford and two at Cambridge.

In the first place each group worked separately. When any company had finished the translation of a book, it was sent to each of the other parties for criticism and suggestions. If there were any difference of opinion it was to be settled by a general council of the chief men of all the groups, and over very difficult questions they could council with learned men outside the committee.

This work continued for three years and nine months and the result was our Authorized Version of the Bible which we have all learned to love from childhood.

Have Courage

"Is it raining, little flower?

Be glad of rain!

Too much sun will wither thee,

'Twill shine again.

The clouds are very black 'tis true,

But just behind them shines the blue.

"Art thou weary, tender heart?

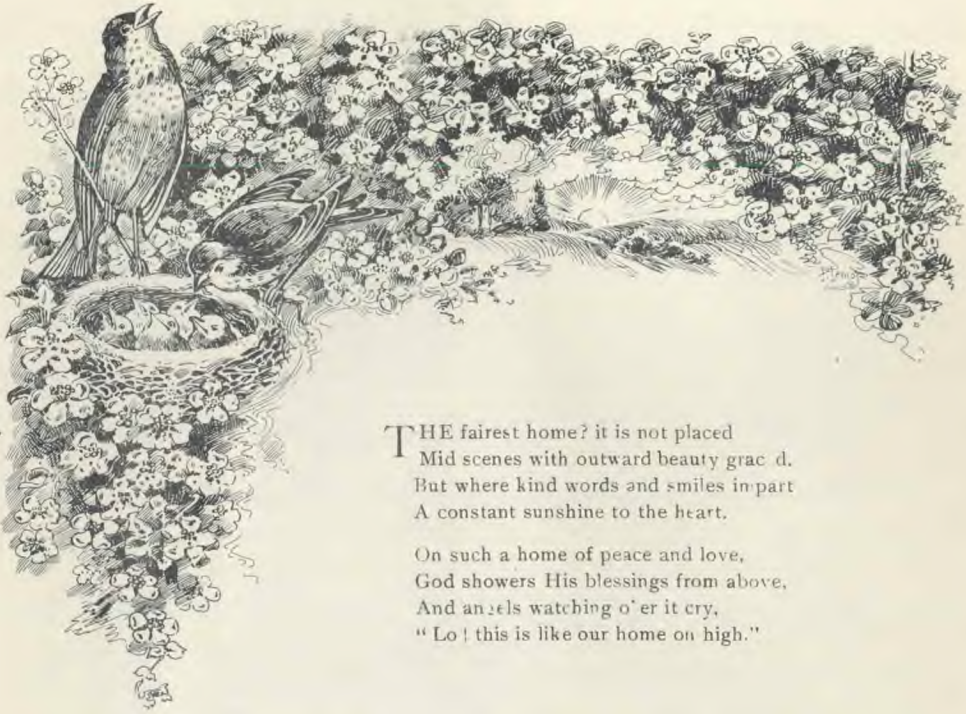
Be glad of pain!

In sorrow sweetest things will grow,

As flowers in rain.

God watcheth; and thou shalt have sun,

When clouds their perfect work have done."



THE fairest home? it is not placed
Mid scenes with outward beauty grac'd.
But where kind words and smiles impart
A constant sunshine to the heart.

On such a home of peace and love,
God showers His blessings from above,
And angels watching o'er it cry,
"Lo! this is like our home on high."

THE HOME

MRS. H. W. COTTRELL

IT is not the four walls of the house, and the little plat of ground or the thrifty farm surrounding it that constitutes a home. The very word "home" supposes a family of occupants. It is the tender, sacred family tie, the closest tie on earth, and the sweet, pure atmosphere born of love, surrounding each member and permeating every room, that makes the true home. Such a home the Lord established in Eden, which is a type of the heavenly home.

THE FIRST FAMILY AND HOME

Gen. 1:26, 27. After this beautiful earth and the creatures to inhabit earth, sea, and air, were created, the Lord created man and endowed him with superior intellect and gave him dominion over the earth and all the other creatures. "Male and female created he them."

Gen. 1:27. Describes the formation of the first man.

Gen. 2:8. The first home was prepared and beautified by the Lord Himself.

Gen. 2:15. Employment was given the family; they were to dress and keep the garden.

Gen. 2:16, 17. They were to gather their food from the trees of the garden.

Gen. 2:18. The Lord did not make man to dwell in solitude, but he was created a social being. Not all the beautiful surroundings could have given perfect happiness without companionship, so He made him an helpmeet.

Gen. 2:21, 22. Describes the formation of the first woman, and the gift of her to man, the Lord solemnizing the first marriage.

Gen. 2:23, 24. Describes the sacredness of the marriage relation.

Matt. 19:4-6. In every true marriage

the Lord makes the two "one flesh."

DUTIES OF THE DIFFERENT MEMBERS OF
THE FAMILY

Eph. 5:23. The husband is the head of the woman as Christ is head of the church.

Gen. 18:19. He is the head and commander of the household.

Eph. 5:25-31. Shows the meaning of being head of the woman.

Eph. 6:4. His commands are not arbitrary.

Psa. 103:13. In commanding his household he will combine kindness and sympathy with firmness, and tender affection with authority.

Eph. 5:22, 24. Describes the respect and honor due the husband from the wife.

Prov. 31:10. The Bible prizes true womanhood above rubies.

Prov. 31:11, 12. A true wife is a help and blessing to her husband as long as she lives.

Prov. 31:28. A beautiful spirit pervades her home.

Prov. 1:8, 9. Obedience of children to parents, gives a grace that follows through life.

Eph. 6:1. This text gives the reason for obedience, "for this is right."

Col. 3:18-21. Describes the Lord's ideal home.

BLESSINGS OF THE HOME

1 Tim. 5:8. The home is the place where the temporal wants of the family are provided for.

Gen. 43:16. Here is the example of inviting the family relations to share the pleasures and hospitalities of the home.

Heb. 13:2. "Be careful to entertain strangers."

Isa. 58:7. Bring the poor outcasts in and feed and shelter them.

Acts 21:8. A place to ask the messengers of the Lord to come and rest from the fierce conflict.

Gen. 18:1-8. Abraham invited the

Lord and two angels to eat in his home.

Gen. 19:1-3. Lot insisted upon two angels staying all night with him.

John 19:26, 27. "When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son. Then saith He to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home."

Matt. 12:47-50. It is possible for us to entertain Jesus' mother and brethren by entertaining his followers.

Luke 10:38. Martha received Jesus into her home.

Matt. 25:40. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Dan. 6: The home is the place for the inmates to seek God in prayer and thanksgiving.

Rom. 16:5; 1 Cor. 16:19. The home may also be a place for the church of God to meet.

Matt. 8:6. The home is a place to tenderly care for the sick.

Mark 1:29-31. Jesus will come into the home and heal the sick if we invite Him.

THE Ornament of a home is Cleanliness,
The Honor of a home is Hospitality,
The Blessing of a home is Piety,
The Happiness of a home is Contentment.

