

# 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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# Bible Training School



"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

## BETWEEN THE DAYS

BETWEEN the days—the weary days—  
 He drops the darkness and the dews ;  
 Over tired eyes his hands he lays,  
 And strength and hope and life renews.  
 Thank God for rest between the days !

Else who could bear the battle stress  
 Or who withstand the tempest's shock,  
 Who thread the weary wilderness  
 Among the pitfalls and the rocks,  
 Came not the night with folded flocks ?

The white light scorches, and the plain  
 Stretches before us, parched with heat ;  
 But, by and by, the fierce beams wane ;  
 And lo ! the nightfall cool and sweet,  
 With dews to bathe the aching feet !

For He remembereth our frame !  
 Even for this I render praise.  
 O, tender Master, slow to blame  
 The falterer on life's stony ways,  
 Abide with us—between the days !  
 —*British Weekly.*

## SECRET OF SUCCESSFUL WORK

MRS. E. G. WHITE

THE Lord has a work which is above the world's seeking. To those who have not the mind of Christ, the features of our faith and our work, the great object to be accomplished, is far above their comprehension, and unseen. But we are not to come down from our position of ever remaining a people distinct and peculiar from

the world. Our vocation is high, holy and elevated. Our faith, if appreciated, will keep all true believers from political strife. We are to work for the spiritual recovery of mankind to God, to bring them under His theocracy. Then only are we a safe people. In keeping ourselves in close sympathy with God, our hearts bound up in love for Him, is our only security.

There is no safety for a Christian who acts from the lowest rather than from the highest views of Christian motives. We do not sympathize with God as we should in the salvation of the human race. We do not regard it in the light in which it is viewed by the universe of Heaven, as a plan devised from eternity in the mind of God. The greatness of the theme almost takes my breath away,—the conditions of life or death to the human race. It required the life of God's only begotten Son as a sacrifice.

Oh, how tame are our religious exercises. The Holy Spirit is the only adequate agency for our full development. As I look upon those who are handling sacred things, and who feel so self-sufficient and so capable of engaging in the great and solemn work of God, I feel pain of heart that I cannot express ; for I know that these men, unless they humble their hearts



before God, will mar His work, and will be a hindrance when they suppose they are doing a great work. Oh, how few are heart-to-heart with God in this solemn, closing-up work. There are so many to be warned, and yet how few sympathize with God sufficiently to be anything or nothing, to see souls brought back to their loyalty to God. These poor souls will never see, will never properly consider the influence they leave behind them. There is scarcely a tittle of the sympathetic compassion there should be toward the souls unsaved.

Jesus died to redeem a depraved and guilty world. He worked for them in humility, in meekness and lowliness of heart. But those who ought to learn His method, to wear His yoke, and lift His burdens, are self-elated, self-sufficient. Their hearts do not beat in unison with the heart of God. O, that I had the strength to labor as I once labored. Who is there that makes the burden of a dying world his own, who watches and prays for souls as he that must give an account? How many are left without any special labor. If one-half of the sermonizing were done, and double the amount of personal labor given to souls, in their homes and in the congregations, a result would be seen that would be surprising.

Jesus wept over obdurate Jerusalem. "O Jerusalem, Jerusalem," he said, "thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not." Again He weeps over the devoted city, exclaiming, "O that thou hadst known, even thou in this thy day, the things that belong unto thy peace." Then with tears in His eyes and quivering lips, He pronounced the irrevocable sentence, "*But now they are hid from thine eye.*"

It was a hard sentence for Christ to pronounce. It was hard for Him to give up the son of His care. Who can sympathize with Christ in His distress and anguish over the loss of a nation? This was only a symbol of the giving up of a world. Who are so moved by the terrible loss of souls that they have even a faint appreciation of the anguish of Christ's soul? Enoch, Noah, Abraham, Moses, David, Jeremiah, and Paul were partakers with Christ in His depths of compassion as far as their human perception could take in the situation. Who can say with Jeremiah, "Rivers of waters run down mine eyes, because they keep not Thy law? O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." "I could wish myself accursed from Christ for my brethren," Paul exclaimed.

This sympathy is manifestly needed. Unless the heart can beat in sympathy with Christ, man will never understand the elevated and sacred character of the words, "Watch for souls as they that must give an account." We talk of Christian missions. Our voices are heard, but our hearts have never felt the tender longing and craving for souls that they must feel. With many, trifling acts of service are supposed to be all-sufficient, but there is not the feeblest appreciation for the souls whom Christ died to save. They know not the indulged value of the human soul.

The fires of the last day will consume many souls who might have been saved if the church had but comprehended her sacred responsibilities. Souls are trifling with their own salvation and are unfitted to cooperate with the Lord Jesus Christ. When will the church become laborers together with God? The laborers have themselves to blame largely for the state of indifference seen. They need to be broken up in heart and in action. Then the Lord will work to strengthen them.



## Shall I—

GRUMBLE?—No; what's the good?  
If it availed, I would;  
But it doesn't a bit,  
Not it.

Laugh?—Yes; why not;  
'Tis better than crying, a lot;  
We were made to be glad,  
Not sad.

Sing?—Why, yes, to be sure;  
We shall better endure  
If the heart's full of song  
All day long.

Love?—Yes, unceasingly,  
Ever increasingly;  
Friends' burdens bearing,  
Their sorrow sharing,

Their happiness making,  
For pattern taking  
The One above,  
Who is love.

—*The Congregationalist.*

## NEHEMIAH

**A**MONG the many beautiful characters of the Bible Nehemiah stands forth as a towering mountain peak. He was truly an "all-round character."

Our first view of him is as a trusted and valued servant of the Persian government, holding a position of great trust in connection with the king. He was held in such high esteem that any request was freely granted.

Nehemiah was evidently a man of great wealth, for, during the twelve years he was governor of the Jews, he drew no salary but bore all the expenses of the office himself. Although he entertained extensively he never charged up any of his expenses to the Jews, but bore it all himself.

Nehemiah was a wonderful organizer; and in fifty-two days he accomplished a work which other good men had been trying to do for ninety-two years. While Zerubbabel, Jeshua, and Ezra, were evidently men just as pious as Nehemiah, yet they

failed after weary years of toil to accomplish what Nehemiah did in a few days.

