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

• Luke. 14: 23 •



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

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Growing in Grace

Mrs. E. G. White



FAITH in Jesus will grow as you become better acquainted with your Redeemer by dwelling upon His spotless life and His infinite love. You cannot dishonor God more than to profess to be His disciple while you keep at a distance from Him, and are not fed and nourished by His Holy Spirit. When you are growing in grace you will love to attend religious meetings, and you will gladly bear testimony of the love of Jesus before the congregation. God by His grace can make the young man prudent and He can give to the children knowledge and experience. They can grow in grace daily. You should not measure your faith by your feelings. Closely examine your own heart, and the state of your affection toward God. Inquire, Have I devoted the precious moments of today in seeking to please myself, seeking for my own amusement? or have I made others happy? have I helped those connected with me to greater devotion to God and to appreciate eternal things? Have I brought my religion into my home, and there revealed the grace of Christ in

my words and in my deportment? Have I cheerfully taken up my little, every-day duties, performing them with fidelity, doing what I could to lighten the burdens of others? Have I kept my lips from evil, and my tongue from speaking guile? Have I honored Christ, my Redeemer, who gave his precious life that eternal life might be within my reach?

At the beginning of the day, do not neglect to pray earnestly to Jesus that He will impart to you strength and grace to resist the temptations of the enemy in whatever form they may come; and if you pray earnestly, in faith and contrition of soul the Lord will hear your prayer. But you must watch as well as pray. Jesus has said, "Ask; and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that knocketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom, if his son ask bread, will he give him a stone? or if he ask fish will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much

more shall your father which is in heaven give good gifts to them that ask Him?"

Be earnest; be resolute. Present the promise of God, and then believe without a doubt. Do not wait to feel special emotions before you think the Lord answers. Do not mark out some particular way that the Lord must work for you before you believe you receive the things you ask of Him; but trust His word and leave the whole matter in the hands of the Lord, with full faith that your prayer will be honored; and the answer will come at the very time and in the very way your heavenly Father sees is for your good; and then live out your prayers. Walk humbly and keep moving forward.

"For the Lord is a sun and a shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." "O fear the Lord, ye, His saints; for there is no want to them that fear Him. The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing." "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and His ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Here are promises, rich and abundant, upon conditions that you cease to do evil and learn to do well. Then set your aim in life high, as did Joseph, and Daniel, and Moses; take into consideration the cost of character-building, and then build for time and eternity.

Satan will oppose your efforts to advance. Your path will not always be smooth, but there are encouragements in God's rich

promises. The Lord has pledged His word that in every effort toward righteousness He will help us. We are weak and without wisdom, but God has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Only learn to be thorough, to persevere in His service, never letting go your hold upon God, and you will be an overcomer through the blood of the Lamb. In doing this work for yourself you are having an influence on many others whom you associate with. Words spoken in season, how good they are! How much strength a word of hope, courage, and determination in a right course, will give one who is inclined to slide into habits that are demoralizing! The firm purpose you may possess in carrying out good principles, will have an influence to balance souls in the right direction. There is no limit to the good you may do.

If you make the word of God the rule of your life, and govern your actions by its precepts, making all your purposes and exertions in the fulfilling of your duty a blessing and not a curse to others, success will crown your efforts. You have placed yourself in connection with God; you have become a channel of light to others. You are honored by becoming co-laborers with Jesus; and no higher honor can you receive than the blessed benediction from the lips of the Saviour, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths ever faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and truths.—*Horace Bushnell.*

Laid on the Altar*

"LAID ON Thine altar, O my Lord divine,
 Accept my gift this day for Jesus' sake.
 I have no jewels to adorn thy shrine,
 Nor any world-famed sacrifice to make;
 But here I bring within my trembling hands
 This will of mine, a thing that seemeth small,
 Yet Thou alone, O Lord, canst understand
 How when I yield Thee this, I yield mine all.

"Hidden therein thy searching gaze can see
 Struggles of passion, visions of delight,
 All that I have, or am, or fain would be,
 Deep loves, fond hopes, and longings infinite;
 It hath been wet with tears, and dimmed with
 sighs,
 Clinched in my grasp, till beauty hath it none;
 Now from Thy footstool, where it vanquished lies,
 The prayer ascendeth, 'May Thy will be done.'

"Take it, O Father, ere my courage fail,
 And merge it so into Thine own will that e'en
 If in some desperate hour my cries prevail,
 And Thou give back my gift, it may have been
 So changed, so purified, so fair have grown,
 So one with Thee, so filled with love divine,
 I may not know or feel it as my own,
 But gaining back my will, may find it Thine."

* The above beautiful poem was found on the fly-leaf of the Bible of a missionary who died in Africa.

BATTLES OF THE BIBLE**The Battle Fought by Abraham and his Servants**

S. N. HASKELL

THE devil is the author of all controversy; he was the originator of battles, and when he was cast out of heaven to this earth, there was transferred to this world the spirit of war. This spirit of war has continued until the present day, and the culmination of it is described in the twenty-fifth chapter of Jeremiah; when "the slain of the Lord will be from one end of the earth even to the other end of the earth. They shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." Jer. 25:33.

It was about three thousand eight hundred years ago that God called Abraham away from his kindred and from his father's

house. Lot chose to go with him. When there was strife between the herdsmen of Abraham and Lot, Lot selected the plain of Jordan because it was well watered everywhere, and left the poorest land for Abraham. Like every other selfish move it brought evil results to Lot.

When the four kings went to make war with the five kings, including the kings of Sodom and Gomorrah, these kings fled and fell into the slime pits; and those that remained fled to the mountains. The enemy took all the goods of Sodom and Gomorrah, and all their victuals, and went away, taking captive Lot, the nephew of Abraham, and carrying them a long distance, even unto Dan.

