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AND BRING IN HITHER THE POOR, AND THE MAIMED, AND THE HALT
AND THE BLIND. —LUKE 14:21



BUT WHEN THOU MAKEST A FEAST, CALL THE
POOR, THE MAIMED, THE LAME, THE BLIND
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A Monthly Journal Devoted to the Interest of House to House Bible Work

"Praise ye the Lord: for it is good to sing praises unto our God."

The Wonderful Love of Christ

Mrs. E. G. White



THE word of God, the Christian Bible, reveals His character. He himself has declared His infinite love and pity. When Moses prayed, "Show me Thy glory," the Lord answered, "I will make all My goodness pass before thee." This is His glory. The Lord passed before Moses, and proclaimed, "The Lord, the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." He "is slow to anger and of great kindness," "because He delighteth in mercy."

He has bound Himself to our hearts by unnumbered tokens, in heaven and in earth. Through the things of nature and the deepest and the tenderest ties that human hearts can know, God has sought to reveal Himself to us. Yet even these but imperfectly represent His love. When all these evidences have been given, the enemy of good still blinded the eyes of men, so that they looked upon God with fear, they thought of Him as severe and unforgiving. Then

Jesus came to live among men, that through Him the infinite love of God might be revealed.

Christ came from heaven to give to the world a correct representation of the Father. He says, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." And when one of the disciples made the request, "Show us the Father," Jesus answered, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?"

In describing His earthly mission, Jesus said, "The Lord hath anointed me to preach the gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." This was His work. He went about doing good, and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house; for He had passed through them,

and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were displayed in every act of His life. His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees, and gaze into that pensive face, benignant with love.

Now

ONE looks behind him to some vanished time,
And says, "Ah, I was happy then, alack!
I did not know it was my life's best prime—
Oh, if I could go back!"

Another looks, with eager eyes aglow,
To some glad day of joy that yet will dawn,
And sighs, "I shall be happy then, I know;
Oh, let me hurry on."

But I—I look out on my fair today;
I clasp it close and kiss its radiant brow.
Here with the perfect present let me stay,
For I am happy now!

—Ella Wheeler Wilcox.

THE PRECIOUSNESS OF JESUS

J. O. CORLISS

THE apostle says, "Unto you therefore which believe He is precious." 1 Peter 2:7. Jesus is "precious" to the believer, because He is the "chief corner stone" of the believer's "sure foundation." Isa. 28:16; Eph. 2:20. That foundation is laid in the "exceeding great and precious promises" of God's word, whereby the believer's soul is precious redeemed. Psa. 49:8. He is thereby made partaker of the "divine nature," 2 Peter 1:4, and so becomes precious in Heaven's sight, as is his precious Redeemer. Isa. 43:4.

But what does this word "precious" mean? The way to learn this, is to undertake to use it in describing common earthly objects. One never would think of

referring to his horse as precious, however beautiful or gentle, or even playful the creature might be. No one would speak of the house in which he lives as precious, though its architecture were surpassingly grand, and its interior perfectly arranged for convenience. One's broad acres may be exceedingly fruitful, and present a delightful landscape to the eye, but for all this, they could not well be called precious.

There is, however, one case in which this word could be properly applied to an earthly object. When the fond mother in agony holds her dying babe in her arms, and detects the convulsive death tremor in its pale face, she involuntarily draws it closer to her bosom and murmurs, "My precious darling." What does a mother mean by this expression at such a time?—Much, very much, indeed. Could she redeem the life of her child, she would gladly give the horse, the house, and the broad acres in exchange. That precious child is more to her than all these, or even greater possessions.

On this calculation let us make an application of the text under consideration. "Unto you therefore which believe He is precious." Is Christ really PRECIOUS to you, dear reader? If so, then no worldly consideration will stand in the way of your rendering devout service to Him. But if you halt between duty and pleasure, if things of the world seem too much to give up for Christ, you may well question whether your belief is really genuine or not. At all events, it is well to be sure of our foundation, that hope be not disappointed.

A SHINING guard of angels bright
Is promised by the King of Light.
'Tis sweet to feel the sheltering arm,
'Tis joy to know that naught can harm;
If our peace with God is securely made,
Then nothing below can make us afraid.

—E. H. Morton.



THE WEEK

NAMES WHICH GOD GAVE		LATIN NAMES	SAXON NAMES	ENGLISH NAMES
"First day"	Gen. 1:5	Dies Solis	Sun's Day	Sunday
"Second day"	Gen. 1:8	Dies Lunae	Moon's Day	Monday
"Third Day"	Gen. 1:13	Dies Martis	Tiw's Day	Tuesday
"Fourth Day"	Gen. 1:19	Dies Mercuri	Woden's Day	Wedne-day
"Fifth Day"	Gen. 1:23	Dies Jovis	Thor's Day	Thursday
"Sixth Day"	Gen. 1:31	Dies Veneris	Friga's Day	Friday
"Seventh Day"	Gen. 25:2, 3	Dies Saturni	Saterne's Day	Saturday

or "Sabbath" which means rest

The weekly cycle is arbitrary. There is nothing in nature to mark it. The month is formed by the circuit of the moon around the earth. The motion of this earth constitutes days, years, and seasons,—spring and autumn, summer and winter; but the seven days' cycle is from God's arrangement at the creation of this world. From the *Encyclopedia Britannica*, article, "Calendar," we take the following: "The week is a period of seven days, having no reference to the celestial motions,—a circumstance to which it owes its unalterable uniformity." "The English names of the days of the week are derived from the Saxons. The ancient Saxons had borrowed the week from some eastern nation, and substituted the names of their own divinities for the gods of Greece. In legislative and judiciary acts the Latin names are still retained."

God calls the six days, "working days"; and in the same verse the seventh day, the Sabbath. Ezek. 46:1. In the New Testament, the Sabbath is mentioned as being past when the first day came. Mark 16:1, 2. The early disciples rested the "Sabbath day according to the commandment," and came to the sepulchre to anoint the body of Christ early the first-day morning. Luke 23:56; 24:1.

Nothing to Pay

NOTHING to pay! Ah, nothing to pay!
 Never a word of excuse to say!
 Year after year thou hast filled the score,
 Owing thy Lord's ill more and more.

Hear the voice of Jesus say,
 "Verily, thou hast nothing to pay!
 Ruined, lost, art thou, and yet
 I forgave thee all that debt."

Nothing to pay! The debt is so great;
 What will you do with the awful weight?
 How shall the way of escape be made?
 Nothing to pay! Yet it must be paid!

Hear the voice of Jesus say,
 "Verily, thou hast nothing to pay!
 All has been put to my account,
 I have paid the full amount."

Nothing to pay! Yes, nothing to pay!
 Jesus has cleared all the debt away,
 Blotted it out with his bleeding hand!
 Free and forgiven and loved you stand.

Hear the voice of Jesus say,
 "Verily, thou hast nothing to pay!
 Paid is the debt, and the debtor free!
 Now I ask thee, Lovest thou me?"

—*Frances Ridley Havergal.*

SLUM WORK

LUTHER WARREN

MANY people look upon the work that is being done in the great cities, to reach the low and degraded, as a desirable work. So many express themselves as wishing to take up this kind of work. Now, my friend, if you wish to do slum work or mission work, you can get a little taste of it right where you are. There is scarcely a neighborhood anywhere that does not contain some one who is in need of mission work. Look around, perhaps you will discover him.

There is that boy who is the terror of all the neighborhood, always up to some mischief—lying, swearing, stealing. He needs to be loved. He needs kind words. He needs to *know* that somebody really cares for him. "But," you say, "he is not lovable." No, he is not. That is why he needs love more than any one else. "But he will not appreciate what is done for him." That may be true. Then he *needs* love and care all the more. It does not take any special grace to love some one who is lovable; but to be kind and loving to the "unthankful and evil" is to be children of our Heavenly Father. So, run out into the "hedges and compel" that bad boy to "come in." Compel him by love. No doubt he will be a little shy at first, possibly suspicious. He is not used to kindness. He expects harsh words and blows. He may think you are setting a trap for him. But he is worth catching. Court him. Win his love. You can have him to shine as a jewel in your crown of rejoicing.

Perhaps in your community it is a girl that needs help. She is getting wild. Possibly she *is* wild with a vengeance. But more likely she is only *getting* wild. Later she is sent to a great city to hide her disgrace. Now she is near you. Save her before she gets to the bottom of the ladder.

Who will mother her now? Perhaps she is bold and boisterous, or else sly and cunning; you do not want your children to associate with her; that is right. But who covets her for the Lord? Here is rescue work, right at hand. The most encouraging kind, too. If you let her go to the bottom of the pit of evil, the city workers may have to pick her up again and again.

Possibly in your vicinity, the one who most needs your help may be an old man or woman; careless, dirty, rough, uncouth, wicked. Often they land in the poorhouse. Here work is waiting for you: to love the unlovely; to help where help is needed *most*; to help those who will not appreciate it at all. This is mission work. This is the love of God. But this kind of work does not look so inviting, does it? The romance is missing. There is no distance to lend enchantment to the view. But here is where God calls you to work. Not the far-off work your eyes can see, or your ears hear about; but that near-by work that your hands can find.

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CHRIST WILL COME

CHRIST came to this earth as a helpless infant in a lowly manger. The humble shepherds were the messengers to publish the news of His first advent to the inhabitants of the town where He was born. The Saviour spent His earthly life offering salvation to a thankless world, which at last turned upon Him and crucified Him.

The Saviour's second coming will be "in the clouds of heaven with power and great glory," Matt. 24:30. Instead of being humble and unknown, "every eye shall see Him," Rev. 1:7. In place of the "swaddling clothes," He will be arrayed in royal vesture. Luke 2:7; Rev. 18:16.

He who once came a helpless babe, will

ride forth a mighty conqueror, with all power in heaven and earth at His disposal. Matt. 28 : 18. Instead of a lowly manger for a resting place, and the beasts of the stall for spectators, the Saviour appears seated upon a white cloud, attended by all the holy angels." Rev. 14 : 14 ; Matt. 25 : 31.

When He comes the second time, He will no longer plead with the wicked to turn from their wickedness; for He comes "to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Jude 15. A golden crown rests upon the head, once pierced by the crown of thorns. Rev. 14 : 14.

At the Saviour's first advent, a very few people were expecting Him; but when He appears the second time, scattered all over the earth, there will be individuals anxiously watching for tokens of His coming who will hail His advent with joy; while at His word a countless multitude will spring from their dusty graves to meet Him, with a shout of victory upon their lips. Isa. 25 : 9 ; 1 Cor. 15 : 51-57.

"Crowns on the head where the thorns have been,
Glorified He who once died for men;
Splendid the vision before us then,
When the King comes in.

"Like lightning flash will that instant show
Things hidden long from both friend and foe;
Just what we are will each neighbor know,
When the King comes in.