While Nehemiah took the precaution to secure full authority from the Persian king to build the wall, yet when asked by what authority he built the wall, he recognized only the God of Heaven as the One directing his work.

Nehemiah was a man of prayer. We do not find him like Daniel three times a day upon his knees before God in prayer, but with cup in hand before the king, his prayers ascended to God. While watching the enemy and working upon the wall we hear his prayer ascending to God. When urged to turn aside from his work, as the temptations thicken around him, Nehemiah prays, "O God, strengthen my hands," and presses on with his work. Prayer seemed to be part of his very being and was combined with the activities of a busy life.

Nehemiah was raised up by the Lord to build the wall, "even in troublous times" during the seven weeks, or forty-nine years of Dan. 9: 25. Thirteen years of the forty-nine had passed when Nehemiah began his work at Jerusalem.

He loved to study the Word of God, and while governor, we find at times of general gatherings of the people, sometimes one-half day would be spent in the study of God's Word. At other times one-fourth of the day would be spent in this way and an equal time in praise service.

Nehemiah was a faithful Sabbath-keeper. He closed the gates to all worldly business before it began to be dark before the Sabbath, and they were not opened until after the Sabbath was passed.

He not only recognized God's ownership of the seventh day, but he also recognized that God reserved one-tenth of our income as His own. Nehemiah regarded the tithe as belonging to the Lord, and made due provision that it be kept sacredly for the work of the Lord.



## OUR ENGLISH EIBLE

**I**N closing our articles on the English Bible we give our readers Heb. 1:1-9 as given in nine of the leading translations, mentioned in previous articles in the BIBLE TRAINING SCHOOL, beginning with Tyndale's Bible.

Tyndale, 1525.

God in tyme past diuersly and many wayes, spake vnto the fathers by prophetes, but in these last dayes he hath spoken vnto vs by hys sonne, whom he hath made heyre of all thynges: by whom also he made the worlde. Which sonne beyng the brightnes of his glory, and very ymage of his substance, bearyng vpe all thyngs with the worde of his power, hath in his awne person poured oure synnes, and is sytten on the right honde of the maiestie on hie, and is more excellent then the angels in as moche as he hath by inheritaunce obteyned an excellent name then haue they.

For vnto which of the angels sayde he at eny tyme: Thou arte my sonne, this daye begate I the? And agayne: I will be his father, and he shalbe my sonne. And agayne when he bringeth in the fyrst begotten sonne in the worlde, he sayth: And all the angels of god shall worshyppe hym. And vnto the angels he sayth: He maketh his angels spretes, and his ministers flammes of fyre. But vnto the sonne he sayth: God thy seate shal be for ever and ever. The cepter of thy kyngdom is a right cepter. Thou hast loved rightewesnes and hated iniquite: Wherefore hath god, which is thy god, anoynted the with the oyle of gladnes above thy felowes.

Coverdale, 1535.

God in tyme past diuersly and many wayes, spake vnto y<sup>r</sup> fathers by prophetes, but in these last dayes he hath spoken vnto vs by his sonne, whom he hath made heyre of all thynges, by whom also he made the worlde. Which (sonne) beyng the brightnes of his glory, and the very ymage of his substance, bearyng vp all thyngs with the worde of his power, hath in his owne person poured oure synnes, and is set on the righte hande of the maiestie on hie: beyng even as moche more excellent then y<sup>r</sup> angels, as he hath oplayned a more excellent name then they.

For vnto which of the angels sayde he at eny tyme: Trou art my sonne, this daye haue I begotten the? And agayne: I will be his father, and he shalbe my sonne: and agayne, whan he bryngeth in the fyrst begotten sonne in to the worlde, he sayeth: And all the angels of God shal worshyppe hym. And of the angels he sayeth: He maketh his angels spretes, and his ministers flammes of fyre. But vnto y<sup>r</sup> sonne he sayeth: God, y<sup>r</sup> seate endureth for ever and ever: the cepter of y<sup>r</sup> kyngdom is a right cepter. Thou hast loved righteousnes, and hated iniquyte: wherefore God (which is thy God) hath anoynted the with the oyle of gladnes above y<sup>r</sup> felowes.

Matthew, 1537.

God in tyme past diuersly and many wayes, spake vnto the fathers by y<sup>r</sup> Prophetes but in these last dayes he hath spoken vnto vs by hys sonne, whom he hath made heyre of all thynges: by whom also he made y<sup>r</sup> worlde. Which sonne beyng the brightnes of his glory, and very ymage of hys substance, bearyng vp all thynges wyth the worde of hys power, hath in hys awne person purged oure synnes, and is sytten on the righte hande of the maiestye on hie, and is more excellent then the angels, in as moche as he hath by inherytaunce obteyned an excellent name then haue they.

For vnto whych of the angels sayde he at eny tyme: Thou arte my sonne, this daye begate I the? And agayne: I will be his father, and he shalbe my sonne. And agayne when he bringeth in the fyrst begotten sonne into the worlde, he sayth: And all the angels of God shall worshyppe hym. And of the angels he sayth: He maketh hys angels spretes, and hys ministres flammes of fyre. But vnto y<sup>r</sup> sonne he sayth: God, thy seate shalbe for ever and ever. The cepter of thy kyngdome is a ryght cepter. Thou hast loved ryghtewesnes and hated iniquyte. Wherefore God which is thy God, hath anoynted the with the oyle of gladnes above thy felowes.

Great Bible (Cromwell's), 1539.

God in tyme past diuersly and many wayes, spake vnto the fathers by Prophetes: but in these last dayes he hath spoken vnto vs by hys awne sonne, whom he hath made heyre of all thynges, by whom also he made the worlde. Whych (sonne) beyng the brightnes of hys glory, and the very ymage of hys substance rayng all thynges wyth the worde of hys power, hath by hys awne person poured oure synnes, and syteth on the righte hande of the maiestye on hie: beyng so moche more excellent then the angels, as he hath by inherytaunce obteyned a more excellent name then they.