When Abraham heard that Lot had been taken captive, he armed his own servants, those that were born in his own house, three hundred and eighteen, and pursued them unto Dan. He arrayed himself against them with his servants, and smote them in the night; and pursued them even unto Hobah, which is on the left side of Damascus.

He recovered Lot and his goods, and th: women, and the people. This was a battle of no small moment, although the scriptures are very brief in the statements concerning it. But Abraham had gained the victory and brought Lot back and his goods, but he also recovered the king of Sodom and what Chedorlaomer had taken away with him. It was the Lord that had given him the victory.

On his return Abraham was met by Melchizedek, king of Salem. Melchizedek was the priest of the most high God, and he blessed Abraham, and said, "Blessed be Abraham of the most high God, the possessor of the heaven and the earth." Abraham gave Melchizedek a tithe of all that he had received.

The king of Sodom told Abraham to give to him the persons, and to take the

goods unto himself. But Abraham had made a covenant with God that he would not take from Sodom "a thread, even to a shoe latchet"; "Lest thou shouldst say, I have made Abraham rich." He did, however, reserve the portion that the young men had eaten in the conquest.

The important lesson in this is that, when Abraham made a covenant with God, he would not take any of the goods for himself, but he did give to the Lord, who had given him the victory, a tithe and returned the balance to the king of Sodom. For himself he retained not even a thread, or a shoe-latchet.

That is what Jacob did when he wished to make a special covenant with God. He made a promise to God that, if He would bring him back to his father's house in peace, the Lord should be his God; and he set up a stone pillar for a witness "of all that thou (God) shalt give me, I will surely give a tenth unto Thee." Gen. 28: 16-22.

This shows quite forcibly that the giving of the tithe of all that we receive to the Lord enters largely into the covenant that God's people make with Him, when they wish to return wholly to the Lord.

It should be remembered, however, that this tithe paying in connection with the covenant with God, was made several hundred years before the giving of the law to Israel to pay tithe. Also, that in the last book of the Old Testament the promise of prosperity is made to every man that would bring "all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 8-12.

We are in the closing of the gospel, and this was preached unto Abraham, the father of the faithful. Let this point be consid-

ered. When we are contending with the powers of darkness because of our failures, if we would return to God in the closing of the gospel days according to the plan of God, we should bring "all the tithes into the storehouse."

Happiness, Faith, Health

TALK happiness. The world is sad enough
Without your woes; no-path is wholly rough.
Look for the places that are smooth and clear,
And talk of them to rest the weary ear
Of earth, so hurt by one continuous strain
Of human grief and discontent and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts, till faith shall come.
No one will grieve because your lips are dumb.

Talk health. The dreary, never-ending tale
Of mortal maladies is worn and stale.
You can not charm, or interest, or please,
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God will hear your words, and make them
true.

—Ella Wheeler Wilcox

A GOOD TEST

CHRIST presents a perfect life. Now, if when one looks upon that perfect life of Christ, it inspires him to make his life as nearly like that life as possible, and he strives each day to approximate to that perfection, sorrowing when he sins, not merely when he is caught at it; I say if that is his attitude toward Christ, then I believe that he has been born again. But if when he looks at that perfect example, he tries to find some excuse for not changing his own life, tries to get rid of the authority, tries to get rid of the example, tries to find some excuse for not allowing it to be binding on him, no matter to what church he belongs, he needs a new birth.—*W. J. Bryan.*



"SEARCH THE SCRIPTURES"

SOME INTERESTING FACTS CONCERNING THE BIBLE

IT is said that the learned Prince of Granada, heir to the Spanish throne, was imprisoned by order of the Crown and kept in solitary confinement in the old prison in the Palace of Skulls, Madrid, for fear he would aspire to the throne. After thirty-three years in this living tomb, death came to his release, and the following researches taken from the Bible, and marked with an old nail on the rough walls of his cell, tell how the brain sought employment through the weary years:—

"In the Bible the word 'Lord' is found 1,853 times; the word 'Jehovah' 6,855 times; and the word 'reverend' but once, and that in the ninth verse of the 111th Psalm. The eighth verse of the 117th Psalm is the middle verse of the Bible. The 9th verse of the 7th chapter of Esther is the longest verse; 35th verse, 11th chapter of St. John is the shortest verse. In the 107th Psalm four verses are alike: the 8th, the 15th, the 21st, and the 31st. Each verse of the 136th Psalm ends alike. No

names or words with more than six syllables are found in the Bible. The 37th chapter of Isaiah and the 19th chapter of 2 Kings are alike. The word 'girl' occurs but once in the Bible, and that in the 3rd verse and 3rd chapter of Joel. There are found in both books of the Bible, 3,586,483 letters, 773,693 words, 31,373 verses, 1,189 chapters, and 66 books. The 26th chapter of the Acts of the Apostles is the finest chapter to read. The most beautiful chapter in the Bible is the 23rd Psalm. The four most inspiring promises are John, 14th chapter and 2nd verse; John, 6th chapter and 37th verse; St. Matthew, 11th chapter and 28th verse; and 37th Psalm, 4th verse. The first verse of the 60th chapter of Isaiah is the one for the new convert. All who flatter themselves with vain boastings of their perfection should learn the 6th chapter of Matthew. All humanity should learn the 6th chapter of St. Luke, from the 20th verse to its ending."

GOD bless the present! it is ALL;
 It has been future, and it shall be past.
 Awake and live! thy strength recall,
 And in one trinity unite them fast.
 —Lowell.

THE TWELVE TRIBES OF ISRAEL

Naphtali

MRS. S. N. HASKELL.