"Joyful His eyes shall on each one rest
Who is in white wedding garments dressed;
Ah! Well for us if we stand the test,
When the King comes in.

"Endless the sad separation then,
Bitter the cry of deluded men,
Awful that moment of anguish when
Christ the King comes in.

"Lord grant us all, we implore Thee grace,
So to await Thee each in his place,
That we may fear not to see Thy face
When Thou comest in."

BATTLES OF THE BIBLE

A Wonderful Victory

S. N. HASKELL

"There is no restraint with the Lord to save by many, or by few."

BECAUSE of their sins, God delivered Israel into the hands of the Midianites seven years. The Midianites drove their cattle and camels into the territory of the Israelites, and consumed all the grass and grain in their fields. In this way Israel's labor was consumed by the Midianites, except that which was hidden by some when they threshed their grain.

Israel cried unto God and he raised up a deliverer for them,—a young man by the name of Gideon, bold and courageous, the son of Joash.

He took ten men one night and destroyed the altar of Baal, and cut down the groves where they worshiped Baal. The Midianites demanded of Joash that Gideon be delivered up to be killed; but he replied, "If Baal be a god, then let him plead for himself."

Then Gideon marshaled thirty-two thousand men to fight the Midianites, and the multitude of the children of the East that lay along the valley like grasshoppers for multitude; and their camels were without number, as the sand by the seaside.

God objected to Gideon's army because it was so large, and many of them would boast, and say, "By the might of my hand have I done it." So Gideon advised all who were afraid to return home, according to the instruction given by Moses. Deut. 20 : 1-9.

A few words of discouragement in the time of a crisis, will accomplish more than many words of encouragement. One of the hardest battles the people of God have to fight, is to inspire men with courage when there are leading men to talk discouragement. The difficulties magnified by the ten spies affected Israel more than all God



GIDEON'S ARMY

had said, and the miracles he had wrought, and the testimony of Caleb and Joshua. So God told Gideon to let every man who was afraid go home, and there returned of the people twenty and two thousand; and there remained but ten thousand. "And the Lord said unto Gideon, The people are yet too many; bring them down to the water and I will try them for thee there." So the remaining ten thousand were taken down to the stream and were tested by the manner in which they drank. Those who had a burden to accomplish what God had said, kept their eyes on the enemy and drank by taking water in their hands and throwing it upon the enemy, as a dog laps water. God told Gideon to set apart by themselves all who drank in this manner.

But those who had no real burden for the battle, and preferred to place themselves in an easy position to drink by getting down upon their knees, were sent home. This reduced the army seven thousand seven hundred more; and God said, "By the three hundred men that lapped will I save you and deliver the Midianites into thine hand. Let all the other people go every man into his place."

The three hundred men started with a lunch in their hands, and their trumpets and pitchers containing lamps. The Midianites and the Amalekites and the children of the East were like grasshoppers for multitude, and their camels as the sand of the sea." But Gideon watched for the providences of God; and, at his signal,

every man blew his trumpet, broke his pitcher to let the light shine forth, and cried, "The sword of the Lord and of Gideon." Then "all the host ran, and cried, and fled."

Every one of these three hundred men were true men; they stood in their places holding the lamps in their left hand, and the trumpets in their right hand. Their only implements of warfare had been the shout of victory, the crash of the broken pitchers, the shining of the lamps, and the sound of the trumpet. God brought confusion into the camp of the enemy, and salvation to His people; and not one life among the people of God was lost. The cowards had gone home; the true hearted, those who had a burden for the work and were ready to suffer any inconvenience in order to be ready for the battle, God used to accomplish the victory.

The three hundred men rejoiced in God, but they were weary with the battle and faint from pursuing those whom God had scattered. So they asked the men of Succoth to give them loaves of bread, for they were faint, but were refused; then they asked others to do the same and were refused. Because of this unkind spirit shown to the faint and weary, after these three hundred men had destroyed twenty thousand men, all that were left of all the host of the children of the East, they returned and punished those who had refused to give them food when weary.

This victory resulted in the country's having quietness forty years, and Gideon "died in a good old age." (Read the sixth, seventh, and eighth chapters of Joshua.) The Lord can accomplish more through a few true hearted individuals than He can with a multitude of people filled with doubts and fears.

"God is nearer to us than we are to ourselves."

SECOND ADVENT MOVEMENT No. 7

J. N. LOUGHBOROUGH

OUR last article closed with the time for the sounding of the sixth trumpet, Rev. 9: 15-21, and brings us to the time when the Turks, who had "tormented" the Eastern Empire of Rome for "five months"—150 years—were now to "slay" that power for "an hour, and a day, and a month, and a year." Rev. 9: 15. Taking this as prophetic time—a day for a year—how long would it be? The problem is a simple one: a year equals 360 days, or years; a month 30 days, or years; and one day, one year: in all 391 days, or 391 years. An hour being the twenty-fourth part of a day, and using the symbolic time of a year for a day, an hour would be half a month (twenty-fourth part of a year), or fifteen days. The whole time of the Mohammedan independent rule of Eastern Roman territory would therefore be 391 years, and 15 days. This added to July 27, 1449, brings us to August 11, 1840.

In the *Midnight Cry*, an Adventist paper of Nov. 24, 1842, the editor said: "More than twelve years ago Brother Miller published his views on the ninth chapter of Revelation, expressing his belief that the close of the sixth trumpet would be marked by the departure of Turkish supremacy in 1839 or 1840.

"Nearly five years ago, in 1838, Brother Litch, understanding the duration of the sixth trumpet to be represented by a *day for a year*, published the lecture we commence today. The event has most accurately conformed to his view of that prophecy."

Brother Litch, in 1838, stated with positiveness, on the strength of the prophecy, and fact that in symbolic prophecy a day represented a year of literal time, that the Ottoman power would lose its independence on the 11th day of August, 1840.

Many thousand people were thus called

to watch for the termination of the difficulties that had sprung up between Mehemet Ali, the pasha of Egypt, and the Turkish sultan. Hundreds said, "If this affair terminates as the doctor has asserted, it will establish the 'year day' principle of interpreting symbolic time, and we will be Adventists."

For several years previous to 1840, the sultan had been embroiled in war with Mehemet Ali, the pasha of Egypt. In 1838, the trouble between the sultan and his Egyptian vassal was for the time being restrained by the influence of the foreign ambassadors. In 1839, however, hostilities were again begun, and were prosecuted until, in a general battle between the armies of the sultan and Mehemet, the sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. This fleet Mehemet positively refused to give up and return to the sultan, and declared that if the powers attempted to take it from him, he would burn it. In this position affairs stood, when in 1840, England, Russia, Austria, and Prussia interposed, and determined on a settlement of the difficulties; for it was evident that, if let alone, Mehemet would soon become master of the sultan's throne.

A conference of these powers was held in London. An ultimatum was drawn up, to be presented to the pasha of Egypt. In case he refused their offer, the four powers were to take the matter into their own hands, and use such other means to bring him to terms as they should see fit.

The sultan dispatched Rifat Bey on a government steamer to Alexandria, to communicate the ultimatum to the pasha. It was put into his hands, and by him accepted, and taken in charge, on the 11th day of August, 1840! On the same day a note was addressed by the sultan to the ambassadors of the four powers, inquiring what course was to be adopted in case the

pasha should refuse to comply with the terms in the ultimatum; to which they made answer that provision had been made, and there was no necessity of his alarming himself about any contingency that might arise. This day, the period of 391 years, and 15 days, allotted to the continuance of the Ottoman power, ended; and where was the sultan's independence gone!

From that day to this, he has had to move under the dictation of the "powers," and watch the dismemberment of his kingdom, as, slice by slice, it has been appropriated to their own use. The accurate fulfillment of the prophecy gave an impetus to the advent proclamation such as it had never before received. Doctor Litch ascertained that not less than one thousand infidels renounced their infidelity, and accepted the Bible, on witnessing the fall of the Ottoman supremacy, as set forth in the accurate fulfillment of the prophecy.

Abstract to My Title to Mansions In the Skies and a Home in the Earth Made New

God is the owner of all the earth,
Deut. 10:14; 1 Cor. 10:26.
First Transfer, Gen. 13:14, 15.
How much land did Abraham see? Rom. 4:13.
God's original plan, Deut. 32:7-9.
Second Transfer, Gen. 26:3, 4.
Third Transfer, Gen. 35:12.
Fourth Transfer, and the one that brings
it down to us, Gal. 3:29.
The meek shall inherit the earth, Matt. 5:5; 25:34.
The new earth is God's original plan
carried out, Isa. 65:21-25; Rev. 21:1-4.
The twelve nations of them that are saved
shall walk in the light of the city, Rev. 21:24.

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear
And wipe my weeping eyes;
Let cares like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my heaven, my all."

—Mary G. Gorham.

Had I Only Known

'Had I only known,' is the mournful cry

From a thousand trembling lips,
Like a wail it comes o'er the sea of life,
From a thousand sinking ships.

"Had I only known" in the early days,
In the days of burdens light,
I'd never have made the mistakes I've made
In the shadows of the night.

"Had I only known" of the bitterness
Of the dregs of gall I drink,
I'd never have taken the cup in hand,
From the chain would have dropped a link.

"Had I only known," and "I might have known,"
Are the saddest words of all,
O the weary days in the wilderness
And the things beyond recall.

But the veil is rent, and we all may know
That the judgments dire of men
Are as naught before the great bar of God,
It is there, not now, but then.

—*Eliza H. Morton.*

THE TWELVE TRIBES OF ISRAEL**Joseph**

MRS. S. N. HASKELL

JOSEPH was the eleventh son of Jacob, and the first born of the beloved wife, Rachel. The first seventeen years of Joseph's life were spent with his father's household. Gen. 37:2.

When we consider the strict integrity of Joseph in the midst of Egyptian darkness we must not forget the fact that his mother, Rachel, lived until he was about sixteen years of age, and his integrity was no doubt largely due to the godly instruction of his mother. If not, why should he be so different from his eleven brethren, who all shared their father Jacob's instruction and care?

The question is often asked, "Why did Jacob make Joseph a coat of many colors?" The Bible gives no reason; but a careful reading of other passages will show that the coveted position of priest of the family had passed from the eldest son to

the one whose character was best fitted for that position.

This was first manifested when God accepted the offering of Abel, the second born, rather than the offering of Cain, the first born. Cain was wroth and God gave the following answer, "If thou doest well, shalt thou not have the excellency." Gen. 4:7 [margin].

Character was to decide the question of the priesthood, and, as Jacob saw the godly life of Joseph, he selected him as the future priest of the household; he made him a coat of many colors, in imitation of the beautiful garments of the priest. Gen. 37:3.