CHRIST'S SECOND COMING

IDA M. LACKEY

THE disciples could not understand the Saviour's words, "Behold your house is left unto you desolate", as He left the temple for the last time. When Jesus had gone out of the temple, the disciples called His attention to the magnificent structure, and pointed to those massive blocks of pure white marble to show how enduring the edifice was; but in the hearing of all the people, the Saviour

told them that not one stone would be left upon another, that all would be thrown down.

As the Saviour sat upon the Mount of Olives the disciples came unto Him privately saying, "Tell us when shall these things be, and what shall be the sign of Thy coming and of the end of the world?" Matt 24 : 1-3.

The disciples associated the prophecy of the destruction of the temple with the second coming of the Lord, and therefore asked for signs of His coming and the end of the world. The Saviour replied: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." There has been a literal fulfillment of all these signs given by the Saviour.

Jerusalem was destroyed by Titus' army 70 A. D. Matt. 24 : 15-20. In 1780 A. D., the sun was darkened and the moon did not give her light.

The Lord said that when these signs would appear, we would know "that our redemption draweth nigh," but when the signs *had* appeared then "our redemption is nigh, even at the door." When, on November 13, 1833, the stars "fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind," the world saw the last one of these signs in the heavens fulfilled. "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that the Son of Man is near, even at the door."

No one would look at a leafless fig tree and be impressed that it was summer time. No more would we look for the last genera-

tion until the last sign had been seen in the heavens. It is the generation that saw the last sign that can learn a lesson of the fig tree. Of this generation the Saviour said, "Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My word shall not pass away." Matt. 24 : 32-35.

The Day of the Lord is Near

IF we knew in the beautiful morning
That the day of the Lord was here,
There'd be hurry of preparation.
Oh, the day of the Lord is near!
Then let us be watchful and ready,
For no one knoweth the hour;
It is hid in the Father's wisdom
As it rests in the Father's power.

If we knew in the beautiful morning
That the day of the Lord was here,
How small would all worldly honors
And glory and wealth appear.
For then, with our clearer vision
Would our Saviour's words be proved:
He, only, is rich in Heaven
Who hath freely given and loved.

If I knew in the beautiful morning
That the day of the Lord was here,
Storm-tossed in the midst of emotions
To my soul would this thought be dear:
To-day may the burden of sorrow
And sin, from my heart be rolled,
When the Prince of Peace in His beauty,
Shall my wondering eyes behold.

Bible View of Pork

IN regard to the swine the Bible says, "Of their flesh ye shall not eat, . . . they are unclean to you. Lev. 11 : 7, 8.

The hog is a scavenger, nothing is too filthy for it to eat, and therefore the Lord says it is unclean, and not good for food.

The prophet Isaiah tells us that those who continue to eat swine's flesh will be destroyed when the Lord comes to gather His people. Isa. 66 : 15-17.

A REFUGE

ANCIENTLY six cities were set aside as cities of refuge, and the individual that had committed any crime worthy of death could flee to one of these cities for refuge. The guilty party must confess his crime at the gate of the city, and unless he had committed the sin presumptuously he was taken within the city. Within the city he was free from the avenger of blood, that might be without watching for a chance to slay him.

Israel. Joshua 20:1-9; Num. 35:10-32.

All of this was but an object-lesson to teach the blessed gospel of Christ. "The name of the Lord is a strong tower; the righteous runneth into it and is safe." Prov. 18:10. Christ is the only sure refuge for the sinner. He invites us to abide in Him; but if we are careless and wander from Him we are not protected. "If a man abide not in Me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they



FLEEING TO THE CITY OF REFUGE

Often the avenger of blood would chase the murderer to the very gate of the city; but he could go no farther; all within the city were safe, but if one carelessly wandered outside the city, the avenger of blood could slay him. The fact that he had *once been within the city* did not save him. *His safety depended upon his remaining within the city*. Upon the death of the high priest that was in office when he entered the city, the guilty person could return to his home without any fear of being overtaken by the avenger of blood. These cities were for the stranger as well as for the children of

are burned." John 15:4-6.

The cities of refuge taught that our life is hid with Christ in God. Within the city was life for the sinner; without the city was death. "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 only way for humanity to obtain eternal life is through Christ, the "Prince of life."

When our great High Priest lays aside His priestly garments, then Satan, the enemy of souls, will have no power to beguile any who have been abiding in Christ.

The Heart and Tongue

ONE Mr. Tongue, Of much renown, Who lived at large In Tattle Town, Was mischief full, And wicked too, As all could tell, If Tongue they knew.	If neighbor Heart, Who lives below, Were changed by grace, Or made anew; 'Tis very hard To bear the wrong Of neighbor Heart, Said Mr. Tongue.
The statue brought, The charge was plain, That Tongue was full Of deadly bane;* Tongue was then seized And brought to Court Pleading himself The impending suit:	The plea was sound, Of Mr. Tongue, Jurors and Judge Said, all as one, While neighbor Heart Is also wrong, No good, they said, Could come from Tongue.
'Tis neighbor Heart, Plead Mr Tongue, Who leads me into So much wrong: † I should be good As neighbors are; As Mr. Nose, Or Eye, or Ear,	The Court decide, As the best good, To renovate The neighborhood, That Mr. Heart <i>Must be renewed.</i> Or never Tongue Can be subdued.
*James iii. 9. †Matt. xv, 19.	

— From the Christian Mirror.

TEMPERANCE

EDITH MACDONALD

IN order to rightly understand the subject of temperance, we must consider it from a Bible standpoint. Daniel purposed in his heart that he would not defile himself. There is need now of men like Daniel to do and dare. Principle should govern our eating, our drinking, and our dressing. It requires stern, earnest work to "show thyself a man." It is so easy to drift with the tide! To stem the current of selfish indulgence with the determination to do all to the glory of God, requires a mind firmly balanced by religious principles. We are all free moral agents. The will is not the taste or inclination, but it is the choice, the deciding power, the kingly power that works in the children of men unto obedience to God or disobedience. Understand the true force of the will. Put

your will on the side of right, on the side of Christ. Jesus pities the weakness of every soul, and the feeblest prayer, "Save, Jesus, that I be not overcome," is heard by Him, for He is the Saviour, and He alone can give power to overcome on every point. One who is weak, and even degraded by sinful indulgence, may become a son of God; but he must put forth his God-given power, and help himself, or he will sink lower and lower, and be of no account for good either in time or eternity.

"He that ruleth his own spirit is greater than he that taketh a city." "It was easier for Alexander the Great to subdue kingdoms, than to rule his own spirit. After conquering nations, this so-called great man fell through the indulgence of appetite—a victim of intemperance."

It is difficult and well nigh impossible for one who is intemperate in diet to exercise patience and self-control. Satan sees that he can not have so great power over minds when the appetite is kept under control as when it is indulged. Whatsoever is taken into the stomach affects not only the body, but ultimately the mind as well. Paul said, "I keep under my body, and bring it into subjection." "What? know ye not that your body is the temple of the Holy Ghost . . . ye are not your own for ye are bought with a price," even the precious blood of God's dear Son, "Therefore glorify God in your body and in your spirit which are God's."

How to Ruin a Son

1. LET him have his own way.
2. Allow him a free use of money.
3. Suffer him to roam where he pleases on the Sabbath.
4. Give him full access to wicked companions.
5. Call him to no account of his evenings.
6. Furnish him no stated employment.

