

MISSIONARY SPECIAL

BIBLE TRAINING SCHOOL

A MONTHLY JOURNAL DEVOTED TO THE INTERESTS OF
HOUSE TO HOUSE BIBLE WORK.

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

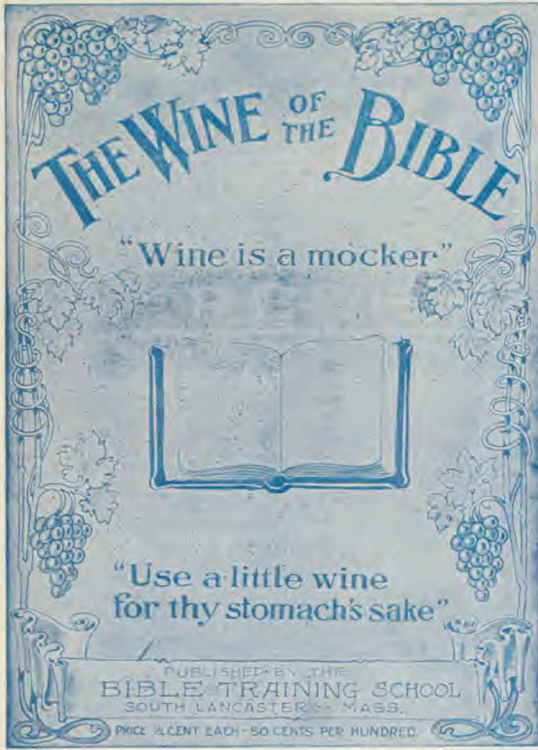
• Luke 14: 23 •



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

SINGLE COPY

TEN CENTS.



"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 are 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 wines and liquors which are injurious. These groups of texts are valuable, and every temperance advocate ought to be familiar with them.

The third and fourth 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 an ordinary sized envelope. Prices as follows:

100	-	-	-	-	-	\$.50
500	-	-	-	-	-	2.50
1000	-	-	-	-	-	4.00

"REDEMPTION"

Is the title of a beautiful tract of twelve pages. It can be inserted in a letter without folding.

The writer has vividly shown what will be redeemed by the precious blood of Christ. It takes the reader from Eden lost to Eden restored. It is an excellent tract to give to a neighbor or friend.

Price—25 for 15 Cents, 100 for 50 Cents. Postpaid.

Address: _____

Bible Training School, South Lancaster, Mass.

GO OUT INTO THE HIGHWAYS AND HEDGES
AND COMPEL THEM TO COME IN THAT MY
HOUSE MAY BE FULL.

Bible Training School

READY FOR EITHER

A Monthly Journal Devoted
to the Interest of House
to House Bible Work.

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

Help for the Tempted

Mrs. E. G. White

WHY do you not cease from sin? You may overcome if you will co-operate with God. Christ's promise is sure. He pledges himself to fill the office of personal intercessor, saying, “I will pray the Father.” He who could not see human beings exposed to destruction without pouring out His soul unto death to save them from eternal ruin, will look with pity and compassion upon every soul who realizes that he cannot save himself. He will see no trembling suppliant without raising him up. He who through His atonement provided for them an infinite fund of moral power will not fail to employ this power in their behalf. He will impute to him His own righteousness.

Christ accepts the surrender of the soul. He has pledged Himself to be our substitute and surety, and He neglects no one. There is an inexhaustible fund of perfect obedience accruing from His obedience. How is it that such an infinite treasure is not appreciated? In heaven the merits of Christ, His self-denial and self-sacrifice, are treasured up as incense, to be offered

up with the prayers of His people. As sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of His life of perfect obedience. Our prayers are made fragrant by this incense. Christ pledged himself to intercede in our behalf, and the Father always hears His Son. Pray then; pray without ceasing; an answer is sure to come.

But let me speak in warning. “If any man regard iniquity in his heart, the Lord will not hear him.”

It is our privilege to avail ourselves of Christ's mediatorial influence. Let us then increase in wisdom and knowledge by praying much, being instant in prayer at all times, looking unto Jesus, the Author and Finisher of our faith. The name of Jesus must be in our hearts and fall from our lips. The eye of faith must behold the Lamb of God, which taketh away the sin of the world.

According to justice and retribution, God might have placed in the hands of His angelic ministers the vials of His wrath, to be poured out upon a rebellious world, to punish the inhabitants for their treatment

of the Prince of heaven. But he did not do this. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins."

Isaiah tells us who and what our Redeemer is: "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder:—and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

Christ had two natures,—the nature of man and the nature of God. In Him divinity and humanity were combined. Upon His mediatorial work hangs the hope of the perishing world. No one but Christ has ever succeeded in living a perfect life, in living a pure, spotless character. He exhibited a perfect humanity, combined with divinity; and by preserving each nature distinct, He has given to the world a representation of the character of God, and the character of a perfect man. He shows us what God is and what man may become,—Christlike in character.