This outward evidence of Jacob's favor, together with the two dreams of Joseph, which seemed to plainly indicate that all the family would sometime bow down before him, was more than the ten older sons of Jacob could endure. Benjamin, the twelfth son of Jacob, was at this time only a little child.

They nursed their hatred until the time came when they sold Joseph to the merchantmen for twenty pieces of silver, or a little over eleven dollars. The merchantmen were on their way to Egypt and must have carried Joseph back over the road he had traveled, and no doubt passed near his father's home on their way to Egypt.

The record states that "Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, a captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites which brought him down thither, and the Lord was with Joseph, and he was a prosperous man." Gen. 39:1, 2.

It seems from the first that Joseph got the victory and saw the Lord's hand in it all; he held no ill-will toward his brethren. He could say to his brethren, "It was not you that sent me hither, but God." Gen. 45:8. It was the same spirit that was manifested by Job when the devil was per-

mitted to take away all his earthly possessions and Job left the devil out of the question altogether and said, "The *Lord gave*, and the *Lord hath taken away*; blessed be the name of the Lord." Job 1:21.

This spirit cherished in the heart today will make a man great just the same as in the days of Joseph and Job.

Ten or eleven years of Joseph's life in Egypt were passed in the house of Potiphar, where, from a purchased slave, he became overseer of all Potiphar's household; because his "master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand."

Joseph's personal appearance is spoken of as "goodly and well favored." The wife of his master tried to entrap him; but his reply, "How then can I do this great wickedness and sin against God?" showed his strict integrity; but it cost him his position, and from a place of honor, he was cast into prison. Again God vindicated Joseph, for he accepted his position in the prison as from God and made the best of it.

After two years of prison life, at the age of thirty years, he stood before Pharaoh and interpreted his dreams, attributing all the honor to God. Then he was chosen to manage the kingdom.

During the seven years of plenty, he laid up large quantities of grain for use during the years of famine. During these years he married an Egyptian, and Manasseh and Ephraim were born to him.

Joseph had been chief ruler in Egypt nine years when his brethren came down to Egypt for food; and he had the satisfaction of seeing them bow down to him and of hearing Judah, the very one who twenty-two years before had proposed to sell Joseph as a slave, offer to remain as a bondman to him in order that Benjamin might be free.

Joseph had the privilege of sustaining his father and brethren for many years, and

of seeing the fulfillment of his youthful dreams. During his long life of one hundred and ten years, we have no record of his ever proving untrue to God in any way; and his dying request was, that his bones might be carried back to the promised land. Moses fulfilled this request many years later. Ex. 13:19.

In Jacob's dying blessing, the old father's heart seemed drawn out at the thought of Joseph's being separated from his brethren. Gen. 49:22-26. Joseph's life is an object-lesson of the fact that, while it is pleasant to be surrounded by those of like faith, it is not necessary to Christian growth in grace; that one can stand firm in God in the midst of the most adverse circumstances.

Joseph was in possession of greater wealth than his brethren; for, besides his acquired wealth in Egypt, he inherited the birthright, or the double portion, which Reuben lost on account of his sin.

Twelve thousand of the one hundred and forty-four thousand will enter the city of God under the name of Joseph;—twelve thousand who will have been true to God, although perchance separate from their brethren, and the possessors of earthly wealth.

Don't Give Up

If you've tried and have not won,
Never stop for crying;
All that's great and good is done
Just by patient trying.

Though young birds, in flying fall,
Still their wings grow stronger;
And the next time they can keep
Up a little longer.

Tho' the sturdy oak has known
Many a blast that bowed her,
She has risen again and grown
Loftier and prouder.

If by easy work you beat,
Who the more will prize you?
Gaining victory from defeat,
That's the test that tries you.

—Phoebe Cary.

Telling Fortunes

"Be not among wine-bibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags."—Proverbs 23:20, 21.

I'll tell you two fortunes, my fine little lad,
For you to accept or refuse,
The one of them good, and the other one bad;
Now hear them, and say which you choose!

I see by my gift, within reach of your hand,
A fortune right fair to behold
A house and a hundred good acres of land,
With harvest fields yellow as gold.



I see a great orchard, the boughs hanging down
With apples of russet and red;
I see droves of cattle, some white and some brown,
But all of them sleek and well-fed.



I see doves and swallows about the barn doors,
See the fanning mill whirling so fast,
See men that are threshing the wheat on the floors;
And now the bright picture is past!

And I see, rising dismally up in the place
Of the beautiful house and the land,
A man with a fire-red nose on his face,
And a little brown jug in his hand!

Oh! if you beheld him, my lad, you would wish
That he were less wretched to see;
For his boot-toes they gape like the mouth of a fish,
And his trousers are out at the knee!



In walking he staggers, now this way, now that,
And his eyes they stand out like a bug's,
And he wears an old coat and a battered-in hat,
And I think that the fault is the jug's.



For our text says the drunkard shall come to be poor,
And drowsiness clothes men with rags;
And he doesn't look much like a man,
I am sure,
Who has honest hard cash in his bags.



Now which will you choose? to be thrifty and snug,
And to be right side up with your dish;
Or to go with your eyes like the eyes of a bug,
And your shoes like the mouth of a fish!



—Alice Cary.



PROMISSORY NOTES

A PROMISSORY note is an acknowledgment of the value received, a promise to pay; but sometimes they are not good.

God's promises are all promissory notes, and are all good. Many of them relate to financial matters, and pertain to this life and to the life which is to come; some relate to the future life, but give a pledge that is an earnest in this life. One is found in Prov. 3: 9, 10. "Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty and thy presses burst forth with new wine." This pertains to this life.

Another promissory note is found in Prov. 11: 24, 25. If we scatter we will increase; and if we withhold more than is meat, it will tend to poverty; for, "the liberal soul shall be made fat, and he that watereth shall be watered also himself." In Prov. 19: 17, we find still another note of this kind. He that hath pity upon the poor lendeth unto the Lord: and that which he hath given will He pay him again."

In Mal. 3: 10, 11, is a most wonderful promissory note, in which we are invited to prove the Lord. He declares that if you will return to Him the tithe, He will "open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." He also declares that He "will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field." But there are two conditions to this note: first, all the tithes are to be paid; second, they are to be brought into the storehouse; that is, paid into the treasury of the Lord.

Another promissory note that Jesus has signed is found in Luke 12: 33. The condition of this note is that we must sell and give alms, and by so doing we will provide

ourselves with "bags which wax not old, a treasure in the heavens that faileth not; where no thief approacheth, neither moth corrupteth." Alms-giving and prayers go together, and all such prayers are answered.

Christ endorses all these promissory notes and also shows the results to those who accept them. He will pay one hundred per cent. on the investment in this life, "and in the world to come eternal life." Mark 10: 29, 30.

This is especially interesting at the present time when banks are failing everywhere, and losses of all kinds are occurring by fire, earthquake, and devastations of various kinds.

Who will take some of these promissory notes, and prove the Lord by doing so? It must be done voluntarily and cheerfully.

CHRISTIAN SCIENCE

G. B. THOMPSON

THE following clipped from a magazine illustrates in a humorous way the delusive sophistry of Christian Science:

"When waiting for the speaker at a public meeting, a pale little man in the audience seemed nervous. He glanced over his shoulder from time to time and shifted about in his seat. At last he arose and demanded in a high, penetrating voice, 'Is there a Christian Scientist in the room?' A woman at the other side of the hall got up and said, 'I am a Christian Scientist.' 'Well then, madam,' requested the little man, 'will you mind changing seats with me; I'm sitting in a draft.'"

This little man was consistent. According to the teaching of Christian Science, there is no such thing as really catching cold; so a person who believes this could as well sit in a draft as any place. Impure air is as healthful as good air, or contaminated water as good as the purest water from a spring, if you only think so. No

one really has any pain : what seems so is simply a condition of the mind.

Sometime ago I met a Christian Scientist who was distributing literature on this question, and was handed a tract concerning the healing of the sick. I said, "There are no really sick people." "No," she answered. "There is no such thing as real death according to Christian Science," I said. "No," she again answered. "Then," said I, "what has happened when there is a funeral?" "I am not here to answer questions," she replied, "you will get that in the literature."

It is strange that anybody of an intelligent mind will believe this world-wide, unscientific, unscriptural doctrine. Yet it is beguiling unstable souls everywhere, and leading them away from God and His word. It can only be explained on the basis that when men set aside the word of the Most High God, there is nothing too ridiculous to be believed. Our only safety in this age of darkness and departure from God is to believe and obey implicitly the word of the Lord.

TWO WONDERFUL DAYS

THE events of the day that Christ arose from the dead were very remarkable ones to the disciples.

Mary Magdalene was the first one at the sepulchre, and not seeing the body of Jesus there, she immediately ran and told Peter and John that they had taken away the Lord, and "we know not where they have laid Him." She, therefore, was the first to preach a risen Saviour. John 20 : 1, 2.

While she was gone the other women came to the sepulchre and saw the two angels who told them that Jesus had risen. Matt. 28 : 5, 8.

Peter, John, and Mary were the next to arrive at the sepulchre. John 20 : 3-6.

Mary remained after Peter and John had left and there she saw Jesus, being the first to see Him after He had risen. Mark 16 : 9-11.

The next to see Him were the women, while they were returning from the sepulchre; they met Him and worshiped Him. Matt. 28 : 9, 10.

It appears that Peter was the next to see the Lord. Luke 24 : 34.

Jesus then accompanied the two disciples on their way to Emmaus and conversed with them. Luke 24 : 13-15.

When they returned to Jerusalem at night, Jesus appeared to them again in the upper chamber and breathed upon them and said, "Receive ye the Holy Ghost." John 20 : 19, 23.

Upon the same day those who came out of their graves after the Saviour arose from the dead, went into the city and made themselves known to the people. Matt. 27 : 52, 53.

All of these circumstances, happening on that day, show that they had no regard for the day as a sacred rest day, any more than any other working day of the week.

The Sabbath day, the day before, was far different. The disciples were in their rooms keeping the Sabbath. Jesus was resting in the tomb. Angels were watching over the sepulchre, and soldiers were on guard. This was a day of rest and quietness. But the next day, the first day of the week, was one of activity and stir, as was the first day of creation when God brought into existence the world.

DARE TO SAY "NO"

Dare to say "No," when tempted to drink ;
 Pause for a moment, my boy, and think—
 Think of the wrecks on Life's Ocean tossed
 For answering "Yes," without counting the cost ;
 Think of the mother who bore you in pain ;
 Think of the tears that would fall like the rain ;
 Think of her heart and how cruel the blow ;
 Think of her love, and at once answer "No."

WHO HAS IMMORTALITY?

THE Bible plainly states in 1 Tim. 6: 15, 16, that the invisible God, the Father "only hath immortality." This immortal life is given by God, the Father to the Son; "for as the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5: 26.

There is only one way by which mortal man can obtain this immortality; for, "this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 11, 12.