The Bible Will Tell

I've heard that the Saviour is coming ;
 I wonder if it is so.
 How glad I would be to behold Him—
 The Jesus of long ago—
 To see Him in all His glory,
 With nail-prints in hands and in feet,
 Would be to my soul a vision
 Most wonderful and most sweet.

I've heard that the signs are fulfilling
 That herald His coming nigh,
 I'd rather depart and be with Him
 Than in the cold graveyard to lie ;
 I know that the Bible is gospel,
 I'll study its pages well,
 For there are the words of Jesus
 And they of His coming tell.

I'll study, yes, study the Bible,
 O Book with the Spirit filled !
 O-rapture of heaven there garnered !
 O beauty of love distilled !
 The Master will give me wisdom,
 The wisdom for which I seek,
 Though I'm but a trembling sinner,
 The weakest of all the weak.

—ELIZA H. MORTON.

HOW CAN I BECOME A CHRISTIAN ?

MANY an honest soul has asked this question. How can I become a Christian? The answer is simple. God has given every man a will. It lies between God and the soul. It is for the individual to exercise his will. It is a divine gift direct from heaven. Christ's own words are "If any man WILL do HIS WILL he shall know of the doctrine, whether it be of God." John 7:17. In this lies the secret of making a start. It is to WILL to do God's WILL. Then begin to obey. The word of God is the only infallible rule and test of every doctrine. Trust not to your feeling but believe God. Read His word. Study His word. Believe His word. Let it be the infallible guide of your life, and God will take care of the rest. Do not look for some mysterious feeling to

overwhelm you. This experience you may have and you may not. "Being born again, not of corruptible seed, but of incorruptible, by the WORD of God, which liveth and abideth forever." 1 Pet. 1:23. "The word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you. If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit." John 3:5-8. The word of God is but an expression of the Spirit. "It is the Spirit that quickeneth ; the flesh profiteth nothing : The words I speak unto you, they are Spirit, and they are life." John 6:63. It does not take but a moment for a man to be converted. *It is when the will is surrendered to God in obedience to His word.* A true Christian experience is obtained in obeying the word of God.

Thousands have what they call a Christian experience ; but they do not know God. This is shown, when the Bible comes to them with something different from what they have believed or practised heretofore and they will reject it and hug to themselves some cherished feeling instead of obeying God, and call that an experience in God. Do not think you know it all, for the word of God is infinite. It is far reaching. It continually unfolds new truths. To us God says, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His

Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. *If we confess our sins*, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned we make Him a liar, and His WORD is not in us." 1 John 1:7-9. We do the confessing, God does the forgiving. This is conversion and genuine Christian experience.

HOW SHALL THE MINISTER BE SUPPORTED ?

THIS is a very important question. Some are supported by pew rents, bazars, festivals, etc. This is not according to Scripture. When pews are rented in the house of the Lord, the best seats bring the highest price, and the one who is willing to pay the most money has the best seat, irrespective of his spiritual condition. It is saying to the rich, "Sit thou here in a good place," and to the poor, "Stand thou there, or sit here under my footstool." James says when this condition exists, then the poor are despised and the "rich men oppress you, and draw you before the judgment seat," or in other words, cause those who have the charge of God's work to do those things for which they will be condemned in the judgment. James 2:1-6. The gospel is free, and God never designed His work to be supported by money received from pew rents in his churches.

Bazars are simply places of traffic; and the same Master that twice within three years cast out those that bought and sold in the temple, would also condemn modern bazars. Matt. 21:12, 13. John 2:15-17. Festivals for the purpose of raising money for the support of the gospel would be condemned as well as the bazars.

How then are the ministers to be supported? The Lord has not left them to be beggars, dependent upon the charities of the people; but has a clearly defined plan for

their support. To the ministers He says, "I am thy part and thine inheritance among the children of Israel; and, behold, I have given the children of Levi [His ministers] *all the tenth in Isarel for an inheritance, for their service which they serve*, even the service of the sanctuary. . . . *The tithes of the children of Israel, which they offer, . . . I have given to the Levites [ministers] to inherit."* Num. 18:20-24.

Just as God claims one-seventh of our time, so he claims *one-tenth* of all our income as His. *All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."* Lev. 27:29-33.

Our Saviour said that those who were faithful in tithing *every thing*, even the small garden products, were doing what they ought to do. Matt. 23:23.

When the subject of the support of the gospel ministers was under consideration, Paul called attention to the way those that officiated in the temple service were supported saying, "Do ye not know that they which minister about holy things live of the temple? and they which wait at the altar are partakers with the altar? *Even so hath God ordained that they which preach the gospel should live of the gospel."* 1 Cor. 9:13, 14. If professing Christians would pay a faithful tithe (tenth) of their income each year into the Lord's treasury, there would be plenty to support the gospel ministry and carry the gospel into heathen lands, without any begging for funds.

Send twenty-five cents to BIBLE TRAINING SCHOOL, South Lancaster, Mass., and receive the BIBLE TRAINING SCHOOL each month for a year. This is a double number. The monthly BIBLE TRAINING SCHOOL contains sixteen pages.



A HOME FOR CRIPPLES

THE accompanying picture represents one of our faithful BIBLE TRAINING SCHOOL workers, W. T. Vaughan. A few years ago he lost his right leg and the use of his left hand. While unclipping some telephone cables, his spur cut out of the wood, and he fell upon the wires and two thousand and eighty volts of electricity passed through his body, until his brother ran two blocks and cut off the electricity. He felt that his life was saved for a purpose, and gave his heart and life to God's service. He began selling BIBLE TRAINING SCHOOL, and in this work came in contact with many other cripples. Being an orphan himself, his heart went out towards other homeless

ones, and he conceived the idea of establishing an industrial home for cripples.

We now have homes of all description in every state; but how *few* homes there are for cripples. The United States' census of benevolent institutions gives very few. How important that those who have become maimed for life so that they can not return to their former occupation should have an industrial home where they could be taught some trade, and thus become useful, self-supporting citizens instead of begging. A man who has lost both his legs and has the use of his hands is not helpless at all; there are many things he can be taught to do.

The object of the prospective home is not merely to maintain cripples; but to teach them to care for themselves and others, and to make them valuable and useful craftsmen in any field of work available to them.

The Saviour looking down the ages could see that through the great inventions of today and increase of disease, there would be thousands of cripples, and He says to His servants, "Go out quickly into the streets and lanes of the city and bring in hither the maimed and the halt and the blind." It is in response to this call that an effort is being made to establish this home, where cripples can be taught to work for the Lord as well as to support themselves.

Bro. Vaughan has some money already laid aside toward his home, that he has earned selling BIBLE TRAINING SCHOOL. He has taken twenty five thousand copies of this Special BIBLE TRAINING SCHOOL which he expects to sell in the interest of the Cripples' Home.

The publishers of this paper are acting as secretary and treasurer of this work and all who are desirous of helping this worthy object may send contributions to the BIBLE TRAINING SCHOOL, South Lancaster, Mass., and the funds will be turned over to this work. When sending funds please state that it is for the "Cripples' Home."

