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INTERESTS OF HOUSE TO HOUSE BIBLE WORK

**G**O OUT QUICKLY INTO THE STREETS AND LANES OF THE CITY,  
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  
AND THOU SHALT BE BLESSED. -LUKE 14:13, 14

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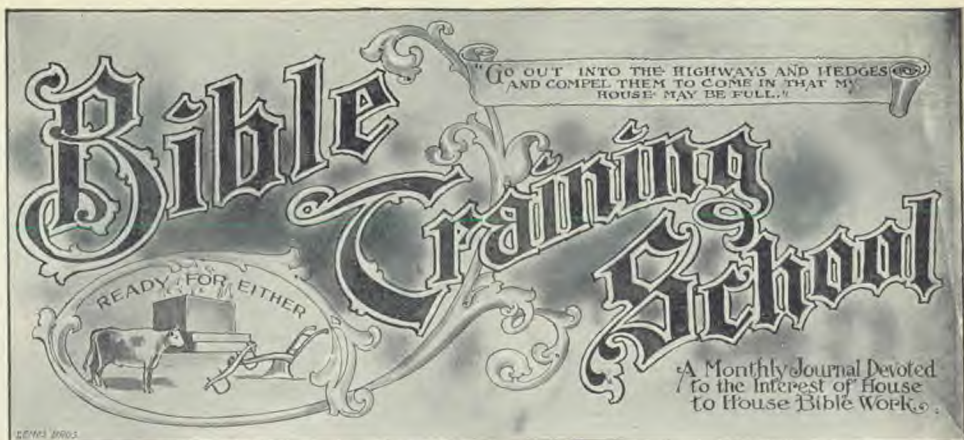
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"Praise ye the Lord: for it is good to sing praises unto our God."

## Importance of Self-control

Mrs. E. G. White



WE are standing as it were upon the borders of the eternal world; and if there ever was a time when all should strive most earnestly to live a holy life, it is now. All sensual, carnal pleasures should be abandoned, and Satan find nothing in us to assail. The apostle prayed, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." What a prayer is this! It would not have been inspired of God and written in His Holy Word, if it had been impossible for us to reach these high attainments; and yet, how content and at ease we are in retaining every objectionable trait of character.

One class have come up without self-control; they have not bridled the temper, or the tongue; and some of these claim to be Christ's followers, but they are not. Jesus has set them no such example. When they have the meekness and lowliness of the Saviour, they will not act out the promptings of the natural heart; for this is

of Satan. Some are nervous, and if they begin to lose self-control in word or spirit under provocation, they are as much intoxicated with wrath as the inebriate is with liquor. They are unreasonable, and not easily persuaded nor convinced. They are not sane; Satan for the time has full control. Every one of these exhibitions of wrath weakens the nervous system and the moral powers, and makes it difficult to restrain anger on another provocation. With this class there is only one remedy,—positive self-control under all circumstances.

The effort to get into a favorable place where self will not be annoyed, may succeed for a time; but Satan knows where to find these poor souls, and will assail them in their weak points again and again. They will be continually troubled as long as they think so much of self. They carry the heaviest load a mortal can lift, that is self, unsanctified and unsubdued. But there is hope for them. Let this life, so stormy with conflicts and worries, be brought into connection with Christ, and then self will no longer clamor for the supremacy.

Why life with many is such a hard strug-

gle is because it is apart from Christ; through self-delusion the battle is waged blindly with circumstances. With many youth wrong feelings have been shown, and unchristian words have been spoken. At such times they should humble themselves, saying frankly, "I have done wrong. Will you forgive me? For God has said we must not let the sun go down upon our wrath." This is the only safe path toward overcoming. Many look at things on their darkest side; they magnify their supposed grievances, nurse their wrath, and are filled with revengeful, hateful feelings, when in truth they had no real cause for these feelings. Shall we cut ourselves loose from the rest of humanity, remaining solitary and alone, because everything in our association with others does not move smoothly? No indeed; the change must take place ... our own soul. Resist these wrong feelings, and you will experience a great change in your association with your fellowmen. Your good will, your unselfish acts, will not be to a favored few, but to all with whom you associate. Thus you will form friends and attachments that are dear and lasting; your own deeds will be reflected back on yourself.

Our relations to God and one another can never be severed. We may ignore them, not answering to the claims of one of them; yet we are really bound by them as long as time shall last. Souls must be saved, and we are to have a part in the great work. Let not the youth falter, but stand in defense of the truth. If the truth of God is not deeply rooted in the heart, you cannot stand the test of temptation. There is only one power that can keep us steadfast under the most trying circumstances,—the grace of God in truth. The ungodly are lynx-eyed to mark every inconsistency, and prompt to pour contempt on the weak and halting ones. Let the youth make their mark high. Let them seek in humble

prayer for that help which Christ has promised, that they may exert an influence upon others that they will not be ashamed to meet in the great day of final settlements and rewards. Those who have exemplified the loftiest Christian principles in every department of business and religious life will have the inexpressible advantage; for they will enter the paradise of God as conquerors. They loved Jesus here in this life, were constrained by His love to make the most of their God-given powers in improving every opportunity to win souls to Jesus Christ. Thus they built up their Redeemer's kingdom, and advanced his glory, and will receive the commendation, "Well done," from His divine lips.

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### DOING AS JESUS DID

NELLIE GUERIN

SOME tell us we must not love our dear ones too much, lest we make God jealous and He take them away. This is only pagan teaching. He who had the best right to speak on this subject had a different idea: He said, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." 1 John 4:20.

Are we not all anxious and ever ready to do for our loved ones that which will make them happy? And are we not the happier ourselves for doing this? We are also happy in having them near us, and delight to sympathize with and comfort them in any sorrow or trouble, and to do anything we can to show our love for them; for,—

"It is in loving, not in being loved  
The heart is blessed;  
It is in giving, not in seeking gifts  
We find our quest."

We are bidden also to pity and love the unfortunate, who, perhaps have no one to love them. "He that hath pity upon the poor lendeth unto the Lord, and that which

he hath given will He pay him again." Prov. 19:17. Jesus says that, "Inasmuch as ye do it unto one of the least of these, my brethren, ye have done it unto Me." Matt. 25:40. Then I am sure He would have us think of those who are unfortunate in any way, sick, or poor, perhaps helpless and unable to get out into the sunshine. Let us take some of His love to them.

When we are making our dear loved ones happy, let us remember the unfortunate and endeavor to make them happy too. "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blest." Luke 14:13, 14.

Jesus always showed the most tender sympathy and love for the afflicted; and, while we cannot heal their physical deformities as He did, we can be kind to them, and considerate of them. We can extend to them a helping hand, invite them to our homes, make them feel there is a place for them in this world; and that we love them because Jesus "first loved us." There is no class of people that needs our love, sympathy, and help, more than those who are afflicted with some physical deformity. Let us, therefore, seek to enter into their feelings, their difficulties; identify ourselves with them, and do to them as we would wish them to do to us, were we to exchange places with them. Whatever we may possess above our fellows places us in debt, to that degree, to all who are less favored.

Then, when our Saviour shall come to take all His dear children to the mansions He has prepared for them that love Him, where "all the deaf shall hear hosannahs, and the dumb shall shout His praise," and the blind can look upon Him who alone can heal both physical and spiritual blindness, and "the lame man shall leap as an hart," to those who have followed in the Saviour's footsteps it shall be said, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."



### THE BIBLE

**D**ID ye ask me if I had a Bible?" said a poor widow in London. "Did ye ask me if I had a Bible? Thank God, I have a Bible. What should I do without my Bible? It was the guide of my youth, and it is the staff of my old age. It wounded me, and it healed me; it condemned me, and it acquitted me. It showed me I was a sinner, and it led me to the Saviour; it has given me comfort through life and I trust it will give me hope in death."

### BATTLES OF THE BIBLE

#### The Tide of the Battle Turned by Faith

S. N. HASKELL.

**F**OR fourteen years after Rehoboam was told by the prophet not to fight Jeroboam, there were continual wars between Israel and Judah, between Rehoboam and Jeroboam.

After reigning seventeen years Rehoboam died, and Abijah, his son, reigned over Judah three years. Abijah, like his father, had no special faith in the spirit of prophecy. During his three years' reign he had a most wonderful battle with Israel and Jeroboam was defeated; so Judah had rest for a long time. But Abijah based his battle with Jeroboam on different principles from his father. 2 Chron. 13:1-3.

Abijah set his battle in array with four hundred thousand valiant men of war; Jeroboam had twice that number. Before the battle Abijah made a speech to Jeroboam setting forth the relation of the two houses of Israel. He said that when Rehoboam

was young and tender-hearted, and could not withstand the vain men, Jeroboam strengthened himself. He did not attribute Rehoboam's failure to go to battle to the testimony of the prophet, but to his weakness. Now this had ripened off, on the part of Jeroboam, into open rebellion against the true worship of God. The following is Abijah's reasoning with Jeroboam:—

"And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made for your gods. Have ye not cast out the priests of the Lord, the sons of Aaron and the Levites, and have made you priests after the manner of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods." 2 Chron. 13:8, 9. He argued before them that the worship was according to God's order; for "we have kept the charge of the Lord our God but ye have forsaken Him." 2 Chron. 13:11, last clause.

Instead of fighting to defend his own honor and the position of his father, it was to defend the worship established by God with the sons of Adam. This was the true worship and upon this basis he reasoned as follows: "And, behold, God Himself is with us for our Captain, and His priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper." 2 Chron. 13:12.

It was an argument, however, that Jeroboam could not appreciate; so he marshaled his men, eight hundred thousand, and caused an ambushment to come about behind Abijah and enclose him and his army. Their hope of deliverance was very small. However, the priests and the men of Judah believed in God, and they cried unto the Lord and sounded the trumpets."