NAPHTALI, the sixth son of Jacob, was the second son of Billah, Rachel's maid. The sacred record is silent in regard to his personal history, except the mention of his having four sons, from which sprang the tribe of Naphtali.

In Jacob's dying blessing, Judah was compared to a lion, Dan to a serpent, Issachar to a strong ass, Benjamin to a wolf, but "Naphtali is a hind let loose: he giveth goodly words." Gen. 49:21.

A hind, or female deer, is a timid animal that will flee at the first appearance of

danger. No one would ever attempt to bind a burden on the back of a hind. It is left free to bound away unfettered.

Naphtali seems to indicate a type of character quite different from Issachar with his two burdens, or Judah with his kingly power; yet Naphtali has a precious gift that every one may covet, "He giveth goodly words." Unencumbered by many of the heavy burdens and responsibilities borne by some of his brethren, he has time to look about him and see to those who are downcast and discouraged, and by means of his "goodly words," to lift up the despondent and to comfort the sorrowful.

Naphtali does not represent the unruly tongue that "is set on fire of hell" (James 3:5-8), far from it; for "he giveth *goodly words*." Neither let one think it represents a light, unstable character; for, in the great typical battle of Megidido, "Naphtali were a people that jeopardized their lives unto the death in the high places of the field." Judges 5:18. The cause of God was more precious to them than life, and they did not shrink from fighting in the high places in the field, exposed to the fiery darts of the enemy, if the success of the battle demanded it.

There will be twelve thousand of the wonderful body guard of Christ (Rev. 14:4) of the tribe of Naphtali—twelve thousand who will fearlessly stand firm and do their duty in difficult places and will have the gift of speaking "goodly words."

In Moses' last blessing "of Naphtali, he said, O Naphtali, satisfied with favor, and full of the blessing of the Lord." Deut. 33:23. Surely, this is a condition to be coveted by every child of God; "satisfied with favor." The Lord greatly favors everyone whose sins are forgiven; but how often are we dissatisfied and impatient, and go through life with downcast faces; and because we are not "satisfied with favor," we fail to be "full of the blessing of the

Lord." The child of God that fully realizes what a wonderful favor God bestows upon us when He forgives our sins, will always be "satisfied with favor"; and as he realizes the many blessings he receives at the hand of God, and counts them over and over day by day, he will find his life "is full with the blessing of the Lord."

THE MASTER'S TOUCH

In the still air the music lies unheard;
 In the rough marble beauty hides unseen:
 To make the music and the beauty, needs
 The master's touch, the sculptor's chisel keen.
 Great Master, touch us with thy skillful hand;
 Let not the music that is in us die!
 Great sculptor, hew and polish us; nor let,
 Hidden and lost, thy form within us lie!
 Spare not the stroke! do with us as thou wilt!
 Let there be naught unfinished, broken, marred;
 Complete thy purpose, that we may become
 Thy perfect image, thou our God and Lord!
 —*Horatius Bonar.*

SECOND ADVENT MOVEMENT No. 12

J. N. LOUGHBOROUGH

IT was my privilege to first hear preaching on the Second Advent of Christ the last week in December, 1843. So I had opportunity to note the course of the believers, and also that of their opponents in the years that followed. My grandfather's family, with whom I lived, had the *Signs of the Times*, a paper published in Boston, Mass., and the *Midnight Cry*, published in New York, and it was my lot to carry these papers from week to week as we loaned them to the neighbors.

After April, 1844, in my native town, the very minister who had in 1843 invited the Adventist preachers to his pulpit, and under whose exhortation I had first made a public move to seek the Lord, arose one Sunday and begged the pardon of the church for ever inviting the Adventist preachers into his pulpit. Young as I was, that

sounded very strange to me; for I remembered the mighty power of God that was in those Advent meetings, and how sinners, under that preaching, had turned from their evil ways.

But times had changed. Those who held fast to the truth that the coming of the Lord was nigh at hand, were brought to trial for heresy. These demanded that they be tried by the Bible standard. In this they had the advantage of even the minister; for they could show clearly from the scriptures that they were right in the position which they held. Finally, the minister, seeing that he was losing ground, said, "You must be tried by the discipline." At this turn of affairs twenty-one of his members arose in a body, and said through their speaker, "If that is the mode of your procedure, we withdraw from your fellowship. You can take our names off your church records." So the trouble was on.

Thus was developing the second angel's message, and the second call to the supper, which was to "call in"—rally together—those who were being *smitten* for still demanding the "meat in due season" of preparation to meet their near-coming Lord. As in the case of the Jewish church, who had the scriptures, and professed to be looking for the advent of the Messiah, it was God's purpose that the gospel should first be preached to them, so it was with the churches who had professed faith in a Saviour who was to come and judge the world; it was the Lord's purpose that they should have opportunity to hear the evidences of his near-coming. When they, the Sardis church, turned against the message, God called out the Philadelphia (brotherly love) church, to go forward untrammelled in the seeking out and proclaiming of other precious truths for these last days.

The advance light of the third angel's message, and its kindred truths, could never

be developed, and proclaimed by a "creed-bound" church, any more than the gospel could be carried to the world by a church bound by the threat of excommunication from a Jewish synagogue. See John 9: 22. As an illustration, note the following: soon after this separation, George Storrs published his six sermons on the "Nature of Man, and Final Punishment of the Wicked," showing from the scriptures that there is no immortality out of Christ, and that future eternal life is the reward promised to the faithful. With this view he claimed that future punishment of the wicked could not be eternal conscious misery, but must be destruction, as the Bible plainly says.

