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and compel them to come in"...

· Luke 14: 23 ·



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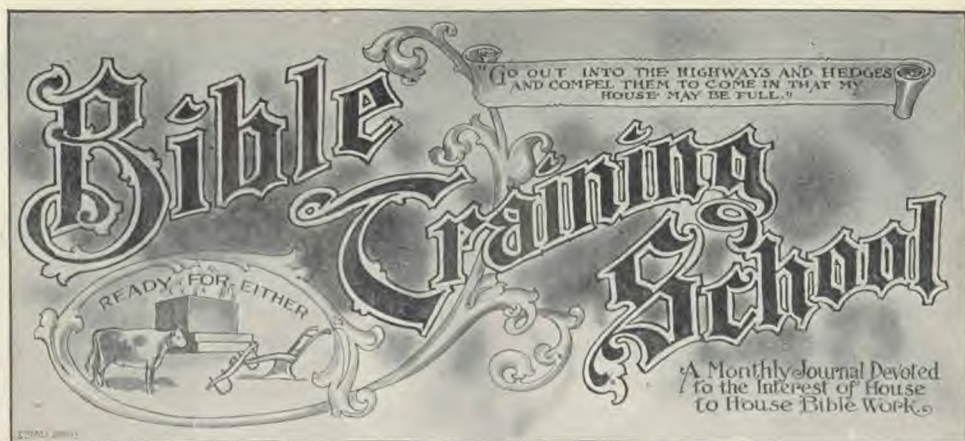
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THE WORDS OF MY MOUTH

IT was easily said—that unkind word,  
That fell from your lips at morn,  
But you little thought as away it sped,  
It would tear some heart like a thorn.  
You did not mean it—'twas thoughtless, yes,  
But it flew on its onward track,  
And the prayers and tears of all life's years  
Can never call it back.

It was easily said—that kindly word  
That you spoke with a pleasant smile;  
But it cheered a soul that was lone and sad,  
And it nerved a heart for trial.

The strongest monuments crumble and break  
And into the dust decay;  
But a kindly word will live on and on,  
Though the speaker has passed away.

Oh, let us be careful of each small word  
We speak with but little thought;  
They will carry a message of life,  
If we say the words that we ought;  
And by and by when our lips are mute,  
And our record of life is known,  
The kindly words will shine forth like stars  
In the crown that shall be our own.

—Selected.

To Every Man His Work

Mrs. E. G. White



THANK my heavenly Father that though all men have not the same traits of character, they may all be worked by the same Spirit, even the Spirit of Him who is the Head of the church, and who in heaven teaches the angels how to minister to the members of His church on earth.

Jesus is ministering in the heavenly sanctuary, but He is with His workers also; for He declares, "Lo, I am with you always, even unto the end of the world." He is

spiritual Director of His church on earth, and He longs to see the members filled with a determination to labor harmoniously for the advancement of His kingdom. He has raised up a succession of workers who derive their authority from Him, the Great Teacher. He has chosen for His work men of varied talents and varied capabilities. Some of these might not be the men you would choose, but you will pass through an experience that will lead you to see that God exalts men whom you would regard as inferior to yourselves. When the judgment



shall sit, and the books are opened, many will be surprised by God's estimate of character. They will realize that God sees not as man sees, that He judges not as human beings judge. He reads the heart. He knows the motives that prompt the action, and He recognizes and commends every faithful effort put forth for Him. The Lord uses various gifts in His work. Let no worker think that his gifts are superior to those of another worker. Let God be the judge. He tests and approves His workers, and He places a just estimate on their qualifications. He has placed in the church a variety of gifts, to meet the varied wants of the many minds with which His workers are brought in contact.

The Lord has given to every man his work, and every man is to do the work that the Lord has given him. All have not the same gifts or the same disposition. All need to feel daily the converting power of the Holy Spirit, that they may bear much fruit for the Lord. It is not the one who preaches the gospel that provides the efficiency that makes his efforts successful. It is the unseen worker standing behind the minister who brings conviction and conversion to souls.

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"A LITTLE practise of religion cures a lot of philosophy about it."

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#### CHRISTIAN COURTESY

**O**NE bold, bad man, with a dash of bravery and manliness in his bearing, and an air of courtesy in his manners, will draw multitudes after him in spite of all the warning of the wise, and the counsels of the prudent. But it is a mistake to suppose that the wickedness of the man gives him his power to fascinate others. It is the warm grasp of his hand, the heartiness in the tone with which he calls the name of old and young, of rich and poor,—it is the openness and frankness of his speech, the clear straightforward look with which he meets

every eye,—that gives him power over men, and makes him a leader by the election of fitness and the force of his personal character. But all these noble and manly qualities are out of place in a bad man. They belong of right to the good and true, and they are used by the bad only because manliness is mightier than meanness, courage is more attractive than cowardice, and frankness and openness of speech will draw men better than duplicity and cunning. The polished and kindly manners of young Absalom were more attractive to the people than the austerity of old David. But nobody believed that Absalom was a better man than David.

Bad men put on the guise of goodness because good is mightier than evil, truth is stronger than error. Men were made to follow the lead of the good and the true, and it is a perversion of their nature when they follow the false and the bad. Even the prince of darkness to exert his utmost power, must appear as an angel of light.

And the children of light cannot be too much in earnest in cultivating that open, manly, fearless, yet quiet, bearing which fascinates all hearts, and which men will follow even though it be to their hurt. The most fearless man in the world should not be the one who carries concealed weapons, but the man who keeps a good conscience. Shakespeare makes Hamlet say, "Conscience makes cowards of us all"; but it is only a bad conscience which can make the hero whisper, through pale lips and chattering teeth, "How is this, that every sound alarms me?" The man with a good conscience has nothing to be afraid of.

The most open, fearless, outspoken man should be the one whose inmost heart is pure and true, and who has nothing to hide. The man to fascinate others with his courage, and to lead them on to noble deeds and better lives, should be the man whose own life is noble and generous and true. If you



would be good examples of Christian living, you must not let bad men beat you in good manners. You must cultivate the manliness and courtesy, the frankness and courage, with which evil men make their followers worse than themselves. The most fascinating, the most commanding character in the world should be the one which is the best endowed with the grace of goodness, best defended with the shield of faith, most fully charged with the love and truth of God.