When the men of Judah shouted, "it came to pass that the Lord smote Jeroboam and all Israel before Abijah and Judah; and the children of Israel fled before Judah: and God delivered them into their hands. And Abijah and his people slew them with a great slaughter; so there fell down slain of Israel five hundred thousand chosen men." 2 Chron. 13:16, 17. Thus Israel was brought under at that time and the children of Judah prevailed, "because they relied upon the Lord God of their fathers. 2 Chron. 13:13-18. But Abijah, while "he waxed mighty," because of the great victory that God gave him, departed from God and married fourteen wives and begat thirty-eight sons and daughters.

It should be noticed in this battle that the victory was not gained by Abijah's faith alone; but it was because of the faith of the people and their trust in God, that Abijah gained the victory. So God may use a man because of his position to accomplish God's purpose in the earth, because the people have faith in the work of God.

In every battle fought in Israel, either between Israel and Judah, or with the heathen world, there are lessons that are practical for the people of God of the present day. "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

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### Keep Sweet

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

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

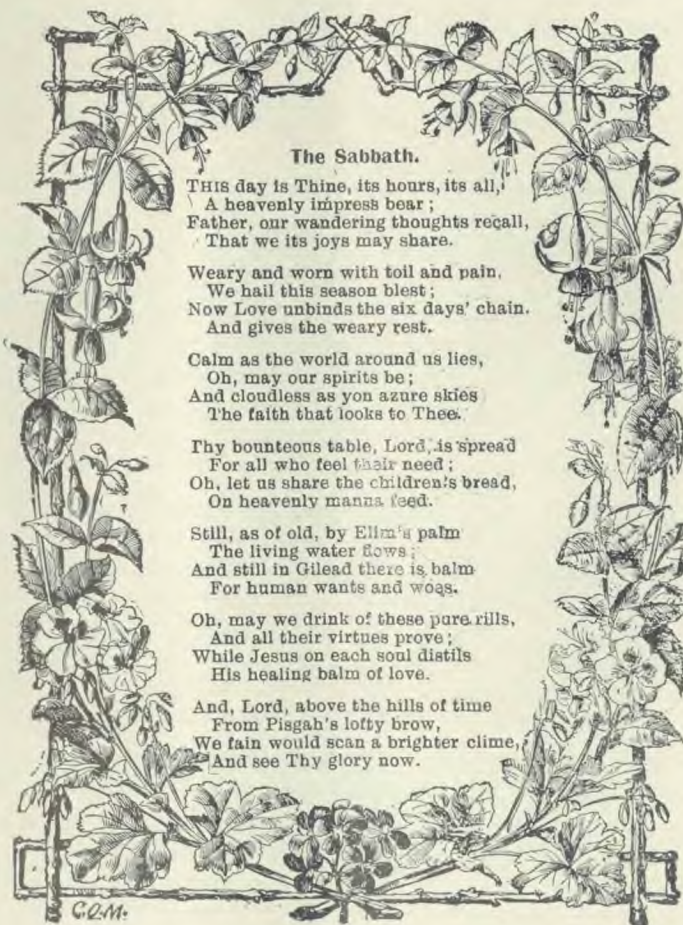
## Second Advent Movement No. 11

### The Second Call to the Supper

J. N. LOUGHBOROUGH

THE prophecy referred to in our last article, respecting those who had been "fellow servants," was not all confined to their "eating and drinking" merely, but extended to, and included the

As to how this was done, the following quotation from Brother Himes' writing of August 29, 1844, will show: "Most of the ministers and churches that opened their doors to us and our brethren who were pro-



smiting of those fellow servants. This smiting is not to be understood as literal smiting with the fist, but as expressed in Jeremiah, when those who rejected his counsel said, "Come and let us *smite him with the tongue*, and let us not give heed to any of his words." Jer. 18:18.

claiming the advent doctrine, co-operated with us until the last year. The ministry and membership, who availed themselves of our labors and had not sincerely embraced the doctrine, saw that they must either go with the doctrine, and preach it and maintain it, or, in the crisis that was right upon

them, they would have difficulty with the decided and determined believers. They, therefore, decided against the doctrine, and determined, some by one policy and some by another, to suppress the subject. This placed our brethren and sisters among them in a most trying position. Most of them loved their churches and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the 'meat in due season' was withheld from them, and the siren song of 'peace and safety' was sounded in their ears from Sabbath (Sunday) to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, 'Come out of her my people.'

"It was not until 'divers were hardened' and 'spoke evil of that way (the Lord's coming) before the multitude,' that our brethren were moved to come out and separate from the churches. They could not endure the 'evil speaking' of the 'evil servants.' And the churches that could pursue the course of oppression and 'evil speaking' toward those who were looking for 'the blessed hope,' were to them none other than the daughters of mystic Babylon. They so proclaimed them, and came out into the liberty of the gospel. . . . It is death to remain connected with those bodies that speak lightly of, or oppose the coming of the Lord. It is life to come out from all human tradition, and stand upon the word of God, and seek daily for the appearing of the Lord."

The Adventists who were thus treated, as above described, quoted to their oppressors the words addressed to the Sardis church: "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3.

The believers said to their persecutors: "In thus rejecting and opposing the doctrine of Christ's soon appearance, you will meet with a moral fall, and become the fallen Babylon of which it is finally said, they are 'a cage of every unclean and hateful bird.' Rev. 18:2. Thus it is seen how the people who were the first to hear the second call to the supper, as mentioned in Luke 14:21, became "maimed, halt, and blind."

Of the situations in the churches, George Storrs said, "Which of them (the churches) will suffer a soul to remain among them in peace that openly and fearlessly avers his faith in the advent of the Saviour at the door?"

It was this condition of things that brought about the proclamation of the second angel's message, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8. The wine of Babylon, as explained by the Adventists, was the doctrine by which the church was blinding the eyes of the people as to the great truths connected with the judgment-hour cry.

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## THE TWELVE TRIBES OF ISRAEL

### Gad

MRS. S. N. HASKELL

**G**AD was the seventh son of Jacob and the first son of Zilpah, Leah's maid. Like some of the other sons of Jacob, little or nothing is recorded of his personal history, and all the record we have of Gad is an "evil report" of him and his brother Asher. Gen. 37:2.

The prophetic words of his dying father open up a volume in the life and character of Gad. "Gad, a troop shall overcome him; but he shall overcome at last." Gen. 49:19. In other words, Gad is a type of the backslider, who is overcome by a troop of temptations, but awakens to his



danger, and in the strength given him from God overcomes at last and enters the pearly gates of the New Jerusalem, rejoicing in the Lord.

This idea of changeableness is recognized in the use of the word in the Bible. Jer. 2:36 is an illustration, where the Lord asks the question, "Why *gaddest* thou about so much to *change thy way*?" The word "gad" at the present day has the same meaning.

While Gad made one unfortunate change, yet we thank the Lord that he also made another change which was for the better; and in this is hope for everyone overcome by manifold temptations. To every backslider who may read these lines, I would say, the Lord bids us to "go and proclaim this word, . . . Turn, O backsliding children, saith the Lord; for *I am married unto you*; and I will take you one of a city, and two of a family, and will bring you unto Zion." Jer. 3:12-14. The Lord takes the symbol of marriage to illustrate the close union between Himself and His people; and when we backslide and dishonor Him,—wonderful thought!—He still says, "Go and proclaim these words, I am married unto you (the backslider)." Jer. 3:14. The Lord asks, "Where is the bill of your mother's divorcement, whom I have put away, or which of my creditors is it to whom I have sold you?"

The Lord never forsakes His people, but they forsake Him. He gives the reason for the separation. "Behold, for your iniquities have ye sold yourselves." Isa. 50:1. The Lord requires but one thing of the backslider, "*Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.*" Jer. 3:13. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1:9.

To every backslider the Lord says, "Come now, and let us reason together;

. . . 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. 1:18. Hear the Lord pleading with the backslider: "Return ye backsliding children, and *I will heal your backslidings.*" Jer. 3:22. That is a wonderful promise, but listen again to His pleading voice: "I will heal their backsliding, *I will love them freely*: for Mine anger is turned away." Hosea 14:4. It is no stinted portion that the backslider receives; the Lord *heals* his backslidings and loves him *freely*.

Who, that has ever once tasted of the peace and joy of a child of God, can refuse such wonderful offers of pardon and love?

On one of the gates of the city of God the name of Gad will be written—Gad, the one who was overcome by a troop, but at the last became the victor.

Twelve thousand of the one hundred and forty-four thousand will also be marshaled under the name of Gad. Rev. 7:4, 5. Twelve thousand who arise from backslidings and defeat, acknowledge their transgressions, claim the promise of God, wash their robes in the blood of the Lamb, and enter triumphant the kingdom of God. Rev. 7:14.

It is almost impossible for the human heart to fully re-instate one who has betrayed confidence and spurned love and friendship, but the Infinite God will not only heal our backslidings and love us "freely," but also says, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and *will not remember thy sins.*" Isa. 43:25.

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"SOME people are opposed to the Bible because the Bible is opposed to them."

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"THE lover of ease cannot have as his portion, success, greatness, nor the best of all good things,—goodness."



## A Prayer

OUR Father in heaven, Thou art God,  
 And Thou art good,  
 Help us to praise Thee as we should.  
 Holy, holy Lamb of God,  
 Teach us the ways that Thou hast trod;  
 Lest we should faint along the way,  
 Help us to always watch and pray.  
 Here Lord, I give my all to Thee,  
 Soul and body Thine to be.  
 Friends and time and earthly gain,  
 Here Lord, I give them in Thy name.  
 Just as I am without one plea;  
 Dear Lord, I come, I come to Thee.  
 Walk life's rugged way beside me;  
 Hide me, O my Saviour, hide me  
 In the shadow of Thy wing.  
 O dear Lord, to Thee I cling,  
 Trusting Thee, I can not stray,  
 Hear me, Lord, to Thee I pray.

—Charles B. Whiddon.

## WHOLE-HEARTED SERVICE

MRS. H. W. COTTRELL

AND ye shall seek me, and find me,  
 when ye shall search for me with all  
 your heart." Jer. 29:13.