For vnto whych of the angels sayde he at eny tyme: Thou art my sonne, this daye haue I begotten the? And agayne: I will be his father, and he shalbe my sonne. And agayne, when he bringeth in the fyrst begotten sonne into the worlde, he sayth. And let all the angels of God worshyppe hym. And vnto the angels he sayth: He maketh hys angels spretes, and hys ministres a flamme of fyre. But vnto the some he sayth: Thy seate (O God) shalbe for ever and ever. The scepter of thy kyngdome is a ryght scepter. Thou hast loved ryghtewesnes, and hated iniquyte. Wherefore, God, even thy God hath anoynted the with the oyle of gladnes above thy felowes.



The Geneva Bible,  
1560.The Bishops' Bible,  
1568The Rheims New  
Testament, 1582.The Revised Ver-  
sion, 1881.

1. At sondrie times and in diuers maners God spake in y<sup>e</sup> olde time to *our* fathers by the Prophetes :

2. In these last dayes he hath spoken vnto us by his Sonne, whome he hath made heir of all things, by whome also he made the worldes,

3. Who being the brightnesse of the glorie, and the ingraued forme of his persone, and bearing vp all things by his mightie worde, hath by him self purged our sinnes, and sitteth at the right hand of the maiestie in the highest places.

4. And is made so much more excellent then the Angels in as much as he hath obtained a more excellent name then thei.

5. For vnto which of the Angels said he at anie time, Thou art my Sonne, this day begate I thee? and againe, I wil be his Father, and he shalbe my sonnie?

6. And againe when he bringeth in *his* first begotten Sonne into the worlde, he saith, And let all the Angels of God worship him.

7. And of the Angels he saith, He maketh the Spirits his messengers, and his ministers a flame of fyre.

8. But vnto the Sonne he saith, O God, thy throne *is* for euer and euer: the scepter of thy kingdome *is* a scepter of righteousnes.

9. Thou hast loued righteousnes and hated iniquity. Wherefore God, *euē* thy God, hath anointed thee with y<sup>e</sup> oyle of gladnes about thy fellows.

1. God which in tyme past, at sundrie tymes, and in diuers maners, spake vnto the fathers in the prophetes :

2. Hath in these last dayes, spoken vnto vs in the sonne, whom he hath appointed heire of all thynges, by whom also he made the worldes.

3. Who beyng the brightnesse of the glorie, and the very image of his substauce, ypholding all thynges with the worde of his power, hauing by himselfe pouged our sinnes, hath syt on the ryght hande of the maiestie on hye :

4. Beyng so much more excellent then the Angels, as he hath by inheritance obtained a more excellent name then they.

5. For vnto which of the Angels sayde he at any tyme: Thou art my sonne, this day haue I begotten thee? 6. And againe, I will be to hym a father, and he shalbe to me a sonne? and againe, when he bryngeth in the first begotten sonne into the worlde, he saith: And let all the Angels of God worship hym.

7. And vnto the Angels he sayth: He maketh his Angels spirites, and his ministers a flambe of fyre.

8. But vnto the sonne [he sayth] Thy seate O God [shalbe] for euer and euer: The scepter of thy kingdome [is] a scepter of ryghteousnesse.

9. Thou hast loued ryghteousnesse, and hated iniquity: Therefore God, *euē* thy God, hath annoynted thee with the oyle of gladnesse, about thy fellows.

1 Diversely and many vvaies in times past God speaking to the fathers in the prophetes: last of al in these daies hath spoken to vs in his Sonne, vvhome he hath appointed heire of al, by vvhome he made also the vvorlde.

2 Who being the brightnesse of his glorie, and the figure of his substauce, and caryng all things by the vvorde of his pouer, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places: being made so much better then Angels, as he hath inherited a more excellent name about them.

5 For to vvhich of the Angels hath he said at any time, *Thou art my sonne, to day haue I begotten thee!* and againe, *I wil be to him a father, and he shal be to me a sonne.* And vvhē againe he bringeth in the first begotten into the vvorlde, he saith, *And let at the Angels of God adore*

*7 him.* And to the Angels truly he saith, *He that maketh his Angels, spirites: and his ministers, a flame of fyre.* But to the Sonne: *Thy throne o God for euer and euer: a rod of equitie, the rod of thy kingdom.* *Thou hast loued iustice, and hated iniquity: therefore thee, God, thy God hath anointed with the oyle of exultation about thy fellows.*

1 God, having of old time spoken unto the fathers in the prophetes by diuers portions and in diuers manners, hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made

3 the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; 4 having become by so much better than the angels, as he hath inherited a more excellent name than 5 they. For unto which of the angels said he at any time,

Thou art my Son, This day have I begotten thee?

and againe, I will be to him a Father,

And he shall be to me a Son?

6 And when he again bringeth in the first-born into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith,

Who maketh his angels winds,

And his ministers a flame of fire:

8 but of the Son he saith,

Thy throne, O God, is for ever and ever;

And the sceptre of uprightnes is the sceptre of thy kingdom.

9 Thou hast loved righteousnes, and hated iniquity;

Therefore God, thy God, hath anointed thee

With the oil of gladness about thy fellows.



A comparison of these passages will show that the foundation of the Authorized Version is found in Tyndale.

Tyndale, 1525.

God in tyme past diversly and many wayes, spake vnto the fathers by prophets: but in these last dayes he hath spoken vnto vs by hys sonne, whom he hath made heyre of all thyngs: by whom also he made the worlde. Which sonne beyng the brightnes of his glory, and very ymage of his substance, bearynge vppe all thyngs with the worde of his power, hath in his awne person poured oure synnes, and is sytten on the right honde of the maiestie an hye, and is more excellent then the angels in as moche as he hath by inheritance obteyned an excellent name then have they.

For vnto which off the angels sayde he at any tyme: Thou arte my sonne, this daye begate I the? And agayne: I will be his father, and he shalbe my sonne. And agayne when he bryngeth in the fyrst begotten sonne in the worlde, he sayth: And all the angels of god shall worshippe hym. And vnto the angels he sayth: He maketh his angels spretes, and his ministers flammes of fyre. But vnto the sonne he sayth: God thy seate shal be for ever and ever. The cepter of thy kyngdom is a right cepter. Thou hast loved rightewesnes and hated iniquitie: Wherefore hath god, which is thy god, anoynted the with the oyle of gladnes above thy felowes.