A Place For Me

USE me, God, in Thy great harvest field,
Which stretcheth far and wide like a wide
sea.

The gatherers are few, I fear the precious
yield

Will suffer loss. Oh, find a place for me,
A place where best the strength I have will
tell!

It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well.

So that the work it holds be only done.

—Selected.

JESUS THE MIGHTY HEALER

JESUS was at Jerusalem. Walking alone, in apparent meditation and prayer, He came to the pool [of Bethesda]. He saw the wretched sufferers watching for that which they supposed to be their only chance of cure. He longed to exercise His healing power, and make every sufferer whole; but it was the Sabbath day. Multitudes were going to the temple for worship, and He knew that such an act of healing would so excite the prejudice of the Jews as to cut short His work.

But the Saviour saw one case of supreme wretchedness. It was that of a man who had been a helpless cripple for thirty-eight years. His disease was in a great degree the result of his own evil habits, and was looked upon as a judgment from God. Alone and friendless, feeling that he was shut out from God's mercy, the sufferer had passed long years of misery. At the time when it was expected that the water would be troubled, those who pitied his helplessness would bear him to the porches. But at the favored moment he had no one to help him in. He had seen the rippling of the water, but had never been able to get farther than the edge of the pool. Others stronger than he, would plunge in before him. The poor, helpless sufferer was unable to contend successfully with the scrambling, selfish crowd. His persistent efforts toward the one object,

and his anxiety and continual disappointment, were fast wearing away the remnant of his strength.

The sick man was lying on his mat, and occasionally lifting his head to gaze at the pool, when a tender, compassionate face bent over him, and the words, "Wilt thou be made whole?" arrested his attention. Hope came to his heart. He felt that in some way he was to have help. But the glow of encouragement soon faded. He remembered how often he had tried to reach the pool, and now he had little prospect of living until it should again be troubled. He turned away wearily, saying, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me."

Jesus bids him, "Rise, take up thy bed, and walk." With a new hope the sick man looks upon Jesus. The expression of His countenance, the tone of His voice, are like no other. Love and power seem to breathe from His very presence. The cripple's faith takes hold upon Christ's word. Without question he sets his will to obey, and as he does this, his whole body responds.

Every nerve and muscle thrills with new life, and healthful action comes to his crippled limbs. Springing to his feet, he goes on his way with firm, free step, praising God, and rejoicing in his new-found strength.

Jesus had given the palsied man no assurance of divine help. The man might have said, "Lord, if Thou wilt make me whole, I will obey Thy word." He might have stopped to doubt, and thus have lost his one chance of healing. But no, he believed Christ's word, believed that he was made whole; immediately he made the effort, and God gave him the power; he willed to walk, and he did walk. Acting on the word of Christ, he was made whole.—*From "Ministry of Healing," by Mrs. E. G. White.*

AN ANSWER

A READER asks for an explanation of Zech. 8:23. "In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

Zechariah prophesied when the Lord was trying to take all of Israel out of Babylon. If Israel had obeyed the voice of the Lord, and all left Babylon, Jeremiah says it would have so far surpassed the glory of Israel coming out of Egypt that the latter would never have been mentioned. Jer. 23:7, 8. If they had obeyed the Lord and left Babylon, men of other nations would have seen that the Lord was with them and they would have requested that they might go with them.

But all of Israel did not leave Babylon. Only a few went back to Jerusalem, and for that reason Zech. 8:23 was not completely fulfilled. But none of the words of God will fail. In the closing work of the message "Gentiles shall come to thy light, and kings to the brightness of thy rising. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet." Isa. 60:3, 14. Then Zech. 8:23, and many similar texts which God's people failed to fulfill in the past, will be fulfilled.

A PERPLEXING QUESTION

MANY at the present time are greatly perplexed over the question of Sunday being enforced by the civil law. In other words, it is religion in politics. Upon this question the Pharisees sought to entangle Christ, saying, "What thinkest thou? Is it lawful to give tribute unto Cæsar or not?" If Jesus had said no, then He would have taught insurrection against

the government. If he had said yes, then He would not have been true to the Jewish economy. "Show Me the tribute money, said He, and they brought Him a penny. . . . Whose is this image and superscription? They say unto Him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." Here is a plain distinction between God's claim and Cæsar's claim. God's claim is the first, and is to be regarded irrespective of Cæsar. Matt. 22:15-22.

The same distinction is made before Pilate. "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews, but now is My kingdom not from hence." John 18:36. Can there be anything plainer than that Christ is not the king of earthly governments? His realm is a spiritual realm. His kingdom is a spiritual kingdom. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12.

A Christian should be a good citizen in every government, but that does not make him a Christian. A Christian belongs to another kingdom, and his warfare is with spiritual foes. The two are antagonistic. Christ governs by love; the civil power by force. To take spiritual truths and ingraft them into civil government would ruin any nation in the world. Take for instance the law of forgiveness. Jesus said, "If thine enemy repent; forgive him. Even if he say, I repent seventy times seven, thou shalt forgive him." A man is arrested for theft, or any crime. When brought before the magistrate, he says, "I repent," and the judge forgives him and he is set free. This course would destroy any government under heaven. Man can not read the heart;

and yet it is thought by some, that a religious Sunday ordinance must be incorporated in the civil government. Moral requirements have no place in the civil governments. Why not make a law that all must be baptized by immersion? Or that all must be sprinkled according to the Pedo-Baptist idea. The civil refers to the outward, the religious to the heart. The one refers to crime, the other to religion. Because I believe in the observance of the seventh day, or the sixth day, for the rest day as the Mohammedans do, must I compel all to observe it? It is the same with the Sunday or any other religious ordinance that requires worship to the Creator of the universe.

THE THIEF ON THE CROSS

MRS. H. W. COTTRELL

DO the words of Jesus to the thief on the cross prove that both righteous and wicked go to their reward at death.

Luke 23:35-39; Matt. 27:35-44; Mark 15:25-32. When Jesus was led to Calvary to be crucified a great company followed, and as He hung upon the cross they stood beholding with evident satisfaction what they supposed was the silencing forever the voice of one whose teaching had so often sent conviction to their hearts. Among the crowd were chief priests, scribes, and elders, who, notwithstanding their exalted opinion of their own righteousness, derided the Son of God as He hung dying on the cross. The soldiers added to the insult by mocking Him; and even a thief, who was suffering a just penalty, dared to rail on Him.

John 12:32, 33. "And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die."

Luke 23:40-42. These words give evidence that the other thief yielded to the



drawing power, which enabled him to see and confess his guilt, and to declare, "this man hath done nothing amiss." He sees in the despised and rejected man his Lord, and immediately his faith sees beyond the death a triumphant resurrection of his Lord, with power to save him, and in penitence he cries, "Lord, remember me when Thou comest into Thy kingdom."

Luke 23:43. "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise."

Rev. 2:7. The tree of life is in the midst of paradise.

Rev. 22:1, 2. The throne of God is by the tree of life, and the tree of life is in paradise, so the dwelling place of God is in paradise.

1 Cor. 15:3, 4. Jesus died and was buried and remained in the tomb till the third day.

Mark 15:42. Jesus was crucified on the sixth day, or preparation day for the Sabbath.