The Scriptures contain many object-lessons of the thought in this text. It is beautifully illustrated in the experience of Jacob, on his return to Canaan. When he tried by deception to get the blessing and rights which by custom belonged to the first-born, Jacob committed a grievous sin, and incurred the hatred of Esau, who threatened to take his life; and for this reason Jacob had been separated from the home of his childhood for twenty years. Now as he turns his steps homeward again his past experience is reviewed, and he begins to fear lest the anger of his brother has not subsided. But he sends messengers to Esau with brotherly greetings, and with word that Jacob is coming, hoping to find grace in his eyes. The messengers return with no word of welcome, but say that Esau comes to meet him with four hundred men. Jacob decides that he is coming with an army to reap revenge, and

in fear and distress he realizes his helplessness to encounter an army of hostile men.

Notwithstanding the sin of his youth, Jacob worshiped the God of his fathers and the Lord had blessed him and confirmed to him the promises made to Abraham and Isaac and had told him to return to the land of his fathers, and He would be with him. In distress Jacob turns to God for help, he reminds the Lord that he is returning to his birthplace according to His command, and pleads with Him to spare him from Esau, lest he come and smite them.

Morning dawns again, and Jacob realizes that soon his band must face Esau's army, and he is still in fear; he can not turn back in face of the command to go to Canaan, and he dare not face his brother. Again he sends messengers to meet Esau, this time with valuable presents of flocks and herds, hoping thereby to appease his brother's wrath. The day's march had brought them to the river Jabbok, and Jacob now sends his family across the river to camp for the night, and he himself spends the night alone in prayer with God in whom is his only hope. Of that all-night prayer but one sentence is recorded, "I will not let Thee go, except Thou bless me." When the condition of heart was reached that enabled the petitioner to utter these words, the blessing came. Jacob would not have dared to demand a blessing in these strong words except he had surrendered all of sin and self, and was willing to take the blessing in God's way, whether it was life, or death at the hand of Esau.

Jacob's name was an index to his character. When Isaac said, "Thy brother came with subtilty, and hath taken away thy blessing," Esau replied, "Is he not rightly named Jacob? (a supplanter, margin) for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing." But twenty

years of guilty conscience and blighted experience convinced Jacob there was a better way to get the blessing; and as he surrenders sin, and a sinful disposition, he receives the blessing of sins forgiven, and a new disposition—character. Then he is told, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." When Jacob was changed from a supplanter to a prevailing prince, his name was changed to suit his character.

Jacob never again joined his family in the march to meet Esau, but at the rising of the sun, Israel (the prevailing prince) crossed the river and entered the camp to prepare for the onward journey, but as he "lifted up his eyes, and looked," he saw in the distance the approaching army, but his fear is gone, and he heads the company and advances toward his brother. True to Jacob's new name, he had prevailed, not only with God, but with men; for the leader of that armed company came running to meet Israel, and in brokenness of spirit he wept on the neck of his brother and kissed him.

The Lord is waiting to change every sinner's name to Israel.

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### TEA TOPERS

J. E. HARRINGTON

**T**EA leaves, from a plant grown in China, contain theine,—the active principle,—tannic acid, and a volatile oil. Theine has been considered the same as caffeine in coffee, but recent investigation has revealed a difference.

"The cup that cheers, but not inebriates," is a statement based on sentiment more than on fact; and has only a shade of truth in it. Tea never cheers, unless headaches, impaired digestion, nervousness, and other evils are conducive to cheerfulness. And, while it has not the same effect on the brain that alcohol has, yet it

produces a condition of the brain and nerves that is akin to intoxication.

Tea is used for its stimulating effect on the brain, making the user feel refreshed and stronger; but this condition is obtained at the expense of the nervous system, drawing upon the reserved force of nature which in time becomes exhausted; and the result is trembling nerves, palpitation of the heart, insomnia, indigestion, and a sallow skin, produced by its secondary action.

Little does the one who begins the use of tea realize that its subtle influence slowly and gradually binds him in its iron grasp, enslaving and debasing by its numbing effect upon the brain, and shutting out appreciation of things divine.

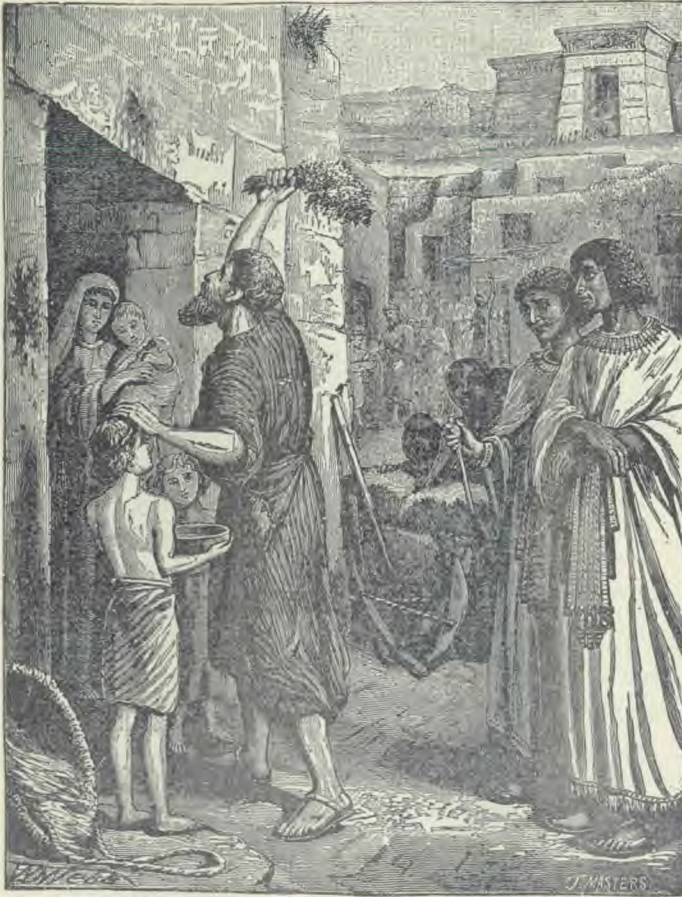
Some may say that "this is a picture of an extreme case;" but let the one who has used tea for a few months, quit its use for a few days, and note the depression of mind, the unsteady hands, and the lack of control; thus testing for himself his own condition. There are very few who have used this fluid for years who can pass through one day without indulgence in it, and retain a feeling of health.

The following strong statement is taken from "Materia Medica for Nurses," by Lavina L. Dock, whose statements are based on the best and latest authority: "Tea is stimulating and refreshing. Used to excess it weakens the digestive system, and causes constipation; depresses the heart and vaso-motor nerves, producing neuralgic pains."

The habitual use of alcohol will not produce much worse conditions than the above mentioned. Consequently, the tea toper is a violator of natural law, which is God's law; and the sentence, "If any man defile the temple of God, him shall God destroy," shall be pronounced against as wilful transgression.

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"KNOWLEDGE is power."



“WHEN I SEE THE BLOOD I WILL PASS OVER YOU”

### THE PASSOVER

**T**HE passover was one of the most important feasts of the old Levitical service. It was a combined memorial and type. Ex. 12:1-20. While it kept in memory the wonderful deliverance from Egypt, it also pointed forward to the time when “Christ our passover” was “sacrificed for us.” 1 Cor. 5:7.

The anniversary of the passover usually comes some time in the month of April, which makes this month very important.

Nineteen hundred and nine years ago, at the annual celebration of the passover feast “our Passover,”—the Lamb of God,—

shed His precious blood for us. Over twenty-five hundred years had passed since that memorable night when the angel of death passed through the land of Egypt, carefully scanning every door to see if the mark of blood was upon the lintel and door posts, and passing over every one shielded by the blood.

Today the angels of God are watching for traces of the blood of the antitypical passover Lamb on the door of each heart. Every heart that accepts that blood is carefully guarded by the angel of the Lord.

As we see the springing flowers and bursting buds of April time, let it be a reminder of that April morning long ago when our Saviour burst the bands of death and came forth a mighty conqueror over death and

the grave, and sent the message down through the ages to His followers, “I am He that liveth, and was dead: and, behold, I am alive forever more, Amen; and have the keys of hell and of death.” Rev. 1:18.

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THERE'S not a heart, however rude,  
But hath some little flower  
To brighten up its solitude,  
And scent the evening hour.

There's not a heart, however cast,  
By grief or sorrow down,  
But hath some picture of the past  
To love and call its own!

### FROM A JEWISH STANDPOINT

**T**HE Bible recognizes no religion without prophets. From the fall of man God has ever had prophets in His church. There have been times when unbelief has prevailed to such an extent that there was no open vision. 1 Sam. 3:1.

Conscientious Jews give three reasons why they think they know that Christianity is false; and they judge Christ by present day Christians.

One reason is that they do not see any prophets, and the Bible speaks of prophets among God's people, even away down in the last book in the Bible, the book of Revelation. And they cannot accept of a Christianity that does not recognize the existence of the spirit of prophecy. Rev. 12:17.

Again, God has instructed His people as to the most healthful kinds of foods; and the Jews see Christians eat swine's flesh, which the Lord has condemned; they also have their blood-puddings and many other abominations that are condemned both in the Old and the New Testaments. Isa. 66:15-17; Acts 15:28, 29. Therefore, judging from what they see, they hold that Christ did not introduce a pure religion.

Another reason they give is, that every conscientious Jew knows full well that the seventh day of the week is the Sabbath of the Bible; and Christians of all denominations, except seventh-day Christians, observe the first day, and say that Christ changed the Sabbath from the seventh to the first day. Whatever may be an individual's faith, to whatever religious denomination he belongs, if he has any knowledge of the Bible, he knows full well that the Scriptures teach that the seventh day is the Sabbath of the Bible; and that the first day as the Sabbath is not taught either in the Old or the New Testaments. Therefore, the Jew, judging Christianity from the life and practice of professed Christians, decides that

Christianity is a farce; and that God is not the author of a religion that pays no regard to the plain teachings of the Bible.

Can we blame the Jew for deciding thus? Would it not be wisdom for all Christians to take the Bible as the man of their counsel and regulate their lives according to its teachings?

