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and compel them to come in"...

· Luke .14 : 23 ·



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## The Joy Over the Sheep Found

Mrs. E. G. White

**G**OD so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This is the true Shepherd, who gave His life for the sheep He loved. This love that God has manifested to fallen man has called forth and aroused in human hearts intense opposition; for it is not an acceptable truth that all is lost unless the heart is changed. Imagined goodness, self-esteem, or self-righteousness, are of no avail with God. The Scribes and Pharisees sought for flattery; they cultivated pride, and carefully cherished everything that increased their importance; and they became the bitterest enemies of Christ because He did not fall in with their ideas. If he had, He would have left the lost sheep to perish, excluding Himself in self-righteousness from those who needed light and knowledge, sympathy and help,—who needed it as much as the lost sheep needed the Good Shepherd to lift him tenderly out of the peril which would have been his sure death.

The very same interest shown for the lost sheep must be shown for deceived, sin-bound souls. You must not be satisfied with enjoying the society of those who think as you think, and who believe as you believe. In the souls of the impenitent you may see those for whom the Chief Shepherd has given His life. Your life, which you have given to Jesus, you are to employ in His work. You are to live humbly, not becoming self-important, but remembering that you are wholly dependent upon the mercy and pardon of Jesus for the salvation of your souls.

Jesus so loved man that at the cost of His own life He gave him another trial. There are many ways in which you can work to come close to hearts. If you ask the Saviour to give you the meekness and lowliness of His character, and to teach you to work with wisdom, He will hear your prayers and will answer them. Souls may be reclaimed, blinded and stubborn though they may now be. There is too little persevering, self-denying effort made to awaken their interest in their eternal welfare.



Life is serious. You have a large field in which to work; and persevering search for the lost sheep will be the most successful way in which you can employ your time. The Son of Man came to seek and to save that which was lost. Doth not the shepherd "leave the ninety and nine in the wilderness, and go after that which was lost until he find it"? If you can exert a saving influence over one soul, remember there is joy in heaven over the one that repents. You must guard against any indifference on your part. There may be things which you would prefer to do to please yourself; but remember that you may, by judicious effort, be the means of bringing back the lost sheep to Jesus' fold. Although you may be young, you must work with Christ; with His Spirit in your heart, you can do much more than it now seems possible for you to do. The lives of some are without peace or gladness, because they never get out of the range of self. They are ever reaching out for sympathy from others. If they would go to work to see how helpful they could be, and would speak words of love and courage, their souls, now dry and sorrowful, would become like a watered garden.

You must learn in the school of Christ precious lessons of patience. Do not become discouraged, but keep at the work in all humility. It will drive you to Jesus; it will lead you to study the Pattern. You want to work as Jesus worked. Do not neglect to lay the whole matter before Him; in humble, earnest prayer, plead for His grace to cooperate with your efforts. Jesus will surely hear you; and when that soul yields to the influence of the Spirit of God, you may rejoice, for you have gained that which is of more value to you than silver or gold,—an experience in bringing souls to Christ.

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"WHEN a man has an immovable faith in God, he will be ever on the move for men."

### Swing Out

SWING out upon the promises of God,  
Nor stay thy hand on crumbling earthly things;  
Trust not in princes bold, ungodly shod,  
Nor pin thy faith upon the word of kings.

Firm and secure is the foundation laid,  
The King of kings, Himself the corner stone.  
In faith and truth His promises are made;  
Thou needest naught but His sure word alone.

Think not within thy heart how thou shalt stand,  
Nor look for help where mortal feet have trod;  
Trust Him who weigheth all things in His hand,  
Swing out upon the promises of God.

ISABEL McDONALD.

### SECOND ADVENT MOVEMENT No. 13

J. N. LOUGHBOROUGH

WHILE the doctrine of life eternal only through Christ, was largely accepted by the Advent believers, and while to them it gave greater force to the event of Christ's Second Coming than they had before felt,—all future life of His people depending on His coming again to raise from the dead and give them a final reward,—it, on the other hand, increased the opposition of the churches, so that, as previously quoted from Brother Himes, the Adventists "arose in the majesty of their strength, shook off the yoke, and raised the cry, 'Come out of her my people.'"

As the result of the second message thus proclaimed in America, over fifty thousand in the northern portion of the United States, separated themselves from the different churches, and came out an independent people, where, untrammelled by church creeds, they could now carefully and prayerfully search the Word of God for truth and duty. The cry of separation spread also to the foreign countries, and thousands were separated from the established churches.

While the Adventists were oppressed and excluded from the churches, they consoled themselves by often quoting the words of the prophet Isaiah, "Hear the word of the



Lord, ye that tremble at His word; your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Isa. 66:5.

Tracing still further the prophecies concerning the Advent Movement, we will notice the parable of the ten virgins in Matthew 25. The previous chapter closed with the record of the smiting of fellow servants, and the beginning of eating and drinking with the drunken—the beginning of church festivals and amusements. The twenty-fifth chapter, which is but a continuance of the same discourse, says, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."

The question arises, When, and by whom is this comparison to be made? The text says that is just at the time that the servants' smiting fellow servants, and the "eating and drinking" begins. It surely is not the world, or opponents, that would make the comparison; but, it must be made by those who continue to "give meat in due season." After the close of the Jewish year 1843 (April, 1844), Adventists themselves compared their situation with that described in the above scripture. The prophecy said that the situation would be compared thus, and thus it was done, as may be seen by the Adventist writings of that date.

In the *Midnight Cry* of May 9, 1844, we read: "We believe that we are occupying that position spoken of by the Saviour, when the bridegroom tarries (Matt. 25:5), to which the kingdom of heaven should be likened, when that evil servant (there having been an apparent failure in the time) shall say in his heart, My Lord delays His coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken, and the Lord shall come in a day that he looked not for Him."