John 20:1, 16, 17. Mary went to the sepulchre on the first day (Sunday) and as she waited and wept because she knew not where they had taken her Lord, Jesus appeared to her and called her "Mary", and she recognized Him, but He said to her, "Touch Me not; for I am not yet ascended to My Father, but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." That was the third day after the promise to the thief, but Jesus had not yet been to paradise, for that is the dwelling place of His Father.

Luke 23:42. By reading carefully the thief's prayer we find he did not expect to go to paradise till Christ had been away and returned, for he said, "Lord, remember me when Thou *comest* into Thy kingdom," not when Thou *goest*; but when Thou *comest*.

2 Tim 4:1. His kingdom comes when He comes the second time, which is in the future.

John 14:3, shows plainly that Jesus had to go away and come again before He would take His children to dwell with Him.

1 Thess. 4:16, 17. The thief still sleeps in his grave, and will until the voice of the Son of God shall open it, and then shall he come forth and ascend with all the saved since the beginning of the world, to paradise.

John 10:35. Jesus says, "The Scriptures can not be broken." Then it is evident that He has not broken His word to the penitent thief. In Rotherham's translation of the New Testament, he places the comma after the word "to day", instead of before it, as in the King James version, thus placing the emphasis on the *day* the promise was made. It was not strange that Jesus should emphasize the time He spake forgiveness to the man. When from all human appearances His work was closing in ignominy, He said, "Verily I say unto thee TO-DAY, shalt thou be with me in paradise," thus leaving testimony that He was still a conqueror, and had power to forgive sins.

GOOD ANGELS

WHEN Satan was cast out of heaven he drew one-third of the stars of heaven with him. Rev. 12:4. Jesus, the archangel is called "the bright and morning Star, Rev. 22:16 and the name of star is applied to all the angels. Long after Satan and his angels were cast out of heaven the beloved John was given a view of the loyal angels. He attempted to count them and gives the number as "ten thousand times ten thousand, and thousands of thousands." Rev. 5:11. Ten thousand times ten thousand equals one hundred million, and then there are thousands of thousands more uncounted. This represents the two-thirds that was left after one-third fell. There are twice as many loyal angels as fallen angels, two to one. This vast unnumbered throng have a special work. "Are they not *all* ministering spirits sent forth to minister for them who shall be heirs of salvation? Heb. 1:14. Cheer up, despondent one, the powers of darkness can never overthrow the one that trusts God for help. Not only do the loyal angels number twice as many as the evil angels; but they excel them in strength. Psa. 103:20. They have power over animals. Dan. 6:20. Some of the angels have special power over fire, Rev. 14:18; others over water, Rev. 16:5. They encamp around the children of God, and deliver them in time of need. Psa. 34:7. Each child of God has a special guardian angel. Matt. 18:10; 2 Kings 6:17.

Angels are not the departed spirits of dead people for angels were in existence before there were any deaths in the human family. Gen. 3:24.

When the Saviour comes in the clouds of heaven for His faithful ones, the angels are sent to gather them and carry the saints to meet the Lord in the air. Matt. 24:31.

The angels are God's messengers sent to do His bidding and are not to receive worship. Rev. 22:8, 9.



SCHOOL AT HUNTSVILLE, ALA.

A NOBLE WORK

WE have faithful workers who in the fear of the Lord are giving their lives to the work of selling and giving away religious reading matter. They are selling the BIBLE TRAINING SCHOOL by the thousands in the great cities, because they feel that those who read and study it will become acquainted with the Word of God, and its Author.

Sister Edith Macdonald and Sister Lackey are two of our pioneer BIBLE TRAINING SCHOOL workers. For more than two years they have devoted their entire time to this work, and have sold many thousands of the Special BIBLE TRAINING SCHOOL, and have given away thousands of pages of tracts. The Lord has used them often to speak a word of hope to those who were weary of sin. When they first began this work they decided to give a certain portion of the profit of every paper sold to some missionary object. Of the first twenty thousand papers, they gave a portion of the profit on each paper to the work in India, and gave the snug sum of \$500 to that needy field.

The next object they assisted was the Training School for Christian Workers at Loma Linda, Cal.

For several years there has been a great need of an orphanage, where children could be taken and properly cared for in connection with the Huntsville, Ala., Training School for colored workers. Sister Lackey and Sister Macdonald have undertaken to help this needy school to build an orphanage. They have set aside a portion of the profit on each paper sold of their last order of twenty thousand papers, and have taken a large order of this Special intending to sell them for the same object.

We are very thankful that they have hearts to help this needy object. Those in charge of the school greatly appreciate the work these Christian young women are doing. We feel confident that God regards unselfish work done to help the poor and needy.

"HATH thy heart sunshine? shed it wide;
The wearied world hath need of thee.
Doth bitterness within abide?
Shut fast thy door, and hold the key."

SATAN AND HIS ANGELS, WHO ARE THEY?

UPON this point the Scriptures are very plain. "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. They are fallen angels. They were once good angels and were in heaven. Wicked men are Satan's children. Good angels belong to one family, and evil angels belong to another family. Wicked people belong to the family of evil angels, while the righteous belong to the family of good angels.

Christ said to the wicked Jews, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44. From this we learn that he is not the lie, nor the sin, but he is the father of it, and that he was once in the truth, in heaven. He was an exalted angel in heaven. The prophet Ezekiel bears the following testimony: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth, and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28:13-15. He is not therefore, that hideous monster with hoofs, horns and tail, such as you find in picture books. Those illustrations were made to disgust men with the idea of a devil.

Christ's own testimony is, "I beheld Satan as lightning fall from heaven." Luke 10:18." Again we read: "There was war in heaven: Michael and his angels fought

against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9. He never has been in heaven since he was cast out, and he never will be again. When this earth is burned up he will be burned up with it. Regarding his end the prophet says, "I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . thou shalt be a terror, and never shalt thou be any more." Eze. 28:17-19. This will be the end of Satan and his angels, the end of sin and the sinners. "Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them, neither root nor branch." Mal. 4:1. See also Rev. 20:8-10. Satan is the root, and the wicked are the branches.

This earth in its purified state will be the abode of the righteous forever, even forever and ever. 2 Peter 3:7-13. This time is near at hand for the earth is full of wickedness and the judgments of God are already in the earth.

THE Washington Sanitarium at Takoma Park, near Washington, D. C., has a handsome calendar giving many interesting facts in regard to this institution. This institution together with the St. Helena Sanitarium and Paradise Valley Sanitarium in California, is an institution worthy of patronage by all seeking the blessing of health.

"A MERRY heart doeth good like a medicine."

He Goes Before You

(Matt. 27:7 made clear)

O, troubled ones, why thus repine, and yield to
care and sorrow?

Though clouds may veil your sky to-day, the sun
will shine to-morrow.

CHORUS

He lives again, your Saviour lives, his banner still
is o'er you,

Then trust the words the angel said, "Behold, He
goes before you."

He goes before to cheer the path your weary feet
are treading;

And all along His gentle hand a feast of love is
spreading.