THE FOUNDATION OF GOD

A FOUNDATION is that upon which a structure is built. The city of God has twelve foundations. The foundation of God's government is His law. The law of God is the righteousness of Christ; it is a revelation of the character of God. The foundation of God "standeth sure, having this seal: the Lord knoweth them that are His." 2 Tim. 2:19.

The seal of God, therefore, is a knowledge that exists between God and His people. This knowledge is life eternal. Jesus Christ said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." John 17:3. This acquaintance with God is the seal of God.

And "Peter answered, and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:16, 17.

This knowledge of God comes to the soul by a revelation of the Father. It is upon this acquaintance with God that Christ places His church, and the gates of hell cannot prevail against it.

But what truth is there that contains this knowledge of God? It is the seventh-day Sabbath. The prophet says, "Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I *am the Lord your God.*" Ezek. 20:20. The Sabbath then is a sign whereby we may know that the Lord is our God.

The seventh day is not the Sabbath because it is the seventh day, but it is the Sabbath because a knowledge of God is in it. His rest is in it; His sanctification is in it; His blessing is in it.

Many a man gets sanctification at the present day without any true knowledge of God, but it is not the sanctification of the spirit of God. The Saviour said, "Sanctify them through thy truth; thy word is truth." The prophet says, "I gave them my Sabbaths, to be a *sign between me and them, that they might know that I am the Lord that sanctify them.*" Ezek. 20:12.

The importance of the Sabbath does not lie in its being the seventh day, but it lies in its own character, and in the blessing that God placed in the Sabbath, and in no other day of the week. "God blessed the seventh day and sanctified it, because that in it He had rested from all His work which God created and made." Gen. 2:3. The resting of God upon the seventh day was the reason why he blessed the seventh day, and why He sanctified it. This placed in the Sabbath a true knowledge of God.

ANIMAL LIFE OF THE BIBLE

The Dog

MRS. S. N. HASKELL

JOB tells us that we can learn some of the principles of God's dealing with humanity from the beasts, the birds, and the fowls of the air. Job 12:6-9.

The dog is mentioned about forty times in the Bible. While many dogs are noted for their fidelity and faithfulness, yet today

enclosed me." Then he pleads, "Deliver my soul from the sword, my darling [my only one], from the power of the dog," using the term "dog" as a synonym for wicked men. Psa. 22:16, 20 [margin].

The unfaithful watchmen on the walls of Zion who fail to feed the flock of God with



the word "dog" is a synonym for a vile, wicked, unprincipled person. It was used thus in early Bible times. When Elisha revealed to Hazael what wicked things he would do, he replied, "Is thy servant a *dog*, that he should do this great thing?" 2 Kings 8:13.

The Saviour classed the dog with the swine (Matt. 7:6), using both as a type of evil men.

As David, in vision beheld the crucifixion of the Saviour, he says, "Dogs have compassed me, the assembly of the wicked have

"meat in due season," are said to be "dumb dogs; they cannot bark, sleeping, lying down, loving to slumber." They are also called "greedy dogs" because they "look everyone for his gain," instead of working for souls. Isa. 56:10, 11.

The dog is closely related to the wolf, but on account of the dog's being domesticated it has different habits; but the real nature of the dog never changes. A dog may seem to be kindness itself, when everything pleases it, but, let even its friends cross it, or treat it unkindly, and its wolf-

nature is shown instantly by the growl or savage bite. What could represent the unconverted heart more perfectly than the dog? When everything goes to suit him, he is pleasant; but let something cross his track that thwarts his plans, and, like the dog, he shows his true nature.

The Lord will not accept the price of a dog in His treasury; He says it "is an abomination unto the Lord." Deut. 23:18. It is tainted money. By not accepting the price of a dog in the Lord's treasury, God wishes to teach that He will have no fellowship with the workers of iniquity.

It is also stated that no dogs will enter the city of God. Rev. 22:15. No one will ever enter the New Jerusalem with his natural tendencies unsubdued. Everyone who, like the dog, will let his old hereditary tendencies revive every time things do not go to suit him, will be left outside the city of God. The power of Christ is able to subdue every hereditary tendency in our nature, if we will let it control us. Anyone can be good when everything around him is pleasant; but it takes the grace of God in the heart to be kind and gentle under trying circumstances. Many so-called Christians reveal the dog-nature whenever their wills are crossed in anything, and they snap and snarl at those who offend them. But "they which do such things shall not inherit the kingdom of God" without a change of heart.