As to how this troubled the churches, the following will illustrate:—

The above mentioned minister got hold of Storr's sermons. He had in his church one Sister Pritchard, a most faithful worker. She went to her minister and said, "Elder, I understand that you have a copy of 'Storr's Six Sermons'; would you loan it to me, so that I can read it?" He replied, "Sister, I would not dare to let you read it. It is so full of Bible that as sure as you read it you would believe it. I had all that I could do to keep from believing it when I read it." No wonder that they had a tough time with their members. With a spirit to reject Bible truth, they were bitter against those who held fast their faith in the word of the Lord.

IN CHRIST

H. W. COTTRELL.

IF any man be in Christ, he is a new creature." 2 Cor. 5: 17. The old man is made new through the reception of the Christ-life, and his carnal identity lost. Sinners "shall be saved by His life." Rom. 5: 10. When thus saved we have Him, and "he that hath the Son hath life;

and he that hath not the Son of God hath not life," 1 John 5: 12. The natural man who lives the carnal life, when contrasted with the fadeless, painless, sinless life we have in Christ, is lifeless, as inferred in the text.

When Christ, the life dispenser, is thus reckoned with, and taken into account in all our conversation, plans, and deeds, we are reckoned as putting "off the old man with his deeds," and of having "put on the new man, which is renewed in knowledge after the image of Him that created him." Then, and not until then, will any one ever be enabled to see that "Christ is all, and in all." Col. 3: 7-11. He can then say, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2: 20.

The old man is born of the flesh only; is of the earth earthy, and minds only things of the flesh. The new man is born of the Spirit, has the new life, a new heart, a new mind, a righteous character,—the spiritual presence of Christ abiding within. He bears in his daily life the fruit of the Spirit,—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

He with the indwelling Christ is a conqueror,—the old man crucified, kept under, brought into subjection. The spirit of carnality is "ruled," or subdued by the Christ abiding with the new man, so that he is of greater merit in heaven's estimation than a man who has taken a city or conquered a nation. And being such in character, well may he "rejoice evermore," even in the midst of sorrow and affliction. The new man prays without ceasing. His life conduct is a constant prayer, ever ascending heavenward.

"I WILL not meddle with what I cannot mend."

thing to make life attractive.

Hers is a golden cup, and it is foaming with pleasures to the brim. But her mind is made up to die; and so, with a silent prayer and "*If I perish, I perish,*" on her lips, she passes in and now stands mute and pallid, yet calm and resolute, outside the ring of naves, to hear her doom.

Nor has she to endure the agony of a long suspense. Her fate, which seems to tremble in the balance, is soon determined. No sooner does the monarch catch sight of the beautiful woman, and brave and good as beautiful, whom he has raised from slavery to share his home and throne, than her apprehensions vanish. The clouds break; and she finds, as we often do with Christ, that her fears have wronged her lord. Instantly his hand stretches out the golden scepter; the business of the court is stopped; the queen! the queen! divides

the crowd of nobles; and up that brilliant line she walks, in majesty and in charms that outvie her gems, to hear the blessed words, "What wilt thou, Queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom."

"What wilt thou, Queen Esther?" is but the echo of the voice which faith catches from the lips of Jesus; and the whole scene presents but a dim, imperfect image of that which heaven presents when the gate rolls open, and angels make way for a believer entering with his petitions. Was that beautiful woman once a slave? So was he. In her royal marriage was lowliness allied to majesty? So it is in his

To You and Me

Upon the road near Bethany
Jesus to Martha said,
"He that upon me doth believe
Shall live, though he were dead,
And he that lives shall never die.
Canst thou believe?" said he.
And what he spake to Martha there
He spake to you and me.

And when he saw the weeping throng,
It touched his tender heart,
For all along the stream of time
He saw that friends must part.
Then from those future-searching eyes
The tears fell fast and free;
And when he wept with Mary there
He wept with you and me

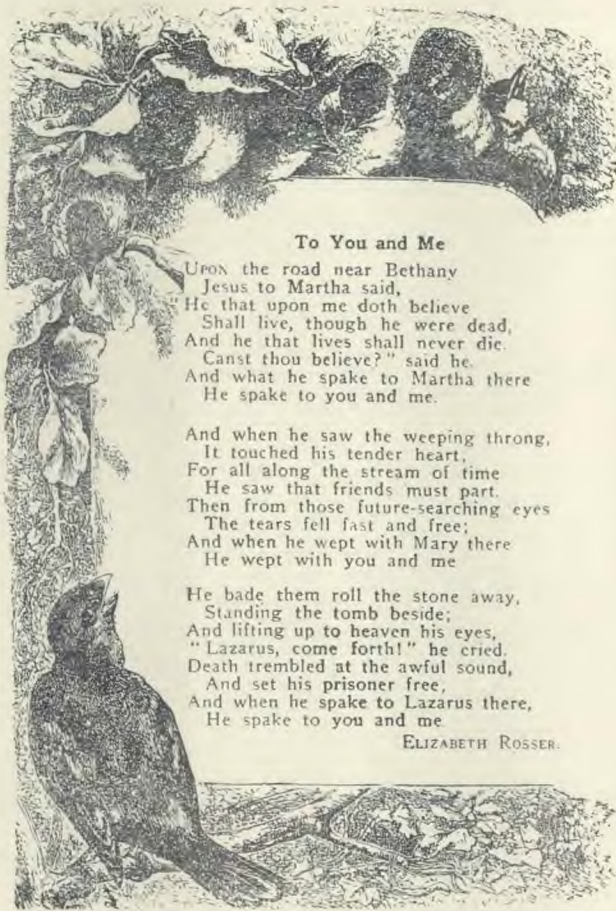
He bade them roll the stone away,
Standing the tomb beside;
And lifting up to heaven his eyes,
"Lazarus, come forth!" he cried.
Death trembled at the awful sound,
And set his prisoner free,
And when he spake to Lazarus there,
He spake to you and me

ELIZABETH ROSSER.