O, troubled ones, be not afraid; press on with firm
endeavor,

To meet with joy your risen Lord, and dwell with
Him forever.

TWO EDENIC INSTITUTIONS

BEFORE the beauty of this earth was marred by sin, God gave to man two sacred institutions. The first one was instituted on the sixth day of creation. After the earth was clothed with verdure, and the earth, air and sea filled with animal life, man was created; but although surrounded with the beauties of Eden yet his happiness was not complete, he craved companionship. God then created woman. The Lord Himself gave Eve to Adam, and pronounced them man and wife.

Although Satan has marred the earth by sin, and through the marriage relation brought untold sorrow and misery into the world, yet the marriage institution when honored as God designed it to be honored, is the most like heaven of any thing on earth.

God has taken a perfect marriage relation to represent His relationship to His church. The marriage relation although instituted in Eden is protected by the seventh commandment of the decalogue.

The day following the institution of the marriage relation the Sabbath was blessed and set apart for man. Just as God gave

man *one* wife and no other was to share the the honor with her according to God's plan, so *one* day and *only one* was blessed and set aside as the Sabbath of the Lord. "*God blessed the seventh day and sanctified it.*" Gen. 2:1-3. When the Lord spake His holy law amid the thunders of Sinai, He incorporated the Sabbath commandment in the midst of the decalogue. Notwithstanding the fact that sin has cursed everything of earth; yet the marriage institution and the seventh-day Sabbath of the Lord have come down to us through the ages. The blessing still rests upon the seventh-day Sabbath, and quiet, trust, love and happiness abides in the home where the husband and wife honor the marriage relation as God would have them. The homes where both institutions are honored are especially blessed of the Lord.

Bad Logic

Mark 2:27 1 Cor. 11:9

THAT the Sabbath for man was designed,

The Bible most clearly has stated;

It also as plainly declares

That woman for man was created;

Yet people insist that the Lord

For the Jews, the Sabbath intended;

If the Jews all the women should claim,

Would the rest of the world be offended?

—Mrs. Dora Brorsen.

A Profitable Investment

THOSE who assisted Brother and Sister Burgess in selling their order of Special BIBLE TRAINING SCHOOL to secure funds to open the Hindustani work in India, will be pleased to know the result of that work.

It is now a little over two years since Brother and Sister Burgess entered the Hindustani field all alone; but the results show that they were not alone; for the One that sent them out fulfilled His promise, "Lo, I am with you alway, even unto the end." As the result of this partnership work with the greater Missionary, they now

have seven educated native workers, assisting them in the work of proclaiming the Third Angel's Message to the millions in darkness.

Brother and Sister Burgess began printing the message in the native languages of India as soon as they were established in the field, and these leaflets and periodicals have been scattered by the native workers. They prepared a little booklet about the size of this Special BIBLE TRAINING SCHOOL, containing short, crisp articles on the different points of the message. They first printed a few thousand of these in the Hindustani language, then translated it into the Urda dialect and printed a large edition; after this the same booklet was printed in the Persian Urda. There are some eighty millions that speak one of these three languages. They are now printing a second edition of twenty thousand booklets in the Hindustani language.

Brother and Sister Burgess have spent the winter in visiting the native workers, and developing the interest awakened by them. They have a small tent and in this way can stop wherever the interest demands. We quote from a recent letter from Sister Burgess:—

"We spent a few days at Meerut where Amar Nath, our first Hindustani convert is working. There are several large schools there. The leaders have forbidden their native workers from visiting Amar Nath on penalty of dismissal. We pitched our tent in a large park and thus enabled them to come to us like Nicodemus. We were visited by most of their native teachers and a number of them requested an opportunity to come to us during the summer vacation and spend a month or two in study. This looks to us like the Lord's hand raising up workers who can prepare quickly to teach the truth to others."

Besides those who were able to be sent out as workers, there are little companies of believers scattered in various places as the fruit of their labor.

Brother and Sister Burgess have lived very economically in order that they might

have money to print the truth in the native tongue. Sister Burgess writes:—

I do not believe the brethren at home will feel that we have been extravagant in the use of the means the Lord has sent us, when they learn that we have supported ourselves and half a dozen workers on the amount formerly received from the Mission Board for ourselves alone. And yet you must not think that we have denied ourselves of anything necessary to health or comfort. I am sure if you could see us you could not entertain such an idea; for we are both in excellent health. In fact, it seems, that the more simply we live, the stronger we become.

Brother and Sister Burgess carry their 8 x 10 foot tent with them. In one letter she said they had it pitched under a large mango tree; at another time, while in the city where rents were high they pitched their tent upon the flat roof of a friend's house.

We feel to thank the Lord that the truth is being presented to the Hindustani people of India. Any one wishing to help Brother and Sister Burgess in their work can do so by sending their donation to the BIBLE TRAINING SCHOOL, South Lancaster, Mass., and it will be forwarded to them in India.

Question Box

Ques.—DID the four beasts of Rev. 5:8, 9, 10 go to heaven the same time the twenty-four elders went up?

Ans.—In Rev. 5:9 we read that the four living creatures (beasts) and four and twenty elders were "redeemed out of every kindred, and tongue, and people," hence they must at some time have passed from earth to heaven. When Jesus ascended we are told He escorted a multitude of captives into heaven, Eph. 4:8 [margin], but He never saw fit to tell us the names or work of any of that company.

Ques.—Why is their song spoken of as new?

Ans.—They sing of their experience, and as no others in heaven have been redeemed from the earth, they would not be familiar with this experience and therefore the song is new to them.

Ques.—Are the four beasts of Rev. 4:7, 8 the same as Eze. 1:4-19?

Ans.—The description would seem to indicate they are the same.

THE GRECIAN KINGDOM IN PROPHECY

THE Grecian kingdom came on the field of action in the period between the Old and the New Testament, and consequently we have no Grecian history recorded in the Bible.

Greece is represented by three symbols in the prophecies of Daniel, as follows:—By the sides of brass in Dan. 2:32, 39; a leopard in Dan. 7:6; and a rough goat in Dan. 8:5-7, 21, 22. That we might understand the symbols the angel told Daniel that the kingdom following Media and Persia, represented by the rough goat was

Grecia. The leopard had four wings of a fowl and four heads. From Hab. 1:6-8, the wings would seem to denote rapidity of conquest. In Dan. 11:2-4 Daniel was shown that when Grecia arose it would be broken, as indicated in Dan. 8:21, 22, and the kingdom would be divided and given to those who were not rightful heirs of the throne. After the death of Alexander and his heirs, the kingdom was divided between four leading generals, as follows: Ptolemy, Seleucus, Antiochus and Cassander, which was indicated by the four heads of the leopard and four horns of the goat.

Brass, the metal used to represent Grecia, is a combination of two metals which would seem to indicate some characteristic of the nation. The Bible uses the spots on the leopard to represent the evil nature in humanity. Jer. 17:23.