"THANK God for the man who is cheerful
In spite of life's troubles, I say;
Who sings of a bright tomorrow,
Because of the clouds today.
His life is a beautiful sermon,
And this is the lesson to me,—
Meet trials with smiles, and they vanish;
Face cares with a song, and they flee."

"THE one who attends the school of experience must pay his own bills."

THE MIGHTIEST KNOWN POWER

J. O. CORLISS

THE power of force, though strong to hold in check some opposing agency, has not the effect in its operations, and cannot, from the very nature of things, be so permanent as the more gentle power of love. The reason for this is obvious. "Love is of God" (1 John 4:7), and since He is infinite in all His ways, whatever proceeds from Him must be true to His nature, and so partake of His unfathomable power.

We are told that "God *so loved* the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John 3:16. God also has *power*, and His love is one assertion of that power through the process thus described, to continue one in life, eternally; but it exerts, as well, an unexplainable drawing power upon men in the *present life*. The apostle tells the simple story in these few words: "We love Him, *because* He first loved us." 1 John 4:19. So it matters not how hatefully ferocious by nature one may be, the reception of God's love changes the brute nature into one that is divinely gentle.

Thus it is that love being an attribute of God, whoever employs it in his methods and manners, but utilizes the heavenly process of subduing fractious spirits with whom he comes in contact. This mystery of love's power over earthly creatures, whether of brute or human, is well illustrated by the following incident: Multitudes were gathered at one time in Cadiz, Spain, to witness a bull-fight. Two of these wretched creatures had been killed, after terrible fighting, when with terrific blasts of trumpets, the gate was again opened, and another splendid animal—one of the most magnificent specimens—rushed into the arena. El Moro (the Moor) was black and glossy, and had a pair of most wicked-looking horns.

Wild enthusiasm swept through the vast crowd at the sight of him. It was soon apparent that he would be more than a match for his adversaries; for in a short time he had killed three horses. The fight went on, however, until the bull had no less than eight spear-points fastened in his neck, and his fury had become terrible. Just then, at a given signal, his tormentors suddenly vanished, and a beautiful girl about sixteen years of age, dressed in peasant garb, appeared in the blood-stained place of contest. The spectators trembled with excitement as they saw this young creature, entirely unarmed, fearlessly moving toward the infuriated bull.

As the animal stood glaring across the open space, the girl drew nearer to him, and in a sweet, musical voice called out, "El Moro, El Moro." The effect was truly magical. Upon hearing the girl's voice, the light in the creature's eyes rapidly changed from an expression of rage to one of mildness, while he quietly awaited her approach. When the maiden reached him, she put forth her hand, which he touched with his nose in evident delight. Then as she began singing in a low, soft tone, the huge animal knelt at her feet. Continuing her sweet song, while one hand was placed on the brute's forehead, with the other she gently removed the spear-points from his wounded flesh. This done, she laid her right arm over his huge neck, when he as quietly and as gently as a lamb accompanied her out of the bloody arena.

While this was going on, almost breathless silence reigned throughout the vast throng of onlookers. For the first time ever known a blood-thirsty crowd of spectators at a Spanish bull-fight was awed into utter amazement. But the secret of the maiden's power was simple enough. The girl had raised the bull from its earliest existence. Her hand had fed him, and he had been her pet and constant companion. Her

kindness and love for the animal had given her wonderful control over him, even when he had been provoked to the utmost fury by his adversaries.

So it is when the gentle voice of the Redeemer's love is heard and heeded by man, even in his worst estate. He submits quietly to have the barbed arrows of sin removed, and then willingly follows where his loving Shepherd leads. The power of love is truly beyond comprehension, but though secret in its agency, its authority is above question, and will surely count at last to the credit of all who employ its fascinating sway in their life habits.

REST

LET us rest ourselves a bit.
Worry? Wave your hand to it,
Kiss your finger-tips and smile
It farewell a little while.
Weary of the weary way
We have come since yesterday,
Let it fret us not, in dread
Of the weary way ahead.

—James Whitcomb Riley.

WHERE DID HE GO?

MRS. S. N. HASKELL

WHERE did the Ethiopian eunuch go to be baptized? "They went down both into the water, both Philip and the eunuch, and he (Philip) baptized him; and when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more." Acts 8: 38, 39.

Why did the eunuch go down into the water? Because Philip was obeying the divine command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and the Holy Ghost." Matt. 28: 19. As Philip was obeying a divine command, he was particular to follow the divine example that had been given.

When the Saviour came to John to be

baptized of him, "John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto Him, Suffer it to be so now: for *thus it becometh us to fulfill all righteousness.*" Matt. 3: 14, 15.

In order for Jesus to be a perfect example, "*all righteousness,*" it was necessary to be baptized; then the manner of His baptism was an example for us to follow. "Jesus when He was baptized, *went up straightway out of the water.*" Matt. 3: 16.