The Authorised Version, 1611.

1 God who at sundry times, and in diuers manners, spake in time past vnto the Fathers by the Prophets,

2 Hath in these last dayes spoken vnto vs by his Sonne, whom he hath appointed heire of all things, by whom also he made the worlds,

3 Who being the brightnesse of his glory, and the expresse image of his person, and vpholding all things by the word of his power, when hee had by himselfe purged our sinnes, sate down on y<sup>e</sup> right hand of the Maestie on high,

4 Being made so much better then the Angels, as hee hath by inheritance obtained a more excellent Name then they.

5 For vnto which of the Angels said he at any time, Thou art my sonne, this day haue I begotten thee? And again, I will be to him a Father, and he shall be to me a Sonne,

6 And again, when he bringeth in the first begotten into the world, hee saith, And let all the Angels of God worship him,

7 And of the Angels he saith: Who maketh his Angels spirits, and his ministers a flame of fire.

8 But vnto the Sonne, he saith, Thy throne, O God, is for euer and euer: a scepter of righteousness is the scepter of thy kingdom.

9 Thou hast loved righteousness, and hated iniquitie, therefore God, euen thy God hath anointed thee with the oyle of gladnes above thy felowes.

“Thus Speaketh Christ Our Lord”\*

Ye call Me MASTER and obey Me not,  
Ye call Me LIGHT and see Me not,  
Ye call Me WAY and walk not,  
Ye call Me LIFE and desire Me not,  
Ye call Me WISE and follow Me not,  
Ye call Me FAIR and love Me not,  
Ye call Me RICH and ask Me not,  
Ye call Me ETERNAL and seek Me not,  
Ye call Me GRACIOUS and trust Me not,  
Ye call Me NOBLE and serve Me not,  
Ye call Me MIGHTY and honour Me not,  
Ye call Me JUST and fear Me not,  
If I condemn you blame Me not.

\*From an old slab in the Cathedral of Lubeck, Germany.

## SECOND ADVENT MOVEMENT NO. 3

J. N. LOUGHBOROUGH

THE Apostle Peter, when speaking of Christ's second coming said, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ: but were eye witnesses of His majesty." Then he refers to the transfiguration, where Christ was enshrouded in glory as he will appear when He comes; where also appeared Elias, a representative of those who will be translated in that day; and Moses, a sample of resurrected ones. Thus was fulfilled the prediction of the Saviour that they should "see the Son of Man coming in His kingdom." This sight was a proof that the Lord will appear; but the apostle continues, "We have a more sure word of prophecy whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn, and the day star arise in your hearts." 2 Peter 1:15-19.

The word of the Lord, in the plainest manner, does declare the second coming of Christ. He said of Himself, "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." John 14:2.

3. The two shining angels who stood by the disciples as Christ ascended, said,



"This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. And to John, on the Isle of Patmos, it was said, "Behold He cometh with clouds; and every eye shall see Him." Rev. 1:7.

The position of the church relative to that event is thus stated: "When Christ who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:4. "A crown of righteousness . . . unto all them that love His appearing." 2 Tim. 4:8. "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4. "The trial of your faith . . . found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7. "When He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

Of the church *looking* for His coming, we read, "We *look* for the Saviour, the Lord Jesus Christ." Phil. 3:20. "*Looking* for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. Unto them that *look* for Him shall He appear the second time without sin unto salvation." Heb. 9:28. "*Lo king* for and hasting unto the coming of the day of God." 2 Peter 3:12.

The church is not only to anticipate the coming of Christ; but to get ready for it, and *wait*. So the apostle Paul represents the true church as "*waiting* for the coming of our Lord Jesus Christ." 1 Cor. 1:7. He spoke of the church in Thessalonica as "turned to God from idols to serve the living and true God; and to *wait* for His Son from heaven." 1 Thess. 1:9, 10. His prayer for them was, "The Lord direct your heart into the love of, and the patient *waiting* for Christ." 2 Thess. 3:5. Our Lord's own admonition to His church is, to be "like unto men that *wait* for their Lord when He shall return from the wedding; that when He cometh and

knocketh, they may open unto Him immediately." Luke 12:36. Those who meet aright that glad day are thus represented by the prophet Isaiah: "And it shall be said in that day, Lo, this is our God, we have *waited* for him, and he will save us; this is the Lord, we have *waited* for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

Waiting implies a readiness for the event, and also a knowledge that the event is nearing. Notwithstanding it is said, "Of that day and hour knoweth no man," Matt. 24:36, yet in the same connection we are told, when certain signs are fulfilled, to "*know* that it is near, even at the door," verse 33, and to watch. "Because ye know not whether it will be at even, at midnight, or at the cock crowing, or in the morning." Mark 13:35. While it is plainly declared that the event will overtake masses "as a thief in the night," the Lord's people are told that it will not thus come upon them, "because ye are children of the light, and children of the day." 1 Thess. 5:5.

They have a knowledge of the near coming, and anticipate it by entire consecration to the Lord.

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PRAYER is not conquering God's reluctance, but taking hold of God's willingness.—*Phillips Brooks*.

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### Keep on Praying

ONE James Smith, an English labourer in the navy-yard on the Thames, had a little boy, Johnnie, says the *Wesleyan Methodist*. James was a very intemperate man. After the death of his wife, sorrow kept him sober for a while, but he took to his cups again, and as poor Johnnie expressed it "got badder and badder all the time."

One night the drunkard awoke, a most uncommon thing for him at such an hour, and lay very still, for he heard a sound. It was his motherless boy praying by his bed-



side. He heard him say, "Please, God, make daddy a better man for Jesus' sake."

James Smith could not sleep any more. He rose very early and went to his work. He came home early that night without having drunk a drop of liquor. His heart was melted. He said to Johnnie, "What put it into your head to pray for your worthless old dad?"

Johnnie told him it was because he loved him; and besides, he had been to a Bible school where the teacher had taught him the commandment, "Honour thy father and thy mother."

"Then keep on prayin', keep on prayin', little lad," said James. "I believe God has answered you already; I've been prayin' for myself, that God would make me a better man."