QUEEN ESTHER'S ENTRANCE

WITHIN the palace, but without the throne room of Shushan, Queen Esther stands. They who enter the king's presence unsummoned, do it at the peril of their lives; and resolved in a good cause to dare the penalty, she stands there with her jeweled foot upon the grave.

A noble spectacle; not so much for unrivaled beauty—still less for the splendor of her apparel, as for the resolution to venture life, and either save her nation or perish in the attempt. In her blooming youth, in the admiration of the court, in the affections of her husband, in her lofty rank, in her queenly honors, she has every-



union, by faith, with Jesus Christ. And as to her royal apparel, the diadem, the cloth of gold bedecked with sparkling gems, in which her maids have attired their mistress, why, in the righteousness that clothes, and the graces of the Spirit that adorn him, the believer wears a robe which wins the admiration, not of men's but of angels' eyes, and shines even amid the glories of a city whose gates are pearls and whose streets are gold.

To the half of his kingdom, the Persian promised whatever his queen might ask; and generous, right royal was his offer; it helps us by its very meanness, as a mole-hill at the foot of a mountain, as a taper's feeble ye low flame held up against the blazing sun, to form some estimate of the boundless grace of our Lord Jesus Christ. Half his kingdom! God offers nothing by halves. His promise is illimitable. "All Mine is thine." Confining His generosity neither to kingdoms, nor continents, nor worlds, nor heaven itself, He lays the whole universe at a poor sinner's feet. Away, then, with fears and cares! There is nothing we need that we shall not get, nothing we can ask that we shall not receive. It pleased the Father that in Him should all fulness dwell. Transferring divine wealth, if I may so speak, to our account in the banks of heaven, and giving us an unlimited credit there, Jesus says, "All things, whatsoever ye ask in prayer, believing, ye shall receive."—*Dr. Guthrie.*

SAUL AND THE WITCH

WE have one of the saddest stories recorded in the Bible in 1 Sam. 28; it is the record of the crowning sin of Saul's life. Also 1 Chron. 10:13, 14.

Saul was of a jealous disposition; he could not bear a rival, and, when God appointed David to take his place as king of Israel, his rebellion showed itself in always devising something that he thought was an improvement over the testimony of God.

That kind of rebellion is "as the sin of witchcraft, and stubbornness is as iniquity and idolatry." God takes greater delight in those who obey His voice without explanation or comment, than when sacrifice is made without obedience, however great it may be. 1 Sam. 15:22, 23.

The time came when that rebellious spirit had reached such a state in Saul that "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Then it was that he said unto his servants, "Seek me a woman that hath a familiar spirit that I may go to her and inquire of her." 1 Sam. 28:6, 15, 16.

A witch is a woman medium, a wizard is a man medium; a necromancer is one who pretends to communicate with the dead, but the "dead know not anything." All kinds of divination, and observers of lucky and unlucky days, or one who enchants or charms by mesmerism, or any other kind of ism; or a witch, or a consulter with familiar spirits, or wizards, or necromancers, are all among the abominations that God hates. The Canaanites indulged in these things, and because of this the Lord drove them out from before His people. No one can be perfect with the Lord who has a connection with these things. Deut. 18:6-14.

It was not until God had forsaken Saul that he went to seek a woman medium that had a familiar spirit. When God was with Saul he had put away all who had familiar spirits out of the land, as God had commanded. So, when he had the woman call up the familiar spirit, he acknowledged to her that he was sore distressed and he said, "The Philistines make war with me, and God has departed from me and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do." 1 Sam. 28:15, 16.

Samuel is spoken of as coming up and speaking through this woman to Saul, but

Saul saw nothing; it was only the woman that saw anything. It was the woman's familiar spirit that revealed to her the fact that Saul was the king of Israel; and by this familiar spirit she saw something which she called Samuel. But what was this something? It was not Samuel, for he was dead and buried in Ramah; and the "dead know not anything"; for "their love and 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. 9:4-6; Psa. 146:4.

Then who was this that appeared to the witch in the presence of Samuel? It was none other than his Satanic majesty, or one of his devils. This kind of worship is idolatrous; is simply devil-worship, and we should have no fellowship with devils; even to attend their feasts is to partake of the "cup of devils." We cannot be partakers of the Lord's table and of the table of devils. 1 Cor. 10:19-21.

We would lift a warning voice to every person, whether he be a professor of religion or not, to keep off the devil's ground. There is nothing in harmony between the worship of God and the worship of devils. God has given us the Bible to guide us safely through this vale of tears. The greatest enemy of all righteousness is the devil, and there is no harmony between any kind of divination, enchantment, spirit mediums, or anything of this kind, and the worship of God.

GOD'S ORIGINAL PLAN OF GOVERNMENT

WHEN God brought His people from the land of Egypt by the hand of Moses and Aaron, He gave special instruction to Moses how He would have His people governed.

The first important point made was that he should "teach them ordinances and laws, and shalt show them the way wherein

they must walk and the work that they must do." Ex. 18:20.

The details for the carrying out of this plan was to select "out of all the people able men, such as fear God, men of truth, . . . and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." Ex. 18:21. These were to be their judges.

Moses was not to enter into the detail, nor prescribe the detail of all this work; but it was left to the men thus chosen to carry out the details themselves, and in this way their individuality would be developed.

After they had entered the land of Canaan the same principles were carried out in God's appointing them judges. He often raised them up judges "which delivered them out of the hand of those that spoiled them." Some of these judges were prophets, and those that were not prophets were instructed by the prophets, as Moses was to instruct the people in general principles of righteousness. This continued for many hundreds of years.

The last judge that they had after this order was Samuel, the prophet. But it would appear that while Samuel "judged Israel all the days of his life," it was more in instructing the other judges than in carrying out the detail; for we read, "He went from year to year in circuit to Bethel, and Gilgal, and Mizpah, and judged Israel in all these places." Then he would return "to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord." 1 Sam. 7:16, 17.