—*March.*

### “ONE BAPTISM”

SEVERAL correspondents have requested us to give our views in regard to “trine immersion,” also to give historical facts regarding the modes of administration.

There is much difference of opinion respecting the age of “trine immersion,” and we have taken but little interest in the disputes on that point, for the reason that we think the question is so completely settled by the

Scriptures that we need not appeal to history to ascertain our duty.

1. Those who practice trine immersion never sprinkle; they agree with us that the Greek word is properly translated immerse; therefore, we are agreed that *baptism* is equivalent to *immersion*. Hence, if Eph. 4:5, were translated throughout, it would

read, “One Lord, one faith, one immersion.” And therefore we think the system is against the Scriptures, as they really have three baptisms. To reply, as they always do, that they have *one baptism with three immersions* is only to contradict their own avowed faith, that baptism is immersion. For, if baptism is properly translated immersion, then the

expression, “one baptism with three immersions,” is as much of a paradox as to say, one baptism with three baptisms, or one immersion with three immersions. This is so unless we admit that baptism is not identical with immersion. But if we do this, we concede the entire ground, and the question of *mode* has yet to be settled; that is, it remains to be proved that immersion, and that only, is baptism.

2. That three baptisms are required because there are three names given in the commission, does not appear reasonable. There is altogether too much separation

of the Father, the Son, and the Holy Spirit, in that view. Even in commercial transactions, anything done by an agent for a firm of three parties is done once for them all; as a debt of one thousand dollars would not be collected three times, once for each one of the firm, if *one thousand* were the sum specified. But the union of a firm in

### “Not Another, but Me”

“WHERE are the reapers?”—how oft we sing!

And its chorus—“O who will come?”  
Then in a moment the words forget,  
Thinking not of the “harvest home”!  
Ready to harvest the fields all stand,  
But the reapers are few, we know;  
Yet we still linger with idle hands,  
Waiting for others the work to do!

Oft we have read of the words of Paul,  
As he journeyed, on slaughter bent,  
When 'neath the flash of the light from heaven

He fell down in astonishment—  
“What wilt thou have *me* to do?” he said;  
Not “another” but “*me*” his cry.  
But *we* are waiting for some one else  
While the sickles around us lie.

“Why stand *ye* idle,” the Master says,  
“While the clock chimes the hour eleven?  
Go reap *ye* the harvest, and what is right  
Unto you shall surely be given.”

Take up your sickles! go forth today,  
Waiting not till *another* come!

You of the labor must have a part  
If you'd share in the “harvest home.”

—*Anon.*



business comes far short of the unity existing between the Father, Son, and Holy Spirit; and *one baptism* is the duty specified. Heb. 6:2 ("doctrine of baptisms") is quoted by them as proof that there is a plurality of baptisms. This is true, but not in the sense in which they take it. There is one baptism of the Spirit, and one baptism of water. To make *three of one kind*, contradicts Eph. 4:5. Whether we refer to Eph. 4:5, "one baptism," to that of water, or of the Spirit, it proves that there is but one of that kind.

Paul, in Rom. 6:3, says that we are baptized into the death of Christ, or planted in the likeness of His death. 1 Cor. 15:3, 4, says that Christ died for our sins, was buried, and rose again; this is the *order*. And that it is this to which the apostle refers in Rom. 6, is plain from verses 1-3, where he gives baptism or *burial* as proof that we are *dead*, making death to precede the burial. Now, from this view, we may inquire, Did Christ die three times? We insist that He died as often as He was buried. And, if we are buried three times, we are not baptized into His death, or planted in the likeness of His death, for He died and was buried but once. This is decisive with us.

Whether a person should be buried face downward is, we suppose, quite a matter of taste. If others prefer it, we offer no objections, but shall not consent to bury our friends in that manner. Could it be proved that Jesus was laid in the tomb in this manner, it would be an argument in favor of that practice. But as we do not think it can be, we shall follow what seems to be a more proper way.

—*J. H. Waggoner.*

"LET sunshine and gladness illumine thy face;  
'Twill help some one else to "Keep Sweet."  
Do troubles oppress thee? Let God be thy stay,  
'Tis easy to sigh, but 'tis better to pray;  
Thy sunshine will come in His own blessed way,  
So trustingly try to "Keep Sweet." —*Sel.*

### Women of the Bible

I HAVE read in the good old Bible  
Of Ruth and her deathless love,  
How she comforted sad Naomi,  
And learned of a God above.

I have read in the good old Bible  
Of Esther, a maiden fair,  
Who saved the lives of her people  
When they were in deep despair.

I have read in the good old Bible  
How Mary, of matchless worth,  
Was the mother of blessed Jesus  
When he was here on earth.

I have read in the good old Bible  
How Dorcas, for those in need,  
Made many a coat and garment,  
And to them was a friend indeed.

May we follow the good examples  
Of these women of the past,  
And be true to God and our duty,—  
Then see our dear Father at last.

—*Eloise Case.*

### COMING OF THE BRIDEGROOM

J. N. LOUGHBOROUGH

IN examining more closely the parable of the ten virgins, we notice that, "while they went to buy, the Bridegroom came: and they that were ready went in with Him to the marriage: and the door was shut." Matt. 25:10.

The coming of the Bridegroom is not to be understood as the second coming of Christ to our world; for, as is recorded by Luke, when that coming takes place, He comes from the wedding. He says, "Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their Lord when He will return from the wedding: that when He cometh and knocketh, they may open unto him immediately." Luke 12:35, 36.

As we notice this in connection with the Second Advent Movement, we see that while the work of arousing all to be ready was in progress the twenty-three hundred days ended. Those who are fully consecrated to God very soon received light as



to the nature of the event that was to take place at the end of that period. Said they, "Christ has gone in to the marriage." By faith they went in with Him; that is, their faith followed Him in the work upon which He had now entered. In confirmation of this we find in the *Voice of Truth*, of Nov. 7, 1844, this statement: "We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seven h month: but we cannot yet admit that our great High Priest did not do, on that day, all that the type would justify us in expecting."