When Philip took the eunuch down into the water, he was following the divine example.

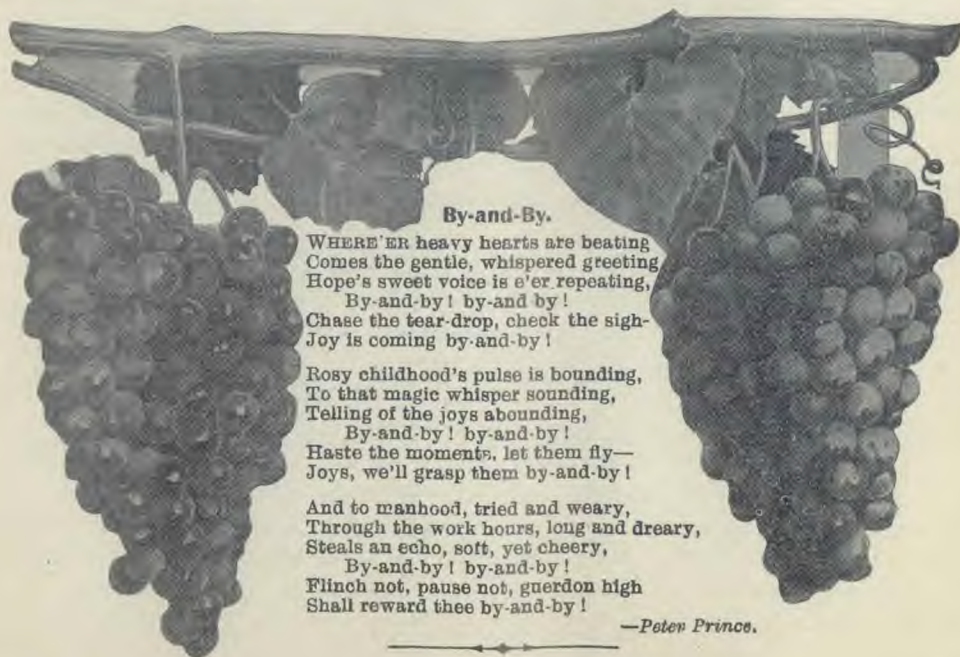
Paul, about thirty years later, writing to the Christian church, at Rome, says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" Evidently some of the Roman church had gotten erroneous ideas of baptism; so Paul gives the reason why the candidate for baptism should go *down into the water*. He presents baptism as a

memorial of the Saviour's burial and resurrection. "Therefore, we are *buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.*" Rom. 6: 3-5.

Writing to the church at Colosse a few years later, Paul teaches them the same truth: that baptism is a memorial of the burial and resurrection of Christ. Col. 2: 12.

When a dead person is buried, he is entirely covered; so an ordinance, to commemorate a burial, must be one that will cover the candidate. What is more fitting than to lay him down beneath the water, lifting him up to walk a new life in Christ Jesus.

Water, the great cleanser of the earth, also typifies the cleansing of sin necessary for one who rises to walk a new life in Christ Jesus. Acts 22: 16.



By-and-By.

WHERE'ER heavy hearts are beating
Comes the gentle, whispered greeting
Hope's sweet voice is e'er repeating,
By-and-by! by-and-by!
Chase the tear-drop, check the sigh—
Joy is coming by-and-by!

Rosy childhood's pulse is bounding,
To that magic whisper sounding,
Telling of the joys abounding,
By-and-by! by-and-by!
Haste the moments, let them fly—
Joys, we'll grasp them by-and-by!

And to manhood, tried and weary,
Through the work hours, long and dreary,
Steals an echo, soft, yet cheery,

By-and-by! by-and-by!
Flinch not, pause not, guerdon high
Shall reward thee by-and-by!

—Peter Prince.

The Wind

IN the city it blows the dust,
Sweeps the square with a whirling gust,
Swells the vine on the chapel's side
Like a tugging sail in a stubborn tide.

In the country the good, great wind
Carries the pollen soft and blind,
Sends swift billows across the grass
And silver ripples o'er pools of glass,

Swings the trillium's silent bell,
Makes the hymn of the woodland swell,
Crests the river with dancing waves,
And shouts for joy in the clefts and caves!

—James Buckham.

STUDIES ON THE MINOR PROPHETS

Amos' Testimony Against Six Heathen Nations

AMOS was one of those men whom God raised up to meet a crisis in Israel. He uttered his first prophecy two years before the great earthquake in the days of Uzziah. This earthquake is used by Zechariah three hundred years later as an illustration of the final great earthquake that will take place when Christ's feet will touch the Mount of Olives, and it will become a plain. Zech. 14:5.