Kingly rule, which is centralization or power, was of Satanic origin, and excludes the freedom of the exercise of individual judgment. Kingly power has always been apparently a stronger government than God's plan; the difference being that God governs by love, establishing in the heart the principles of righteousness. This united the people more closely. but not

arbitrarily.

Jesus illustrates this by saying, "I am the Vine and My Father is the Husbandman." All the fruitful branches abide in the Vine; for no branch can bear fruit of itself, except it abide in the Vine. John 15:1-5. So no one can bear fruit except they abide in Christ. Yet there are no two limbs just alike on a tree; no two sprigs exactly alike; but all receive the same nourishment. Arbitrary ruling is unknown to God.

THE EVIL OF POISONOUS DRUGS

J. E. HARRINGTON

DRUGS "are defined by Webster as "medicines," and "drugged," as "poisoned," which implies that drugs, or medicines, are poisonous.

All medicines (drugs) are not poison; for some of the most widely used and practically indispensable drugs are perfectly harmless; as, for instance, hydrozone, peroxide of hydrogen, cascara sagrada, cod-liver oil, saccharine, rhubarb, etc.

The real definition of the word drug is, "a substance, single or compound, natural or prepared, single or mixed with other substances, used as a medicine." (Gould.)

Therefore, when we read "drugs" in this article we mean poisonous drugs. Such medicines have a specific action on the functions of the system which is manifested first as a stimulant, or a sedative, as required.

The secondary, or reactionary effect of stimulants, is depressing.

These poisons stimulate the natural functions to perform their duties more vigorously, and thus throw off the disease. The stimulating of the functions saps the little remaining nerve force left, and consequently, the system is lowered to a greater degree below normal than it was stimulated above normal; and, in its feeble resistance, it is unable to throw off the

added poison of the drug and the natural accumulation of waste material of the body; thus follows a relapse, which, when repeated many times, ends in a shattered constitution, or in death.

For proof of the foregoing statements one has only to go to the large sanitoriums and sanitariums, and view the human wrecks upon which the power of drugs has been demonstrated.

Besides the testimony of suffering multitudes, inspiration and science contribute remarkable instances; one such is recorded in Mark 5:25, 26, which reads, "And a certain woman which had an issue of blood twelve years, and had suffered *many things of many physicians*, and had spent all that she had, and was nothing better, but rather *grew worse*." The experience of this woman is obvious. She, having received no relief from one, turned to another, and each added complications to the case: for she "grew worse."

James Johnson, M. D., F. R. S., says, "I declare as my conscientious conviction, founded on long experience and reflection, that, if there were not a single physician, surgeon, man-midwife, apothecary, chemist, druggist, or drug, on the face of the earth, there would be less sickness, and less mortality than now prevail."

When Asa of the kings of Judah, was ill, he sent for the physicians instead of asking God to help him, and 2 Chron. 16:13 gives the sequel in these words: "And Asa slept with his fathers, and died in the one and fortieth year of his reign."

Alonzo Clark, professor in the New York College of Physicians and Surgeons, says, "In their zeal to do good, physicians have done much harm; they have hurried to the grave many who would have recovered if left to nature." "All our curative agents are poisonous, and as a consequence every dose diminishes the patient's vitality."

THE BUSY MAN

BY W. H. WILLIS

If you want to get a favor done
By some obliging fr'end,
And want a promise, safe and sure,
On which you may depend,
Don't go to him who always has
Much leisure time to plan,
But if you want your favor done,
Just ask the busy man.

The man with leisure never has
A moment he can spare.
He's always "putting off" until
His friends are in despair.
But he whose every waking hour
Is crowded full of work,
Forgets the art of wasting time—
He can not stop to shirk.

So when you want a favor done,
And want it right away,
Go to the man who constantly
Works twenty hours a day.
He'll find a moment, sure, somewhere,
That has no other use,
And fix you while the idle man
Is framing an excuse.

—New York Ledger.

THERE'S LIGHT BEYOND

WHEN in Madeira," writes a traveler, "I set off one morning to reach the summit of a mountain, to gaze upon the distant scene and enjoy the balmy air. I had a guide with me, and we had, with difficulty, ascended some two thousand feet, when a thick mist was seen descending upon us, quite obscuring the whole face of the heavens. I thought I had no hope left but at once to retrace my steps, or be lost; but as the cloud came nearer, and darkness overshadowed me, my guide ran on before me, penetrating the mist, and calling to me ever and anon, saying, 'Press on, master—press on—there's light beyond!' I did press on. In a few minutes the mist passed, and I gazed upon a scene of transcendent beauty. All was bright and cloudless above, and beneath was the almost level

mist, concealing the world below me, and glistening in the rays of the sun like a field of untrodden snow. There was nothing at that moment between me and the heavens." Oh, ye, over whom the clouds are gathering, or who have been beneath the shadow, be not dismayed if they rise before you. Press on—there is light beyond.—*Selected.*

Answers to Bible Questions

ANSWERS to Bible Questions concerning children, given in the May number of the BIBLE TRAINING SCHOOL.

1. Joash would have been slain by his grandmother, Athaliah, if Jehosheba his sister had not hidden him. 2 Kings 11:1, 2.

2. Esther even after her marriage "did the commandment of Mordecai," like as when she was brought up with him. Esther 2:20.

3. The boy Jesus was subject unto his parents. Luke 2:51.

4. Miriam when but a child watched the ark of bulrushes containing her baby brother, and showed special wisdom in answering the questions of Pharaoh's daughter. Ex. 2:4-7.