#### High Priest in the Sanctuary

In the *Advent Herald* of Nov. 13, 1844, we read the following:—

"On that day the high priest, under the Jewish Economy, made an atonement in the holy of holies for the sins of Israel. As the law, 'a shadow of good things to come,' as the crucifixion of Christ, the Paschal Lamb, 'our Passover,' was on that day, (though not at the hour, as some have believed), of the Jewish passover; as He arose the firstfruits of them that slept, on the day that the priest waved before the Lord the firstfruits of the earth as a wave offering before the Lord; and, as the Holy Spirit descended on the day of Pentecost,—the feast of weeks,—so we believe that our great High Priest, having entered into the holy place of the holies and sprinkled it with His blood, might come out of the same to bless His people on the day that this great antitype was shadowed forth by the observance of the Jewish law."

In the above extract we see how the Lord was leading the minds of His people to the subject of the sanctuary in heaven, and the nature of the work there being entered upon by Christ, our great High Priest. In the type, the work of blotting out the sins of God's people was accomplished in a single day; in the antitype it was to cover years.

As announced by the time message in Revelation, "in the days (years) of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as He hath declared unto His servants, the prophets." Rev. 10:7. He declared to Daniel that at the end of the twenty-three hundred days, "then shall the sanctuary be cleansed." Dan. 8:14.

By referring again to the proclamation in the tenth chapter of the Revelation, we see that when the message is given, the people engaged in it will suppose their work for the world is done. But they are told, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11.

---

"How little it costs, if we give it thought,  
To make happy some heart each day;  
Just one kind word or a tender smile,  
As we go on our daily way.  
Perchance a look will suffice to clear  
The cloud from the neighbor's face,  
And the press of a hand of sympathy  
Will a sorrowful tear efface."

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#### HOW SHALL WE READ THE BIBLE NO. 3

F. C. GILBERT

THE people who have lived nearest to God are the ones who have most closely followed the teachings of the Bible as expounded by the prophets of God. There is something remarkable about the New Testament teachings and teachers. The Saviour came to the very people who believed in the Bible; that is, they professed to believe the Bible; and yet this very people were the ones who put Christ to death.

Many people have said that had they lived in the times of Jesus and had seen the mighty and wonderful miracles He performed, they most surely would have believed in Him, and certainly would never have had a part in putting Him to death. But if the reader will stop to consider the causes that led the people then to put Him



to death, he will see that the difficulty largely was because Christ expounded the Scriptures one way, and the leaders of the church expounded the Bible another way. The Saviour taught the meaning of the Bible in the light of the gift of prophecy, while the rabbis and professors explained the Scriptures in the light of their historical teaching, and from the standpoint of what others had said was the meaning of the words of God.

The Jews knew he worked miracles; the Jews saw the wonders He performed; the people were aware of all that He was doing. But the real point at issue was this: if the people were to accept Him, they had to take an entirely different view of the Scriptures from what they had been accustomed to believe.

A very good illustration of this will be seen in John 7:14, 15. The leaders were astonished at His teaching, especially since He had never attended any of the academies or any of the rabbinical schools. The rabbis had taught that the true interpretation of Moses and the prophets was handed down in succession; and the people must regard this as the true meaning of the Word of God. Christ overthrew all that, and told them that *that* was not the true meaning of the Scriptures. The true meaning of the Scripture, in the law and the prophets, was He. He was the fulfillment of them.

Here is a statement from a Talmudic work, entitled, "The Ethics of The Fathers," Chapter 1: "Moses received the law from Sinai. He passed it along to Joshua. Joshua passed it along to the elders. The elders passed it along to the prophets. The prophets gave it to the men of the Great Synagogue." This great synagogue finally developed into the Sanhedrin.

Now no man could accept any teaching out of harmony with what the Sanhedrin

taught. If any man came along with any new light, they would immediately put it down, and cast the man aside, if the light were not in harmony with what the Sanhedrin taught. This will explain in part why the leaders refused to heed the message of John the Baptist. He applied Isa. 40, and Mal. 3, (first part), and Mal. 4, in a different way entirely from what the rabbis explained it. His view of those Scriptures was entirely opposite to their view. Therefore they rejected the counsel of God against themselves. Luke 7:30.

Not accepting John's view of Bible teaching, they were unprepared to receive the Saviour's teaching of the Word of God. But we must remember that neither John nor Jesus referred to rabbinical history or to the writings of good men who lived before them. They referred to the writings of the prophets, and they had the Spirit of Prophecy to explain the meaning of the Word to the people then. And those people who accepted the teaching of the Spirit of Prophecy then were the people who were happy and blessed. May there not be a lesson in it for us at the present time?

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SOMETIMES it is duty to *wait*, instead of to work. It is he who aspires highly who highly achieves.—*Ernest Bourner Allen*.

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#### No Man Ascended to Heaven

How do you harmonize John 3:13 with 2 Kings 2:11 and Heb. 11:5?

*Answer.* We understand that Christ in John 3:13, is speaking of those who are qualified to give instruction respecting heavenly things. No man of himself can do it; for no man has ascended to heaven and has come back to tell us of that place. In this sense the passage has no reference to such cases as Enoch and Elijah, who were translated for another purpose. But Christ is qualified to teach us of heavenly things; for He came down from heaven, and in respect to His knowledge of the place, was, at the time he spoke, the same as if in heaven.

U. S.





### THE LORD WILL PROVIDE

**T**HE one who fully relies upon the Lord will never be put to shame; He invites us to cast all our care upon Him, for He careth for us.

A beautiful illustration of this is given in the visit of the wise men to our Saviour. To the casual observer it might seem strange that these learned men should bring rich gifts to the infant Jesus. Joseph and Mary were poor; they were not accustomed to receiving such gifts; but the record states that the wise men "opened their treasures; they presented unto Him gifts, gold, and frankincense, and myrrh."