The work of Amos covered a period of twenty-five or thirty years when Uzziah reigned over Judah contemporary with Jeroboam II of Israel. Although Amos was evidently raised up to bear a testimony against Israel and Judah, yet his first recorded messages are against Syria, Philistia, Tyre, Edom, Ammon, and Moab, six of the leading heathen nations surrounding the Jewish nation.

There are some principles in God's dealings revealed in the messages given these heathen nations that it is well for us all to consider. The Lord said He would destroy the strength of Damascus and send the people into captivity (2 Kings 16:9), because Hazael "threshed Gilead with threshing instruments of iron," Amos 1:3. Why

was Syria punished for this when we read, "The anger of the Lord was kindled against Israel, and *He delivered them into the hand of Hazael, king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days?*" 2 Kings 13:3.

When God gives an individual or a nation power to punish another individual or nation, then is the time to be careful. God's people are very precious to Him, and, if an advantage is taken, or cruelty is shown because of the power placed in their hands, God will punish them. "For thus saith the Lord of hosts: After the glory hath he sent me *unto the nations which spoiled you*; for he that toucheth you, toucheth the apple of His eye. Zech. 2:8.

Hazael may have thought that he had a special mission to punish Israel on account of Elisha's prophecy of his cruelty to Israel before he was made king of Syria. 2 Kings 8:12. But be that as it may, the record states: "Neither did he leave of the people to Jehoabaz but fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had destroyed them, and had made them like the dust by threshing." 2 Kings 13:7.

It is well to deal gently with those the Lord is reproofing or punishing; for, "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12:6. The Lord watches every child of His more closely than the refiner of gold watches his metal, and does not design one stroke of affliction above what is needed to purify them; and when anyone takes advantage of the situation to bring oppression upon those God is dealing with, He will punish them accordingly. The same principle is shown in the message against the Philistines. When Israel sinned, God delivered them into the hands of the Philistines. Judges 10:7; 13:1. The Philistines took advantage of the situation and dealt unjustly. "Thus saith the Lord God:

Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart to destroy it for the old hatred; therefore, thus saith the Lord God: Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast." Ezek. 25 : 15, 16.

Again we read, "The word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant." Zeph. 2 : 5. Because the Philistines took advantage of the power given them by the Lord and oppressed Israel, (2 Chron. 28 : 18), God punished them accordingly. "O thou sword of the Lord, how long will it be ere thou be quiet? put thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon and against the seashore? There hath He appointed it." Jer. 47 : 4-7.

Tyre was reproved because "they delivered up the whole captivity to Edom, and remembered not the brotherly covenant." Amos 1 : 9. In the days of Solomon there were friendly relations between Tyre and the children of Israel. Israel depended upon Tyre for help, and Tyre took advantage of this and said, "I shall be replenished." Ezek. 26 : 2. Joel brings the following serious charge against Tyre: "The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border." Joel 3 : 4-6. But the Lord pleads the cause of His people and says, "I will send a fire on the wall of Tyrus, which shall devour the palaces thereof."

Edom, or red, was the name given to Esau when he sold his birthright for a dish of red lentils. Gen. 25 : 29-34. The Edomites, or descendants of Esau, always cherished a hatred against the children of Israel; but God does not let it go unpunished. They reap the fruit of their own works,

"Edom shall be a desolate wilderness, for the violence against the children of Judah, because they shed innocent blood in their land." Joel 3 : 19.

The reproof sent to Ammon was much the same as those already given. They had been guilty of oppressing the people of God. But Moab was reproved for cruelty to the Edomites, "because he burned the bones of the king of Edom into lime." Amos 2 : 1. Moab anciently was tributary to Israel, but under the reign of Jehoram, Moab rebelled against Israel; then Jehoram, with Jehosaphat king of Judah, and the king of Edom, all joined in battle against the king of Moab. When the king of Moab saw the tide of battle was turning against him, he made a desperate effort to break through unto the king of Edom; but failing, he took the eldest son (of the king of Edom), who should have reigned in his stead, and offered him for a burnt offering upon the wall. 2 Kings 3 : 27. There was something about this act of cruelty that affected Israel, for the record states, "There was great indignation against Israel, and the Edomites departed from the kind of Israel and went home." God could not overlook this great cruelty; and over one hundred years afterwards, He says that He would not turn away from their transgressions "because he [Moab] burned the bones of the king of Edom into lime." From the study of these messages sent to heathen kings, we learn that God loves and cherishes His people, and will punish those who in any way oppress them.

In the above article we have mentioned the messages contained in the first chapter of Amos and the first three verses of the second chapter. The remainder of this book will be considered in following articles.

WE are always anxious to sweep our neighbor's door-step.—*Gaethe.*



The Heavenly Guest

THE wintry night shuts swiftly down. Within his little humble room Martin, the good old shoemaker, sits musing in the gathering gloom. His tiny lamp from off its hock he takes and lights its friendly beam, Reaches for his beloved book and reads it by the flickering gleam.