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#### This I Know

I do not know how Thou, O Lord,  
Didst open mine eyes, and set me free;  
But this I know, as I was blind  
With dark despair, that now I see.

I do not know how Thou, my Lord,  
Didst still that storm on Galilee;  
But this I know, the tempest wild  
Within my heart Thou calmst for me.

I can not see what will avail  
When I have toiled all night in vain,  
But if Thou bidst me cast my nets,  
I know it will be naught but gain.

I may not always understand  
Just why and how Thou ledest me,  
Why "darkly" through the glass we gaze;  
But this I know, that then I'll see.

So help us Lord, to question not,  
But trust Thee, even if Thou "slay;"  
For "we shall know as we are known,  
When all the mists have cleared away."

—C. E. Wells.

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### FLESH, VERSUS ETERNAL LIFE

**T**HE first chapter of Genesis, and the twenty-ninth verse gives the original bill of fare that God gave to the human family; and there is no account of the people of God eating flesh food until after the flood.

In the fifth chapter of Genesis is given the genealogy of ten generations from Adam to Noah. Methuselah was the grandfather of Noah and he "lived nine hundred and sixty-nine years." He was the oldest man that ever lived. This shows that the age of man was not shortened until after the flood. Adam ate of the tree of life and

the effect of this was an inheritance of longevity to his descendants. Gen. 5:27.

The absence of any other food was one reason for Noah's eating flesh food after the flood. Immediately after they began to eat flesh their lives were shortened; so in the ten generations from Noah to Abraham, after the flood, their lives were shortened to less than one-third of their original age. We conclude, therefore, that flesh eating neutralized the effect of the tree of life, which, if they had continued to have eaten of, would have given them eternal life. Gen. 8:22.

Another thought, worthy to be remembered is, that after Noah began to eat flesh he planted a vineyard and drank of the wine and was drunken. This is the first record of any of God's people partaking of intoxicating drink. This would indicate a connection between flesh eating and intoxicating drinks. Prov. 23:20.

In Gen. 9:2-5 we have another reason why God gave permission to eat flesh. It was as He had given them the green herb; and He gave them the green herb because they had sinned. Gen. 1:29; 3:18. He also stated, "Your blood of your lives will I require; at the hand of every beast will I require it." That is, God would shorten the life of man if he ate the beasts, the same as his life will be taken if he kills his brother. Gen. 9:3-6.

But the question may be asked, Why did God permit this?—For the same reason he permitted Moses to allow the Israelites to put away their wives, when from the beginning it was not so. "Moses, because of the hardness of your hearts suffered you to put away your wives." Matt. 19:8.

For the same reason God permitted Israel to have a king; for He expressly said, "They have rejected Me, that I should not reign over them." They felt that they must have a king; that they could not be like the nations of the earth unless they

had a king to go out before them to battle. So God permitted them to have a king because of the hardness of their hearts. 1 Sam. 8:1-18.

So God permitted Noah to eat flesh and take the consequences; and man's life was shortened. It would be a terrible thing, if at the present time, with the present increase of wickedness, man should live to be a thousand years old. So, because of sin and the hardness of the hearts of the people, God allowed them to pursue a course that would shorten their lives, and so work out for good in the end. A short life of sin is better for themselves and for others than a long one, and they will not have so much to answer for in the judgment.

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#### BIBLE ANSWERS TO SOME IMPORTANT QUESTIONS

**W**ILL Christ ever return in person to this earth? "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

Why will Christ return? "I will come again, and receive you unto myself; that where I am there ye may be also." John 14:1-3.

Will the saints be gathered in their present condition? "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

How will they be changed? "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto His glorious body." Phil. 3:20, 21.

Who will gather the righteous? He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31.

Where will they meet the Lord? "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Will they be taken to heaven? "I will that they also, whom Thou hast given Me, be with Me where I am." John 17:24.

How long will they remain in heaven? "They lived and reigned with Christ a thousand years." Rev. 20:4.

To what will they look forward while in heaven? "We shall reign on the earth." Rev. 5:10.

What will come with the saints when they return to this earth? The wicked "went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Rev. 20:9; 21:2.

What change will be wrought in the earth at that time? "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up . . . nevertheless we, according to His promise, look for a new heaven and a new earth, wherein dwelleth righteousness." 2 Pet. 3:7-13.

How long will the redeemed inherit the new earth? "The righteous shall inherit the land, and dwell therein forever." Psa. 37:29, 11, 34; Matt. 5:5.

What general gathering will be held each week? "From one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

"We spend days of trouble and nights of anguish, while the Comforter waits unheeded by our side."



### Your Place

JUST where you stand in the conflict,  
There is your place;  
Just where you think you are useless,  
Hide not your face.  
God placed you there for a purpose,  
Whate'er it be.  
Think! He has chosen you for it;  
Work loyally.

Gird on your armor! be faithful  
At toil or rest,  
Whiche'er it be, never doubting  
God's way is best.  
Out in the fight, or on picket,  
Stand firm and true;  
This is the work that your Master  
Gives you to do.

—Churchman.

### THE REMNANT

MRS. W. W. WILLIAMS

JOHN, in holy vision, saw the remnant keeping the commandments of God and the faith of Jesus. Isaiah saw them too, and says that there shall be a highway for the remnant of the people, and that it shall be "like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11:16. This is spiritual Israel that Isaiah refers to; for in verses ten and eleven he says that the root of Jesse—Jesus—shall stand for an ensign to the people; and that the Lord shall set His hand *again*, the second time, to recover the remnant of His people. So the remnant here referred to are the last people that shall live on the earth. They are looking forward to the



future abode of the people of God. "And her rest shall be glory," (margin of verse ten).

But how was it with Israel when they came out of Egypt? Did they have a highway to walk in? Nehemiah says that the Lord gave them "right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath." So if the last remnant are to have the same highway to walk in, "like as it was to Israel," they will be Sabbath keepers.

Zephaniah says that "the remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth;" and he tells the reason; "for they shall feed and lie down, and none shall make them afraid." The food is no doubt the word of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

Zephaniah says, also, that they will be poor and afflicted, and that they will trust in the name of the Lord. Verse 12.

We also learn that the Gentiles will look upon the remnant as a lion, strong and courageous, tearing their flocks in pieces, as though they were much to be dreaded. Micah 5:8. In verse seven we find how the Lord regards them. He says that they are "in the midst of many people as a dew from the Lord, as a shower upon the grass." Why are they thus represented? The Lord says, "My doctrine shall drop as the rain, and my speech shall distill as the dew, as the small rain upon the tender herb, and the shower upon the grass." Deut. 32:2.

The world does not look upon God's doctrine being proclaimed in the same light as He does. The remnant, who proclaim God's doctrine just as it is, are to put away all habits not in harmony with Christ's life, and be sanctified, spirit, soul, and body. 1 Thess. 5:23. We might think this was

too high a path to walk in; too much of a requirement; but "righteousness shall go before him and shall set us in the way of His steps." Psa. 85:13. "Faithful is He that calleth you, who also will do it." 2 Thess. 5:24. Then it can and will be done in God.

John says, "And every man that hath this hope in him purifieth himself, even as He (Christ) is pure." 1 John 3:3.

Here is indeed a *highway* cast up for the people of God! But with Paul let us say, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

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#### STRONG IN THE LORD

PAUL had a sense of "weakness," "fear," and even "trembling," in his public exercises, especially when he had to confront the gainsaying heathen multitudes. But the "grace" of God was "sufficient for him." It enabled him to sacrifice himself on these occasions for his Divine Master. It revealed his own power in contrast with his weakness, and his preaching, though without the enticing words of man's wisdom, "was in demonstration of the Spirit and with power." There is something both affecting and sublime in this spectacle of an infirm, trembling man throwing himself with self-distrust and self-sacrifice, but with triumphant power, against the strongholds of ancient philosophy and heathenism—glorying only in the delegated strength of his God; in that strength challenging all the mightiness of earth and hell, and by it revolutionizing the moral world—"turning the world upside down." Learn well the lesson of his example, O, trembling man of God! Remember that in thine own weakness is thy divine strength: that the humble earnest soul is irresistibly and always triumphant; that God must fail before he can fail who stands forth only in the name and strength of his God.—*Methodist*.



### THE CRIPPLES' HOME

**T**HE many readers of the BIBLE TRAINING SCHOOL who have been interested in the establishment of the Industrial Home for Cripples, will be glad to know that the Home is secured.

Brother Vaughan was negotiating for a piece of land near the Armona School when the Buena Vista Castle was purchased for a college by the California Conference. We advised Brother Vaughan to change and secure a location for the Home for Cripples near the Buena Vista College, as the climate was much more favorable and the educational advantages would be superior. Accordingly, a very favorable location has been secured adjoining the Buena Vista College land, and about one block from the Buena Vista railway station.

There are thirteen acres of good land, a ten-room house, which, although a part is quite old, will do good service for the Home until a better one can be erected. The above picture gives a good representation of the house and barn,

Brother Vaughan by hard work and economy had saved enough to pay about half of the price of the farm, and has secured the rest at a reasonable rate of interest.

There is much to do to get the place

ready to open, and already applications are coming in from worthy cripples wishing to enter the Home. Brother Vaughan and the brother and his wife who are associated with him are working hard to get the Home ready to open. Who will help them?

We feel thankful to God that such a good location has been secured; but money is needed to furnish the house and put the place in order. Money is also needed to finish paying for the farm. Two thousand five hundred dollars would finish paying for the farm and make the needed repairs. Large or small donations will all be thankfully received. Send your donations to the BIBLE TRAINING SCHOOL, South Lancaster, Mass., stating that it is for the Cripples' Home and it will be carefully forwarded.

Some may ask the object of the Home. It is to take individuals, especially the young, who have become crippled and are thus unable to follow the vocation they did before they met with the misfortune, and teach them some honest line of work by which they can make a good living.

A good portion of the land will be set out to small fruit; a well equipped poultry yard will also be established. There is already a fair beginning in this line. Broom-

making and other industries will be started as demands require. Many of the cripples will be taught to sell religious papers and books, and thus be the means of carrying the blessing of the gospel truth into many homes.