Outside of Christ there is no eternal life for mortal man; but the one that abides in Christ hath life, and when "Christ, who is our life, shall appear, then shall ye also appear with Him in glory," clothed with immortality forever. Col. 3: 4; 1 Cor. 15: 51-53.

TRUE SUCCESS IN LIFE

WOULD you secure the highest success in life? Would you enjoy the confidence and affection of your fellow-men? Would you find much to be thankful for in every condition of life, and would you have all fear taken away in the hour of death? Be as a little child. Take everything that your Father sends with love and trust. Be not envious of the rich. Despise not the poor. Put far away from your heart all anxiety and jealousy and suspicion. Learn well the lessons which God's providence is ever teaching, and look for good in everything. The possession of the earth is not promised to the grasping and greedy, but to the meek. The kingdom of heaven is not open to the ambitious and the proud, but to the poor in spirit. All the good things are assured to those who have a kind, humble, and thankful heart.

The divine art of happy living is to live

as God's dear and blessed child. Your Father is so rich that He owns everything. He is so wise that He knows everything. He is so mighty that He can do everything. He is so generous that He will not withhold any good thing from them that love Him. He is so compassionate that He can never be indifferent to any pain or sorrow felt or feared by His child. Having such a Father to provide for every want, you can surely dismiss all care, you can silence every murmur, you can keep your heart in perfect peace. Toil, wait, suffer, as you can and must; but never fear, never complain. Let all that you lose and all that you gain, all that you suffer and all that you enjoy, make you more like God's holy child.—*March.*

Comfort One Another

Comfort one another;

For the way is growing dreary,

The feet are often weary,

And the heart is very sad.

There is heavy burden-bearing,

When it seems that none are caring,

And we half forget that ever we were glad.

Comfort one another;

By the hope of Him who sought us

In our peril—Him who bought us,

Paying with His precious blood;

By the faith that will not alter,

Trusting strength that shall not falter,

Leaning on the One divinely good.

—*Margaret E. Sangster.*

THE BEST BOOK FOR CHILDREN

THIS is a day of children's books. There is a rough analogy between the development of individuals and that of peoples. The Bible writers, in spite of their marvelous spiritual sense, were a more primitive, a more childlike people than ourselves. Like children, they thought concretely and not in abstractions. The Lord who "spake unto Moses" is certainly more real to the child's mind than

"the Great Personal First Cause, the moral and intelligent Governor of the universe." The one was the God of the children of Israel, the other the God of nineteenth-century theologians. The children of America are much more like the children of Israel than are the theologians or preachers or teachers. Between children and a child-like people there is a bond of sympathy. Hence it is that many of the Bible stories are more truly children's stories than are the stories written for children. Jesus said, "Except ye become as a little child, ye cannot enter the kingdom of heaven." Might we not say, "Except ye become as a little child" you cannot understand the spirit of many of the Bible stories. Simple and primitive people have often gotten more from the Bible than scholars. Then why not children? . . .

The language of the Bible is literary; it is not scientific. Children can understand literary, but they cannot understand scientific language. The Lord speaks from the burning bush. Aaron's rod sprouts. The Red Sea parts to let the children of Israel pass over dry shod. The whale swallows Jonah and delivers him up unharmed. All these events are as natural to the child's mind as the events he sees every day. They require no explanation. Why give any?—*Appleton's Magazine*.

The Healing of the Blind

WHEN the Saviour was here upon the earth He healed all who came to Him for healing. Some of the most striking miracles were performed for the blind. It would seem that healing blindness is one of the best object-lessons of the healing of the soul and bringing it from the hellish shadows of sin and unbelief into the sunshine of God's presence.

The time is coming when "the eyes of the blind will be forever opened and blindness will be no more forever."

THE LORD'S JUST DUE

THE Psalmist says, "The earth is the Lord's and the fulness thereof." *Psa. 24:1*. God is the landlord, or owner of this earth; and, while He has given it into the hands of man, yet He demands a portion for Himself as owner. "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. . . . Concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the *tenth shall be holy unto the Lord.*" *Lev. 27:30-33*. It is simply a question of honest dealing with the great Landlord of all the earth. Will we pay Him the rent money that is His own, or rob the Lord by withholding the tithe? *Mal. 3:8-11*.

The Lord devotes all His rent money to the support of those who give their lives to carrying the glad tidings of the Gospel to their fellow men. *Num. 18:20-24*. The Saviour's admonition is that we "ought" to pay an honest tithe. *Matt. 23:23*.

God's Tenth

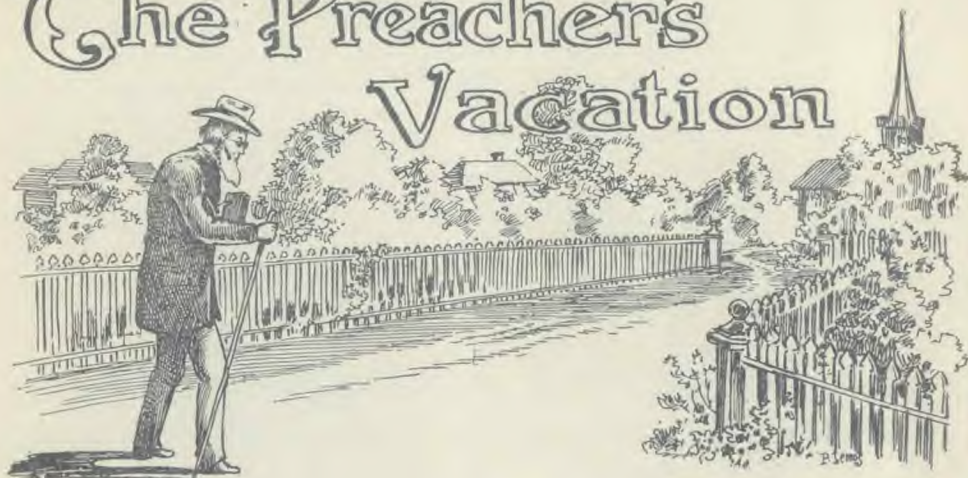
When good old Jacob learned to give
One-tenth to God of all he had,
He found that he with ease could live,
And blessings came to make him glad.
Maybe *you* owe to God a debt—
Pay up at once—lest you forget!

'Tis said this law was set aside—
Some boast they are no longer bound—
But, if love makes the path more wide,
It would a better way have found.
No better plan has reached us yet!
Pay up at once—lest you forget.

"But I am very poor," you say,
"With scarce enough to eat and wear";
Perhaps you've robbed God's tenth away,
And lost the blessings He would share.
Of all men you are most in debt—
Pay up at once—lest you forget.

—*Victorian War Cry*.

The Preacher's Vacation



The old man went to meeting,
For the day was bright and fair,
Though his steps were slow and tottering,
And 'twas hard to travel there ;
But he hungered for the gospel
And he trudged the weary way,
On the road so rough and dusty,
'Neath the sun's hot burning ray.

By and by he reached the building,
To his soul a holy place,
And he paused to wipe the sweatdrops
From off his wrinkled face.
And he looked around bewildered ;
For the old bell did not toll,
And the door was shut and bolted,
And he did not see a soul.

So he leaned upon his pilgrim's staff
And said, " What does this mean ? "
And he looked this way and that,
Till it seemed to him a dream.
He had walked the dusty highway,
And he breathed a heavy sigh ;
Just to go once more to meeting,
Ere the summons came to die.

Soon he saw a little notice
Tacked upon the meeting door,
And he limped along to read it,
And he read it o'er and o'er.
And he wiped his dusty glasses,
And he read it o'er again
'Till his limbs began to tremble,
And his eyes were full of pain.

As he read that oddest notice,
How his heart within him burned ;
" Pastor Absent on Vacation,
Church Is Closed 'til his Return. "
And he wandered slowly backward,
And he sat him down to think,
For his soul was stirred within him,
'Til he thought his heart would sink.

And he wandered slowly backward,
To himself soliloquized :
" I have lived till almost eighty,
And was never so surprised,
As when I saw that oddest notice
Stuck upon the meeting door ;
' Pastor absent on vacation, '
Never heard the like before.

" Why, when I first joined the meeting,
Very many years ago,
Preachers traveled on the circuits,
In the heat and through the snow,
If they had their clothes and victuals,
'Twas but little cash they got ;
They never talked about vacation,
But were happy in their lot.

" Would the farmer leave his cattle,
Or the shepherd leave his sheep ?
Who would give them care and shelter,
And provide them food to eat ?
So it strikes me very singular,
That a man of holy hands
Thinks he needs to have vacation,
And forsake his little lambs.

"Did St. Paul get such a notion?
 Did Wesley, or a Knox?
 Did they in the heat of summer
 Turn from their needy flocks?
 Did they ever close their meeting
 Just to go and lounge about?
 Why surely if they did thus,
 Satan would raise a shout.

"Do the taverns close the doors
 Just to take a little rest?
 Why, 'twould be the height of nonsense,
 And it would their trade distress.
 Did you ever know it happened,
 Or hear anybody tell,
 Satan absent on vacation,
 And closed the doors of hell?

"And shall preachers of the gospel
 Pack their trunks and go away,
 Leaving saints and dying sinners
 To get along as best they may?
 Are the souls of saints and sinners
 Valued less than selling beer?
 Or do preachers tire quicker
 Than the rest of mortals here?

"Why it is, I can not answer,
 But my feelings they are hurt;
 Here I've dragged my tottering footsteps,
 To hear the gospel word;
 But the preacher is a traveling,
 And the meeting house is closed;
 I confess its rather trying,
 Hard indeed to keep composed.

"Tell me, when I reach the Valley,
 And go up the shining height,
 Will I hear no angels singing?
 Will I see no gleaming light?
 Will the golden harps be silent?
 Will I meet no welcome there?
 Why the thought is most distressing,
 'Twould be more than I could bear.

"Tell me, when I reach the Valley,
 Over on the other shore;
 Will I find a little notice
 Stuck upon the golden door?
 Telling me 'mid dreadful silence,
 Writ in words that cut and burn,
 'Jesus absent on vacation,
 Heaven's closed 'til His return.'"



THE SABBATH

HAIL, thou bright and sacred morn, risen with gladness in thy beams!
 Light, which not of earth is born, from thy dawn in glory streams;
 Airs of heaven are breathed around, and each place is holy ground.

Great Creator! who this day from Thy perfect work didst rest,
 By the souls that own Thy sway hallowed be its hours and blest,
 Cares of earth aside be thrown, this day given to God alone.

—Julia A. Elliot.