It was all ordered by the Lord. The prophet of the Lord had said many years before that when the Messiah should come, He would be called out of Egypt. Herod was seeking to destroy Jesus, and the parents must escape with the child; but where or how could they go without any funds to defray the travelling expenses? The infinite Father, who saw all from the beginning, put it into the hearts of those wise men to come to Jesus with their treasures, thus supplying the necessary funds to defray the expenses of the long, tiresome journey into Egypt. Matt. 2:1-15.

### THE SIN OF DAVID

**T**HE sin of David has furnished occasion for reproaching the cause of God in every age since David lived. Rather, it was a combination of many dreadful sins against God and man. It seems incredible that a man of David's noble qualities and excellent traits of character should plunge into such an abyss of sin and shame. Adultery gave occasion to the only crime which is more heinous than that, namely, murder. The crime was one in which lust, cruelty, treachery, and base ingratitude, all unite with awful intensity. From beginning to end it was such a work of iniquity as only can be wrought when Satan has complete control of a man.

How did David fall into this dreadful work of evil? Not in a moment, by any means. Men do not depart from God by one act of transgression. They backslide first in heart. Then, perhaps, to the astonishment of all who know them, they commit deeds of outbreking crime. We may be sure that David was fearfully backslidden before he committed this crime, which has brought such a stain upon his memory. He had laid down his watch. His crime is thus introduced: "And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house." 2 Sam. 11:2. He had been spending an afternoon in listless indolence. He had not been agonizing before God for victory over Satan. No; he was at ease in Zion. He thought himself strong enough to cope with the powers of darkness. He stood upon the very brink of ruin, and he knew it not. Had that afternoon been spent in earnest prayer and faithful self-examination, how different had been David's whole future life! Alas! that he was thus taken captive by Satan. What



sin did it produce! What reproach did it bring upon the cause of God! What guilt, what shame, what anguish upon David! And what ruin has it wrought in causing men to stumble to perdition! How faithful is the Bible! It gives an exact history of the men whose lives it portrays. It conceals nothing. And so the case of David is placed on record as a warning to all that read the book of God. Here fell a man highly favored of God. You, reader, are exposed to the same danger. Take heed, lest you stumble to your final ruin.

—*J. N. A.*

### GLORIFYING GOD

D. C. THEUNISSEN

**W**HEN man was made in God's image in the beginning, it was for the express purpose that he should glorify his Maker. By leading man into sin, Satan sought to thwart the purpose of God. One man by yielding obedience to Satan not only well nigh lost God's image, but also the purpose of his Creator.

But thanks be to God, He did not leave man to the cruel will of the arch enemy; for in Eph. 2:4, 5, we read: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." Verse ten: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

In Isa. 43:7, 21, we read that we are created for God's glory and that we should show forth His praise. And in Matt. 5:16, we are told how this is to be done: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

It is in view of the fact that the hour of His judgment has come that we are commanded to fear God and give glory to Him, Rev. 14:6. And we are to glorify Him in

our body and spirit, (1 Cor. 6:20), which will include health reform; for "whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

In His last great prayer for His disciples our Saviour says, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John. 17:4, 5.

The glory of God being His character, we understand by this that Christ gives His children the same character that His Father gave Him, in order that they may in their lives show forth to the world that beautiful character, and thus lead many to Him. With this the Psalmist agrees when he says, "Give unto the Lord, Oh ye sons of the mighty, (margin), give unto the Lord glory and strength. Give unto the Lord the glory due unto His name." Psa. 29:1,2.

Who of us have not felt the joy experienced, when we meet in the congregation with others of like precious faith, when we with one accord and one mouth glorify God. But we think God is the most glorified when we stand alone, and, under circumstances the most forbidding, we confess Christ, like the centurion who, when the Saviour died, glorified God by acknowledging Him. Luke 23:47.

Abraham staggered not through unbelief, but was "strong in faith, giving glory to God." Rom. 4:20.

Dear reader, may God help you and me, especially now when we are living so near the end of this world's history, to fulfill the purpose for which He created us; for, "if ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you." Mal. 2:2.

—*It is never harmful to eat between meals when you are eating spiritual food.*





### KEEP US

HERE in Thy great world-garden, Lord, we stand.

Keep us, for here the blossoms blight so fast!  
The fruit is flawed in turning from Thy beams

To the biting east—to folly and and to sin.  
And let all trees, the wildlings of the wood  
And grafts of rarest culture waft Thee praise!

—*Lucy Larcom.*

## THE TWELVE TRIBES OF ISRAEL

### Dan

MRS. S. N. HASKELL

DAN was the fifth son of Jacob, (Gen. 30:6), and his descendants formed one of the tribes of ancient Israel; but Dan is not counted in Israel redeemed; he is not numbered in the final gathering. When the one hundred and forty-four thousand are marshalled on the sea of glass, in twelve companies, not one Danite will be found among the number.

Joseph will be represented by two companies, under the names of Joseph and Manasses; but Dan will have no part in the eternal inheritance. The inheritance of the eternal kingdom is not gained through physical birth into this life, but through the spiritual, or second birth. John 3:3-8. There is a second death, (Rev. 20:14), and there is a second birth, (John 3:3). All who enter the kingdom of God "must be

born again," or from above; all who are born again will live eternally; all who are not born again will die the second death from which there is no resurrection.

Why is Dan's name omitted from the final list of the twelve tribes? Jacob's dying words to Dan were: "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward." Gen. 49:16, 17.

Dan's character is portrayed here. Although naturally endowed with the gift of quick discernment, which would make him a good judge in Israel, he used that quick discernment in seeing evil traits instead of good qualities; and he became a cruel critic, a backbiter, causing people to stum-



ble and fall in their Christian course. This is the work of Satan; he criticized even the Lord himself in heaven, until, as the result of his "backbiting," and evil-speaking, one third of the angels of heaven fell from their high estate. No one of like character will ever enter heaven.