Brother Vaughan has ordered thirty thousand of this edition of the BIBLE TRAINING SCHOOL and expects to sell them in the in-

terests of his Home. All those wishing to help sell the papers can send in the price, ten cents per copy, and take as many as they wish. One hundred will cost you ten dollars, and you can sell them and get all your money back. Send all your donations and orders for the papers to the BIBLE TRAINING SCHOOL, South Lancaster, Massachusetts.

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### WELL DONE

JUST to do the very best that in us lies each day ;  
 Just to glean the sunbeams and toss the clouds away ;  
 Just to keep on hoping though disappointments grow,  
 Just to let a healing smile follow the tear-drops flow ;  
 Just to be as loving as we can, and kind and true.  
 Cling to the golden rule in all that we do.  
 Just to count the blessings with the ills of life,  
 And our heaven-helped victories over sin and strife.  
 Then as we journey toward life's setting sun,  
 Christ will wait to greet us with the praise "Well done."

—Selected.

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### DUTY TO THE UNFORTUNATE

I HAVE been shown some things in reference to the unfortunate, which I feel it my duty to write at this time.

I saw that it is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in various ways, have been placed in close Christian relationship to His church ; it is to prove His people and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of character. If we have the true religion of the Bible, we shall feel that a debt of love, kindness, and interest is due to Christ in behalf of His brethren ; and we can do no less than to show our gratitude for His immeasurable love to us while we were yet sinners unworthy of His grace, by having a deep interest and unselfish love for those who are our brethren, and who are less fortunate than ourselves.

Those who have pity for the unfortunate, the blind, the lame, the afflicted, the widows, the orphans, and the needy, Christ represents as commandment keepers, who shall have eternal life. There is a great lack of personal religion and of a sense of individual obligation to feel for other's woes, and to work with disinterested benevolence for the prosperity of the unfortunate and afflicted. Some have no experience in these duties. They have all their lives been like the Levite and the priest, who passed by on the other side. There is a work for the church to do, which, if left undone, will bring darkness upon them. The church as a whole and individually should bring their motives under faithful examination, and compare their lives with the life and teachings of the only correct Pattern. Christ regards all acts of mercy, benevolence, and thoughtful consideration for the unfortunate, the blind, the lame, the sick, the widow, and the orphan as done to Him-

self; and these works are preserved in the heavenly records and will be rewarded. On the other hand a record will be written in the book against those who manifest the indifference of the priest and Levite to the unfortunate, and those who take any advantage of the misfortunes of others, and increase their affliction in order to selfishly advantage themselves. God will surely repay every act of injustice, and every manifestation of careless indifference to, and neglect of the afflicted among us. Every one will finally be rewarded as His works have been.—“*Test. for the Church, vol. 3, p. 511-513.*”

#### Bible Definitions of Words

BIBLE Dictionaries are valuable; but no definitions given by man can compare with the definitions of words given in the Bible. There is a depth of meaning given in the Bible definitions found nowhere else. To illustrate this we give below a few Bible definitions:—

SON OF BELIAL.—One who does not know the Lord. 1 Sam. 2: 11.

SAINT.—One who makes a covenant with the Lord by sacrifice. Psalms 50: 5.

SELAH.—The rock. 2 Kings 14: 7 [margin].

DARLING.—My only one. Psalms 22: 20 [margin].

MEAT.—Fruit, grains, nuts, or anything used for food. Gen 1: 29, 30.

#### THE CHRIST OF THE BIBLE

H. W. COTTRELL

**T**WO sisters, one brother; the brother had sickened, and died, and was buried. The two sisters were sorrowful, and nothing short of the assurance that their brother would live again could comfort them. They *knew the Christ*; sent for Him, and said, “Lord, if thou hadst been here, my brother had not died.” John 11: 21, 32.

Jesus came to them, conversed with them, assured them that He was the way, the resurrection, and the life; yea, the only “way.” “Then, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth.” John 11: 43, 44. When the children were reunited they were all comforted, God was glorified, and believers were increased. Verses 40, 45.

“His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” Isa. 9: 6.

Two others of the disciples relate their experience with the Master upon one occasion in the following forceful way: “Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?” Luke 24: 32. Thus was Jesus ever energizing, vitalizing His children.

Similar to these were many of the experiences of all the disciples during the period of Christ's incarnation. But in a later meeting with them He said, “Let not your heart be troubled. . . . In my Father's house are many mansions. . . . I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” John 14: 1-3.

“And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts 1: 9-11.

When Jesus was here in the flesh, He gave His disciples to understand that He would depart from the world in bodily form,

which He did, as was verified by His ascension. He assured them that He would return bodily, and receive His children unto Himself. This is a comforting assurance to the foot-sore, care-worn pilgrim.

Jesus cried aloud and raised Lazarus from death. He will at the hour of His second coming speak once again in thunder tones, and call all the sleeping children of God to life eternal. 1 Thess. 4:16-18. This will be comfort that will never be taken away. "Behold the Lamb of God, which taketh away the sin of the world."

The near approach of the Master is evidenced on every hand by many unquestionable signs. Behold Him,—Saviour, Redeemer, King.

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"O, LOVE is power, 'tis bloom and grace,  
'Tis a reviving essence;  
A flower will bud, a heart will sing,  
Beneath its sunny presence;  
And God is love, and love makes kings  
And priests of humble peasants.

"O, love is power; it operates  
To make all things diviner;  
It is the beauty of our God;  
All graces are its minor;  
It pours like fire and dew through hearts,  
And is the soul's refiner."

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#### LARD

SOME may query, "What has lard to do with Bible subjects?" The Bible has some very plain testimony in regard to the use of lard. "It shall be a perpetual statute for your generations *throughout all your dwellings, that ye eat neither fat nor blood.*" Lev. 3:17. "Speak unto the children of Israel saying, *ye shall eat no manner of fat.*" Lev. 7:23.

The fatty part of the flesh is not the best part. It is forbidden because it is not good for man. While all animal fat is forbidden, lard is doubly forbidden; for *all are forbidden to eat any part of the hog or swine.* It is an unclean beast, a scavenger, and unfit for food. Of the swine the Lord says,

"He is unclean to you. Of their flesh shall ye not eat." Lev. 11:7, 8.

The prophet Isaiah, as he was shown the events connected with the coming of Christ, saw that those who were found eating swine's flesh and other unclean food would be destroyed. Isa. 66:15-17.

There is plenty of clean food; why eat that which is unclean? There is plenty of vegetable cooking oils prepared; why use lard, the fat of the scavenger hog?

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#### "ONE AND ONE MAKE TWO"

A TEACHER might be tempted to get out of patience with a pupil that could not understand this, but would try to maintain that one and one make only one. Christ bore our sins, as predicted of Him, and Peter informs us how, when, and where: "in His own body on the tree." 1 Pet. 2:24. But in making the atonement in the sanctuary, Christ is the High Priest. In this office He finally bears the sins of the saved out of the sanctuary and lays them, not on His own head, but on the head of another. Now if that other person, or being, to whom the sins are transferred from Him is Himself, then one and one do not make two, but only one. If the high priest was himself to go into a land of separation with the sins of the people upon him, the ceremony of transferring them to another would be without meaning; or, if it had a meaning, it would be false.

Common sense can aid us in finding the truth, if we will permit it. The high priest made the atonement but he made use of the scapegoat to bear away the sins after the work in the sanctuary was finished.

Azazel was the Hebrew name of the scapegoat, and has been understood to be the name of the devil. "The Syriac, also, has Azazel the angel (strong one) who revolted." Where is the testimony that Azazel signified the holy son of God?

—R. F. Cottrell.

# Who Changed the Sabbath?

Answer of  
the Bells

Who changed the Sabbath?  
Is a question asked to-day  
By honest-hearted people,  
Who wish to know the way.

Sol. 1.  
I heard the English bells  
Tolling their morning toll,  
I answered  
"Say with the English bells to-day."



Who changed the Sabbath?  
The world assumed its sacred ground,  
Telling the Sun to cease  
Of the second day.

Sol. 2.  
Bring me the Massachusetts bells,  
The bells of the old hills,  
I answered,  
"Because they were changed to-day."

Who changed the Sabbath?  
As they were first designed  
To keep the worker's week unaltered?

Sol. 1.  
Gave the world their own day's example,  
That's the way that our fathers should keep it.

We only say  
It makes no difference when the day

Who changed the Sabbath?  
That day of holy rest,  
Which God not only sanctified, but blessed?

Sol. 1.  
Bring out in holy tones a bell,  
I've no faith in Sabbath, as a hallowing bell.

How I dare to say  
The Congregationalists ever changed the day.

Who changed the Sabbath,  
The day that Christ allowed,  
And said "was made for man,  
And He is Lord?

The day the Marys kept  
While Christ lay in the tomb?  
The day the disciples spent  
In their own upper room,  
The day when married hosts  
Observed "woful" scenes and tears,  
On which they wasted their faith,  
With sorrowful scenes and tears?

The day that now is kept  
By many in their houses,  
By many noble men who love  
The burden of the cross?



Sol. 1.  
Bring me out, I say to you,  
I changed the Sabbath, and that is all!  
That every all the world agree  
That I have done as thou desirest.

Sol. 2.  
I, Church of Rome, did change the day,  
And that I do not think to say,  
Search me, thou'st a righteous judge,  
You'll find me true that profess a change  
From seventh to sixth by that's command  
I feel well pleased to say that.

How I dare to say  
I am he  
That changed the Sabbath—  
The Papal See.



J. J. Jones

## WHAT CHURCH CLAIMS TO HAVE CHANGED THE SABBATH?

THE Presbyterian "Confession of Faith" says:—

"The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect to the authority of God, the Creator, who gave it. *Neither doth Christ in the gospel in any way dissolve, but much strengthen this obligation.*" Art. 5, chap. 19, p. 82.

The Methodist Episcopal Church gives the following in "Methodist Catechism," No. 2, p. 38:—

"Ques. What is the rule of our obedience?"