Long pores he o'er the sacred page; at last he lifts his shaggy head:

"If unto me the Master came, how should I welcome Him?" he said;

"Should I be like the Pharisee, with selfish thoughts filled to the brim, Or like the sorrowing sinner—she who, weeping, ministered to Him?"

He laid his head upon his arms, and while he thought, upon him crept Slumber so gentle and so soft he did not realize he slept.

"Martin!" he heard a low voice call. He started, looked toward the door; No one was there; he dozed again. "Martin!" he heard it call once more.

"Martin, tomorrow I will come; look out upon the street for me."

He rose and slowly rubbed his eyes, and gazed about him drowsily.

"I dreamed," he said, and went to rest. Waking betimes with morning light, He wondered, "Were they but a dream, the words I seemed to hear last night?"

Then, working by his window low, he watched the passers to and fro. Poor Stephen, feeble, bent, and old, was shoveling away the snow. Martin at last laughed at himself for watching all so eagerly.

"What fool am I! What look I for? Think I the Master's face to see?"

"I must be going daft, indeed!" He turned him
to his work once more,
And stitched awhile, but presently found he was
watching as before.
Old Stephen leaned against the wall; weary and
out of breath was he.
"Come in, friend," Martin cried, "Come, rest and
warm yourself, and have some tea."

With tears of gladness in his eyes, poor Stephen
'rose and went his way,
His soul and body comforted; and quietly passed
on the day,
Till Martin from his window saw a woman shiver-
ing in the cold,
Trying to shield her little babe with her thin gar-
ment, worn and old.



"May Christ reward you!" Stephen said, rejoicing
in the welcome heat.
"I was so tired!" "Sit," Martin begged, "he
comforted and drink and eat."
But even while his grateful guest refreshed his
chilled and toilworn frame
Did Martin's eyes still strive to scan each passing
form that went and came.
"Are you expecting somebody?" old Stephen
asked. And Martin told,
Though half-ashamed, his last night's dream.
"Truly, I am not quite so bold
As to expect a thing like that," he said, "yet,
somehow, still I look!"
With that, from off its shelf he took his worn and
precious Holy Book.
"Yesterday I was reading here, how among simple
folk he walked
Of old, and taught them. Do you know about it?
No?" So then he talked
With joy to Stephen. "Jesus said, 'The kind,
the generous, the poor,—
Blessed are they, the humble souls, to be exalted
evermore.'"

He called her in and fed her, too, and while she
ate he did his best
To make the tiny baby smile, that she might have
a little rest.
"Now may Christ bless you, sir!" she cried, when
warmed and cheered she would have gone;
He took his old cloak from the wall. "I will keep
the cold out: put it on."
She wept. "Christ led you to look out and pity
wretched me," said she.
Martin replied, "Indeed, he did!" and told his
story earnestly—
How the low voice said, "I will come," and he
had watched the livelong day.
"All things are possible," she said, and then she,
also, went her way.
Once more he sat him down to work, and on the
passers-by to look
Till the night fell, and then again he lit his lamp
and took his book.
Another happy hour was spent, when all at once
he seemed to hear
A rustling sound behind his chair; he listened
without thought of fear.

He peered about. Did something move in yonder corner dim and dark?

Was that a voice that spoke his name? "Did you not know me, Martin?" "Hark!

Who spoke?" cried Martin. "It is I," replied the voice, and Stephen stepped

Forth from the dusk, and smiled at him, and Martin's heart within him leaped.

Then like a cloud was Stephen gone, and once again did Martin hear

That heavenly voice. "And *this* is I," sounded in tones divinely clear.

From out the darkness softly came the woman with the little child,

Gazing at him with gentle eyes, and as she vanished, sweetly smiled.

Then Martin thrilled with solemn joy. Upon the sacred page read he:

"Hungry was I, ye gave me meat; thirsty, and ye gave drink to me;

A stranger I, ye took me in; and as unto the lowliest one

Of these, my brethren, even the least, ye did it,—unto me 'twas done."

And Martin understood at last it was no vision born of sleep,

And all his soul in prayer and praise filled with a rapture still and deep.

He had not been deceived, it was no fancy of the twilight dim,

But glorious truth! The Master came, and he had ministered to him.

— *From the Russian of Tolstoi.*

THE SECOND COMING OF CHRIST

S. N. HASKELL

FROM the time that God said to Satan, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel," (Gen. 3:15), the second coming of Christ and the resurrection from the dead have been the hope of God's people. This faith was so strong that at the birth of Cain, the first child born on the earth, Eve said, "I have gotten a man: the Lord." (Spurrill's translation.) She supposed that the promised Messiah was born; that he was the seed, the deliverer. Imagine her disappointment when Cain slew his brother.