The prayer was answered. James Smith reformed, and from that time lived a steady Christian man.—*Selected.*

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#### AN ACROSTIC Bible

**B**uy one,  
**I**nvestigate it,  
**B**elieve it,  
**L**ove it,  
**E**xemplify it.

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#### THE BIBLE

**E**VERY chapter and every verse of the Bible, is a communication from God to man. We should bind its precepts as signs upon our hands, and as frontlets between our eyes. If studied and obeyed, it would lead God's people, as the Israelites were led, as a pillar of cloud by day and a pillar of fire by night.

Greater attention should be given by religious teachers to instruct the people in the facts and lessons of Bible history, and the warnings and requirements of the Lord. These should be presented in simple language adapted to the comprehension of the

children. It should be a part of the work of both ministers and parents to see that the young are instructed in the Scriptures.

Let the youth make the Word of God the food of mind and soul. Let the cross of Christ be made the science of all education, the center of all teaching and all study. Let it be brought into the daily experience in practical life. So will the Saviour become to the youth a daily companion and friend. Every thought will be brought into captivity to the obedience of Christ. With the apostle Paul they will be able to say: "God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world."

The students in our schools should aspire to higher knowledge. Nothing will help to give them a retentive memory as will the study of the Scriptures. Nothing will so help them in gaining a knowledge of their other studies.

The words of the living God are the highest of all education. The studied phrases designed to please the taste of the supposed-to-be refined, fall short of the mark. Those who minister to the people need to eat the bread of life; this will give them spiritual strength, and then they will be prepared to minister to all classes of people.

The piety and spiritual energy of the church is sustained by feeding on the bread that came down from heaven. At the feet of Jesus we are to learn the simplicity of true godliness.

Let men teach and write the precious things of the Holy Scriptures. Let the thought, the aptitude, the keen exercise of brain power, be given to the study of the thoughts of God. Study not the philosophy of man's conjectures, but study the philosophy of Him who is truth. Other literature is of little value when compared to this.—*Selected.*



## Not Long Ago.



Not long ago the flowers bloomed,  
 And every sound was that of May;  
 'T was courtship-time in Birdland,  
 And merry was the day  
 Not long ago.  
 To-day a touch of gold is on the leaves,  
 And here and there they tumble round,  
 'T is moving-time in Bird-land,  
 And doleful is the sound  
 To day.

### THE MESSENGER'S PRAYER

"Lord, hold my hand as Thou hast said,  
 Not one, but both my hands instead,  
 Lest with the other I should cling  
 For help to any earthly thing.

How sweet the thought that comforts me:  
 'T is not my fickle hold on Thee,  
 But Thine eternal, loving grasp,  
 Which hold me with a father's clasp."



### What a Barrel of Whiskey Contains

A BARREL of headaches, of heartaches, of woes,  
 A barrel of curses, a barrel of blows;  
 A barrel of sorrow from a loving, weary wife,  
 A barrel of care, a barrel of strife;  
 A barrel of all-unavailing regret,  
 A barrel of cares, a barrel of debts;  
 A barrel of hunger, of poison, of pain,  
 A barrel of hopes all blasted and vain;  
 A barrel of poverty, ruin and blight,  
 A barrel of tears that run in the night;  
 A barrel of crime, a barrel of groans,  
 A barrel of orphan's most pitiful moans;  
 A barrel of serpents that hiss as they pass,  
 That glow from the liquor in the head of the glass;  
 A barrel of falsehoods, a barrel of cries  
 That fall from the maniac's lips as he dies!

### FOR THE LICENSE VOTER

#### From a Bushel of Corn

THE Distiller gets four gallons of whiskey, which retail at.....	\$16.80
The Farmer gets.....	.25
The U. S. Government gets.....	4.40
The Railroad Company gets.....	1.00
The Manufacturer gets.....	4.00
The Drayman gets.....	.15
The Retailer gets.....	7.00
The Consumer gets.....	Drunk
The Wife gets.....	Hunger
The Children get.....	Rags
The Man Who Votes License Gets—What?	

Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also. Hab. 2:15.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder. Prov. 22:31, 32.

### THE ORIGIN OF EVIL

S. N. HASKELL

**M**EN entertain different ideas of sin. It is claimed by some that it is undeveloped good; but this is not the view the Bible takes of it. Satan is the

author of sin; it originated with him and in him.

The Lord said to the 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 was no truth in him. When he speaketh a lie, he speaketh of his own: he is a liar, and the father of it." John 8:44. The devil is not sin, but the author of it; he is not the lie, but the father of all liars and murderers.

Satan was once an angel of light; his position was near the throne of God with his wings stretched out over it. The prophet says of him, "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in the garden of God; . . . Thou art the annointed cherub that covereth; I have set thee so: thou wast upon the holy mountain of God; . . . thou wast perfect in thy ways from the day that thou wast created, until iniquity was found in thee." Ezek. 28:12-15.

Two angels were near the throne of God with their wings stretched out over it. God's throne is above the ark, and beneath it are the ten commandments.

Satan became jealous because he was not honored as he thought his position demanded. God speaks to him through the prophet Isaiah as follows: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Isa. 14:12-15.

Jealousy is the root of all evil; it is cruel! Because of Satan's sin in heaven he was cast out to the earth and his angels were



cast out with him. More than fifty million angels were separated from the angels of God who obeyed Him and kept His commandments.

Christ was made manifest to destroy death and him that had the power of death, which is the devil. All unrighteousness is sin. Sin is an awful thing! Wrapt up in the disobedience of Adam and Eve in the Garden of Eden, when sin entered the world, was all the evil and sin that has existed during the six thousand years. Christ came to abolish sin and wipe out its effect, and remove every trace of it from the universe of God. When this is done the redeemed host and every righteous intelligence will proclaim that God is just; and an inheritance, undefiled, will be received and enjoyed by the people of God for ever and ever.

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#### A QUESTION ANSWERED

**W**HY is the enumeration of the spiritual gifts in Eph. 4:11 different from that in 1 Cor. 12:28?

Those who have carefully studied the manifestation of the spiritual gifts in the book of Acts, have noticed that the spiritual gifts mentioned in 1 Cor. 12:28, and not mentioned in Eph. 4:11, are associated with those in Eph. 4:11. That is, the gift of wisdom and knowledge, also accompanies the gift of apostleship, and the gift of prophecy. So it is with the gift of faith and healing.