In the *Advent Herald* of Boston, Mass., (formerly the *Signs of the Times*), in an article speaking of the passing of the time, written April 1844, we read: "But the time—the year 1843, the Jewish year—passed, and we were disappointed in not beholding the King in His beauty, and all who opposed us honestly supposed that every distinctive characteristic of our belief had been demonstrated to be false, and that we should, as honest men, abandon our whole position. And therefore it was with surprise that they saw us still clinging to our hope, and still expecting our King. We, however, in our disappointment, saw no reason for discouragement. We saw that the scriptures indicated that there must be a tarrying time, and that while the vision tarried, we must wait for it. . . . While we were thus mistaken, we can see the hand of the Lord in the matter. We can see that He has made use of that proclamation as an alarm to the world and a test to the church. It placed His people in an attitude of expectation. It called out those who were willing to suffer for His name's sake. It demonstrated to whom the cry of the coming of the Lord was tidings of great joy, and to whom it was an unwelcome sound in their ears. . . . We regard it as a step toward the accomplishment of God's purpose, in the 'day of His preparation' that He might lead forth a people who should seek the will of the Lord, that they might be prepared for His coming."

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#### A Little While

A LITTLE while for patient vigil keeping,  
To face the storm, to wrestle with the strong;  
A little while to sow the seed with weeping,  
Then bind the sheaves, and sing the harvest  
song.

A little while to keep the oil from failing,  
A little while faith's flickering lamp to trim;  
And then, the Bridegroom's coming footsteps  
hailing,  
We'll haste to meet Him with the bridal hymn.  
—Selected.





### THE LAST DAYS OF MOSES

**M**OSES ascended to Pisgah, the highest prominence of the mountain of Nebo which he could attain, and there his clear and undimmed eyes viewed the land, the promised home of Israel. God opened before his sight the whole land of Canaan. He there in the mount fully realized the rich blessings Israel would enjoy if they would obey the commandments of God.

It was not the will of God that any one should go up with Moses to the top of Pisgah. There he stood upon a high prominence,—upon Pisgah's top,—in the presence of God and heavenly angels. After he had viewed Canaan to his satisfaction, he lay down, like a tired warrior, to rest. Sleep came upon him; but it was the sleep of death. Angels took his body and buried it in the valley. Deut. 34: 1-7.

The Israelites could never find the place where he was buried. His secret burial

was to prevent the people from sinning against the Lord by committing idolatry over his body. Moses had accomplished much for Israel. In all his instructions to them could be seen justice, intelligence, and purity.

Satan exulted that he had succeeded in causing Moses to sin against God. For this transgression, Moses came under the dominion of death. If he had continued faithful, and his life had not been marred with that one transgression, in failing to give to God the glory of bringing water from the rock, he would have entered the promised land, and would have been translated to heaven without seeing death. Michael, or Christ, with the angels that buried Moses, came down from heaven, after he had remained in the grave a short time, resurrected him, and took him to heaven. Jude 9.—*Mrs. E. G. White.*



### UNSEEN EVIDENCE

HUMAN reason comprehends nothing fully that cannot be traced back step by step to its beginning. Faith, however, acknowledges life and power not seen, and not logically traceable to its source. It accepts, without material evidence the mystery of a self-existent First Cause, from whom springs all corporate life and energy. Things of a temperate nature may be followed in detail by human reasoning, because they are material and visible; therefore, comprehensible to the natural mind, which measures everything by sight and sense. But those things out of sight, and therefore unmeasurable by human deductions, must be received by another sort of evidence altogether. There being, however, only one other kind of evidence in existence namely, faith; then *faith must be* "the evidence of things not seen." Heb. 11:1.

J. O. CORLISS.

### HOW SHALL WE READ THE BIBLE?

F. C. GILBERT

LIVING as we do in times of great peril, and knowing that faith in the word of God as being the inspired testimony of the Lord, is being terribly shaken, it is well for us who believe in the Lord Jesus and in His precious word, to rightly understand why we believe the word of Jehovah, and how we should read the Bible.

It should be remembered that many of the people who are doing all in their power to overthrow the word of God, do not claim they are seeking to tear down the truth of God. No, indeed; they claim to believe the Bible, and to accept the word of God. But the difficulty, they say, is that people do not read the Bible aright, neither do they understand it from a true standpoint.

This was exactly the position taken by the Jewish rabbis in the days of Christ; and it was just such a position as this which caused

the overthrow of the Jewish church, because the leaders of the Jews taught the people the wrong method of reading the word of God.

The only way to read the Bible is to read it in the light and in the truth of the Holy Spirit, God's interpreter, especially as He revealed this truth through His servants the prophets. Amos 3:7; 2 Pet. 1:20, 21. No human mind can understand the word of God. Sin has blinded the minds of men, and the truth of God's word must come by revelation; it cannot come by investigation. Matt. 11:25-27; 16:16, 17.

The chief point of controversy between Christ and the Jewish leaders was that He interpreted the Bible in the light of the Holy Spirit, and as it was revealed to and through the prophets; whereas, they interpreted the Bible in the light of the rabbinical traditions and expositions, and in the light which many of their historians had shed upon the pathway.

Scores, yes, hundreds of scriptures which God had given, and which referred to the Messiah, they saw nothing in, save what their historians and their teachers had expounded. Consequently, when the Saviour came and told them that those scriptures of truth were perverted by their rabbis, and that He was the one who could interpret them to the people, they ridiculed Him and laughed Him to scorn. The Jewish church stranded on the rock of Biblical misinterpretation. The prophets' teaching must harmonize with their ideas; and if the ideas of the rabbis were not in harmony with those of the prophets, then the prophets had to be interpreted and explained in the light of the rabbinical teaching. This is a great truth, and should serve to warn the people of God today.

We might give just one illustration. If you will read Matt. 23:5, you will see where the Saviour condemns these rabbis for making broad their phylacteries, and enlarging the borders of their garments. But the rabbis claimed that they proved the



wearing of those things from the Scriptures. Instead of having anything whatever to do with Christ or with His righteousness, they taught that the people should wear these things outwardly. They backed up their positions from the teachings of the rabbis for more than two centuries, and the Saviour was laughed at and ridiculed when He applied those texts to something entirely different.