5. The "little maid," carried captive by the Syrians declared the power of God among the heathen. 2 Kings 5:1-20.

6. Elijah raised the widow's son. 1 Kings 17:17-23; Elisha raised the Shunamite's son. 2 Kings 4:32-37; Jesus raised Jairus' daughter. Mark 5:35-43.

7. When Eli was very old [1 Sam. 2:22], the Lord reproved him through the child Samuel. 1 Sam. 3:1-18.

8. Jeremiah was chosen as a prophet even before his birth, and was called to be a prophet when but a child. Jer. 1:5-7.

9. A wicked woman attempted to steal a baby, and the mother of the baby was willing to part with it rather than have it killed. 1 Kings 3:19-28.

10. Timothy. 2 Tim. 1:5; 3:15



BIBLE READER'S CLASS

THE subject of the sanctuary is one of vital importance to every one, and we trust the following Bible studies will enable some one to obtain a clearer view of God's love for fallen man.

I

Personality of God the Father

- Heb. 1:3. Christ was the brightness of God's glory, and the express image of his person.
- Gen. 1:26. God created man in His own image and likeness.
- Col. 3:9, 10. Image is knowledge, or character.
- Gen. 5:3. It also means form, or physical likeness.
- Heb. 8:1. God has a throne upon which God and Christ sit.
- Psa. 103:19. God's throne is in the heavens, and His kingdom ruleth over all.
- Rev. 3:21. He that overcometh will sit on Christ's throne, as He sits on the Father's throne.
- Ezek. 1:15-19. The throne of God is a living, moveable throne, composed of angels.
- Rev. 22:1. The River of Life flows out from the throne.
- Psa. 18:10. The Lord is carried by the angels.

The Bible teaches there is a personal God, just as clearly as that there is a personal Saviour.

II

God's Dwelling Place

- John 14:2. Jesus calls God's habitation His "Father's House."

2 Chron. 6:39. Solomon calls it "His dwelling place."

Heb. 8:2. Paul calls it "sanctuary" and "true tabernacle."

Psa. 11:4. David calls it "His holy temple."

Heb. 9:24. It is also called the "holy place."

Isa. 63:15. Isaiah calls it "the habitation of Thy holiness."

Ex. 25:8, 9, 40 [margin]. Moses saw this heavenly sanctuary and was instructed to build the earthly sanctuary after the pattern of the heavenly.

Heb. 9:1-5. The sanctuary built after the pattern of the heavenly sanctuary contained two apartments and certain articles of furniture.

1 Chron. 28:12, 19. The Lord also gave David a pattern of the heavenly sanctuary.

Rev. 4:1-5. John in vision was shown the heavenly sanctuary and God's throne.

III

The Furniture of the Sanctuary

Ex. 25:10-21. The first article that Moses was instructed to make was the ark, wherein the testimony, or ten commandments were placed.

Rev. 11:19. John was shown the real ark, containing the law of God in heaven.

Ex. 25:17-20. The cover of the ark, or the mercy-seat, was of pure gold with a cherub on each end of the cover.

Heb. 9:5. These were called "cherubim of glory."

Lev. 16:2. Between these cherubim was a cloud of glory.

Heb. 9:9. This was a figure for the time then present.

- Psa. 80:1. This represents God's real dwelling place in heaven.
- Heb. 8:3-5. The service of the earthly priests was a shadow of the heavenly service.
- Ex. 30:1-6. The golden altar of incense was placed in the first apartment before the veil.
- Rev. 8:1-3. John saw the real altar of incense in the heavenly sanctuary.

IV

Other Articles of Furniture

- Heb. 9:2. The golden candlestick was in the first apartment.
- Ex. 25:31-37. This was made of pure gold with seven branches.
- Ex. 40:24. The candlestick was placed on the south side of the tabernacle.
- Lev. 24:2. The lamps were to be kept burning continually.
- Heb. 8:5. This was a shadow of heavenly things.
- Rev. 1:12. John in vision saw the real candlesticks in heaven.
- Rev. 4:5. He also saw the heavenly lamps.
- Ex. 25:23-30. There was a golden table in the earthly sanctuary on which twelve loaves of bread were kept continually.
- Ex. 40:22. The table was on the north side of the tabernacle.

A Question

WHY did God permit the priests under the law to eat flesh? Does not this give a divine sanction to the eating of flesh?

The Levitical law was an object-lesson of the gospel, and the reason that God permitted the priests to eat flesh is plainly stated. "God hath given it you to bear the iniquity of the congregation and to make atonement for them before the Lord." Lev. 10:17.

There were two ways that sin was conveyed into the sanctuary: by the priests eating the flesh of the sin offering,—he taking it into the sanctuary in his own body,—and by the blood. Lev. 4:17, 30. The blood was not sprinkled in the sanctuary when the flesh was eaten. Lev. 6:30.

This was fulfilled when Christ "bore our sins in His own body on the tree; that we, being dead to sin, should live unto God."

1 Peter 2:24. It was also fulfilled by Christ's presenting His own blood before the Father in the heavenly sanctuary. Heb. 9:8-14. So there is no authority for flesh eating in the fact that the priests ate flesh under the law.

Revelation 20:5

"BUT the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

To avoid the Bible doctrine of two general resurrections, some are claiming that the passage, "But the rest of the dead lived not again until the thousand years were finished," is "spurious." But all scholarship is against the claim as may be seen by reading a few of the many, many translations which retain the passage without even a hint of its being "spurious."