Where does it ever read that certain disciples went around healing the sick, or exercising faith in a certain particular line alone?

These gifts are in the church but are always associated with other leading gifts. We would not infer that an individual may not have faith unless he is an apostle, or an evangelist; but the gift of faith is not so prominently mentioned as for an individual to go from church to church with the

special gift of faith alone: for it always accompanies works.

The apostles and evangelists and those having the gift of prophecy used to go from place to place in the exercise of their gift. The apostle Paul possessed the gift of apostleship, the gift of evangelist, the gift of prophecy, and the gift of healing. Wisdom and knowledge were necessary in the exercise of the gifts. So it is with the gift of healing.

There is no instance in the Bible where the gift of healing was given an individual that did not previously possess some of the leading gifts, as prophecy, or apostleship. The gift of healing, like wisdom and knowledge, is given with other gifts.

The apostles and prophets and evangelists were often given the gift of healing; but from the Bible record it is clear that the gift of healing was not always manifested with these leading gifts. God will answer the prayer of the weakest saint for the healing of the body and soul, if they pray in faith.

There is great danger of fanaticism creeping in when individuals demand a public demonstration of faith, of healing, of superior wisdom, or such like gifts. We can not be too guarded against every inroad of Satan in these times of peril.

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#### HOME LIFE

**S**OME excellent people spend the best of their days in keeping a few articles of furniture arranged with painful propriety, and in sweeping and scouring a few particules of dust from every resting-place in the house. When children grow up in such a family, and go out into the world, they are apt to fly to the other extreme, and become very indifferent about the dust and disorder which have been denounced and fought against with anxious and angry zeal in their own homes.



Lord Palmerston said, "Dust is matter out of place." But much depends on what we mean by things out of place. There is a great deal of what fastidious people call dust and disorder in the world as God made it. He does not plant the trees of the forest in straight rows and set positions, as we place our furniture about our homes. He does not cause the wild flowers to grow in perfect squares and pretty borders to be praised for the regularity, rather than enjoyed for their beauty. He does not marshal the heavenly host in platoons and columns like our regiments. He does not paint the clouds and the autumn woods and the sunset skies in precise shades and figures like our carpets and curtains.

And we must give to the order and discipline of the family that variety and elasticity which suit the spring of the youthful mind, and which can receive the shock of changes and accidents without strain or jar. It will greatly relieve the waste and wear of heart and life in house-keeping if the fewest and simplest things are set down for the necessities of the day, and the path for the young members of the family to walk in, is made winding and flexible to work off the exuberant vitality of youthful feet.—*March.*

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### MORIAH

H. A. NIERGARTH

**M**OUNT MORIAH has been the scene of varied experiences. The Hebrew definition of Moriah is, "Provided by Jehovah." The experiences associated with it make the name appropriate.

When the Lord tried the faith of Abraham, He commanded him to take his only son, Isaac, and go to the land of Moriah, to the Mount He would tell him of. When Abraham arrived there, he proceeded to carry out the Lord's instructions.

When all was ready, as Abraham raised the knife to plunge it into the bared breast

of his beloved son, a Voice called to him to stop. As he raised his eyes he saw a ram caught by the horns in the thicket. Abraham offered it instead of his son; and called the place "Jehovah-jireh: [the Lord will provide] as it is said to this day, In the Mount of the Lord it shall be seen." Gen. 22:14.

These last words are prophetic. What is it that shall be seen in the mount? On this mount of the Lord something was to be provided for mankind. After considering a few intervening experiences we will learn what it was.

The children of Israel in their wandering were repeatedly instructed that when settled in Canaan, they were to assemble at stated periods in a place that the Lord would put His name in. Deut. 14:24, etc. That place was Jerusalem. Jireh: will provide; Salem: perfect, complete, or peace. Moriah was a part of Jerusalem. 2 Chron. 3:1.

David was shown by the Lord that on Moriah the temple was to be built; and Solomon carried out the instruction.

David, when tempted by Satan to number the children of Israel,—and the Lord gave him the choice of three things,—chose to fall into the hands of the Lord. The Lord sent a three days' plague through Israel.

When the angel arrived at Ornan's or Araunah's threshingfloor, and stretched the sword over Jerusalem, David hastened there and bought the floor and sacrificed a free-will offering; and then the plague was stayed. Again, the Lord made provision for Israel's salvation. This floor was a part of the ground whereon the temple was to be built.

Jerusalem, in the days of Abraham, was called Salem, the city of king Melchisedec. Later, in the days of the judges, it was called Jebus. Judges 19:10.

When the children returned from Baby-



lon and were rebuilding the temple Haggai prophesied that the glory of the latter would be greater than that of the former. Hag. 2:9. "Oh, in the mount it shall be seen!" What shall be seen? The glory!

John, the forerunner of Christ, announced, "Behold the Lamb of God!" This is the Lamb that should be seen in the mount of the Lord. The lamb that Abraham offered was a type; an imperfect offering. This was the "Salem," completed, perfect, peace,—the Prince of Peace; "Peace on earth, good will toward man." This was the "Jireh,"—will provide; the only begotten; the beloved Son.

Jerusalem which now is, being in bondage with her children, let us raise our eyes to the New Jerusalem, or Jireh-Salem. The home which Jesus has gone to prepare,—or provide—for His children; that will be the mother of us all. The home of the perfect Lamb; a perfect salem, or peaceful home. A complete, perfect Provisioner for His complete, perfect, peaceful children; a Moriah provided by Jehovah.

Let us strive to enter in. In it shall be nothing that will offend. All will be peace.

#### An Interesting Letter

The following letter will be of interest to all who have been interested in Bro. and Sr. Burgess' work in India:—

MUSSOORIE, INDIA, MAY 30, 1908.

DEAR BROTHER AND SISTER HASKELL:—

It has been several weeks since we have written to you, and even longer since we have heard from you. The time has sped on so swiftly and we have been so busy since opening our school that our correspondence has been quite neglected.