While Grecian history boasts of the mighty conquests of Alexander the Great, yet the mightiest power of Greece was not in her warlike generals, but in her learned philosophers, who in their quiet lives have wielded a power surpassing that of the haughtiest king or mightiest army. The educational system which these Grecian philosophers gave to the world is the molding element in all our educational institutions of the present day. Paul in his day wrote, "the Greeks seek after wisdom," 1 Cor. 1:22, and this wisdom or "reasonings" was



opposed to the simple faith of the gospel, and had to be cast down in the heart before every thought could be in obedience to Christ. 2 Cor. 10:4, 5. The Grecian education to-day, as in Paul's day, consists of reasonings and imaginations. Grecian mythology as taught in our educational institutions is but a mass of imagination, and the reasonings of the old Grecian philosophers as taught to-day are just as much opposed to the simple faith of the gospel as in the days of Paul. Like brass, Grecian education is a combination of two elements, and both of them are opposed to the simple faith of the gospel. This combination may also be indicated by the spots on the lithe form of the leopard, which could not be removed. This system is a mixture of good and evil, fruit from the forbidden tree, which always brings doubt, sin and death.

The Nature of Man

"WHAT IS MAN?"

HAS he immortality? Is he immortal or mortal?

Inspiration answers: God "only hath immortality." 1 Tim. 6:16.

"Man is . . . "earthly," "earthly." "Dust thou art." 1 Cor. 15:47-49; John 3:31; Gen. 3:19; 2:7; Psa. 103:14.

"Lord, make me to know mine end, . . . that I may know how *frail* I am." Psa. 39:4.

"Is there not an appointed time for *frail*, feeble man upon earth?" Job 7:1; 10:4, 5. Newberry Translation.

The life of Jesus should be "made manifest in our *mortal* flesh." "Let not sin therefore reign in your *mortal* bodies." 2 Cor. 4:11; Rom. 7:12.

"Shall *mortal* man be more just than God?" "O Lord, Thou art our God; let not *mortal* man prevail against Thee." Job. 4:17; 2 Chron. 14:11, margin.

"What is *frail mortal* man, that thou

shouldest magnify him?" "Behold, happy is the *frail mortal* man whom God correcteth. Job 7:17; 5:17, Newberry Translation.

God "only hath immortality," hence man must "seek for . . . immortality, eternal life." For "this *mortal* must put on immortality." 1 Tim. 6:16; Rom. 2:7; 1 Cor. 15:53, 54.

Note.—The expression, "frail mortal man," occurs in the following passages in the Newberry Version, margin:

Job 5:17; 7:17; 9:2; 13:9; 14:19; 25:4, 6; 33:12; 36:25; Psa. 8:4; 9:19; 10:18; 55:13; 56:1; 90:3; 103:15; 104:15; 144:3; Isa. 13:12; 51:12; 56:2.

ARTHUR L. MANOUS.

The State of the Dead

WHEN a man dies he is said to be "*asleep*," sleeping the "*sleep of death*," Psa. 13:3.

"The fathers fell *asleep*," "and are *dead*." "Thou shalt *sleep* with thy fathers." "The king shall *sleep* with his fathers." 2 Pet. 3:4; John 6:49; Acts 2:29; Deut. 31:16; 2 Sam. 7:12; 1 Kings 1:21.

Stephen "fell *asleep*," "Our friend Lazarus *sleepeth*." "Lazarus is *dead*." Those who die and are laid away to await the resurrection are said to be sleeping the "*sleep of death*." Acts 7:60; John 11:11-14; Psa. 13:3.

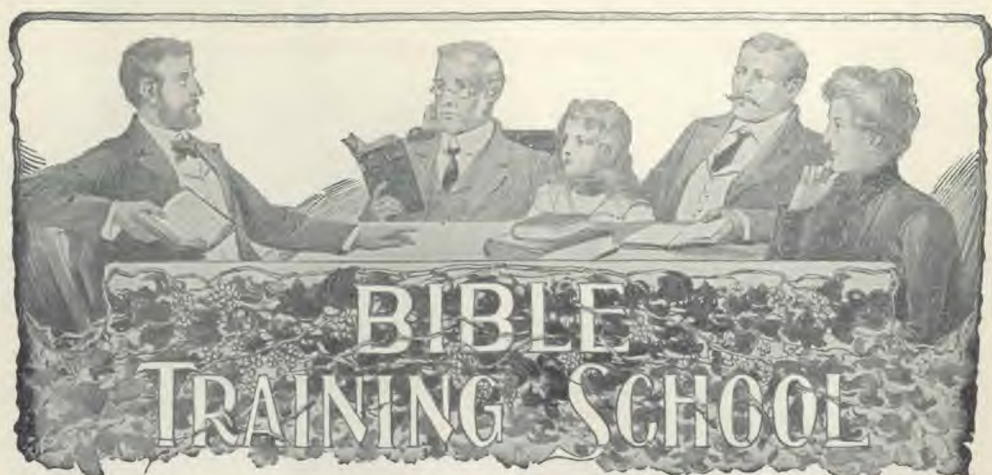
The "Spirit of Christ," through Job, (1 Pet. 1:10, 11) says, "So man lieth down, and riseth not: till the heavens be no more, they shall not *awake*, nor be raised out of their *sleep*." Job 14:12. Also John 5:28, 29; 1 Thess. 4:16-18.

ARTHUR L. MANOUS.

Keep Sweet

Do burdens press sorely? Just ask Him for grace: He'll give it, and help thee "keep sweet." Let sunshine and gladness illumine thy face, 'Twill help some one else to "keep sweet."

Do troubles oppress thee? Let God be thy stay, 'Tis easy to sigh, but 'tis better to pray. Thy sunshine will come in His own blessed way; So trustingly try to "keep sweet."



BIBLE READERS' CLASS

THE weekly Sabbath of the Lord is one of the strongholds of Christianity. It is an oasis of rest and refreshment for the child of God, where he can lay aside worldly cares and come apart and rest a while with the blessed Master.

The Lord knowing that such a rest was essential to the spiritual welfare of mankind instituted the Sabbath before sin ever entered the world.

In the following Bible readings we will give the history of the Sabbath as given in the Bible.

I

The Sabbath Before Sinai

Gen. 2:1-3. In these verses we have the record of the creation of the Sabbath. God first rested upon the *seventh day*, then He "blessed the seventh day, and sanctified it: because that in it He had rested." The *rest, blessing and sanctification* all pertained to the seventh day upon which God had rested.

Ex. 16:26. Some twenty-five hundred years later when Israel came out of Egypt and God had to furnish them bread in the wilderness, we find all heaven still in accord with God's original plan in regard to the Sabbath. Manna fell upon the earth for six days, but God said: "on the seventh day which is the Sabbath, in it there shall be none."

Ex. 16:23. The Lord gave very explicit direction as to how the Sabbath should be kept. He

told the people to gather a double portion of food upon the sixth day or Friday and to do all the baking and cooking upon Friday or the sixth day and set aside a portion to be eaten upon the Sabbath.

Ex. 16:16-26. The Lord wrought three miracles every week during the forty years Israel wandered in the wilderness, to show the sacredness of the seventh-day Sabbath.

1. No manna fell upon the seventh day.

2. If any manna was left over on any of the first six days of the week, it "bred worms and stank."

3. When they gathered a double portion on the sixth day for food on the seventh day, "it did not stink, neither was there any worm therein."