"Ans. The moral law.

"Q. Where is the moral law given?"

"A. In the ten commandments. Ex. 20:1-17."

John Wesley, the founder of Methodism, in his "Christian Perfection," pp. 44, 45, says:—

"Beware of antinomianism, making void the law, or any part of it through faith. . . . Let this be our voice, 'I prize thy commandments above gold or precious stone.'"

In A. D., 1541, Luther wrote as follows:—

"He who pulls down the law, pulls down at the same time the whole framework of human polity and society. If the law be thrust out of the church, there will no longer be anything recognized as a sin in the world, since the gospel defines and punishes sin only by recurring to the law. '*I never rejected the law.*'"—*Life of Luther*, p. 217."

The "Baptist Church Manual" says:—

"We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the scriptures ascribe to fallen men to

fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the gospel."—*Art. 12, p. 55.*

Charles G. Finney, President of Oberlin (Ohio) College, a leading evangelist among the Congregationalists, says:—

"I have long been satisfied that the higher forms of Christian experience are attained *only* as a result of a *terribly searching application* of God's law to the human conscience and heart."

Sir Wm. Domville says:—

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321.—"*Examination of Six Texts, p. 291.*"

In "Abridgment of Christian Doctrine," published by the Catholic Church, we read on the change of the fourth commandment, the following:—

"Q. By whom was it changed?"

"A. By the governors of the church.

"Q. How prove you that the church hath power to command feasts and holy days?"

"A. By the very act of changing the Sabbath into Sunday."—*Page 57.*

In the "Catholic Christian Instructed," we find the following:—

"Q. What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday?"

"A. We have for it the authority of the Catholic church and apostolic tradition."

Acts 5:29. "We ought to obey God rather than men."

1 Kings 18:21. "How long halt ye between two opinions? If the Lord be God follow Him; but if Baal then follow him."

Josh. 24:15. "As for me and my house, we will serve the Lord."

### IS THE SABBATH CHANGED?

**M**AN may talk about a change of the Sabbath and may even think himself able to change the Sabbath of the Lord, but it remains unchanged.

The great Sabbath command is read every week in thousands of Protestant churches; and in Christian homes all over the land pious mothers teach their little ones to lip the commands of Jehovah, and from the innocent lips come the response, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11.

The seventh-day Sabbath was kept by the patriarchs and the prophets, and all the faithful of God in the ages past; and when the Saviour came to this earth He declares of Himself, "I have kept my father's commandments." John 15:10. It was His "custom" to go to the synagogue on the Sabbath and take part in the service. Luke 4:16.

The Saviour's mind knew the future as well as the present, and, no doubt for the benefit of those who would live in the period of the world's history when man should seek to change the Sabbath from the seventh to the first day of the week, He had the following words left on record: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

Before the Saviour left the earth He di-

rected His disciples to pray that they might not have to flee from Jerusalem on the Sabbath. It would take only a day to flee and only one Sabbath would have been broken; but the Saviour regarded the Sabbath so sacredly that He commanded them to pray several years before the event took place, that it might not come on one holy Sabbath day. Matt. 24:20.

Those that followed the Saviour kept the Sabbath according to the commandment. Luke 23:54-56. And in 53 A. D. we find that Paul's "manner was" to keep the Sabbath. Acts 17:2. He spoke to the Gentiles on the Sabbath. Acts 13:42, 44. He worshiped with converted Jews on the Sabbath. Acts 16:13. For one year and a half Paul preached every Sabbath in the Gentile city of Corinth and brought out a strong church. Acts 18:2-4, 11.

The Sabbath of the Lord remains unchanged today and will be kept throughout eternity on the new earth. Isa. 66:22, 23.

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.

### "YOUR DUTY IS TO PICK"

**T**HE late Rev. Dr. Bangs, the eminently useful Methodist minister, commenced his ministry in a very difficult circuit on the Canadian frontier. As he saw no fruit of his labors, he resolved to give up his license, and had mounted his horse to return home, when, arriving at Grand River, he found it impossible to cross, as the ice was so broken. Returning to his field despondent and confounded, he was encouraged by a remarkable dream. He dreamed that he was working with a pickax on the top of a basaltic rock, he could make no impression. At last he said to himself, "It is useless; I will pick no more;" when a stranger of dignified mien suddenly



stood by his side and said, "You will pick no more?" "No." "Were you not set to this task?" "Yes." "And why abandon it?" "My work is vain; I make no impression on the rock." He replied solemnly, "What is that to you? Your duty is to pick, whether the rock yields or not. Your *work* is in your own hands; the *result* is not. Go on. He resumed his task, and at his first blow, given with almost superhuman force, the rock flew into a thousand pieces. He awoke, and returning to his field with fresh zeal and energy, a revival followed, and from that day he was never tempted to give up his commission.

—Selected.

### Historical Facts Regarding "Good Friday"

What is the sixth day of the week?

"FRIDAY: The sixth day of the week."—*Web*.

What were the people to do on the sixth day?

"On the sixth day they shall *prepare* that which they bring in; and it shall be twice as much as they gather daily." Ex. 16:5.

On what day of the week was Christ crucified?

"It was the preparation, that is, the day before the Sabbath." Mark 15:42; Luke 23:54-56.

Because of this fact what did the Jews say?

"And because it was the preparation (*Friday*, margin) the Jews said: These bodies must not remain all night upon the cross; because the Sabbath was dawning, and the day of that Sabbath was a great day." John 19:31.—*Syriac Trans.*

What did Christ's followers do when He was crucified?

"They returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56; Ex. 20:8-11.

What is the crucifixion day now called?

"Good Friday: A fast of the Christian church in memory of the sufferings and death of Jesus Christ."—*Buck's Theological Dictionary*.

What particular Friday in the year is Good Friday?

"The Friday before Easter, observed in commemoration of the crucifixion of the Lord Jesus Christ."—*The Columbian Encyclopedia*.

On what week is Good Friday observed?

"It is observed on Friday in Passion week, and it is called by way of eminence, 'Good,' because of the good effects of our Saviour's sufferings."—*Buck's Theological Dictionary*.

What is said of Good Friday as a fast day?

"At present, in the Greek and Roman Catholic churches, Good Friday is a solemn fast."—*The Century Dictionary and Encyclopedia*.

What is said of all Fridays?

"In the Roman Catholic church and some of the Eastern churches, all Fridays, except Christmas, are obligatory fast days in memory of the crucifixion of Christ, which is commemorated on what is called 'Good Friday.'"—*Library of Universal Knowledge*.

What did Constantine forbid on Good Friday?

"Constantine forbade the holding of law-courts, markets, and other public proceedings upon this day."—*The Columbian Encyclopedia*.

What is said of the name and origin of Good Friday?

"Good Friday: The usual English name for the day observed throughout a great part of Christendom as the anniversary of the passion and death of Christ. The origin of the custom of a yearly commemoration of the crucifixion is involved in some obscurity."—*Encyclopedia Britannica*.

### Historical Facts Regarding Easter Sunday

What day of the week is Sunday?

"SUNDAY: The first day of the week."—*Web*.

On what day of the week did Christ arise?

"Now when He was risen early on the first day of the week, He appeared first to Mary Magdalene from whom He had cast out seven devils."—Mark 16:9, R. V.; Luke 24:1, 21; John 20:1, 19.

What is Easter Sunday said to be?

"It is the chief feast of the whole year, as being the solemnity of our Lord's resurrection."—*Catholic Christian Instructed*, p. 260.

In memory of what event is Easter said to be observed?

"Easter: The greatest festival of Christendom, observed in commemoration of the resurrection of our Lord Jesus Christ."—*Cyclopedia of Religious Knowledge*.

What is said of the "Easter kiss"?

"On Easter day the people saluted each other with the 'Easter kiss,' and exclamation *Surrexit* (He is risen); to which the reply was, *Vere Surrexit* (He is risen indeed)."—*The Columbian Encyclopedia*.

Where only is the word "Easter" found in the Bible?

Herod had apprehended Peter, but was "intending after Easter (the *Passover*, R. V.) to bring him forth to the people."—Acts 12:4.

What is said of the word "Easter" as used in Acts 12:4?

"It is 'wongly associated with the Saxon Eastre festival, and the Jewish Passover feast, but corrected in R. V., Acts 12:4.'"—*Boyd's Bible Dictionary*.

What is said of the origin of the word "Easter"?

"The word 'Easter,' Anglo-Saxon, *Eastrz*, *Eoster*; German, *Ostern*,—like the names of the week, is a survival from the old Teutonic Mythology."—*Encyclopedia Britannica*.

From what is the word "Easter" supposed to be derived?

"The word *Easter* is of Saxon origin, and is supposed to be derived from *Eoster*, the goddess of love, or the Venus of the North, in honour of whom a festival was celebrated by our pagan (heathen, *Web.*) ancestors in the month of April."—*Dr. Barnes on Acts 12:4*.

Was Easter observed in the days of the apostles?

The Easter festival is "not traceable to the times of the apostles."—*Columbian Encyclopedia*.

Is there any evidence in the book of Acts for Easter observance?

There is not "the slightest evidence that any such festival was observed at the time when this book was written."—*Dr. Barnes on Acts 12:4*.

Does the New Testament anywhere speak of celebrating Easter?

"There is no trace of the celebration of Easter as a Christian festival in the New Testament or in

the writings of the apostolic fathers."—*Encyclopedia Britannica*.

Was Easter observance instituted while the apostles lived?

"It was not until after apostolic times that this festival became an instituted observance of the Christian church."—*Cyclopedia of Religious Knowledge*.

When was the date of Easter fixed?

"This feast was fixed by the (Roman) council of Nice, 325 (A. D.), to be held on the Sunday which falls upon, or immediately after the full moon which happens next after the 21st of March."—*New Century Encyclopedia and Dictionary*.

When and by whom was Easter introduced?

"At the opening of the fourth century, 'the mystery of iniquity' (which from the days of Paul had been hard at work, 2 Thess. 2:7) had introduced that foul, profane caricature of the Passover, the *Pagan Easter*."—*Pagan Counterfeits*, p. 104.