I think Mr. Burgess wrote you of the opening of our school with him propped up in bed to conduct his classes. From a human standpoint it looked almost like presumption to call these people up here when he was too weak to even turn himself in bed; but we had promised them that the school would begin the first of June, and we believed that God would raise him up to do this

work, if we stepped out in faith and planned for the school. This He has done in a most marked manner. Although many of our workers felt that it would be many months before Mr. Burgess would be able to go on with his work, he has not missed a class since our school began, and we have now been running over a month.

Mr. Burgess teaches the men and I the women. Besides this we have two classes of children. The parents are just as anxious that the children should be instructed in the truth as they are to get it themselves. I am sure it would please you to see the earnest spirit that is manifested in our large family. Almost any hour of the day one can see them singly or in groups studying and talking over the things they are learning. Even the children seem to partake of the same spirit. Yesterday I heard a chattering out under the trees and looking down I saw a little girl with four or five others, ranging in age from three to six years, seated before her and she was teaching them the fourth commandment by heart. Counting the children, we have an attendance of about thirty at our Sabbath meetings when we are all together.

There is nothing very special to write just now, as our whole time is being taken up with this training work. We do not know of any better work we can do than to get these people thoroughly established in the truth; for it is quite evident that the work among the native people must largely be done by them. Several of our American workers have from time to time, been set aside to learn the language in order that they might engage in the native work, but one by one they have been called upon to do English work. So we are still alone among our eighty million- of Hindustani-speaking people. But we feel that one thoroughly consecrated native worker can accomplish more than a dozen European workers; and so, if the Lord will only use us to develop workers among the native people, we feel that our work will not be in vain.

With love from us both,

GEORGIA BURGESS.

#### Smile

SMILE once in a while;

'Twill make your heart seem lighter.

Smile once in a while;

'Twill make your pathway brighter.

Life's a mirror; if we smile,

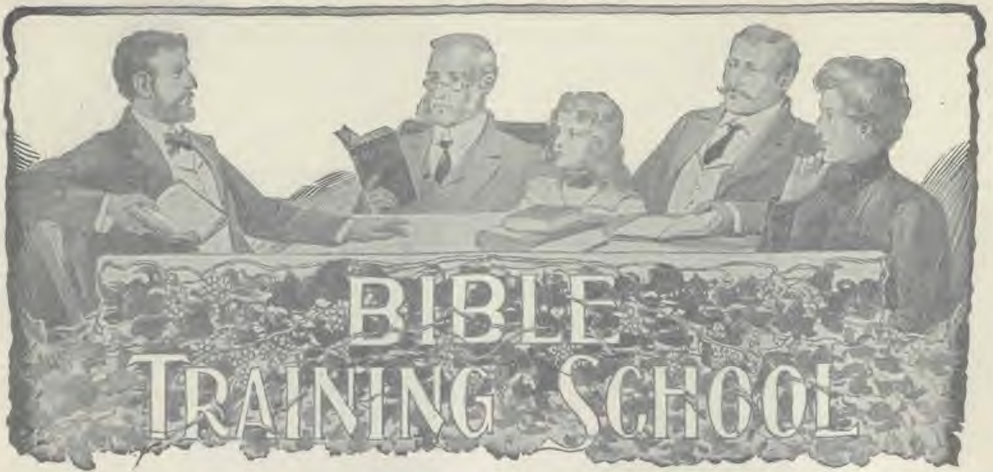
Smiles come back to greet us.

If we're frowning all the while,

Frowns forever meet us.

—Selected.





### BIBLE READERS' CLASS

**T**HE character of Christ will be an inexhaustible subject for study throughout eternity. The following Bible studies prepared by Elder H. W. Cottrell contain valuable instruction in regard to the character of Christ.

#### I

#### The Example of Oneness

In whom have we a perfect example of oneness?

"I and My Father are one." John 10:30.

Was this spirit of oneness manifest from the beginning of the Father's plans? "And God said, Let us make man in our image, after our likeness." Gen. 1:26.

Did Christ exist before the world was created?

"And now, O Father, glorify thou Me with thine own self with the glory which I had with Thee before the world was." John 17:5.

"Jesus said unto them, 'Verily, verily I say unto you, Before Abraham was, I am.'" John 8:58.

From whence came He originally? "Jesus said unto them, If God were your Father, ye would love Me: for I proceeded forth and came from God; neither came I of Myself, but He sent Me." John 8:42.

Was He conscious of His pre-existence? "Jesus answered and said unto them, Though I bear record of Myself, yet My record is true: for I know whence I came, and whither I go; but ye can not tell whence I come, and whither I go." John 8:14. "And now, O Father, glorify thou Me with thine own self with the glory

which I had with Thee before the world was." John 17:5.

Did He know His future? "Jesus answered and said unto them, though I bear record of Myself, yet My record is true: for I know whence I come, and whither I go; but ye can not tell whence I come, and whither I go." John 8:14.

How early did He know His betrayer? "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him." John 6:64.

Did Christ come to earth to work alone, or as one with the Father? "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6:38.

#### II

#### The Fulness of the Godhead in Christ

Was all the fulness of the Godhead in Christ, while He was in flesh? "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily." Col. 2:8, 9.

In whom alone are we complete? "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" Acts 4:12. "And ye are complete in Him, which is the head of all principality and power." Col. 2:10.

Was He God—Deity—when clothed in flesh? "But unto the Son He saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy Kingdom." Heb. 1:8.



Was it proper for angels to worship Him when He was in the world? "And again, when He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him." Heb. 1:6.

Could virtue be derived from Him? "And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, Who touched My clothes? And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me? And He looked around about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth. And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." Mark 5:30-34.

Did He, as God, forgive sins when in the world? "And when He saw their faith, He said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, He answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of Man hath power upon earth to forgive sins, (He saith unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house." Luke 5:20-24.

How should the Son be honored? "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." John 5:23.

### III

#### The King Cometh

Will Christ come again? "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3.

He went to heaven bodily. "And when he had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1:9.

He will return bodily. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

The living will see Him. "Behold He cometh

with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Rev. 1:7. See also Luke 21:27.

Christ had reference to His *personal* return, for spiritually He never left the world. "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." Matt. 28:20.