Reuben, "by great searching of heart," overcame his natural character, which was "unstable as water," until it could be said of him, "Let Reuben live and not die"; and Levi, by the grace of God, changed his father's dying curse into a blessing. Judah, by the help of the Lord in daily life, "prevailed above his brethren" to such an extent that the dying father could say, "the scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto Him shall the gathering of the people be." Gad, although overcome by a troop of temptations, gained the victory, and "overcame at last." Benjamin, from ravaging "as a wolf," learned to so fully trust the Lord that of him it could be said, "The Lord shall cover him all the day long, and he shall dwell between His shoulders." Asher learned to "dip his foot in oil" and pass smoothly over the trials that otherwise would have overthrown him.

Dan, with the same opportunities of overcoming as his brethren, had failed, and is not reckoned with the one hundred and forty-four thousand. In families all over the land today the same story is being repeated. Brothers, reared by the same parents, surrounded by the same environments, are passing over the same experience as is recorded of the sons of Jacob. Like the wheat and the tares, the command is, "Let both grow together until the harvest." The same sunshine and storm that ripens the golden heads of wheat for the garner, ripens the tares for the final destruction; so the same daily blessings from the Father of lights ripens one individual for the kingdom of God, and the other for final destruction.

It is far better, like Benjamin, to "dwell between His shoulders" and be carried safely over the dangers, than, like Dan, to be a "backbiter" and cause others to stumble, and yourself finally to lose eternal life.

MANY lights may be kindled from one glowing torch, and many souls can be saved through one living, loving Christian's efforts. Let us talk with Jesus by the way till our own hearts burn within us, as He opens unto us the Scriptures; and then other hearts will burn, as we tell to them the things that are freely given to us of God.

### CONFIDENCE

MRS. W. W. WILLIAMS

THE Lord tells us through the prophet Isaiah that "in quietness and confidence shall be your strength." Isa. 30:15. Our heavenly Father wishes His children to have confidence in Him, and always believe His judgment is best, that His plans concerning us are right; and it pleases Him when we *quietly* submit to His will in everything.

The beloved apostle John had attained to a condition where he could say, "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5:14, 15.

That this confidence is attained by perfect obedience and submission to the will of God, we learn from 1 John 3:22. "And whatsoever we ask we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." Of course, if there are known sins standing between our souls and God, we cannot have confidence in Him. The great apostle to the Gentiles tells us how he felt on this subject in the following words: "Being confident of this very thing, that He which



hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. Again, "In whom we have boldness and access with confidence by the faith of Him." Eph. 3:12.

There is no danger but that the Lord will reward such faith and trust as we find expressed in these words. It is when there is no condemnation resting upon us that we can have this confidence. 1 John 3:21. "In the fear of the Lord is strong confidence; and His children shall have a place of refuge." Prov. 14:26.

"And now, little children, abide in Him that when He shall appear we may have confidence and not be ashamed before Him at His coming." 1 John 2:28.

If we are to have confidence before Him when He comes, we must learn to trust Him implicitly now. "In quietness and confidence shall be your strength."

#### "Run to and Fro"

BUT thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall *run to and fro*, and knowledge shall be increased." Dan. 12:4.

To what does the expression "run to and fro," refer? Note the following renderings:—

"Many shall *pass over*, and knowledge shall be manifold."—*Douay Version*.

"Many shall *run eagerly through it*, and much knowledge shall be gained."—*Noyes's Trans.*

"Many shall *diligently investigate* (margin), and knowledge shall be increased."—*Darby's Trans.*

"Many shall give their *sedulous attention* to the understanding of *these things*, and knowledge shall be increased!"—*Michaëlis's Trans.*, quoted in "*Daniel and the Revelation*," p. 5.

In the German Bible of Luther, revised, we read: "So shall many come over it, and find great understanding."

The German Parallel Bible reads: "Many shall run it through, and so the knowledge will be increased."

The German Bible of L. Van Ess, admitted also by the pope to Catholic readers, translates it: "Many will search it through, and knowledge will be great."

The Swedish Bible reads: "Many shall search in it, and knowledge shall become great."

The Danish-Norwegian, revised, reads: "Many shall eagerly search, and knowledge shall become much."—*The Great Second Advent Movement*, p. 85.

#### REMARKS

"'Many shall run to and fro.' Many shall endeavor to search out the sense; and knowledge shall be increased by these means."—*Clark on Dan. 12:4*, quoted in "*Facts for the Times*," p. 59.

"Since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near."—*Great Controversy*, p. 356.

"We have reached the period foretold in these scriptures (Dan. 12:4,10). The time of the end is come, the visions of the prophets are unsealed, and their solemn warnings point us to our Lord's coming in glory as near at hand."—*Desire of Ages*, p. 266, *trade edition*.

"The word translated 'run to and fro,' is metaphorically used to denote investigation, close, diligent, accurate observation, just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the scriptures, especially the sealed books of prophecy."—*Duffield on Prophecy*, p. 373, quoted in "*Facts for the Times*," p. 59.

ARTHUR L. MANOUS.

"THE cheerful live longest in years, and afterward in our regards."



### Answers to Bible Questions

ANSWERS to Bible questions given in the October BIBLE TRAINING SCHOOL

1. "Tabor and Hermon shall rejoice in Thy name." Psa. 89:12. Tabor was the scene of the transfiguration of our Lord. It looked on the Sea of Galilee, made illustrious by his miracles, and on the mount where He gave His sermon to the people. Hermon looked upon Nain, memorial because of the raising of the widow's son.

2. Ahab was commanded to gather all Israel on Mount Carmel. 1 Kings 18:19.

3. Deborah and Barak held a council of war on Mount Tabor. Judges 4:12-14.

4. Mount Ararat is the first mountain mentioned in the Bible. Gen. 8:4.

5. The Mount of Olives will exist until Christ comes with all the saints with Him; His feet shall stand on that mountain, and it will cleave asunder, and a great valley will be formed. Zech. 14:4, 5.

6. Moses died on Mount Nebo. Deut. 34:1-5.

7. As Jesus beheld Jerusalem from the Mount of Olives, He wept over the city. Luke 19:37, 41, 42.

8. Jeremiah said that just as sure as "Tabor is among the mountains, and Carmel by the sea, so shall he [Nebuchadrezzar, king of Babylon] come ' and smite the land of Egypt. Jer. 46:13-18.