"Enoch, the seventh from Adam," prophesied, saying, "Behold, the Lord cometh with ten thousand of His saints." Jude 14, 15.

The book of Job is supposed to be the oldest book in the Bible. This thought of the coming of the Messiah so inspired Job as he looked down through the ages to the consummation of his hope, that he exclaimed, "I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms de-

stroy this body, yet in my flesh shall I see God." Job 19:25, 26.

The great apostle to the Gentiles catches up the strain and says, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

Nearly four thousand years ago when Balaam sought to curse Israel, the Spirit of the Lord came upon him, and he broke out in the following strain: "I shall see Him, but not now; I shall behold Him, but not nigh. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Num. 24:17.

When discouragement came upon the people of God because of the reign of death, Paul said to them, "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in

Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: so shall we ever be with the Lord." 1 Thess. 4: 13-17.

The sweet Psalmist of Israel uttered the same sentiment when he said, "I will behold thy face in righteousness, I shall be satisfied when I awake with Thy likeness." Psa. 17: 15.

The Son of God Himself declares, "Verily, verily, I say unto you the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." John 5: 25.

The prophet Hosea utters the same promise: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." Hos. 13: 14.

When Jesus was about to leave the earth, He said to His sorrowing disciples, "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also." John 14: 1-3.

The consummation of the Christian's hope will not be in secret, "for then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

The coming of the Lord has been the song of the Hebrew poets, and the beacon-light that has cheered those who loved God in all the ages of the past; it has been the theme of God's people from the beginning of the reign of sin, and will be down to the dawn of the eternal day.

The manner of Christ's coming is most clearly stated to be visible and literal, as

was His going away. The two angels that stood by the disciples when Christ ascended said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall *so come in like manner* as ye have seen Him go into heaven." Acts 1: 11.

The dead who are raised will have as real and as tangible bodies as they had while here upon the earth, the difference being that they will be immortal, not susceptible to pain or death. Then there will be no pain, nor death, neither sorrow nor sighing, for "God shall wipe away all tears." Rev. 21: 4.

Those who lose sight of the real tangible coming of the Saviour, and the resurrection of the dead, lose sight of the anchor that holds the soul through this dark vale of tears.

"Just Like My Papa"

ONE day as I was reading my BIBLE TRAINING SCHOOL, I came to the picture of Mr. Vaughan, standing on his crutches. My little boy of four years was sitting on my lap, and said, "Look, mama, man got his leg off just like my papa! Poor man! I want to send him my pennies. 'Oo go right now, mama, and give my pennies to that poor man." He was very much interested in the "poor man wiv his leg off," and wanted to help him.

I kept putting off sending his pennies until it slipped out of my mind; and since then our darling baby has died. I have been sorry many, many times that I did not send his pennies to the crippled man, thus giving him the pleasure of helping those who need our help and sympathy. Enclosed you will find the pennies.

We cannot begin too soon, dear mothers, to teach our children to be kind to those who have had misfortune come to them. I write this thinking it may help some mother to cultivate a spirit of tenderness in her little ones.

P. M.

The Ten Commandments

AND God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I

THOU shalt have no other gods before me.

II

THOU shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III

THOU shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV

REMEMBER the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

V

HONOR thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

THOU shalt not kill.

VII

THOU shalt not commit adultery.

VIII

THOU shalt not steal.

IX

THOU shalt not bear false witness against thy neighbor.

X

THOU shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

CHURCH MANNERS

I SAT and dreamed at even, when the Sabbath day was done.
 An angel drooped his pinions before the great white throne;
 Then asked of him the Majesty who sat in glory there,
 "Hast marked my flock's behavior while in my house of prayer?"
 The angel sighed. "I entered thy house at— today.
 And some, with joy I noted, were there to praise and pray;
 But some, I saw with sorrow, were there to air their clothes,
 So decked were they with feathers, and frills, and beads, and bows.
 "Some used thy house to eat in, for, though I saw no food,
 And though they never swallowed, they chewed, and chewed, and chewed.
 And some made social visits,—aired their domestic woes;
 And some made it an arbor, where they might loll and doze."
 —Selected.

THE LITTLE BOOK

J. N. LOUGHBOROUGH

PREVIOUS to the close of the prophetic period in 1844, the believers in the Second Advent labored under the erroneous supposition that the earth, or some part of it, was the sanctuary to be cleansed at the end of the twenty-three hundred days. The glorious truth of the sanctuary, as now understood, was not recognized until after the expiration of the great prophetic period. Then came the Lord's time for the revealing of that marvelous light, as shown in our last article.