The fulfillment of His promised return is the sole hope of the church "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

### IV

#### Object of Christ's Return

He comes the *second* time to save eternally those who have faith in His word. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

Then all the righteous throughout all the ages meet the Lord, in harmony with His promise. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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." I Thess. 4:15-17.

Then will a nation have been born in a day. "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Isa. 66:8.

The righteous nation will enter through the gates. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2.

"Sweeping through the gates to the new Jerusalem,

Washed in the blood of the Lamb."

Truth hath triumphed, and the redeemed are in



heaven. "And after these things I heard a great voice of much people in heaven, saying Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God." Rev. 19:1. No further possibility of sin or death. "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:36.

"He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

H. W. COTTRELL.

## TRIANON SERIES OF BIBLE STUDIES

### IV

#### The Second Coming of Christ

THREE questions lie at the foundation of the subject of the second advent:—

1. For what purpose will Christ come? Our Saviour will come to save His people. Heb. 9:28; John 14:3. He will come to destroy the wicked. 2 Thess. 1:7-9.
2. How will He come? Three texts describe the manner of His coming: Rev. 1:7; 2 Thess. 4:16, 17; Matt. 25:31. Jesus will not return to earth unseen, unattended, and in silence. "Every eye shall see Him;" all the holy angels will accompany Him; the long, loud blast of the trump of God, reverberating through the world will herald the approach of the King of Kings in the clouds of heaven, while the voice of the Coming One will "shake earth and also heaven," and a triumphant shout from all holy intelligences, such as earth never heard before will proclaim their inexpressible bliss. 2 Thess. 4:16. Three things, the shout, the voice, and the trump, prove that Christ will not come silently.
3. *When* will Jesus come? Three unimpeachable witnesses testify on this point: (a) nature; (b) the condition of mankind; (c) the prophecies of the Bible.
  - (a) Nature has three grand divisions; the sky, the land, and the water. In accordance with our Saviour's predictions in Matt. 24:29, signs of His coming have been seen in the three heavenly bodies, the sun, the moon, and the stars. The sun and the moon were supernaturally darkened May 19, 1780, at the very time specified in Mark 13:24. The stars fell Nov. 13, 1833. The testimony of the land began with

the "great earthquake" of Lisbon in 1755, in which 90,000 people perished. The land continues its warning in cyclones, cloudbursts and earthquakes unprecedentedly frequent, severe and widespread. Isa. 24:17-20. Nahum's chariots, the steam cars, are signaling with "flaming torches" the "day of his preparation;" that "great day of the Lord," when Christ shall come to redeem His people and destroy His enemies. Nature testifies by the water, Luke 21:25. A new and peculiar roar has been heard in the ocean, while tidal waves rush over the land, to arouse the world to the fact that universal destruction is coming.

- (b) In the condition of mankind to-day, three prominent characteristics answer precisely to those that should exist in the last days. (1) "Evil men and seducers wax worse and worse," 2 Tim. 3:1-5, 13; (2) Rich men "heap treasures together," James 5:3; (3) "Many run to and fro, and knowledge is increased," Dan. 12:4. Multitudes "run" in this fast age. They run in three directions; in the sciences, discovering new truths and inventions; through the earth in cars and on ships, carrying the truth with them, so that knowledge of it is increased; through the Bible, from the beginning to its end, collecting all the texts on a subject, and thus, knowledge of Scriptural truth is increased. This knowledge received its first impetus in 1799, when the Rosetta stone was discovered, mentioned in a previous lesson.
- (c) The succession of events foretold in the prophecies of the Bible, prove that Christ's coming is near. There are three special series; in Daniel, in the Revelation, and in our Lord's great prophecy recorded in three of the gospels, Matthew, Mark and Luke. In Matthew the end is reached three times. There are three series of prophetic events in the first part of Revelation: the seven churches, the seven seals, and the seven trumpets. Farther on in Revelation are three great beasts; the great red dragon, the leopard beast, and the two-horned beast, which span the gospel age. Rev. 12, 13. Then come the three angel's messages, Rev. 14, which reach to the coming of our Saviour. The three-fold work of the third angel is given in Rev. 11:1. In Rev. 11:15-19 the end is reached three times.

When will our Lord come again? In the mouth of many witnesses, we "know that he is near, even at the door."

M. E. STEWARD.



# BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY  
S. N. HASKELL,

FOR

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SOUTH LANCASTER, MASS., SEPTEMBER, 1908

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### What Have They Seen In Thy House?

HEZEKIAH, king of Judah, once received visitors from a far country. They came to learn of the mighty miracles performed by the God of heaven; but Hezekiah only showed to them his great wealth.

After the visitors had gone, the prophet of the Lord came and asked the king, "What have they seen in thy house?" The king was forced to confess that he had displayed his own wealth, rather than the glory of God.

How is it with you? After visitors depart from your home, how could you answer the above question? The following letter is from one of the readers of the BIBLE TRAINING SCHOOL who we think could give a satisfactory answer to the question:—

"Yesterday a friend of mine came to call on me, and during his stay he got quite interested in some books and papers that he saw. He chose Daniel and the Revelation to read (which he took home with him), and he wishes the BIBLE TRAINING SCHOOL also. Enclosed find twenty-five cents for his subscription.

Yours in the faith,"

If you would follow the example of this gentleman, many would know the Lord who are now strangers to Him.

HAVE you read the little tract on the Rainbow? If not send ten cents for fifty of them. They will be good to give your friends.

There are people in your neighborhood who would gladly subscribe for the BIBLE TRAINING SCHOOL if you would give them an opportunity. Why not make an effort for their subscription?

WE hope all will read the letter from Sr. Burgess on page 61. If the Lord impresses you to help forward this good work, send your offerings to the BIBLE TRAINING SCHOOL, South Lancaster, Massachusetts, and they will be faithfully forwarded to Bro. and Sr. Burgess in India. The Lord is blessing them and giving them precious souls for their hire.

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THE October number of the BIBLE TRAINING SCHOOL will be a Special,—a double number. A beautiful new design in blue and gold is being prepared for the cover.

This Special will be a messenger-filled paper full of interesting articles on Bible topics. We earnestly pray it will be a soul winner for the blessed Master.

We trust our readers will all take an interest in giving this as wide a circulation as possible.

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