9. Public prayer on Mount Carmel was answered by fire. 1 Kings 18:36-38. Pri-

vate prayer was answered by rain. 1 Kings 18:41-46.

10. Upon Mount Sinai was performed one of the most remarkable miracles that we have any record of in the Bible; namely, the tables upon which were written the ten commandments were passed direct from the hands of God to the hands of a human being. Ex. 31:18.

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### Bible Questions

THE answers to these questions will be given in the December number of the BIBLE TRAINING SCHOOL.

1. What man took a broken bottle as a text for a sermon?

2. What is the only certain thing in life?

3. What apostle gave a medical prescription?

4. Who was the first man we read of that used a saddle?

5. What man was found plowing when called to an important work?

6. What man was threshing grain when called to an important mission?

7. What is the first recorded purchase of land?

8. What prophet called for music before he delivered his prophecy?

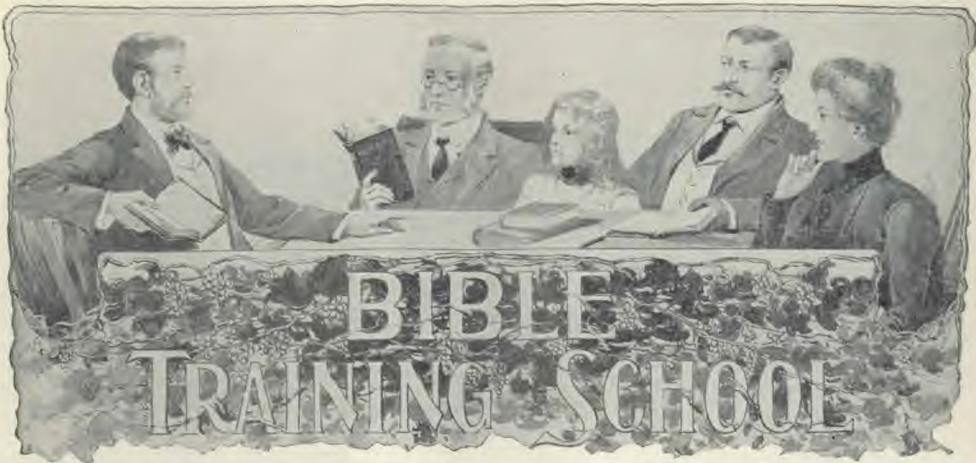
9. What daughters-in-law were a grief to their husband's parents?

10. Who erected a monument over his wife's grave?



**T**HE Lord is my shepherd,  
I shall not want,  
He maketh me to lie down in  
green pastures;  
He leadeth me beside the still  
waters.  
He restoreth my soul:  
He leadeth me in the paths of  
righteousness.





**BIBLE READER'S CLASS**

**T**HE Sabbath is an important subject to every Christian. The Bible alone should be the guide to the Christian in all matters pertaining to his daily Christian life.

**I**

**The Sabbath**

- Gen. 2:3. Instituted by God.
- Gen. 2:2, 3; Ex. 20:11. The Sabbath is a memorial of creation.
- Ex. 20:9-11. The seventh day is the Sabbath of the Bible.
- Mark 2:27. It was made for man.
- Gen. 2:3. God blessed the Sabbath.
- Ex. 31:15. God sanctified the Sabbath.
- Ex. 20:11. God hallowed the Sabbath.
- Lev. 19:30. God commands us to keep the Sabbath.
- Ex. 20:8. God commands us to recognize the sanctity of the Sabbath.
- Deut. 5:15. God will have His goodness commemorated in the observance of the Sabbath.
- Neh. 9:14. The Lord shows favor to His people in appointing a Sabbath.
- Ex. 23:12. Considerate kindness was shown in appointing the Sabbath.
- Ex. 31:13. The Sabbath is a sign of God's power to sanctify His people.
- Heb. 4:4, 9. The Sabbath is a type of the heavenly rest.

**II**

**Christ and the Sabbath**

- Mark 2:28. Christ is Lord of the Sabbath.
- Luke 4:16. Jesus was accustomed to keep the Sabbath when He was on the earth.

Luke 4:31; 6:6. Christ taught on the Sabbath day.

John 5:5-9. Jesus healed on the Sabbath day.  
 Mark 3:1-5. He taught that it was right to perform acts of mercy on the Sabbath day.

Matt. 12:12; Luke 13:16. The Saviour recognized the Sabbath law.

Ex. 20:10; Deut. 5:14. Servants and cattle should be allowed to rest upon the Sabbath.

Lev. 23:3; Ex. 20:10. No manner of work is to be done on the Sabbath

Neh. 10:31; 13:15-17. No purchases are to be made.

Neh. 13:19; Jer. 17:21. No burdens are to be carried.

Acts 16:13. Divine worship is to be celebrated on the Sabbath.

Acts 13:27; 15:21. The Scriptures are to be read on the Sabbath.

Acts 13:14, 15, 42-44; 17:2; 18:4. The word of God is to be preached on the Sabbath.

Num. 28:9; Matt. 12:5; John 7:23. Work connected with religious services is allowed on the Sabbath.

Matt. 12:1; Luke 13:15; Luke 14:1. Necessary wants may be supplied on the Sabbath day.

**III**

**The Relation of God and His People to the Sabbath**

Ex. 20:10; Lev. 23:3; Deut. 5:14. It is the Sabbath of the Lord thy God.

Ex. 31:15. The Sabbath of rest.

Ex. 16:23. The rest of the holy Sabbath.

Isa. 58:13. It is God's holy day.

Rev. 1:10. It is the Lord's day.



- Gen. 2:2, 3. It is the rest day of the Lord.  
 Ex. 34:21. A rush of work is no excuse for breaking the Sabbath.  
 Amos 8:5. Sabbath breaking is classed with false balances and short measures.  
 Neh. 13:22. Saints observe the Sabbath.  
 Isa. 58:13. Honor God in keeping it.  
 Psa. 118:24; Isa. 58:13. Saints rejoice in the Sabbath.  
 Neh. 13:15, 20, 21. Testify against those who desecrate the Sabbath.  
 Isa. 58:13, 14. There is a blessedness in honoring it.  
 Isa. 56:2, 6. There is a blessing in keeping the the Sabbath.  
 Isa. 66:22, 23. The Sabbath will be kept throughout eternity.