THE WAY OF LIFE

THE way to destruction is broad, and many go in it; the way to life is narrow, and but few find it. When one asked Jesus, "Are there few that be saved?" he answered, "Strive to enter in at the strait gate; for many I say unto you, will seek to enter in, and shall not be able." Luke 13:23,24. Again it is recorded, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at; because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13,14. The doctrine of the world's conversion, and that of universal salvation, are both directly opposed to this passage. The one has the way to life narrow at first, but growing wider, until all walk in it; while the other has the way to life always wide enough for all the world. Our Lord states a great fact in this passage, which existed when spoken, always had existed, and which will exist until the close of probation; namely, that the way to destruction is broad, and many will go in it; and that the way to life is narrow and few will find it.

But when the few of each successive generation, from righteous Abel to the close of probation, who have bent their lonely footsteps in the narrow path to Mount Zion, shall reach their everlasting rest, they will constitute that "great multitude, which no man could number. There will be present all nations, and kindreds, and people, and tongues, arrayed in Heaven's purity. Not one of these had come out of that imaginary period of a converted world. No, not one. What an imposing scene! "And one of the elders answered, saying unto me, what are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which

came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. 7:13,14.

—James White.

It matters not what you do,
Make a nation or a shoe;
For he who works an honest thing,
In God's pure sight is ranked a king.

—John Parnell.

SOME INTERESTING FACTS

IN the book of Daniel are found truths not elsewhere stated in the Scriptures. Daniel is a latter-day prophet, writing expressly for the people in the last generation. Below is a list of some of the interesting things found only in the Book of Daniel.

1. Daniel's prophecies were closed up and sealed until the time of the end. Dan. 12:4.

2. His prophecy definitely marks the time of the end. Dan. 7:8-24, 25; 11:33-35.

3. Daniel alone states that there will be an increase of knowledge in the time of the end. Dan. 12:4.

4. The wise alone will understand his prophecy in the "time of the end." Dan. 12:8-10.

5. Daniel furnishes the key to symbolic beasts used in prophecy. Dan. 7:17, 23.

6. The only prophecy in the Bible that gives the time of Christ's baptism and death. Dan. 9:24-28.

7. The only prophecy that contains the foundation of the judgment-hour cry. Dan. 8:14.

8. Gives the only description of the investigative judgment in the Bible. Dan. 7:9-13.

9. The only prophecy that announces that there are two abominations that will overspread Jerusalem. Dan. 9:27.

10. The only particular prophet that Jesus refers to, when asked, "What shall

be the sign of Thy coming and the end of the world." Matt. 24: 3-15.

11. The only prophet that uses the term that Jesus uses in speaking of the abomination. Dan. 12: 11.

12. The only prophet that connects time with this term, "abomination that maketh desolate. Dan. 12: 11.

13. Daniel contains the only consecutive prophecy, without symbols, that reaches from Darius the Mede to the resurrection of the dead. Dan. 11: 1; 12: 2.

14. The only record of men preserved in a furnace of fire unharmed. Dan. 3: 19-27.

15. The only record of a man being preserved in a den of lions. Dan. 6: 16-22.

16. The only record of prayer bringing from heaven, not only angels, but Jesus Himself. Dan. 10: 13.

17. The only instance in the Bible where a diet of pulse and water was blessed of God, physically, intellectually, and spiritually. Dan. 1: 8-20.

18. The only prophet of whom Gabriel declared, "Thou art greatly beloved." Dan. 9: 23; 10: 11, 19.

19. This book contains the statement of what kind of food will defile the body. Dan. 1: 8.

20. There are many other items; such as, the division of the Grecian Kingdom, the number of kings in the Roman Kingdom, etc., that we have not mentioned which belong to the prophecy of Daniel and not found elsewhere. No one can say this is not an important book. These items are explained in the "Story of Daniel the Prophet."

Correction

In the October number, on page 72, in the article "One Jot"; the first sentence should read: "There are twenty jots in the fourth commandment, and forty-five in the whole law."

What Matter?

What if your coat be patched and old?
The worth of a coat is easily told.
A handful of gold will quickly bring
A coat that is fit for a prince or king;
But an honest heart and a willing hand
Can never be bought in the whole wide land.
Remember that patches may cover a boy
Who some day will be the great world's joy.
If your soul be pure and your heart be true,
What can an old coat matter to you?

—Emma C Dowd.

FAITH AND PROVIDENCES

HE who most implicitly believes God, will see the providences of God. Faith and God's providences are very intimately connected; for, "faith is the substance of things hoped for, the evidence of things not seen"; and, "this is the victory that overcometh the world, even our faith."

Faith does not reason, it simply believes on the authority of what God has said, and then God's word creates the things that did not before exist. Immediately, God begins to work for the fulfillment of these things, and this working of God for the fulfillment of these things is His providences. The child of faith sees this, and recognizes that it is the providences of God indicating the fulfillment of what He has said.

Faith believes God's testimony without a question and is looking for every indication of the fulfillment of what He has said. So, the man who has the most faith in prayer to believe that God will do what He has said, is the one who will see the most of God's providences.

God said to Elijah, "There is a sound of abundance of rain." Then Elijah "cast himself upon the earth and put his face between his knees and said to his servant, "Go up now, look toward the sea." And the servant went and looked and said there was nothing. And Elijah said, "Go again, seven times." When he went the seventh

time, he said, "Behold, there ariseth a little cloud out of the sea, like a man's hand." Before Ahab had gotten down to his chamber the "heavens were black with clouds and wind, and there was a great rain." 1 Kings 18:41-46.

When God told Elijah there would be rain, Elijah did not sit down and fold his hands and say, "Now God has said there will be rain and so there is nothing for me to do"; but he prayed and exercised his faith in what God had said, expecting to see some providence of God to indicate rain. Six times he prayed without seeing any sign of the fulfillment of the promise, but at the very first indication of rain he knew that God had begun to fulfill His Word. Many a cloud had arisen from the sea but this cloud was a reward of faith and prayer.

God told Gideon that He would save Israel from the Midianites. He instructed Gideon how to order the battle and when the number was reduced from thirty thousand to three hundred He said to Gideon, "By the three hundred men that lapped will I save you." But Gideon was to watch for God's providences. So Phurah, his servant, and he himself went down to the camp of the "Midianites and Amalekites and all the children of the East lay along the valley like grasshoppers for multitude; and their camels were without number, as the sands by the seaside for multitude." All they heard was a man telling his dream, and it was a simple one. "Lo, a cake of barley bread tumbled into the host of Midian, and came into a tent, and smote it that it fell, and overturned it, and the tent lay along. And his fellow answered and said, 'This is nothing else save the sword of Gideon, the son of Joash, a man of Israel.' Judges 7:1-14. This was a providence of God to Gideon. He believed in this providence and put his three hundred men into three companies; he put into their

hands a pitcher, with a lamp inside of it; and this mode of warfare was sufficient to conquer the Midianites and the Amalekites. Judges 7:15-23.

God taught David to look for providences; He said to him, "I will doubtless deliver the Philistines into thy hand." And He said, "Let it be when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself." The sound of going in the tops of the mulberry trees, meant to David that it was the time when God would deliver the Philistines into his hands. So David watched the providences of God and believed; and put to flight the Philistines "from Geba until thou come to Gazer." 2 Sam. 5:24, 25.

The same faith that believes God, will watch for and believe in his providences, which are simply an indication that what God has said is true.

The Least in the Kingdom of Heaven

"AMONG those that are born of women there is none greater than John the Baptist; but he that is least in the kingdom of heaven is greater than he." Luke 7:28.

The joy of John the Baptist was in an unselfish life. He formed the connecting link between two dispensations. Aside from the joy that John found in his life of service, he had none, for his life had been one of sorrow. His voice had been seldom heard except in the wilderness. His was a lonely lot.

He never saw Christ after the time of His baptism; he never saw the blind restored to sight, or the sick healed, or the dead raised to life. "The least disciple who saw Christ's mighty works, and heard His words, was in this sense more highly privileged than was John the Baptist, and therefore, is said to have been greater than he."

Two Kinds of Prayer

The Pharisee informed the Lord
 How good a life he led;
 The publican shrank back in shame,
 And smote his breast instead : -
 But when the Lord, in tender love,
 The penitent commended,
 The hypocrite, his heart unchanged,
 Straightway his prayer amended.

Said he, "The man who says he's worse,
 Is by the Lord thought best :"
 So next when he to worship went,
 As publican he dressed,
 And smote upon his hollow heart,
 And bowed him down and groaned,
 And, proud of his humility,
 His unfelt sins he owned.

The publican—an altered man—
 Came too, with lifted head,
 And joyfully gave thanks to God
 For the new life he led:
 The Lord again his offering took,
 Still spurned the Pharisee's;
 For sometimes tears and sometimes thanks,
 But only truth, can please.

—Selected.

DANIEL

IF Christian people knew the importance there is in the truths taught in the book of Daniel, it would be studied by every Christian family.

Daniel is one of the three characters that is taken to represent the character of those who will live without a mediator when there is no intercessor. Isa. 59:16-19; Rev. 22:11,12. "Though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son, nor daughter: they shall deliver but their own souls by their righteousness." In this connection his name is referred to four times. Ezek. 14:14-20.

Daniel was taken to Babylon when he was eighteen years old. Like Joseph, who went into Egypt at seventeen, and Moses, who was taken from his mother at twelve, Daniel preserved the influence of his early

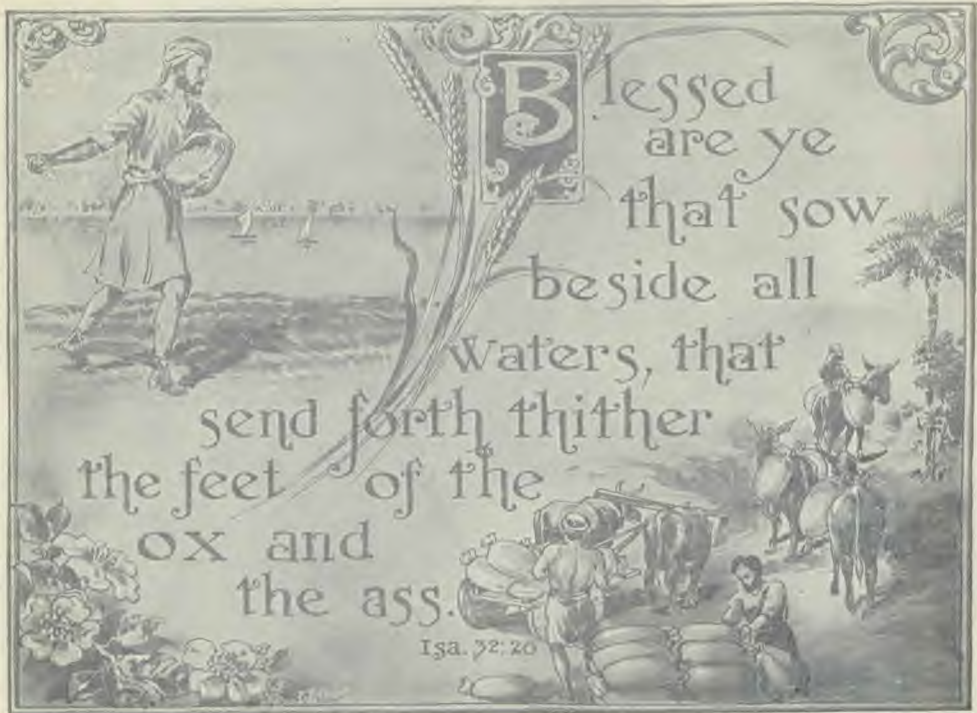
education with his mother; and, in the midst of an idolatrous court, kept his character unsullied from the pollutions of the wickedness practiced.