Space forbids our entering into a more lengthy discussion of this subject in this article, but we wish to impress the reader with the one fact that the way to read it is in the light of the teachings of the word of God, and the interpretation of the Holy Ghost, as revealed through His servants the prophets. This is one of the strong reasons why the New Testament was written. Perhaps in some future article we may take up some other points along this line.

## THE TWELVE TRIBES OF ISRAEL

### Simeon

MRS. S. N. HASKELL

**S**IMEON was the second son of the unloved wife, Leah. From the record it would seem that he was a man of strong passions.

The crowning sin of his life was the murder of the men of Shechem. Gen. 34: 1-31. While Levi was connected with Simeon in this wicked work, yet Simeon seems to have been the leading spirit in it, as the divine record always mentions his name first in speaking of the sin.

There is something pathetic in the whole affair, for the prince of Shechem had ruined Dinah, the only daughter of Jacob. We can imagine how an only sister would be loved and cherished by the older brothers. When Jacob reproved Simeon and Levi for the murder, their only reply was, "Should he deal with our sister as with an harlot." Gen. 34:31. Love for their only sister evidently prompted the act

of revenge. They also wished to rescue her; for Dinah had been enticed to remain in the house of the prince of Shechem, and Simeon and Levi brought her home with them after the murder.

But the dying words of Jacob reveal the fact that God does not overlook sin in any one. The fact that their only sister was ruined, was no reason why they should commit that dreadful murder. When Jacob called his sons around his death-bed to receive his parting blessing, the sight of Simeon and Levi brought vividly to the father's mind the murder committed some forty years before, and he exclaims, "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly; mine honor, be not thou united; for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." Gen. 49: 5-7.

It would seem that Joseph also had not forgotten Simeon's part in the murder of the Shechemites which took place about three years before he was sold into Egypt, as Simeon was the one he took and bound before his brethren as an hostage until they should take Benjamin into Egypt. Gen. 42: 19-24.

The fact that "Simeon" is inscribed on one gate of the New Jerusalem (Rev. 21:12), and that one-twelfth of the one hundred and forty-four thousand will enter the city under the name of Simeon (Rev. 7:7), reveals the blessed fact that the blood of Christ can cleanse from sins of the deepest dye, and that even murderers can enter heaven, not as murderers, but as pardoned sinners: for "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.



## THE ATONEMENT

MRS. S. N. HASKELL

WHERE and when was the atonement made? This is an important question. Some tell us that the atonement was complete when Christ died on the cross, while others claim it is not complete until sin is forever removed from the heavenly sanctuary; and still others claim that the work of atonement is not finished until the earth is restored to its Edenic beauty, and the last trace of sin removed from the face of the earth.

The only way to settle the question is to study the great Lesson Book the Lord gave us in the ancient sanctuary service. This is the grandest kindergarten system ever given to man, and simplifies and makes plain to the minds of all who will study it carefully, the *grandest* and *most* profound theme that the human mind can dwell upon; namely, the atonement of sinful man with his Creator.

The earthly sanctuary was made after the model of the heavenly one. Ex. 25: 8, 40 [margin]. The priests in the earthly sanctuary served "unto the example and shadow of heavenly things." Heb. 8:5. The object of the whole service was to give an imitation, or shadow, of the heavenly work, that man by studying it could better comprehend heavenly things.

The sanctuary consisted of two apartments. Heb. 8:1-7. In the first apartment a *continuous work was carried on* as "the priests went *always into the first tabernacle*, accomplishing the service of God." Heb. 9:6.

The work in the second apartment was not continuous, but was confined to the last day of the yearly round of service. Heb. 9:7; Lev. 16:29, 30.

These two apartments were typical of

the heavenly places (Heb. 9:23, 24), and none but the priests could enter them.

The sanctuary was surrounded by a court. Ex. 40:33. The court contained the altar of burnt offerings and the laver. Ex. 40:6-8. The people assembled in the court, and all the sin-offerings brought to the sanctuary were slain in the court. *No offerings were ever killed in the sanctuary*; for it represented the heavenly sanctuary, and there is no death in heaven. The offerings were killed in the court, which was a type of this earth, the only place in the vast universe of God where death reigns.

In the type the priest did not enter the sanctuary to represent the sinner before the Lord without either a portion of the blood, or of the flesh of the sin-offering slain by

the sinner. Lev. 4: 5-7; 6:30; 10:16-18. It was the death of the sin-offering that opened the way for the sinner's case to be presented before

the Lord. So the death of Christ, our great sin-offering, opened the way for our prayers for forgiveness to be presented before the Lord.

In the fourth chapter of Leviticus where the sin-offerings for priest, ruler, congregation, and the common person, are given in detail, the directions for the burning of the fat, a type of the final burning of sin (Psa. 37:20), were always given before it was stated that the atonement was made. Lev. 4:19, 20, 26, 31.

Christ's death is the door by which we enter upon the great work of atonement; but while our past sins may be freely forgiven and covered by the blood of Christ, yet we are sinful by nature and need to daily confess our mistakes. As long as we are in that condition, we cannot be said to have at-one-ment with a sinless Creator, but are on the road toward that blissful state.

"Be of good cheer. Do not think of today's failures, but of the success that may come tomorrow."



The work in the first apartment of the sanctuary represented the work of the sinner daily confessing his sins to Christ, the great sin-bearer. In type and shadow the sins were conveyed to the sanctuary, and the sinner went away forgiven. And, lest some might think that was all there was of it, in every sin-offering, the sinner, with his "own hands" [Lev. 7: 29-31] was required to separate the fat from the offering and to give it to the priest who burned it upon the brazen altar in the court [Lev. 4: 8-10, 19, 26, 31], thus in every sin-offering typifying the complete work of atonement.

There is more to the work of atonement than simply the forgiveness of sins.