## IV

**The Wicked and the Sabbath**

- Lam. 1:7. The wicked mock at the Sabbath.  
 Isa. 56:2. They pollute it.  
 Neh. 13:17. They profane it.  
 Amos 8:5. The wicked weary of the Sabbath.  
 Ezek. 22:26. They hide their eyes from the Sabbath.  
 Neh. 13:15. They also bear burdens on the Sabbath.  
 Neh. 10:31. The wicked traffic on the Sabbath.  
 Luke 13:14; John 9:16. Sometimes they pretend to be zealous for it.

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**NAMES AND TITLES OF OUR LORD AND SAVIOUR JESUS CHRIST, FOUND IN THE BIBLE**

## I.

1. 2. Jesus, Husband of the bride, Matt. 1:21; Eph. 5:25  
 3. Prince of Peace of valor tried, Isa. 9:6  
 4. Captain of the ransomed host, Heb. 2:10  
 5. Blessed Saviour of the lost. Luke 2:11

## II.

6. 7. Fruitful Vine, bright Morning Star,  
 John 15:1; Rev. 22:16  
 8. 9. Sun whose Light is seen afar, Mal. 4:2  
 John 8:12  
 10. Advocate before God's throne, 1 John 2:1  
 11. 12. True and Faithful, Corner Stone.  
 Rev. 19:11; 1 Pet. 2:6

## III.

13. Bread, our starving soul to feed,  
 John 6:48  
 14. Fountain to supply our need, Jer. 2:13;  
 John 7:37  
 15. 16. Paschal Lamb, Beloved of God,  
 John 1:29; Eph. 1:6

17. 18. David's Branch, and Jesse's Rod.  
 Zech. 3:8; Isa. 11:1

## IV.

19. Shepherd of Thy fleecy fold, John 10:11  
 20. Judah's Lion, noble, bold, Rev. 5:5  
 21. 22. Faithful Brother, Constant Friend,  
 Heb. 2:11; Matt. 11:19  
 23. The Beginning and the End. Rev. 22:13  
 V.  
 24. The High Priest Whose name we plead,  
 Heb. 4:5  
 25. 26. 27. Judge, Redeemer, promised Seed,  
 Acts 10:42; Job 19:25; Gen. 3:15  
 28. Kind Physician in our woes, Jer. 8:22  
 29. 30. Gilead's Balm and Sharon's Rose.  
 Jer. 8:22; Song of Sol. 2:1

## VI.

31. Prophet of Thine Israel, Acts 7:37  
 32. 33. Messenger, Immanuel, Mal. 3:1;  
 Isa. 7:14  
 34. "Rock of Ages cleft for me,"  
 Isa. 26:4; [margin]  
 35. Father of Eternity. Isa. 9:6

## VII.

36. 37. Son of God, and Son of Man,  
 Matt. 16:13, 16  
 38. 39. Wonderful, the great I am, Isa. 9:6;  
 John 8:58  
 40. 41. Christ, the Lord our Righteousness,  
 Matt. 16:16; Jer. 2:36  
 42. Timely Refuge in distress. Heb. 6:18

## VIII.

43. 44. Mighty God, and Counselor, Isa. 9:6  
 45. 46. Heaven's Temple, Heaven's Door,  
 Rev. 21:22; John 10:7  
 47. 48. Mediator, Hiding Place, 1 Tim. 2:5;  
 Isa. 32:2  
 49. Bishop, full of truth and grace. 1 Pet. 2:25

## IX.

50. 51. Great Messiah, Word of God, Dan. 9:25  
 Rev. 19:13  
 Clothed in vesture dipped in blood,  
 Bearing on Thy robes these words,  
 52. "King of Kings, and Lord of Lords,"  
 Rev. 19:16

## X.

53. 54. Resurrection, Prince of Life, John 11:25;  
 Acts 3:15  
 55. Victor in the mortal strife, 1 Cor. 15:55-57  
 56. First Begotten of the Dead, Rev. 1:5  
 57. Of the Universe the Head. Eph. 1:22



## XI.

What a treasury divine, Eph. 3:8  
 Dwelleth in each name of Thine!  
 All this wealth Thou givest me,  
 From Thy cross on Calvary! 2 Cor. 8:9

## XII.

All these treasures Thou dost give,  
 John 4:10  
 All these treasures I receive, John 1:16  
 Chief of sinners though I be, 1 Tim. 1:15  
 Child of sin and misery. Eph. 2:3

## XIII.

Now I'm washed in Thine own blood,  
 Rev. 1:5  
 Now I am a child of God, 1 John 3:2  
 With Thee, Saviour, I am heir, Rom. 8:17  
 In Thy glory I shall share. Rev. 3:21

## XIV.

I will sing Thy precious name, Psa. 89:1  
 I will celebrate Thy fame,  
 While I here a pilgrim roam,  
 Till I reach my heavenly home.  
 Heb. 11:13, 14

## XV.

There Thou hast prepared my place,  
 John 14:2  
 There shall I behold Thy face, Rev. 22:4  
 Oh! what rapture shall be mine!  
 Rev. 7:14-17  
 Oh! what glory shall be Thine! Rev. 21:23

## XVI.

Dearest Jesus! how I long, Phil. 1:23  
 To begin the choral song, Rev. 5:9-14  
 Shadows swiftly speed away!  
 Haste Thee on, eternal day!  
 Song of Sol. 4:6  
 —*Christian Press.*

### I Don't Believe It

WHEN a messenger came to General Grant, reporting that Hancock's line was broken in, demoralized, and beaten, and that the field was lost, he is said to have remarked, "I don't believe it." A lesser general would have been involved in the disaster, but General Grant's words give us the key to success in this world. There is great virtue in incredulity. "I don't believe it," has saved a thousand defeats. "You must stop," says the timid merchant to his debtor.