Only a few such characters stand forth as beacon lights in the sacred Scriptures, testifying to the power of a Christian mother's training in childhood and youth.

At the age of twenty-one, Daniel was promoted to the position of one of the king's counsellors, which position he retained through the reigns of Nebuchadnezzar, and his son Evilnerodach, forty years. During Belshazzar's reign, Daniel was removed from Babylon and lived in Shushan until the noted impious feast when he was called to interpret the writing on the wall. Then he was prime minister during the reign of Darius, even unto the third year of Cyrus,—a period of about seventy-five years. He must have been over eighty years of age when he was prime minister of the Medo-Persian kingdom. Dan. 1:1, 2; 10:1.

Not a reproof is recorded against this man. Three times the angel Gabriel assures him that "he is greatly beloved," and the last words recorded concerning this gray-haired prophet are, "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:13. The character of such a man as this can be studied by every Christian mother and father, child and youth.

The "Story of Daniel the Prophet" presents Daniel's life and character from a scriptural standpoint; and we recommend this book to all who may be interested in the education of the youth, as a book that can be studied with profit. The prophecies of Daniel, as well as his early training, is all told in pleasing story style, with the Scriptures in the margin to substantiate the story. "The Story of Daniel the Prophet is advertised on the cover of this magazine.



Faithful Work Done

THE following report of labor given by Sisters Lackey and Macdonald, at the convention of self-supporting workers held at Madison, Tenn., last October, shows what can be accomplished by consecrated workers.

During three years, or thirty-six months, they have sold 74,500 special *Bible Training Schools*. This averaged over 2000 papers sold each month. For these 74,500 papers they have taken in \$7,450.00 which they have spent as follows:—

Paid for papers,	\$2,175.00
Given to the work in India	515.00
Given to Loma Linda College,	660.00
Cost of sending two missionaries to their field of labor,	230.00
Given to Huntsville Orphanage,	600.00
Tithes paid to Nashville church,	300.00
Sundry donations and tracts purchased for free distribution,	200.00
Traveling and living expenses for both workers,	2,770.00

They have traveled from ocean to ocean, and from Maine to Florida. They have sown a large amount of good seed and they will share in the harvest by and by.

“Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and ass.” Isa. 32:20.

Beside All Waters

SOME may wonder why the patient ox and the faithful ass, or donkey, are mentioned in the above text; but a moments thought will reveal why. Those that *sow beside ALL waters* need the patient, plodding disposition of the ox. They need to do pioneer work, often breaking up the ground, as it were, for the seed-sowing. They also need the faithful, burden-bearing disposition of the donkey, that will patiently carry burdens as large as the animal itself. Unless these characteristics are combined in us, we would not be able to “sow beside

ALL waters," we would be impatient, and often leave the hard and stony places without sowing any seed; and thus lose the blessing. In order to obtain the blessing of the one that sowed beside *all waters*, we need to study the characteristics of these two faithful beasts.

In a Dry and Thirsty Land

O SOUL of mine! we've wandered
In a dry and thirsty land,
With brazen skies above us,
And around us burning sand;
There was neither shade nor fountain
In that dry and thirsty land.

O soul of mine! we've hungered
When we fed the herds of swine;
For in that land of famine
There was neither corn nor wine;
There was neither milk nor honey
When we hired to feed the swine.

O soul of mine! we've listened
When the father called, "Come home;
In my house are food and raiment;
Why in want and hunger roam?"
And we hastened home in gladness
When the father called, "Come home."

—Elizabeth Rosser.

THE EYES OF THE CHURCH

S. N. HASKELL

IN the twelfth chapter of first Corinthians, the apostle Paul speaks of the different members of the human body to illustrate the gifts that God has placed in the church. He states plainly, "there are diversities of gifts," and "there are diversities of operations, but it is the same God which worketh all in all." He then names some of these gifts, "wisdom," "knowledge," "faith," "gifts of healing," "prophecy," "discerning of spirits," "divers kinds of tongues," "interpretations of tongues."

He then compares these gifts in the church to the body, which "hath many members, and all the members of that one body, being many, are one body: so also

is Christ." He speaks of the ear as follows: "If the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing." It is evident that there is some gift in the church represented by the eye.

This was written in the year 59 A. D., twenty-eight years this side of the cross. It was "written for our admonition upon whom the ends of the world are come." Each of these gifts has a place in the church.

The eyes are the only members of the body that God has given us to see with. Without the sight of the eye man is blind, and knows not at what he stumbles.

Prophets were once called "seers." They were the spiritual "seers" for God's people. The prophet Amos was called a "seer." Amos 7:12. When there was no answer from the Lord there were no "seers." Micah 3:7.

When there are no living "seers," or prophets, the church can not fully understand even the prophecies which have been written, and the church is like a drunken man. The learned man says that the prophecies are a sealed book; and the one who is not learned will say that he is not learned, therefore, he can not read it. This is the condition of those who draw near to God with their mouth and lips, but their heart is far from Him. Isa. 29:9-14.

It is necessary, therefore, for the living prophet to understand how to apply the prophecies that have been written. A prophet says, "Thou art the man." It discovers the secret intrigues of the devil, 2 Kings 6:8-12.

The spirit of prophecy points out dangers, reproves wrongs, and instructs in righteousness. It makes a personal application of the truth laid down by the prophet.

An evidence that the church is departing from God exists when they will not

hear the law of God. Then they will "say to the seers, See not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits." In other words, they will not bear the straight testimony of the prophet. Isa. 30: 8-10.

David was a prophet, but he did not dare to trust in his own judgment alone in the governing of the kingdom, so he chose seers, or prophets, for his counsellors, instead of the thirty-seven mighty men, who helped to establish the kingdom; for their spiritual eyesight was perverted by their experience in wars. Heman was the king's seer, so was Gad, Nathan, and Iddo.

The church of Christ is never safe without a seer; they are eyes to the church in all ages. In proportion as this gift is confirmed in the church, all the gifts have their proper place. "Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1: 6-8.

"Lay by Him"

THE following are some of the English translations of the expression, "lay by him," found in 1 Cor. 16: 2, chronologically arranged, and show that this was a *private* and not a public matter.

1380-1388 A. D. "Ech of you kepe at hym silf."—*Wycliffe and Pervey's Trans.*

1525 A. D. "Let every one of you put aside *at home*."—*Tyndale's Trans.*

1582 A. D. "Let every one of you put apart *with himself*."—*Douay Version.*

1611 A. D. "Let every one of you lay *by him*."—*Authorized Version.*

1826 A. D. "Let each of you lay somewhat *by itself*."—*Campbell, Macknight, and Daddridge's Trans.*

1846 A. D. "Let every one of you lay

aside and preserve *at home*."—*Syriac Trans.*

1864 A. D. "Let each of you lay something *by itself*."—*Emphatic Deoglatt.*

1878 A. D. "Let each one of you put *by itself*."—*Ratherham's Trans.*

1883 A. D. "Let each of you *by himself* lay by."—*Fenton's Trans.*

1902 A. D. "Let each of you put on one side and store up *at home*."—*Weymouth's Trans.*

ARTHUR L. MANOUS.

Our Pattern

Does your occupation ever seem to you so hard, so wearisome, so worldly, that you can have little thought of heavenly things? Think what the men of Nazareth said of the Son of God: "Is not this the carpenter?" Or does it ever seem to you that your time has become altogether material and commonplace, and that now heaven and earth are wider apart than they were when ordinary men met angels walking in the broad noon, and shepherds heard songs of the heavenly host as they watched their flocks by night? Consider that the Son of God lived thirty years in an obscure Galilean town, hidden away among the hills, with all the angel host at his command, yet never claiming to be anything else than a carpenter, working for wages and serving any man that would hire him, on purpose to show that heaven is all about us in the common walks of life, and that even now God will give His mighty angels charge to keep the steps of all who come and go at his command.—*March.*

The Upper Side

When the clouds are low, and the winds are wild,
And the world forgets that it ever smiled,
Have thou no fear; for above the cloud,
And above the realm where the winds are loud,
Light, and glory, and joy abide;
There is always light on the upper side.

—*M. E. Sangster.*

How to Help

To have willing feet,
A smile that is sweet,
A kind, pleasant word
For all that you meet,—
That's what it is to be helpful.

In a mild, gentle way,
To help through the day,
To make some one happy
In work or in play,—
That's what it is to be helpful.

—*Union Signal.*

HOW TO PRAY WITHOUT CEASING

A NUMBER of ministers were assembled for discussion of difficult questions, and among others it was asked how the command to "pray without ceasing" could be complied with. Various suppositions were stated, and at length one of the number was appointed to write an essay upon it, to read at the next monthly meeting; which being overheard by a female servant, she exclaimed, "What, a whole month wanted to tell the meaning of that text! It is one of the easiest and best texts in the Bible." "Well, well, Mary," said an old minister, "What can you say about it? Let us know how you understand it; can you pray all the time?" "O yes, sir." "What, when you have so many things to do?" "Why, sir, the more I have to do, the more I can pray." "Indeed; well Mary, do let us know how it is; for most people think otherwise." Well sir," said the girl, "when I first open my eyes in the morning, I pray, 'Lord, open the eyes

of my understanding'; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I begin to kindle the fire, I pray God's work may revive in my soul; and as I begin work, I pray that I may have strength equal to my day, and as I sweep out the house, I pray that my heart may be cleansed from all impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word; and as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption, that I may be His child— and so on all day; everything I do furnishes me with a thought for prayer." "Enough, enough," cried the old divine, "these things are revealed to babes and often hid from the wise and prudent." "Go on, Mary," said he, "pray without ceasing; and as for us, my brethren, let us bless the Lord for this exposition, and remember that He has said, 'The meek will He guide in judgment.'" "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:6, 7. "Behold the Lamb of God which taketh away the sin of the world." John 1:29. "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.—*Selected.*



THE COMING KINGDOM

THE coming kingdom! This ought to be the all-absorbing topic with the present generation. Reader, are you ready for the issue? He who enters the kingdom enters it not merely for such a lifetime as men live in this present state not to see it degenerate, not to see it overthrown by a succeeding and more powerful kingdom; but he enters it to participate in all its privi eges and blessings, and to share its glories forever; for this kingdom is not to "be left to other people." Again we ask you, Are you ready? The terms of heirship are most liberal: "If ye be Christ's then are ye Abraham's seed, and heirs accord'ng to the promise." Are you on terms of friendship with Christ, the coming King? Do you love His character? Are you trying to walk humbly in His footsteps and obey His teachings? If not read your fate in the cases of those in the parable, of whom it was said, "But those mine enemies who would not that I should reign over them, bring hither, and slay them before me." There is to be no rival kingdom where you can find an asylum if you remain an enemy to this; for this is to occupy all the territory ever possessed by any and all of the kingdoms of this world, past or present. It is to fill the whole earth. Happy they to whom the rightful Sovereign, the all-conquering King, at last can say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foun'ation of the world."—*S lec ed.*

The Scars of Rum

THE Frenchman's face was hacked and notched.