Does the New Testament record the institution of any festivals?

"The New Testament nowhere records the formal institution of any distinctively Christian festival."—*Encyclopedia Britannica*.

What are all festivals said to be?

"The festival of Sunday, like all other festivals, was always only a human ordinance."—*Neander's Church History*, translated by Rose, p. 186.

What is this "human ordinance" which is the foundation of "all" festivals?

"Sunday and Holidays all stand upon the same foundation; viz., the ordinance of the (Catholic) church."—*Catholic Christian Instructed*, p. 253.

ARTHUR L. MANOUS.



**Unforgotten**

I CANNOT tell why there should come to me  
 A thought of some one miles and years away,  
 In swift insistence on the memory  
 Unless there be a need that I should pray.

Old friends are far away; we seldom meet  
 To talk of Jesus, or changes day by day,  
 Of pain, pleasure, triumph, or defeat,  
 Or special reasons why 'tis time to pray.

We are too busy even to spend thought  
 For days together of some friends away;  
 Perhaps God does it for us and we ought  
 To read His signal as a call to pray.

Perhaps just then my friend has fiercer fight,  
 A more appalling weakness or decay  
 Of courage, darkness, some lost sense of right;  
 And so in case you need my prayer, I pray.

Dear, do the same for me; if I intrude  
 Unasked upon you, on some crowded day,  
 Give me a moment's prayer as interlude;  
 Be sure I need it, therefore pray.

—*Marianne Farningham.*

**THE HINDUSTANI WORK IN INDIA**

L. J. BURGESS

**A**BOUT three years ago the work was opened among the Hindustani speaking people. Amar Nath and his wife, converted from the Brahmin caste of Hindus, were the first seekers after present truth who came to us to study. They spent a season with us at Almora and then went to the plains to work among their own people. They have remained faithful for two years and are still with us. Brother Amar Nath has spent much of his time in canvassing with our vernacular literature, in which he has had good success.

Perhaps some one would like to know what we have in the line of Hindustani literature. Our first Hindi pamphlet was printed at Karmatar about two years ago. The name of this pamphlet is "*Sanatan Susamachar*," which interpreted means, "The Everlasting Gospel." It contains twenty-four pages about the size of the BIBLE TRAINING SCHOOL, and is devoted to the subject of the second coming of

Christ, signs of the times, and kindred topics.

When the first edition of ten thousand was printed, it was considered quite a step of faith, and some rather doubted whether so many could be disposed of. But, instead of remaining on the shelves to be eaten by white ants, these booklets were soon going as though carried by the wind into the homes of the people; and work was soon begun upon another edition of twenty thousand, but several months before these were ready the first edition was exhausted.

An edition of two thousand five hundred was also printed in Roman Urdu, and ten thousand in the Persian Urdu character. These have been sold and another edition of ten thousand is being printed by the Methodist Mission Press at Lucknow. Thus, the total number of this one pamphlet which has been issued is 52,500. But as yet only a small fraction of the territory has been covered.

In addition to this we have the following smaller ones: "The New Testament Sabbath," "Which Day Do You Keep and Why?" "The Two Laws," "The Nature of Man," "Some Bible Truths," and "The Matter of Eating and Drinking."

Our Second Bible Training School was opened in Dehra Dun, in July, 1907. As a result of this work Brother John Last, Maqbul Massih, and K. S. Camphor joined us, and to the time of writing have remained faithful to the truth, and have been zealous in giving it to others. Sister B. A. Kurtz was with us in Dehra Dun and began the study of the Hindustani language with a spirit of earnestness which could not fail to bring success, and her progress has been very encouraging.

At the beginning of 1908 we had many requests from those who wished to come and study with us. Of these about a dozen came to Mussoorie with their wives and children and several months were spent in care-



HINDUSTANI WORKERS

ful study of the leading points of present truth. The Spirit of the Lord was with us to witness to the truth, and nearly everyone seemed to have a clear understanding of the message for these days. At the close of the school twelve of the Hindustani students, upon confession of faith were baptized. They have since been severely tried and some have been overcome; some, finding the way too narrow, have turned back; but we are glad to say that some are still with us.

During the past season a strong conviction has come to us that our first and greatest need at this time is more literature. Books, covering all points of present truth, brief but clear expositions of the important lines of prophecy, and especially of the books of Daniel and Revelation, are needed. When our Hindustani brethren become interested in the message we feel greatly indebted to give it to them; and have felt pained to be obliged to refuse many re-

quests from those who have asked to come to us to study.

With appropriate literature in the vernacular it would not be necessary to refuse any, but we could educate them by means of the silent messengers. It has been shown by years of experience in other fields that those who take their stand through reading become the strongest believers and are less liable to fall away.

The above report will be read with interest by those who have given of their means to support the work being done by Brother and Sister Burgess. They will also be interested to know that at the last Union India Conference six of their best Hindustani workers were given license and taken on as regular conference workers; thus leaving Brother and Sister Burgess free to go forward developing more workers from among the new converts. There was also

the first Hindustani church organized at Lucknow, India, with sixteen members.

We feel sure that as you look at the faces of the stalwart group of our Hindustani workers, with their good wives and children, you will feel thankful that you have responded to the call to send money to assist in this work. These earnest souls are only a sample of many more who will gladly become workers in that needy field, if some one will carry them the glad news of the gospel. If you wish to assist in this good work send your offerings to the BIBLE TRAINING SCHOOL, South Lancaster, Mass., and they will be forwarded to Brother and Sister Burgess.

S. N. HASKELL.

#### A COMFORTING TRUTH

**T**HERE is great comfort to the child of God, who is called to mourn the loss of loved ones, in the assurance, "*The dead know not anything*, neither have they any more a reward; for the memory of them is forgotten, also their love, their hatred, and their envy, is now perished, *neither have they any more a portion forever in anything that is done under the sun.*" Eccl. 9:5, 6.

If they were unprepared for death and died in their sins, they are not writhing in torment, but quietly sleeping in the grave, unconscious of everything, and will continue in that condition until the Saviour calls them from their dusty beds to meet the record of their lives. Job 14:12; John 5:28, 29; Job 21:28-30.

If our dead friends were prepared for death, then they "sleep in Jesus," free from all care or alarm. 1 Thess. 4:13, 14; 1 Cor. 15:17, 18. The perplexities and sorrows that come to us do not disturb their calm repose. Job 14:21.

"Asleep in Jesus! blessed sleep  
From which none ever wake to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes.

"Asleep in Jesus! O how sweet  
To be for such a slumber meet!  
With holy confidence to rest  
In hope of being ever blest.

"Asleep in Jesus! peaceful rest,  
Whose waking is supremely blest;  
No fear, no woe, shall dim that hour  
That manifests the Saviour's power.

"Asleep in Jesus! Soon to rise,  
When the last trump shall rend the skies;  
Then burst the fetters of the tomb,  
And wake in full, immortal bloom."

#### "NONE OTHER NAME"

**A** FEW persons were gathered round a blind man, who had taken his station on a bridge over a London canal, and who was reading from an embossed Bible. Receiving from the passers-by of their carnal things, he was ministering to them spiritual things. A gentleman, on his way home from the city, was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading from the fourth chapter of Acts, lost his place, and, while trying to find it with his fingers, kept repeating the last clause he had read,—"*None other name—none other name—none other name.*" Some of the people smiled at the blind man's embarrassment, but the gentleman went away deeply musing. He had lately become convinced that he was a sinner, and had been trying in many ways to obtain peace of mind. But religious exercises, good resolutions, altered habits, all were ineffectual to relieve his conscience of its load, and enable him to rejoice in God. The words he had heard from the blind man, however, rang their solemn music in his soul—"none other name." When he reached his home, and retired to rest, these words, like evening chimes from village towers nestling among trees, were still heard—"NONE OTHER NAME—NONE OTHER NAME—NONE OTHER NAME." And when he awoke, in more joyful

measure, like matin bells saluting the morn, the strain continued—"NONE OTHER NAME—NONE OTHER NAME." The music entered his soul, and he awoke to a new life. "I see it all! I see it all! I have been trying to be saved by my own works, my repentance, my prayers, my reformation. I see my mistake. It is Jesus who alone can save me. To him I will look. Neither is there salvation in any other. For there is none other name—none other name—none other name given among men whereby they must be saved."—*Selected.*

### ONE BAPTISM

THE Bible says there is but "one baptism." Eph. 4:5. But among the Christian churches we find several modes of baptism; all cannot be right.

When the Saviour was baptized He gave as a reason for being baptized that in so doing He would fulfill all righteousness. Matt. 3:15. The Saviour's baptism was the pattern for all time. He went down *into* the water and after He was baptized "went up straightway out of the water." Matt. 3:16.

When Philip baptized the eunuch "they went down both into the water, both Philip and the eunuch; and he baptized him," and they came up out of the water. Acts 8:38, 39.

Baptism is a memorial of the burial and resurrection of Christ, and what is more fitting than to bury the candidate beneath the water and raise him up as a pledge of the resurrection. Rom. 6:3-5.

### The Nature of Man in the Old Testament

IN the Authorized Version man is said to be "mortal" in two passages. 2 Chron. 14:11 (margin); Job 4:17.

In Young's Translation the expression, "mortal man," occurs four times. 2 Chron. 14:11; Job 4:17; 5:17; Psa. 103:15.

In Fenton's Translation the words "mor-

tal" or "mortals" occur six times. Job 4:17; 10:5; 36:25; Isa. 13:12; 51:12; 56:2.

In Leeser's Translation man is represented as "mortal" in about seventeen different passages. 2 Chron. 4:11; Job 4:17; 7:1, 17; 9:2; 10:4, 5; 13:9; 25:6; 33:12, 26; 36:25; Psa. 8:4; 9:19; 10:18; 144:3; Isa. 13:12; 51:12; 56:2.