*(Continued next month.)*

#### GOOD MATERIAL FOR MISSIONARY WORK

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#### OUR CONSOLATION

IN the course of his wanderings among the pyramids of Egypt, Lord Lyndsay, the celebrated English traveler, accidentally came across a mummy, the inscription upon which proved to be at least two thousand years old. He found in one of its hands a small round seed, or root, which he planted in a sunny soil, and it grew and bloomed into a beautiful flower. Mrs. Bradford, an American poetess, wrote the following beautiful lines:—

Two thousand years ago a flower  
 Bloomed brightly, in a far off land;  
 Two thousand years ago its seed  
 Was placed within a dead man's hand.

Before the Saviour came to earth,

That man had lived and loved and died;  
 And e'en in that far off time,

The flower has spread its perfume wide.

Suns rose and set, years came and went;

The dead hand kept its treasure well;

Nations were born and turned to dust,

While life was hidden in that shell.

The shriveled hand was robbed at last,

The seed was buried in the earth,

When lo, the life long hidden there

Into a glorious flower burst forth.

Just such a plant as that which grew

From such a seed when buried low,

Just such a flower in Egypt bloomed

And died two thousands years ago.

And will not He who watched the plant

And kept the life within the shell,

When those He loves are laid to rest,

Watch o'er their buried dust as well?

And will not He from 'neath the sod

Cause something glorious to arise?

Aye! though it sleep two thousand years,

Yet all that buried dust shall rise.

Just such a face as greets you now,

Just such a form as here we bear,

Only more glorious far, will rise

To meet the Saviour in the air.

—*Workers' Bulletin*

#### PRESENT, NOT PAST

H. W. COTTRELL

WHAT is the Christian in contrast with the carnal man? The carnal man, in his Adamic existence, from the view-point of the personal experience of every man, and from a knowledge of Holy Writ, is in a state of bondage. Men's ideals of right or virtue greatly vary, and none of them live moment by moment, hour by hour, day by day, decade by decade, in strict harmony with the standard of right which they themselves have set up. This conclusion is clearly demonstrated by the fact, so often repeated, that men who rely on their own morality for salvation, vow again and again to do better in this respect, or in that, than they have been doing;



which is but to acknowledge that they do not and can not live in strict accordance with even their own standard of righteousness. This is carnal experience.

From the Bible view-point we reach the same conclusion from the following text: "For thus saith the Lord, Ye have sold yourselves for naught." Isa. 52: 3. Having sold ourselves, being bondmen and having nothing with which to purchase freedom, accounts for the weakness of the carnal life as manifest in the experience of every man in not being able of *himself* to live up to his own ideal of right.

From both the experimental and Biblical points of view, every unprejudiced man may see his helpless and lost condition; that his life is lost; that permanent peace, joy, and love, are not his; that he must have the help of another to do for him the work that he is helpless to do for himself, and to create within him the fruit-bearing qualities of the divine nature. Assistance must come to him from the All-powerful, if the everlasting life found only in God's plan is ever to be enjoyed by him. If he is ever enabled to be bright and cheery while the pall of darkness overshadows him, strength must be imparted by the eternal Son of God through whom alone it is to be received by being born again—"born from above," "born of the Spirit."

We hear the sound of the "still, small voice" like distant thunder assuring forgiveness, cleansing, and the Christ-life, to the penitent sinner.

Through the new birth we see the fruit of the new life. We taste its heaven-imparted qualities in our association with others of like experience. We taste, we see, we know. Later we shall know better, even as we are known by the Giver of all blessings.

Words are not sufficiently full of meaning to explain the story of the birth from above. "The wind bloweth where it list-

eth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Experience alone can tell the story. "Ye must be born again." Let us see to it that we remain born; do not die spiritually. "For whatsoever is born of God overcometh the world." It is not sufficient simply to have been born, but we must see to it that we live *now* the new life. He who *is* born has the experience.

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### THE LORD'S FAMILY

S. N. HASKELL

CHRIST is the only name given under heaven whereby man can be saved. He forms the connecting link between earth and heaven. "The blood of His cross" not only made peace and reconciled things on earth, but also "things in heaven." Col. 1: 10. This unites heaven and earth in worship; so the whole family in heaven and earth is named after our Lord Jesus Christ. Eph. 3: 14, 15. A portion of the family is in heaven. Some that were on earth are also in heaven; they came out of their graves after His (Christ's) resurrection, went into the city, and appeared unto many. Matt. 27: 52. And when Christ ascended, He led this multitude of captives and gave gifts unto men. Eph. 4: 8.

This being true, "He maketh the barren to keep house, and to be the joyful mother of children." Ps. 113: 9. For God is "a Father of the fatherless." He "setteth the solitary in families; He bringeth out those who are bound with chains." Ps. 68: 5, 6. So the families in the kingdom of God are not dependent on what is called natural relation; on earth it is an unnatural relationship that makes the families, but in heaven it is a perfectly natural relationship through the blood of Christ. He who forsakes all family relationship in this life for Christ's



and the gospel's sake, has the promise of having "an hundred fold in this time," of brethren and sisters, and mothers and children. This is the spiritual relationship. Mark 10:29, 30.

Those who are instrumental in the salvation of souls will constitute the family that God, Christ, and the angels, are especially interested in. These are the families that meet for morning and evening worship. This is taught in the law of Moses.

The sanctuary has two apartments. No sinner was allowed in either apartment, but he brought his offering for sin and confessed his sins at the door of the outer apartment in the court. The Levitical priesthood met him there, and after he had confessed his sins upon the head of the lamb, the blood was taken and sprinkled on the altar of incense, or the flesh of the sin-offering was eaten by the priests in the outer apartment. Lev. 6:25, 26; 10:17, 18. This symbolized the sins being transferred to the sanctuary.

While this work was going on, the high priest was also ministering in the outer apartment, lighting the lamps every morning and evening, and burning incense upon the altar of incense, which was in the outer apartment. A lamb was also offered every morning and every evening.

God's glory above the mercy seat, representing His throne in heaven, came over into the outer apartment and met the sinner at the door of the outward apartment when the sin-offering was being made. Ex. 29:38-44; 30:6-8.