"Have you been a duelist?" one asked.

"No, no," the man replied. "I have been a champagne maker. He touched his face. "These are champagne scars."

"Champagne scars," he went on, "dec-

orate the visages of all the workers in the underground champagne mills of Rheims. They are caused by the bursting of the bottles. About one bottle of champagne in every ten bursts.

"There are miles and miles of champagne caves in Rheims, caves cut in the solid limestone rock, where millions of bottles of wine refine and ripen. And as the turners move along the racks—each turns 35,000 bottles daily—they are continually saluted with explosions, Bang! And the glass splinters fly.

"Day after day each bottle must be turned, turned fifty times altogether, till the sediment in it has all mounted up and concentrated itself about the cork. Then the corkers remove the corks, let the sediment-thickened wine in the neck of the bottle blow off and skillfully replace the cork again.

"The corkers' and turners' work is dangerous. These men are nearly all scarred like me."

This whole business scars the maker and the seller and the users. The whole world bears the scars of rum.—*Selected.*

A Song of Trust

I WOULD not seek to know God's "when,"
For He doth not reveal to men
The hour of His own will.
Content am I His time to bide;
In His deep love I safe confide;
And there I rest so still.

I would not seek to know God's "why,"
Which hid from mortal mind must lie,
Until to man made known;
That God doth choose sufficeth me;
I would not all His working see,
Till step by step 'tis shown.

I would not seek to know God's "how,"
His wisdom's way He shows not now;
But love all things doth guide;
When doubt, with subtle art, assails;
All-conquering faith o'er all prevails;
My plans I lay aside.

I would not seek to know God's "where,"
 Providing He doth lead me there:
 Since He will guard my way.
 God's paths all end in life and light;
 True faith, at last, will change to sight;
 The night to cloudless day.

God's "when" and "why," God's "how"
 and "where,"
 I leave in His all-loving care:
 He knows; I ask no more.
 I ne'er could plan my way alone,
 My utter helplessness I own,
 And His sweet will adore.

— Ernest G. Wellesley Wesley.

Nuts

THE following extract taken from the Farmer's Bulletin, No. 332, of the United States Department of Agriculture at Washington, is a good comment on Gen. 1:29, where the Lord originally gave nuts as a part of man's diet:—

"In earlier days the hickories, butternuts, walnuts, chestnuts, pecans, and many other nuts found in the United States were to be had in country regions for the gathering and were of no commercial importance. . . . In general, conditions have changed and our principle native nuts are now staple market commodities and bring good prices. At the same time, owing to changes in market conditions, and to the growing of foreign nuts in quantity in this country, the price of the imported nuts has dropped so that they are well within the reach of the majority. . . ."

"The increased demand for nuts is due in the main to two causes; namely, a better appreciation of their appetizing qualities and the numerous ways in which they form a palatable addition to the diet of the average family, and secondly, to their use by the vegetarians and persons of similar belief—a group small in proportion to the total population, but still fairly large numerically—who use nuts, and more particularly the peanut, as a substitute for meat and other nitrogenous and fatty foods.

"Even a cursory examination of the journals devoted to cookery and other branches of home economics and of the various books which are published on the subject will show the fairly general use of nuts for making soups, for stuffing poultry, for nut butters, nut salads, cakes, salted nuts, and other dishes, and indeed several volumes devoted exclusively to nut-cookery have been published.

"Many special nut foods, such as malted nuts, meat substitutes, etc., have been devised and extensively advertised by the manufacturers for general use in the diet and for the special needs of vegetarians and fruitarians. It is said that some of these American nut products contain soy beans, but apparently the peanut plays a very important part in their composition."

The Apple Tree

THERE is no fruit that is used more extensively than the apple, or that can be used in a greater variety of ways.

The Bible classes it as the choicest fruit, as is shown by the following: "As the apple tree among the trees of the wood, so is my beloved among the sons." Songs of Sol. 2:3. As Christ surpasses all other men, so the apple ranks above other trees. In another place a word fitly spoken is compared to apples of gold. Prov. 25:11.

What plant we with this apple tree?
 Sweets for a hundred flowering springs
 To load the May-winds' restless wings,
 When from the orchard row, he pours
 Its fragrance through the open doors;
 A world of blossoms for the bee,
 Flowers for the sick one's silent room,
 For the glad infant sprigs of bloom,
 We plant with the apple tree.

"WE are called to a manly and courageous life, not to a whining and retreating one. Cultivate the courageous spirit, and joy will follow soon."



THE BIBLE READER'S CLASS

THE question is often asked, "What is the hope of the Christian?" The Christian's hope may be divided into four distinct divisions, as follows: *first*, the hope of sins forgiven through the merits of Christ's blood; *second*, the hope of Christ's second coming; *third*, the hope of a resurrection; *fourth*, the hope of an eternal inheritance on the new earth. Below we give texts of Scripture on each of these divisions of the subject.

I

Sins Pardoned Through Christ

- Gal. 1:3, 4. Christ gave Himself for our sins.
- 1 John 1:9. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."
- 1 John 1:7. "The blood of Jesus Christ His son cleanseth us from all sin."
- Isa. 1:18. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
- Isa. 43:25. I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins."
- Micah 7:18, 19. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? . . . He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea."

II

The Hope of Christ's Coming

- Titus 2:13. It is called a "blessed hope."
- John 14:1-3. Christ has promised to come again for His people.
- Luke 12:35, 36. We should be waiting and watching for the Saviour.
- Luke 12:37. "Blessed are those servants, whom the Lord when He cometh shall find watching."
- Heb. 9:28. "Unto them that look for Him shall He appear the second time, without sin unto salvation."
- Acts 1:9-11. Christ will come in person.
- 1 Thess. 4:16. Everybody will know about; it for "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."
- Matt. 25:31. Every angel will come with Him, when He comes in His glory.
- Isa. 2:19-21. This old earth will be terribly shaken at the presence of the Lord.
- Rev. 16:18-20. Every mountain and island will be moved at His presence.
- Rev. 6:14-17. The wicked will call for the mountains and rocks to fall on them and hide them from the face of the Saviour they have rejected.
- Psa. 46:1-8. In the midst of all this confusion, the righteous will sing, "God is our refuge and strength, a very present help in time of trouble. Therefore will not we fear though the world be removed, and though the mountains be carried into the midst of the sea. . . . The God of Jacob is our refuge."

III

The Christian's Hope of a Resurrection

- 1 Thess. 4:13, 14. Those who do not believe in a resurrection are without hope.
- Acts 23:6. Paul contended for "the hope of the resurrection of the dead."
- Acts 24:15. He had a firm hope in the resurrection of the dead.
- 1 Cor. 15:16-18. Without a resurrection the dead perish.
- John 5:28, 29. All who are in their graves will hear the voice of Christ and will come forth from their graves.
- Isa. 26:19. The dead body will live again.
- Job 19:23-27. Those who come up in the resurrection will have a body of flesh.
- Matt. 27:52, 53. At the time of Christ's resurrection, "many bodies of the saints which slept arose, and came out of the graves . . . and appeared unto many."
- Luke 24:39, 40. The Saviour had a body of flesh and bones after His resurrection.
- Phil. 3:20, 21. Our bodies will be fashioned like the Saviour's glorious body.
- 1 Thess. 4:15-18. The righteous will be taken to heaven with the same bodies that come forth from the graves, and so shall they "ever be with the Lord."

IV

The Christian's Hope of an Eternal Inheritance

- Psa. 115:16. "The heaven, even the heavens are the Lord's; but the earth hath He given to the children of men."
- Gen. 1:28; Heb. 4:6-8. The dominion over the whole earth was given to man.
- Gen. 3:1-6. Through sin it was lost.
- Luke 4:6. The devil now has dominion over this earth.
- John 14:30. The Saviour called Satan the "prince of this world."
- Heb. 2:14. Christ died that He might destroy the devil.
- Micah 4:8. The first dominion (the earth) will return to Christ, the Tower of the Flock.
- Eph. 2:13, 14. Christ purchased the earth with His precious blood.
- Gal. 3:29. "If ye be Christ's then are ye Abraham's seed and heirs according to the promise."
- Matt. 5:5. The meek shall inherit the earth.
- Psa. 37:9-11, 34. When the wicked are destroyed, then the righteous will inherit the earth.
- Mal. 4:1-3; 2 Pet. 3:7-13. The same fire that destroys the wicked will purify the earth.

Isa. 65:17. After the fire, it comes forth a new earth.

Isa. 65:21-25. The redeemed will have homes on the new earth.

Rev. 21:1-27. The New Jerusalem comes down from heaven as the metropolis of the new earth.

Isa. 66:22, 23. There will be regular seasons of worship on the new earth throughout eternity.

THE SABBATH IN THE NEW TESTAMENT

THE question often arises, "Which day did the early Gentile Christians observe as the Sabbath?" The only way to find an answer to this question, is to read what is recorded in regard to the different churches established by the disciples. The seventh day is the only day called the Sabbath in the New Testament.

I

The Church of Thessalonica

Thessalonica was a city of Macedonia on the Ægean Sea. Cassander first called it "Thessalonica" in honor of his wife. Under the Romans it was the capital of one of the four divisions of Macedonia. It became a free city, 52-53, A. D.

Acts 17:1-3. It was at this time and under these circumstances that Paul made his first visit to Thessalonica, and, as "his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

Acts 17:4. A great multitude of devout Greeks and of the chief women not a few believed in Paul's teaching.

1 Thess. 1:9. The majority of the Thessalonian church were converted from idolatry.

1 Thess. 2:2. Paul spoke with great boldness in introducing the gospel into Thessalonica.

1 Thess. 2:13. Those who received the truth received it not as the word of men; but as it is in truth the word of God.

1 Thess. 2:14. These became "followers of the church of God" in Judea; for they suffered the same thing.

Acts 15:19-21. These churches in Judea were observers of the same Sabbath that had been kept by the Jews from the days of Moses.

1 Thess. 4:13. From Paul's first visit to Thess-

alonica, they got the impression that the Lord was coming in their day, and when some of them died they sorrowed without hope.