In the Newberry Bible the expression, "frail mortal man," is found about twenty-two times. Job 5:17; 7:17; 9:2; 13:9; 14:19; 25:4, 6; 32:8; 33:12; 36:25; Psa. 8:4; 9:19; 10:18; 55:13; 56:1; 90:3; 103:15; 104:15; 144:3; Isa. 13:12; 51:12; 56:2.

ARTHUR L. MANOUS.

### Little Things.

It was only a kind word spoken

To a weeping little child;

But the thread of its grief was broken,

And the little one sweetly smiled.

And no one stayed to notice

So tiny an act of love,

Save the angels keeping the records

In the wonderful books above.

And she who had spoken kindly,

Went on her quiet way,

Nor dreamt such a simple action

Should count in the last great day.

But the pitying words of comfort

Were heard with a song of joy,

And the listening angels blessed her,

From their beautiful home on high.

It's not the world praised wonders

That are best in our Father's sight,

Nor the wreaths of fading laurels

That garnish fame's dizzy height;

But the pitying love and kindness,

The work of the warm caress,

The beautiful hope and patience

And self forgetfulness,

The trifle in secret given,

The prayer in the quiet night,

And the little unnoticed nothings

That are in our Father's sight.

—*Selected.*



### BIBLE READER'S CLASS

**W**ORDS and acts fill up the most of our lives, and while the old maxim states, that "Actions speak louder than words," yet our words determine our eternal destiny; "for by thy words thou shalt be justified, and by thy words thou shalt be condemned," Matt. 12:37. This being true, it is well to know what the Lord says of words.

Above all words spoken by men or angels stands the immutable word of the living God.

#### I

#### The Character of God's Word

- Psa. 119:160. God's word is true from the beginning and endures forever.
- Psa. 119:89. "Forever, O Lord, Thy word is settled in heaven."
- 2 Sam. 22:31. "The word of the Lord is tried," or refined.
- Psa. 12:6. "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."
- Psa. 119:140. "Thy word is *very* pure."
- Prov. 30:5. "*Every* word of God is pure."
- Psa. 119:103. "How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth."
- Psa. 33:4. "The word of the Lord is right."
- Psa. 119:105. "Thy word is a lamp unto my feet, and a light unto my path."
- Psa. 147:15. "His word runneth very swiftly."

#### II

#### The Power of God's Word

- Psa. 33:6. "By the word of the Lord were the heavens made and all the host of them by the breath of His mouth."
- Psa. 33:9. "He spake, and it was; He commanded, and it stood fast."
- Psa. 119:130. "The entrance to Thy word giveth light; it giveth *understanding* unto the simple."
- Psa. 107:20. There is healing power in the word of the Lord.
- Matt. 8:8-13. The Saviour while on earth "sent His word" and healed the sick.
- 2 Kings 20:4-6. The Lord has sometimes sent human beings to carry the healing words.
- Matt. 9:2-6. There is power in the word of Christ to forgive sins.
- John 11:41-44. There was power in the Saviour's words to raise the dead.
- John 5:25, 28, 29. The power in Christ's word will bring to life all that have ever died.
- Psa. 119:11. The word of God hid in the heart will keep us from sin.
- Jer. 23:29. "Is not My word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces."
- Psa. 138:2. The Lord has magnified His word above all His name.
- Psa. 68:11. Great honor is bestowed upon humanity; they are entrusted with the Word of God. "The Lord gave the word: great was the company (or army) of those that published it."

#### III

#### Caution Given Us in Regard to Our Words

- Prov. 29:20. "Seest thou a man that is hasty in

his words? There is more hope of a fool than of him."

Prov. 18:8. "The words of a talebearer are as wounds."

Prov. 20:20. "Where there is no talebearer, the strife ceaseth."

Psa. 64:3. Bitter words are like arrows.

Prov. 26:28. "A flattering mouth worketh ruin."

Psa. 12:3, 4. "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things; who have said, With our tongue will we prevail; our lips are our own: who is lord over us."

Prov. 6:16-19. The Lord hates a "lying tongue," and "he that soweth discord among brethren."

Eccl. 10:11. "Surely the serpent will bite without enchantment; and a babler is no better."

Psa. 52:4, 5. The Lord will destroy the one who loves devouring words and has a deceitful tongue.

Eccl. 10:12-14 [margin]. "The lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness. A fool also multiplieth words."

#### IV

#### Precious Thoughts in Regard to Our Words

Matt. 12:34. The most necessary thing is to have the heart free from sin; for, "how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh."

Prov. 15:26. "The words of the pure are pleasant words."

Prov. 16:24. "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones."

Prov. 25:11. "A word fitly spoken is like apples of gold in pictures of silver."

Prov. 15:1. "A soft answer turneth away wrath."

Prov. 12:25. Good words gladden the lives of those around us.

Prov. 15:23. "A word spoken in due season how good it is."

Job 6:25. "How forcible are right words."

Eccl. 10:12. "The words of a wise man's mouth are gracious."

Eccl. 5:2. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore, *let thy words be few.*"

Prov. 17:27, 28. "He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit. Even a fool, when he holdeth his peace, is counted wise: and he

that shutteth his lips is esteemed a man of understanding."

Eccl. 9:17. "The words of wise men are heard in quiet."

Eccl. 10:20. "Curse not the king, no not in thy thought; and curse not the rich in thy bed-chamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

Eccl. 7:21, 22. "Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee; for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others."

Psa. 10:14. Let this be the prayer of every one,—"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

#### In The Books

"AN idle word at random dropped,  
I fain would call it back;  
But it is gone, and others swift  
Still follow on its track.  
O angel with the pen of fire!  
How many idle words  
Have been set down against my name,  
Thy book of truth records.

"And angry words, a bitter train,  
And unkind, sinful, vain,—  
How black the list grows as I gaze,  
How filled my heart with pain!  
The angel's eyes are sad to know  
The record he must keep—  
Nothing left out—a fearful list  
With which my God to meet!

"O heavenly Father! For His sake  
Who loved humanity,  
My sinful words, my every act  
Of dark iniquity,  
Blot from Thy books! and in their place,  
Write 'Pardoned,' O my God!  
So shall I know, not guilt, but grace,  
Saved by His precious blood."

"WILLIAM CAREY, the great pioneer missionary, translated the Bible into twenty-seven dialects of India. When asked about his marvelous work, he said of himself simply, *I can plod; I can persevere.*"



**Answers to Questions**

ANSWERS to Bible questions given in the March number of the BIBLE TRAINING SCHOOL.

1. Through the testimony of the woman of Samaria, many of the Samaritans of that city believed on Christ. John 4:28, 29, 39, 40.

2. Anna, the prophetess, aged eighty-four years is the oldest woman missionary mentioned in the New Testament. Luke 2:36, 37.

3. Mary Magdalene was the first to carry the news of a risen Saviour. Matt. 28:6-8; John 20:1, 2.

4. Deborah, Rebekah's nurse, served the family over one hundred years, and they called the place where she was buried "The Oak of Weeping." Gen. 24:59; Gen. 35:8 [margin].

5. The Shunamite woman that entertained Elisha was undoubtedly a wealthy woman. 2 Kings 4:8-10.

6. The poor widow of Zaphath entertained Elijah for a full year. 1 Kings 17:9-16 [margin].

7. The wife of Jeroboam tried to deceive the prophet Ahijah. 1 Kings 14:2-6.

8. The Lord reproved Sarah for laughing. Gen. 18:12-15.

9. Eli accused Hannah of being drunk. 1 Sam. 1:13-15.

10. The Lord performed a miracle to help the wife of one of the sons of the prophet pay her debts. 2 Kings 4:1-7.

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**Ten Questions Concerning Young Men  
of the Bible**

ANSWERS to the following questions will be given in the May number of the BIBLE TRAINING SCHOOL:—

1. What young man was promoted because he was industrious?

2. What young man was noted for his staunch temperance principles?

3. What young man was noted for his chaste life?

4. What young man was a careful Bible student?

5. What young man sought the Lord when he was sixteen years old?

6. What young man was noted for his musical ability?

7. What young man ran away and hid when asked to fill an important position?

8. What young man was given his cousin for a wife as a reward for taking a city?

9. Who, while threshing grain, was visited by an angel?

10. What young man, driven away from his home by his half brothers, was afterwards invited to rule over them?

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**Trust**

THE clouds hang heavy round my way,  
I can not see;

But through the darkness I believe  
God leadeth me.

'Tis sweet to keep my hand in His  
While all is dim,

To close my weary, aching eyes  
And follow Him.

Through many a thorny path He leads  
My tired feet;

Through many a path of tears I go,  
But it is sweet

To know that He is close to me,  
My Guard, my Guide:

He leadeth me; and so I walk  
Quite satisfied.—*Selected.*

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**NOTICE**

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 journal, postpaid, is *only twenty-five cents a year*; to foreign countries and Canada forty cents a year.

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South Lancaster, Mass.

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S. N. HASKELL,FOR  
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SOUTH LANCASTER, MASS., APRIL, 1909

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**Gleanings from the Mail**

DEAR FRIENDS:—

I am sending you \$3.00 with twelve subscriptions. I have enjoyed canvassing for the little magazine and I know, if those who have taken it will only read it, they will know a great deal more about Bible truths at the end of the year than they do now. This place is but a village.

Yours in the work,

DEAR BROTHERS:—

I have this day sent you three subscriptions, besides my own. I do not know how many subscriptions I have sent you, but when I get in enough to be entitled to the Story of Daniel the Prophet, I will very much appreciate having you send it to me as a premium. The BIBLE TRAINING SCHOOL is filled with a feast for all (regardless of denomination or sect) who love spiritual food, and may the blessed Father of all continue His blessings upon it.

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THE BIBLE TRAINING SCHOOL is not yet seven years old; but it has quite a record as a missionary.

The article in this number on the Hindustani work in India will give an idea of the little paper as a foreign missionary. Over fifty thousand Special BIBLE TRAINING SCHOOLS were sold in the interests of the Hindustani work the first year that the work was opened; and the readers of the BIBLE TRAINING SCHOOL have been the principal donors towards the support of this work.

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