These translations, chronologically arranged, are as follows:—

- 1380 A. D. "Othere of deed men lyueden not, till a thou-ynde yearis ben ended."—*Wycliffe's Trans.*
- 1609 A. D. "The rest of the dead lived not, till the thousand years were finished."—*Douay Version.*
- 1754 A. D. "The rest of the dead lived not again till the thousand years were ended."—*Wesley's Trans.*
- 1826 A. D. "But the rest of the dead revived not till the thousand years were accomplished."—*Campbell, Macknight, and Doddridge's Trans.*
- 1858 A. D. "The rest of the dead did not live till the thousand years were finished."—*Savoy's Trans.*
- 1862 A. D. "And the rest of the dead did not live again till the thousand years may be finished."—*Yung's Trans.*
- 1865 A. D. "The rest of the dead lived not until the thousand years should be finished."—*Am. Bible Union Version.*
- 1868 A. D. "And the rest of the dead lived not until the thousand years were ended."—*Noyes' Trans.*
- 1878 A. D. "And the rest of the dead lived not, until should be ended the thousand years."—*Rotherham's Trans.*

- 1881 A. D. "The rest of the dead lived not until the thousand years should be finished."—*Revised Version.*
- 1897 A. D. "The rest of the dead lived not until the thousand years should be completed."—*Weeks' Trans.*
- 1897 A. D. "But the rest of the dead lived not again till may have been completed the thousand years."—*Interlinear Gr., Eng. Trans.*
- 1901 A. D. "The rest of the dead lived not until the thousand years should be finished."—*Am. Revised Version.*
- 1902 A. D. "No one else who was dead rose to life until the thousand years were at an end."—*Weymouth's Trans.*

Dear reader, let us beware of the teachings of one who will, in the face of the above array of evidence, teach that the text in question is "spurious." This passage is evidently in the way of that man's doctrine. Rev. 22:19. ARTHUR L. MANOUS.

PEOPLE are nearly always nice when one gets to know them and pierces through the outer husks of artificiality which they wear before the world. I detest heaps of people that I have only met at dinner; but I think I like everybody that I have ever had breakfast with.—*Ellen Thorneycroft Fowler.*

Rules for Keeping the Sabbath Holy

1. Ex. 20:9, 10. No work of a personal nature, called "thy work," should be done on the Sabbath day; for it is holy unto the Lord.
2. Jer. 17:21, 22, 27. We should "take heed . . . and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day."
3. Ex. 20:8-11. The son and daughter, the manservant and maid-servant, even the stranger that is visiting in the family, should keep the Sabbath day.
4. Neh. 13:19, 20. The gates were to be closed when it began to be dark, before the Sabbath, so that no merchant, nor sellers of any kind of wares, could come in on the Sabbath day.
5. Neh. 13:21, 22; Amos 8:5, 6. No one should plan about his business, so that he can enter upon buying and selling immediately at the close of the Sabbath; but all should be pre-

pared to keep the entire twenty-four hours holy.

6. Ex. 16:23. No cooking should be done on the Sabbath day; neither boiling nor baking.
7. Luke 23:54-56. To prepare spices and ointments for the anointing of the dead, is breaking the Sabbath.
8. Isa. 58:13. All parties for pleasure are forbidden on the Sabbath day; the Sabbath is called a "delight, the holy of the Lord, honorable."
9. Matt. 24:16-20. The Saviour instructed the disciples to pray for forty years that they might not have to break one Sabbath by fleeing from Jerusalem on the Sabbath day.
10. Isa. 58:13. We should not speak our own words on the Sabbath day.
11. John 5:7-9. It is in keeping with the Sabbath to heal the sick, and to give evidence of God's healing power by praise and thanksgiving on the Sabbath day.
12. Matt. 12:1-8. There is no scriptural requirement to fast on the Sabbath day; but eating, and all acts of mercy are lawful to be done on the Sabbath day.
13. 2 Kings 4:22-25. It was customary for the people to visit the prophet of God on the Sabbath day, even if they had to saddle and ride an ass for miles.
14. Luke 4:16. It is keeping the Sabbath to attend church on the Sabbath day.
15. Matt. 28:1; Mark 16:1, 2. The Bible Sabbath always came before the first day of the week.

Sunbeam's Way

SHE climbed to my lap in the twilight
As the stars were beginning to peep,
And coaxed for "just one good story"
Before she should go to sleep.

She came with an air of assurance,
As of one who but asks and receives;
So I told her the old Bible story,
Of the man who fell among thieves.

And then, when the story was ended,
I asked her to tell me true,
Which of the three did his duty,
Which showed the most pity, think you?

"Of course," she said, "the one who was kind
And soothed the poor man's pain.
"But then," she added, "the other two
Might be trying to catch a train."

ISABEL McDONALD.

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THE daughter of a village doctor was complaining to her father of the drudgery of the home work. The doctor pointed to some empty bottles and said: "These bottles are of no value in themselves, but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine. Nobody cares for the vials; it is that which they carry which kills or cures. Your daily work, the dishes washed or unwashed, or the floors swept, are homely things, and count for nothing in themselves; but it is the anger, or the sweet patience, or zeal, or the high thoughts, that you put into them that shall last. These make your life."

Wanted!—Is it You?

BY ERNEST LLOYD

SOMEONE to smile, the sad pathways to brighten;
Someone to lift, the hard burdens to lighten;
Someone to tell, in the midst of life's woes,
Of pardon and peace that Jesus bestows—

Will it be you?

Someone to help, in this wide world of sorrow,
To soothe and to cheer with the thoughts of the
morrow;

Someone to point to the home of the blest,
Someone to tell how the weary may rest—

Oh, may it be you!

That someone is *you!* O Christian believer!
You of God's bounty the daily receiver.
You who have listened so oft to his voice,
Who in his favor so greatly rejoice—

That someone is you.

Oh, answer the want, or sad is your fate;
Say, "Lord, here am I," before 'tis too late;
"Lord, send me today; my joy it will be
To gladden my fellows by uplifting Thee.

That someone is I."

—*Youth's Instructor.*

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