2 Thess. 4:14-18. In his first epistle to them, he corrected this idea, and pointed out the fact that the Lord would come in the clouds of heaven, and that the dead in Christ would rise first; then those that are alive would meet the Lord with them in the air; for this reason they should be comforted.

2 Thess. 2:1-9. In his second epistle to them he showed that an important prophecy must be fulfilled, and then the Lord would come.

The conclusion we draw from the above Scriptures is that they were Sabbath-keepers, and observed the same Sabbath that had been brought down from days of Moses. This is shown by their following the example of the Sabbath-keeping churches in Judea. They were Adventists; for they looked for Christ to come in the clouds of heaven.

II

The Churches in Achaia and Macedonia

Achaia was the classic name given to that part of Greece which lies south of the Gulf of Corinth.

1 Thess. 1:6, 7. These churches followed the example of Paul, of whom there is no record of his ever preaching on the first day of the week, except once, and that was a Saturday night meeting; and he traveled from Troas to Assos, a distance of some nineteen miles on foot, on the morning of the first day. Acts 20:7, 8, 14, 15.

1 Thess. 1:8. The Thessalonian church was a missionary church; for the word of the Lord sounded out from them not only in Macedonia and Achaia, but also in every place. Their faith in God was spread abroad and they became ensamples to the other churches. And, as they observed the Sabbath, these other churches must also have been Sabbath-keepers and missionary workers.

Rom. 16:5; 1 Cor. 15:15. Paul called Epænetus his "well beloved," who was the first fruits of his work in Achaia; as was also the house of Stephanas, who addicted themselves to the "ministry of the saints."

Acts 16:14, 15. When Paul went to Philippi, which was the chief city of Macedonia, he found a company of women keeping the Sab-

bath who met each Sabbath day by the riverside and held a prayer-meeting.

Acts 16:14, 15; 25-40. There was also a woman who was a dealer in purple, who believed and was baptized; the jailer was also converted and baptized at the time of this first visit of Paul to Philippi.

Acts 16:9, 10. These visits into Macedonia were the result of a vision given Paul while at Troas. It does not require a great stretch of the imagination for the Bible student to see the connecting links in all of these things.

First, the church at Thessalonica was the result of Paul's first visit, when he preached there on three successive Sabbath days.

Second, the Thessalonian Christians observed the Sabbath that was handed down from the days of Moses.

Third, this church were ensamples of all who believed in Macedonia and Achaia.

Fourth, the Sabbath-keeping women at Philippi may have been the result of their missionary work.

Fifth, the prayers of these women were the cause of God's giving Paul the vision to go there, and not to Asia, or Bithynia, as he wanted to do. Acts 16:6, 7.

Sixth, these early churches were observers of the seventh-day Sabbath, and believed in the second coming of Christ.

Seventh, it is a fact worthy of notice that Paul's going to Philippi was the means of introducing the gospel into Europe.

III

The Church at Corinth were Sabbath-keepers

1 Cor. 12:2. Corinth was the capital of Achaia proper. It was a city carried away by the worship of dumb idols. It was a heathen educational center.

1 Cor. 1:17-20. Like the Brahmins of India they were filled with worldly wisdom and human philosophy.

1 Cor. 15:17-20. Paul taught them that their only hope of eternal life was in the resurrection of the dead on the basis of Jesus Christ having been raised from the dead.

1 Cor. 5:24, 26; Heb. 2:14, 15. He also taught them that death was an enemy and would not be destroyed until God sets up His kingdom when Christ comes.

1 Cor. 15:1, 2. Their salvation depended upon their keeping "in memory" these great truths.

Acts 18:4, 11. Paul preached in Corinth a year and six months, and worked at tent-making

with Priscilla and Aquilla, preaching in the synagogue each day.

Acts 18:7, 8. Paul moved to a house near the synagogue and a large company embraced the gospel.

1 Cor. 16:2. These people did not observe the first day of the week as the Sabbath, for they were to be at home on that day and lay aside "as God hath prospered them." And they had the example of Paul's preaching on the Sabbath for a year and a half while he was among them.

IV

The Evangelists' Testimony on the Sabbath and First Day

Matt. 28:1. It was after the end of the Sabbath that the first day came.

Mark 16:1, 2. Mark positively states that the Sabbath was past when the first day of the week came.

Luke 23:56. Luke states that they kept the Sabbath according to the commandment.

Luke 24:1. He also states that they came on the first day of the week, after they had rested on the Sabbath, to anoint the body of the Saviour and found Him risen.

John 19:31. The seventh day Sabbath was called a "high day" because the annual sabbath came on the same day as the fourth commandment Sabbath that year.

Luke 23:52-54. The Jews preparation day was the day of the crucifixion.

Luke 24:1-3, 21. The first day of the week was the third from the crucifixion.

Luke 24:41-43. Upon this same first day, at night, Christ appeared to them in the upper chamber and ate broiled fish and honeycomb, to convince them that He had really risen in flesh and bone.

Ten Bible Questions

ANSWERS to the following questions will be given in the February number of the BIBLE TRAINING SCHOOL.

1. What beautiful object was made of a bone?

2. Who imported linen yarn into Palestine?

3. What medical prescription was made by a prophet?

4. What king made silver to be as stones in Jerusalem?

5. Toward what city was the leader of an army directed to stretch out his spear as a signal of destruction?

6. What two patriarchs married at the age of forty?

7. What king was a sheepmaster?

8. What is the first recorded account of female government?

9. Who does the Bible say wore hats?

10. Who was the first man named by God before his birth?

A BLESSED OPPORTUNITY

GOD gave me something very sweet to be mine
own this day—

A precious opportunity, a word for Christ to say;
A soul that my desire might reach, a work to do
for Him;

And now I thank Him for this grace, ere yet the
light grows dim.

No service that He sends me on can be so welcome,
aye,

To guide a pilgrim's weary feet within the narrow
way;

To share the shepherd's quest, and so, by tangled
brake and fen,

I find for Him His wandering lambs, the erring
sons of men.

I did not seek this blessed thing; it came a rare
surprise,

Flooding my heart with dearest joy, as, lifting
wistful eyes,

Heaven's light upon a dear one's face shone plain
and clear on mine;

And there an unseen Third, I felt, was waiting—
One divine.

So in the twilight hour I kneel and pour my
grateful thought

In song and prayer to Jesus, for the gifts this day
hath brought.

Sure, never service is so sweet, nor life hath so
much zest.

As when He bids me speak for Him, and then He
does the rest.

—Margaret E. Sangster.

A GOOD WORK

WE who have such a large variety of reading matter at our command can hardly appreciate the great need of good, religious reading for the blind, who have a very limited supply.

Brother and Sister Miller have taken thirty thousand copies of this Special BIBLE TRAINING SCHOOL, and intend to sell them in the interest of literature for the blind. Brother Miller is blind and feels the need of good literature for those who are afflicted as he is. Although blind, he is an energetic worker and a faithful canvasser. We feel sure that the blessing of the Lord will attend Brother and Sister Miller, as they go forth, selling these papers. Their object is to secure money to furnish with literature the unfortunate ones who sit in physical darkness. This will make it possible for the Light of the Sun of Righteousness to enter their hearts, and bring true light and happiness into their otherwise dark lives.

If any of our friends wish to assist in this good work, they can send for any quantity of this Special BIBLE TRAINING SCHOOL, at the full price, ten cents per copy; and the money will be faithfully applied to this work. When sending for papers, be sure to state that you wish some of Brother Miller's papers, and then it will be duly entered upon the books, as funds for literature for the blind.

You would be blessed in helping in this good work. One hundred papers will cost you ten dollars. You can sell them in your neighborhood, and receive all your money

back. You can thus furnish one hundred persons that can see with something good, and, at the same time, furnish religious literature to the blind.

A BLIND TEACHER

ALL kinds of efforts to give the adult blind a fair chance have been carried further in France, Great Britain, and Germany than in this country. In Great Britain the intellectual and talented blind are selected for higher education, and when they have become competent as musicians or teachers, the schools and the associations

stand behind them and persuade vestrymen and committees to give them a hearing. Dr. Campbell, of the Royal Normal College in London, tells a good story of going to a church committee to recommend a blind organist. The conversation ran something like this:

"But he can not read music." "Of course he can. Some music is printed in Braille. The rest can be read to him as you would read a book aloud." "But it is necessary for him to take charge

of the choir and teach the boys. A blind man can not teach music." "Can't he? Do you know anything about music?" "Not a note." "Well, my five fingers are the staff and my walking-stick is the first line below. See? And this watch is a note. If I put it down there on the cane, that is 'C.' If I move it up just below the little finger, that is 'D.'" "Now you have learned the elements of musical notation." "Yes, I understand better than I ever did before."

Dr. Campbell's candidate got a hearing, and secured the position.—*Everybody's*.



CHARLES N. MILLER

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SPECIAL

THIS journal is a special double number of the monthly BIBLE TRAINING SCHOOL. The regular monthly journal contains sixteen pages. The object of the journal is to increase an interest in the study of God's Word. The price of the monthly journal, postpaid, is *only twenty-five cents a year*; to foreign countries and Canada, forty cents a year.

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A Prayer for Busy People

O LORD, I have a busy world around me. Eye, ear, and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to Thee. Do Thou bless them and keep their work Thine, that, as through Thy natural laws, *my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course* at these times when my mind can not conspicuously turn to Thee, to commit each particular thought to thy service. Hear my prayer, for my dear Redeemer's sake! Amen.—*Dr. Arnold.*

Singing by the Way

LIFE holds for most, my comrades,
More happiness than pain.
God gives a week of sunshine
For every day of rain.
So, trusting in the wisdom
Of His eternal plan,
Let's face the rain or sunshine,
And do the best we can.

Oh, let us sing, my comrades,
Of blessings by the way—
Each cloud's a silver lining,
There's blue beyond the grey!
Ah, as we sing about it
The shadows break apart,
And all the world's in sunshine
Because we're light of heart!

—*Eben E. Rexford.*

Friendships

A BLESSED thing it is for any man or woman to have a friend; one human soul whom we can trust utterly; one who knows the best and worst of us, and loves us in spite of our faults; who will speak the honest truth to us while the world flatters us to our face and laughs at us behind our backs; who will give us counsel and reproof in the day of prosperity and self-conceit; but who will comfort and encourage us in the day of difficulty and sorrow, when the world leaves us to fight our battles as we can.—*Charles Kingsley.*

Polish the Dark Side

"Look on the bright side," said a young man to a friend, who was discontented and melancholy.

"But there is no bright side," was his doleful reply.

"Very well—then polish up the dark one," said the young man, promptly.

Are you ever despondent? Then adopt this advice, and remember that the best way to "polish up the dark side" is to work—work hard, and with ceaseless devotion and energy.—*Selected.*

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