Thus, in the outer apartment God is represented by His glory. Christ is represented by the high priest, and the angels of God and the sinner meet twice every day, morning and evening. These services are frequently referred to in the Bible. David says, "Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice." Psa.

141:2. It was on an occasion like this when Zacharias was burning incense, that there appeared before him, standing by the altar of incense, the angel Gabriel. Luke 1:11.

This altar of incense is spoken of as being in the heavenly sanctuary where the elders "having every one of them harps and golden vials full of odours, which are the prayers of the saints," still offer incense. Rev. 5:8.

It is Christ that stands by the altar having the golden censor, and He offers upon the golden altar "much incense"—His righteousness, which is offered with all the prayers of all the saints that ascend before the throne of God. The smoke of the incense ascends with the prayers of the saints. Rev. 8:3, 4. This service of Christ's is the only righteousness that makes our prayers and lives acceptable in His sight.

#### A Song of Cheer

I STROLLED one morn up the mountain-side,  
Ere the sun had the valley kissed,  
And the village spires in the quiet dell  
Gleamed white in a veil of mist.

But the winding stream with its grassy banks,  
And the vine-clad cots as well,  
Were hid from sight 'neath the veil of white  
Which covered the verdant dell,

But while I gazed, the fiery steeds  
Of the crimson god of day  
Their race began; and the mighty sun  
Quick scattered the mists away.

E'en thus, I said, is the path of life;  
Though the flowers are hid from sight,  
And the mist comes down o'er our sorrowing hearts,  
And we grope in the shades of night,

Still let us smile for our brother's sake;  
'Twill lighten his heavy load;  
Let us laugh and sing till the heavens ring  
As we journey along the road.

Look up, and hope! for the sun will shine,  
And the mists be rolled away,  
And the shadows black in the onward track  
Give place to eternal day.





## THE TWO OLIVE TREES

S. N. HASKELL

THE olive-oil, the olive tree, and the branches of the olive tree are used symbolically many times in the Scriptures to represent God's people and the rich blessings bestowed upon them.

Some of the posts and doors of Solomon's temple, and even the cherubim were of the olive tree. But the term "the two olive trees," occurs but three times in the Bible and has a special significance. Zech. 4:3, 11; Rev. 11:4.

In th's fourth chapter of Zechariah many important truths are taught. In the second, third, eleventh, and twelfth verses will be noticed the association of the golden candle-stick, the seven lamps, with the pipes to convey the oil to the lamps from olive trees that were on either side of the golden candle-stick. The prophet was encouraged by the angel to ask the meaning of what he had seen three times. Zech. 4:2, 4, 5, 13.

Of these symbols taken together the angel said, "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it." Zech. 4:6, 7.

The two trees were further explained to

be "the two anointed ones that stand by the Lord of the whole earth." Zech. 4:14. In other words God's two direct agencies in revealing His word to His people are first, by the prophet who had spoken in the past, and second by the testimony of the living prophet; making personal application of the truths. These are the two olive trees that furnish oil for the light. This was an encouragement to Zerubbabel.

The promise was that the mountains of difficulties should become a plain, and Zerubbabel should bring to completion the building of the temple.

The seven lamps represented the "eyes of the Lord, which run to and fro throughout the whole earth." Zech. 4:10. The prophet Hanani said, "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward Him." 2 Chron. 16:9.

It was in the second year, and the second month of the Jews' coming up from Babylon under the decree of Cyrus, that Zerubbabel began to build the house at Jerusalem. Ezra 3:8. Instead of millions of Jews returning to Jerusalem, as was their privilege, there were only 49,697 that went up. Ezra 2:64, 65. Because of this small number, and the difficulties which they met in building the temple, they became dis-



couraged and ceased from building until the second year of Darius, when Zechariah and Haggai began to prophesy. Ezra 4:23, 24; 5:1, 2. This was some fifteen or twenty years from the time they first went up to Jerusalem. Zerubbabel was one of the few whose heart had been steadfast to build the house of the Lord.

Words of reproof came to the Jews in general for ceasing to build the temple; but they felt they could not build because the brethren who had means were the ones who remained in Babylon, although at first every one willingly brought free-will offerings. Ezra 2:68, 69; 3:5; also first and second chapters of Haggai.

It was at this juncture that the personal testimony of Zechariah encouraged Zerubbabel to renew his work in carrying out the prophecy of Isaiah who had long been dead. Isa 44:28. The encouragement of the *words* of the living prophet to him whose heart had been steadfast to carry out the prophecy of a dead prophet, formed the two olive trees of Zech. 4.

As it was then, so it is now, and ever will be in the history of God's people. Those who study and seek to carry out the words of God will receive encouragement from the Spirit of God, and difficulties, however great, will vanish, although they are as great mountains before them. Mark 11:22-24.

#### A LIFE OF SERVICE

**P**ALISSY gives an interesting account of Philebert Hamelin, one of the early martyrs to the reformed faith in the south of France. Hamelin, like Calvin, had been educated for the priesthood, and, like him, was converted to the new views by reading and studying the Bible. He joined the Calvinistic Church in Geneva, where he learned the art of printing, and proceeded to set up a press for the purpose of printing the Bible. From that time Hamelin went

from place to place throughout France selling Bibles and other religious books, and everywhere finding persons ready to help him in his work. The book-hawkers, or colporteurs, were among the most active agents of the Reformation. De Felice, in his "History of the Protestants of France," says, "They are called bale-bearers, basket, or literary carriers. They belonged to different classes of society; many were students of theology, or even ministers of the gospel. Staff in hand, basket on back, through heat and cold, by lonely ways, through mountain ravines and dreary morasses, they went from door to door; often ill-received, always at the hazard of their lives, and not knowing in the morning where to lay their head at night. It was chiefly through them that the Bible penetrated into the manor of the noble as well as the hut of the peasant."