"I don't believe it," says the valiant tradesman; and goes on, and pays. "You can't get any farther," says the sailor to Captain Kane. "I don't believe it," replies the dauntless navigator, and fastens his bark to the pole. "You will die before you finish it," says the doubtful scribe to the sinking, veneral Bede. "I don't believe it," answers the saint, immortal till his work is done; and dictates therewith the last chapter of the completed Scriptures. It comes down to us; and we see the tide of battle turned, in this conflict of the ages, by one stubborn chieftain, who does not believe in defeat. Does the Christian need to be assured of this great truth? It is cardinal in his creed. Faith in right, which is endless unbelief in wrong, is the soul of religion. "I believe in God, I believe not in the devil or any of his works:" this is his war-cry, and the watchword of his victory.

### Blessed

QUESTION:—What is the proper rendering of the word "blessed" in Rev. 14:13? The American Bible Union has it "happy." If so, does it not make the dead conscious?

ANSWER:—The word is defined by Robinson, "happy, blessed." It does not, by any means, always denote a conscious happy emotion on the part of those to whom it is applied, but rather a condition in which the favor of God is secured to them. It is the word which in Matt. 5:4 is applied to those that mourn. It is applied in Matt. 13:16, to the eyes and ears of the disciples; in Luke 6:21, to those that weep now; in Luke 10:23, to the eyes which saw the things the disciples saw; in Acts 20:35, to the act of giving; in Titus 2:13, to the hope we cherish; in James 1:12, to the man who is buffeted with temptations, etc. In no such instances can it denote conscious joy; neither does it signify that in the case of the dead of Rev. 14:13.

U. S.



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PUBLISHED MONTHLY BY

**S. N. HASKELL,**

FOR

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**SOUTH LANCASTER, MASS., NOVEMBER, 1909**

THE December number of the **BIBLE TRAINING SCHOOL** will be a special double number. It will be one of the best special numbers we have ever published and an excellent one to place in the hands of your friends.

The price of the new special to agents is as follows:—

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**THE MUTINEERS**

JOHN HENRY had ten fingers,  
Two eyes, a tongue, and brains;  
But when he started in at school  
He didn't take the pains  
To make them yield obedience  
To what the teacher said;  
And so they quickly learned to do  
Just what they chose, instead.

The fingers would not follow  
The copies that were set;  
The eyes kept wandering here and there;  
The tongue refused to get  
The lessons right, but whispered  
Instead the whole time long;  
As for the brains, they strayed and dreamed,  
And let things all go wrong.

When days of school were over,  
John Henry went to work;  
But eyes and tongue and fingers  
And brains still joined to shirk.  
First one job then another,  
He spoiled, and lost his place,

While other boys less clever  
Passed by him in the race.  
Alas, for poor John Henry!  
His band of mutineers  
Made life a wretched failure  
Through many luckless years,  
In vain he mourned his folly;  
Repentance came too late,  
And, in the end they dragged him  
Inside the workhouse gate.

—Selected.

**A Present**

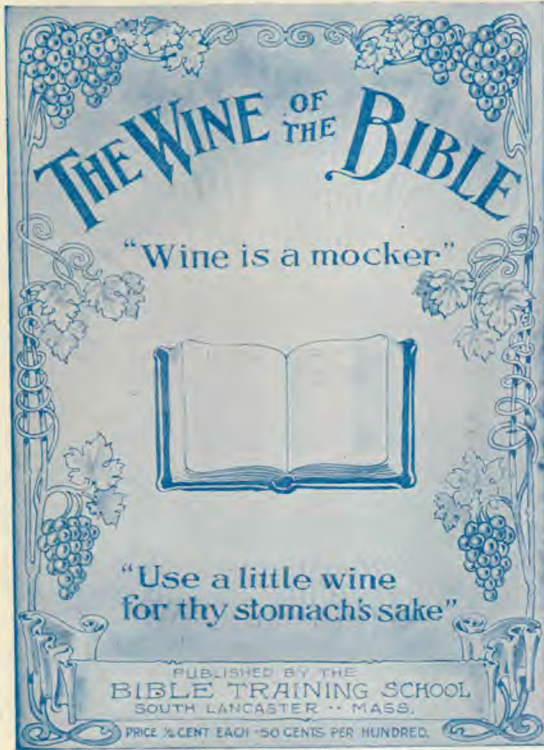
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**Special Announcement**

THE **BIBLE TRAINING SCHOOL** for 1910 will continue to be true to its name, and will be a Bible Training School to all who will study its pages.

There will be several series of articles of special interest that will run through the coming year, which no Bible student can afford to lose. Besides these series of articles the paper will contain short, pithy articles, and Bible readings on the different phases of the third angel's message. Some of these series of articles will be on the following subjects: The Two Sanctuaries, Animal Life in the Bible, The Lives and Writings of the Minor Prophets. This last series will give a fund of information in regard to Amos, Hosea, and the other minor prophets, which will be worth many times the price of the little paper for the year. If you wish your friends to have the first of these interesting series of articles, be sure their subscription begins with the December number.





### "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.

The "Wine of the Bible," can be placed in any ordinary sized envelope. Prices as follows:

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500	-	-	-	2.25
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### A Few Leaves Turned Down

LET me turn down, with their knowledge, however, a few leaves of, and mark a few passages in, God's word, for those who need comfort and support.

For the weak Christian, let me turn the leaf, and mark Matt. 12 : 20 : "A brusied reed shall He not break, and smoking flax shall He not quench."

For the heavy burdened, Matt. 11 : 28 : "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

For the despondent, John 7 : 37 ; 3 : 16.  
For the thirsty and hungry, John 7 : 37 ; 6 : 35.

Here is a passage for the afflicted one, Isa. 54 : 7 : "For a small moment have I forsaken thee; but with great mercies will I gather thee."

Here is good news for the backslider, Hosea 14 : 4 : "I will heal their backsliding, I will love them freely; for mine anger is turned away."

I mark a few passages for the faithless : Act 16 : 31 ; 1 John 1 : 7 ; Rom 8 : 1.

Here is comfort for those who mourn over the poor results of their work. This is what Christ said : John 17 : 12 : "Those that thou gavest me I have kept, and none of them is lost.

G. R. W. Scott, in "Christian Banner."



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