Three miracles each week for forty years would make over six thousand miracles that the Lord wrought to show that the Lord regarded *one particular day*, the seventh day of the week, as the Sabbath, also that the choice of a Sabbath was to be established by the Lord Himself and not by man.

Ex. 16:27. Notwithstanding the plain instruction given by the Lord, some of the people still persisted in breaking the Sabbath and went out on the seventh day to gather manna and found none.

Ex. 16:28. The Lord regarded the instruction He had given in regard to the Sabbath, as a part of His great moral law and said, "How long refuse ye to keep My commandments and My laws?"

Ex. 16:30. When the people obeyed the Lord they "rested on the seventh day."

II

The Sabbath From Sinai to the First Advent of Christ

Ex. 20:8-11. The fourth commandment of the decalogue reads as follows:—

Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but *the seventh day is the Sabbath of the Lord thy God*: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Jer. 17:24-27. The Lord promised His people that if they would keep the Sabbath holy, Jerusalem would stand forever; but if they desecrated the Sabbath Jerusalem would be destroyed.

Isa. 58:13, 14. The Lord speaks to those who desecrate His Sabbath as follows: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable: and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord.

These words contain plain instruction:—

Neh. 13:15-19. There should be no burdens brought into the house on the Sabbath day. The gates should be shut when it begins to be dark before the Sabbath and not opened until after the Sabbath is passed.

Amos 8:5. Those who long for the Sabbath to pass so that they may engage in worldly pursuits are classed among those who give false measures.

Ex. 34:21. "Six days thou shalt work, but on the seventh day thou shalt rest: in earing (sowing) time and in harvest thou shalt rest."

Lev. 23:3. The people were to assemble for worship on the Sabbath day.

III

Christ and the Sabbath

Luke 4:16. After Christ entered upon His ministry, "He came to Nazareth, where He had been brought up; and, *as His custom was*, He went into the synagogue on the Sabbath day, and stood up for to read."

John 15:10. Christ kept His Father's command-

ments and therefore kept the seventh-day Sabbath of the fourth commandment.

Matt. 12:8. The Saviour said He was Lord of the Sabbath day.

Matt. 12:10-12. The Jews accused Christ of breaking the Sabbath when He healed the sick upon that day. He referred them to the Levitical law which taught it was right to relieve suffering on the Sabbath day, and then recognized a *Sabbath law*, by saying "it is *lawful* to do well on the Sabbath days."

Mark 7:7-13. In these verses the Saviour plainly taught that any worship that would set aside one of the commandments of God, was vain worship and not accepted of the Lord.

Matt. 5:17, 18. Some had an idea that Christ was going to change the law of God, and to all such He plainly said:—"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill; for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Matt. 24:15-20. Before the Saviour's crucifixion He foretold the destruction of Jerusalem which came to pass in 70 A. D. He instructed His people to pray until that time [70 A. D.] or nearly forty years, that they would not have to flee on the Sabbath. It required *only one* day to flee from Jerusalem, and if they had fled on the Sabbath but *one* Sabbath would have been broken. This shows Christ does not wish us to break *even one* of the holy Sabbaths.

IV

Apostolic Example on the Sabbath

Luke 23:54-56. Those who had been closely associated with the Saviour during His earthly ministry would not even anoint His body on the Sabbath; but "*rested the Sabbath day according to the commandment*."

Luke 24:1. The day they rested was the *seventh day* of the week; for it was followed by "the first day of the week."

Mark 16:1, 2. They did not consider the first day of the week the Sabbath, for "the Sabbath was past" before the first day of the week began.

Acts 17:1, 2. It was Paul's "manner" or custom to preach upon the Sabbath Day.

Acts 13:42-44. Paul preached to large congregations of Gentiles as well as Jews upon the Sabbath.

Acts 16:13. Paul preached to small companies in

the country on the Sabbath as well as in the cities.

Acts 18 : 1-4, 11. Paul's custom was to preach on the Sabbath, *every* Sabbath in the year. It was an established custom ; for he obeyed the law of God which said, "the seventh day is the Sabbath of the Lord thy God."

Acts 28 : 17. Near the close of his life, in his defence at Rome Paul declared before the Jews, "I have committed nothing against the people or customs of our fathers." If he had broken the seventh-day Sabbath which the Jews had always regarded, he could not have made this statement ; but it shows conclusively that Paul had kept the seventh-day Sabbath according to the commandment.

The First Day of the Week

THE following are the only texts where the first day of the week is mentioned in the Bible :

Gen. 1 : 1-5. God began the work of creation upon the first day of the week.

Matt. 28 : 1. The first day of the week follows the Sabbath.

Mark 16 : 1, 2. Again it is stated that the first day of the week follows the Sabbath.

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

Luke 24 : 1 states that the women went to the sepulchre on the first day of the week. Luke 23 : 56 states the day before was the Sabbath. Thus in three places it is clearly stated that the day before the first day of the week is the Sabbath.

John 20 : 1. Mary went to the sepulchre on the first day of the week.

John 20 : 19. On the evening of the first day of week the Saviour met with His disciples.

Acts 20 : 7-12. Paul preached *one* sermon on the evening of the first day of the week ; but it is recorded that he preached eighty-four sermons on the Sabbath. Acts 13 : 15, 42-44 ; 16 : 13 ; 17 : 2 ; 18 : 4, 11.

1 Cor 16 : 1-3. All should look over their business on the first day of the week and see how the Lord has prospered them and lay by a sum to give to the poor when the opportunity comes.

The Psalms

WHAT psalm ought to be read during a thunder shower? The eighteenth psalm.

What psalm ought to be read beneath a sparkling frosty night sky? The eighth.

What psalm ought to be read after a rain that breaks the drouth? The sixty-fifth.

What psalms were called the great hallelujah or praise? The hundred and thirtieth and the five following psalms.

When were they sung? On the most solemn festivals of the Jews, and particularly after the celebration of the Passover.

What psalm is supposed to have been sung at the dedication of the second temple? The forty-eighth.

What psalm is repeated by the Jews at their meals? The twenty-third, and at the close of the meal the ninth and tenth verses of the thirty-third psalm.

In what psalm is the same ascription of praise repeated twenty-six times? The one hundred and thirty-sixth.

Which is the shortest psalm? The one hundred and seventeenth psalm.

What verse of a psalm is quoted six times as spoken of our Saviour? The twenty-second verse of the hundred and eighteenth psalm. Matt. 21 : 42 ; Mark 12 : 10 ; Luke 20 : 17 ; Acts 4 : 11.

With what psalm was Satan familiar? The ninety-first psalm, from which he quoted at the pinnacle of the temple. Matt. 4 : 6, 7.

Which psalm describes a thunder storm? The twenty-ninth.

The first verse of what psalm did our Saviour repeat when on the cross? The twenty-second.

Which psalms were sung at the feast of tabernacles? The sixty-fifth and the sixty-seventh.

How does the book of psalms close? With "a grand chorus for all the voices and instruments."—*Selected.*

OUT of every million of people in the world eight hundred are blind, and the vision of some of the others is so obscured that they can not see their own faults.

BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY

S. N. HASKELL,

FOR

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