Of such was Philebert Hamelin, who expounded as well as sold the Bible. He frequently visited the town of Saintes, where he had several friends and disciples, of whom Palissy was one. Though feeble in frame and suffering from ill-health, Hamelin made all his journey on foot. Friends offered to lend him their horses to ride on, but he preferred walking alone and unarmed, merely with a staff in his hand, and thus he traveled into all parts without fear.

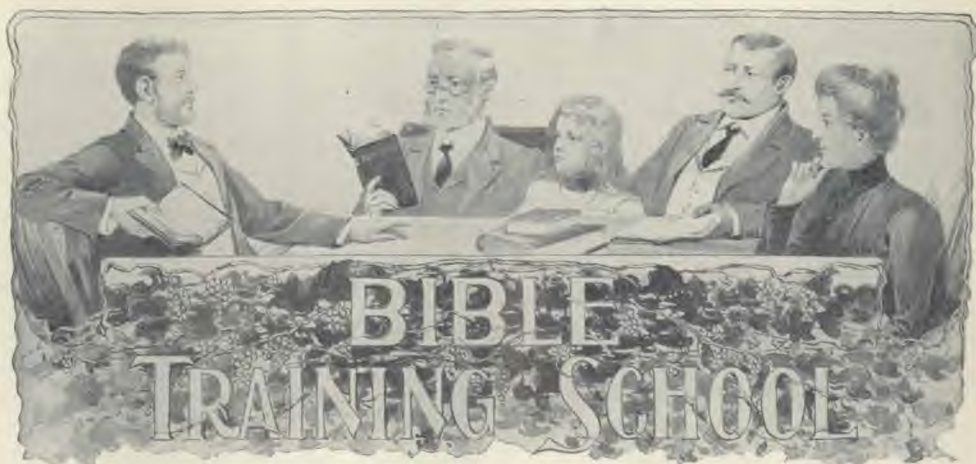
—"*History of the Huguenots.*"

#### Question Box

PLEASE give the meaning of Col. 2:16, 17.

These verses are sometimes quoted to try to prove that the Sabbath of the Lord is not binding. Let us notice the verses carefully. There are six things in which the Lord says no man is to judge us; namely: in meat, in drink, of an holy day, new moon, or "of the Sabbath days, which are a shadow of things to come." The weekly Sabbath of the Lord is not mentioned in these verses; the subject of a rest day is not mentioned; but the text refers to holy days connected with feasting, as the Passover.





### BIBLE READER'S CLASS

THE sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption bringing us down to the very close of time, and revealing the triumphant issues of the contest between righteousness and sin.

*"It is of the utmost importance that all should thoroughly investigate these subjects."*  
—Great Controversy.

#### I

### The Continual Work of the Priests in the First Apartment of the Sanctuary

Heb. 9:6. The priests went *always* into the first tabernacle accomplishing the service of God.

Ex. 29:38-42. Every morning and evening a lamb was offered in the court. This was called a continual offering.

Lev. 4:1-35. The priest stood ready to officiate for all from the ruler to the common people, thus typifying our High Priest who ever liveth to make intercession for us. Heb. 6:25.

Ex. 30:7, 8. The high priest in the type also took part in the continual service in the first apartment. He had a work to do that was entrusted to no one else. He had to attend to the lamps and to the altar of incense, also to see that they were kept continually burning.

Num. 29:7-11. The continual work in the first apartment did not cease when the high priest entered the second apartment on the day of atonement. If there had been no work in the

first apartment on the day of atonement, if no sin offering had been offered on the day of atonement in the typical service, there would have been no hope for sinners during the anti-typical service.

Lev. 16:18, 19. The last work of the high priest *in the sanctuary* on the day of atonement, was performed *in the first apartment*. After he finished his work in the second apartment, he paused in the first apartment to cleanse the golden altar from all trace of sin. Type will fully meet antitype. We quote from "Early Writings" as follows: "Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins *which had been confessed while He was in the most holy place*, were placed upon Satan." Psa. 7:16.

#### II

### The Distinctive Work in the First Apartment

Lev. 4:20, 26, 31, 35. The object of the work in the first apartment was to separate sin from the sinner. The sinner went away "forgiven," free in God.

Lev. 4:7, 18. The stains of the blood on the horns of the golden altar bore record of the fact that sins had been committed, but that they were forgiven, and the sinner was free from them, typifying the blessedness of the man whose iniquities are forgiven, whose sins are covered. Rom. 4:7.

Lev. 10:16-18. The flesh of the sin-offering, eaten by the priest, bore record to the fact that the sinner had confessed his sin, and was free from it. The priest's office was "to bear the iniquity of the congregation" in his person, thus typifying our High Priest, "who His



own self bear our sins in His own body on the tree." 1 Pet. 2:24. Thus through the entire year the work in the first apartment typified the work of removing the sins from the sinner and letting him go free.

Gal. 1:3, 4. The work is complete. Christ gave Himself for our sins, and when we confess them, He is faithful and just to cleanse us from all sin, and to take the sins Himself, giving us righteousness in exchange. 1 John 1:9. This was forcibly taught in type by the sinner being forgiven while the blood sprinkled on the golden altar and the flesh eaten in the first apartment, transferred the sins to the sanctuary and to the priest.

Jer. 2:22. The records of the sins are carefully chronicled in heaven.

Matt. 18:23-35. The Saviour teaches that sins may be forgiven and not blotted out.

Acts 3:19, 20. There would be no pleasure to either God or man in keeping the record of the sins of the righteous throughout eternity. Therefore God says they will be blotted out so thoroughly that they will never be remembered. Jer. 31:34. This was beautifully taught by the work of the high priest in the second apartment.

### III

#### The Typical Work in the Second Apartment

Lev. 16:30. On the day of atonement, the priest entered the second apartment "to cleanse you, that ye may be clean from all your sins *before the Lord.*" The object of this day's service was to remove the sins that had been transferred to the sanctuary, and had thus been placed *before the Lord.*

Lev. 16:34. It was to make atonement for *all their sins once a year.* It was removing the sins of the entire year from *before the Lord,* all at one time. These sins had been transferred there from day to day throughout the entire year; and were all removed from *before the Lord* at one time. This typical work covering one year, beautifully represented the final work of the blotting out of the sins of God's people from the heavenly sanctuary.

Rev. 3:5; Acts 3:19, 20. If we are faithful to perform the work prefigured by the service in the first apartment and to confess every sin, that it may be lodged on heaven's altar; then we may rest assured that the work in the second apartment will be done for us, and Christ will remove every sin of ours from the heavenly records.

Lev. 16:20. No faithful soul will be overlooked; for in the type the sins were not laid upon the scapegoat until the high priest had "*made an end of reconciling the holy place* (or second apartment), and the tabernacle of the congregation (or first apartment), and the altar."

### IV

#### Type and Antitype

Lev. 4:27, 29. The sinner in the type brought an offering.

1 John 2:1. In the antitype "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." It took both the priest and the sin-offering to transfer the sin from the sinner to the sanctuary; so Christ is our Advocate and our Lamb or sin-offering.

Heb. 8:2; 4:14, 15. Christ is not only a minister of *the Sanctuary* but also a High Priest.

Heb. 9:6. The priests went *always* into the first tabernacle.

Heb. 7:25. Christ *ever* liveth to make intercession for us.

Lev. 16:2; Heb. 9:7; Lev. 16:29. In the type, in the end of the year the high priest passed into the second apartment.

Dan. 7:9, 10. Daniel was shown that near the close of this world's history there would be a change in the position of the throne of God. *He saw the thrones placed* (moved) and then he saw the Father take the seat upon the throne.

Dan. 7:13, 14. Daniel then saw the Son of Man brought by an escort of angels in before the Father. It was the time of the judgment or the time of blotting out of sin.

---

"LIFE is a check signed in blank; what it is worth depends on how you fill it out."

---

#### Dairy Butter

WHILE the medical and health journals are having a good deal to say about "tubercle bacilli" in milk and butter—perhaps more especially in butter—it is interesting to take a Biblical view of the butter question.

According to Strong's Concordance the word butter occurs eleven times in the Authorized Version. But Mr. Henry, the commentator, says, "The word for *butter* rather means *cream*, or milk of a creamy consistence." And Dr. Watson adds, "The word which our translators rendered *butter*, properly signifies *cream.*"—*Watson's Theological Dictionary.*

Let us notice briefly the eleven occurrences of the word butter in the following translations:—



## FIRST TEXT

"And he took *butter*, and milk." Gen. 18:8.

"Then he took *cheese* and milk."—*Fenton's Trans.*

"And he took *curds* and milk."—*Interlinear Trans.*

"And he took *cream* and milk."—*Leeser's Trans.*

## SECOND TEXT

"*Butter* of kine, and milk of sheep." Deut. 32:14.

"*Curds* of kine, and milk of sheep."—*Rotherham's Trans.*

"*Cream* of cows, and milk of sheep."—*Leeser's Trans.*

## THIRD TEXT

"He asked water, and she gave him milk; she brought forth *butter* in a lordly dish." Judges 5:25.

"Water he asked, milk she gave; *curds* in a mighty bowl did she bring him."—*Moore's Trans.*

"Water he asked, milk she gave, in a bowl for nobles presented *cream*."—*Rotherham's Trans.*

"Water he asked, milk she gave (him): in a lordly dish she brought him *cream*."—*Leeser's Trans.*

## FOURTH TEXT

"And honey and *butter*." 2 Sam. 17:29.

"And honey and *cream*."—*Rotherham's Trans.*

"And honey and *cream*."—*Leeser's Trans.*

## FIFTH TEXT

"He shall not see the rivers, the floods, the brooks of honey and *butter*." Job 20:17.

"He shall never see the flowing streams, and the rivers of honey and *milk*."—*Noyes's Trans.*

"Let him not see in the channels the flowing of torrents of honey and *milk*."—*Rotherham's Trans.*

"He shall not look with pleasure on streams, on flowing brooks of honey and *cream*."—*Leeser's Trans.*

## SIXTH TEXT

"When I washed my steps with *butter*." Job 29:6.

"When my steps were bathed in *milk*."—*Rotherham's Trans.*

"When I bathed my steps in *milk*."—*Noyes's Trans.*

"When washing my footpath in *cream*."—*Fenton's Trans.*

"When I bathed my steps in *cream*."—*Leeser's Trans.*

## SEVENTH TEXT

"The words of his mouth were smoother than *butter*." Isa. 55:21.

"Smoother than *curds* were the words of his mouth."—*Rotherham's Trans.*

"The *creamy* words of his mouth are smooth."—*Leeser's Trans.*

## EIGHTH TEXT

"Surely the churning of milk bringeth forth *butter*." Prov. 30:33.

"The pressing of milk bringeth forth *cheese*."—*Noyes's Trans.*

"Surely the pressing of milk bringeth forth *curd*."—*Rotherham's Trans.*

## NINTH TEXT

"*Butter* and honey shall he eat." Isa. 7:15.

"*Curds* and honey shall he eat."—*Rotherham's Trans.*

"*Curds* and honey shall he eat."—Am. R. V. Margin.

"*Cream* and honey shall he eat."—*Leeser's Trans.*

## TENTH TEXT

"He shall eat *butter*." Isa. 7:22, first clause.

"He shall eat *curds*."—*Rotherham's Trans.*

"He shall eat *cream*."—*Leeser's Trans.*

## ELEVENTH TEXT

"For *butter* and honey shall every one eat that is left in the land." Isa. 7:22.

"For *curds* and honey shall every one eat that is left in the midst of the land."—*Rotherham's Trans.*

"For *cream* and honey shall every one eat that is left in the midst of the land."—*Leeser's Trans.*

The reader will please use the Bible and carefully read and study the full context of each of the above eleven passages.

It may be of further interest to read a few extracts from circular No. 127, U. S. Department of Agriculture, Bureau of Animal Industry, as follows:—

"Tubercle bacilli can be found more frequently in butter than in milk."

"Measure for measure, infected butter is a greater tuberculous danger than infected milk." "We should never use it (milk) until it has been pasteurized or sterilized."

"Butter must be regarded under the existing conditions as a common vehicle for the dissemination of tubercle bacilli from cattle in a way that insures the exposure of a person to them."

"Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk and cream, the most healthful diet." Again, "We bear positive testimony against tobacco, spirituous liquors, butter, spices, rich cakes, mince pies, a large amount of salt, and all exciting substances used as articles of food."—*White.*

A. L. MANOUS.



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SOUTH LANCASTER, MASS., JULY, 1909

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ELDER and MRS. S. N. HASKELL spent a few days in South Lancaster at the Bible Training School office after General Conference before returning to their field of labor in California.

**Where the Tide Turns**

HARRIET Beecher Stowe never wrote more helpful words than these which she penned long ago:—

"When you get into a tight place and everything goes against you, and it seems as though you could not hold out a minute longer, never give up then, for that's just the place and time that the tide will turn."

There is no failure so pitiful as the one which just missed being success. Hold on! Hold on! "The tide will turn."

**Gleanings From the Mail**

BELOW we give extracts from a few of the many interesting letters received at our office:—

"I can not do without the BIBLE TRAINING SCHOOL, because it is of much help to me in my house-to-house Bible work, to which my whole heart is devoted."

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"I find that I have overlooked your card notifying me that my subscription to your excellent little magazine expires with the May number. As I do not wish to miss *one number* I hasten to renew."

"Some one sent me a copy of 'Missionary Special' of the BIBLE TRAINING SCHOOL for January, 1909. The 'Bible Questions,' 'Some Interesting Facts,' and the article on 'Daniel,' decided me that I would like to order three yearly subscriptions for my grandchildren. I therefore send you a money order for seventy-five cents. Please send to the following addresses:—"

"DEAR FELLOW WORKER TOGETHER WITH CHRIST: I received the BIBLE TRAINING SCHOOL addressed to my son, and, as he was not here, I made use of it. Enclosed find names and addresses for six new yearly subscriptions."

The following comes across the ocean from Germany:—

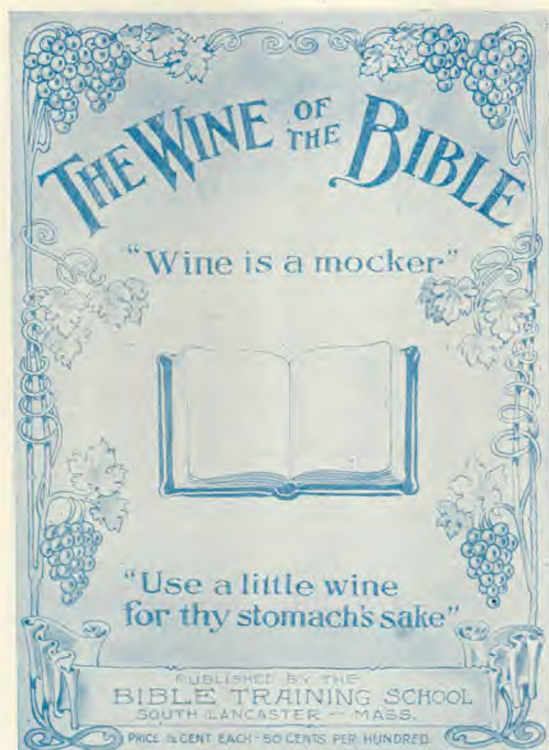
"Some time ago I received from our Hamburg Publishing House, a sample copy of BIBLE TRAINING SCHOOL. As I am a friend of all papers like this, I give my subscription which will be sent to you. While reading the paper I found an article on 'The Twelve Tribes of Israel' in which I am very much interested. I beg you to send me the complete list of articles."

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ACTIVE measures are being taken to secure a printing press to print literature for the blind, and we trust all the friends of the blind will do what they can to help in this good work. If you do not have money to give, you can give your time and sell a few of the special BIBLE TRAINING SCHOOL, giving the profits to this work. If you have a stray dollar, send it along to help print the third angel's message in print for the blind. There are about eighty thousand blind people in America who can read.

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### "The Wine of the Bible"

THE above cut illustrates the title page of a new eight-page tract, published by the BIBLE TRAINING SCHOOL. The first two pages contain a valuable comment on 1 Tim. 5 : 23, showing that there is no shelter for either the moderate drinker or the drunkard behind the text: "Use a little wine for thy stomach's sake and thine often infirmities." On the fifth page is grouped the Bible texts referring to unfermented wine, showing that unfermented wine or the pure juice of the grape, has always been considered a refreshing beverage. The opposite page gives in contrast a group of texts on fermented wine and liquors which are injurious. These groups of texts are valuable, and every temperance advocate ought to be familiar with them.

The sixth and seventh pages contain the

"Dark Valley Railroad," as published in the BIBLE TRAINING SCHOOL of October, 1908. This is a vivid portrayal of the pathway of the drunkard from youth to the grave.

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### Work Done for God

THOUGH scoffers ask, Where is your gain?  
 And mocking say your work is vain,  
 Such scoffers die and are forgot.  
 Work done for God, it dieth not!  
 Press on! press on! nor doubt nor fear;  
 From age to age this voice shall cheer;  
 Whate'er may die and be forgot,  
 Work done for God, it dieth not!

—Selected.

### What is a Friend?

SEATED on the white beach, they talked of friendship.

"A friend is a balancing pole," said an athlete, "a balancing pole without which it is impossible to walk safely the tight-rope of life."

"A friend is a jewel," said a pretty girl, "that shines brightest in the darkness of misfortune."

"A friend is a volume," said a journalist "a volume of sympathy, bound in cloth as a rule, though in rare cases the binding may be silken."

"A friend is a gold link," mused a jeweller, "in the chain of life."

"He is a plaster," said the physician, for the cuts of misfortune."

"Like ivy," said the botanist; "the greater the ruin the closer he clings."

"A friend," said a sad-looking woman, "is the first person who comes in when the whole world has gone out."



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