A devoted brother of Port Byron, N. Y., (Hiram Edson), who had labored earnestly in the first angel's message, began to receive light on the sanctuary question the day after the close of the prophetic time. While praying, it came to him as distinctly as though spoken in an audible voice, "The sanctuary to be cleansed at the end of the twenty-three hundred days is in heaven."

He at once began the investigation of the subject by searching his Bible, opening the book of Hebrews, and reading chapters eight and nine. Although he had often read these chapters, he was now greatly astonished at discovering how clearly they prove a sanctuary in heaven, of which the earthly tabernacle is a "figure, a shadow, a pattern"; and its service an "example" of Christ's mediatorial work in the heavens.

As this disappointed people were again to take up the work of teaching peoples, and nations, and tongues, it was of the highest importance that the subject of the true sanctuary, and the nature of its cleansing, be understood. The sanctuary question connects the time message of 1844 with the third angel's message of Revelation 14. The burden of that message is the "commandments of God, and the faith of Jesus," which is really the third call to the supper of Luke 14. This call goes "into the highways and hedges," compelling the people, not by physical force, but by the clearness of truth, and the power of the Holy Ghost, "to come in."

THE SWEET AND BITTER BOOK

Another feature of the time proclamation of Revelation 10 should not be unnoticed. John sees the angel standing upon the sea, and upon the earth. He says: "And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter." Rev. 10: 8-10.

As the angel here proclaiming the time,

represents those who went forth to give the message, so John receiving and eating the book, represents those receiving the message. The message contained in the book is time. When the time therein proclaimed expired, the book was fully eaten up. While being eaten, it was "sweet as honey" to the eater, but as soon as eaten, it became "bitter." The contrast here presented, clearly sets forth a scene of bitter disappointment. The very thing that had heretofore been such sweet spiritual food, now, as soon as consumed, became O! so bitter.

Let us consider for a few moments the situation of that people who, with joyous hearts and rejoicing lips, came up to the tenth day of the seventh month, October 22, 1844. Thousands met in their places of worship, expecting ere the setting of that day's sun to be in the kingdom of immortal glory. The day passed, and October 23 found them, O! so sad. The cup of sweetness in anticipation of immortal joys is dashed to their feet. A statement of that situation as presented by participants will appear in our next article.

Christ and the Law

"Do not think that I have come to do away with the law or the prophets; I have not come to do away with them, but to complete them. For I tell you, until the heavens and the earth disappear, not even the smallest letter, nor one stroke of a letter, shall disappear from the law until all is done. Whoever, therefore, breaks one of these commandments, even the least of them, and teaches others to do so, will be the least esteemed in the kingdom of heaven; but whoever keeps them, and teaches others to do so, will be esteemed great in the kingdom of heaven."—*Matt. 5:17-19*, "Twentieth Century New Testament."

Temperance in the Bible

1. Who was the first drunkard? Gen. 9: 20, 21.

2. Who took the first temperance pledge? Judges 13: 13, 14.

3. Did anyone mentioned in the Bible ever take the pledge of his own accord? Dan. 1: 8.

4. Was he any healthier or wiser in consequence? Dan. 1: 15, 17.

5. Ought kings to drink wine? Prov. 31: 4.

6. Ought ministers to drink wine? Lev. 10: 9.

7. Ought we to make companions of drunkards? 1 Cor. 5: 11.

8. Can any drunkard enter the kingdom of heaven? 1 Cor. 6: 9, 10.

9. Does God pronounce any woe upon drunkards? Isa. 5: 11, 22.

10. Why has He pronounced this woe? Isa. 28: 7, 8.

11. Are drunkards likely to get rich? Prov. 21: 17; Prov. 23: 21.

12. What are the consequences of drinking? Prov. 23: 29, 30.

13. How may we avoid these consequences? Prov. 23: 31.

14. What will be the result if we disregard this advice? Prov. 23: 32.

15. Is it wise to tamper with strong drink? Prov. 20: 1.

16. Where was the first temperance society? Jer. 35: 6, 8.

17. What blessing did God pronounce upon the first temperance society? Jer. 35: 18, 19.

18. Is intemperance a vice? Gal. 5: 21.

19. When is temperance a virtue? Gal. 5: 22, 23.

20. Tobacco and opium were not known when the Bible was written, so that they are not mentioned by name in the Bible; but is there anything in the Bible that covers all intemperate habits? Rom. 14: 21; Deut. 29: 18-21.—*Youth's Temperance Banner*.



THE INDUSTRIAL HOME FOR CRIPPLES

THE readers of the BIBLE TRAINING SCHOOL will be glad to hear from the Industrial Home for Cripples. Mr. W. T. Vaughan, the founder, has been working very hard the past summer, trying to improve the place and to get everything ready for inmates as soon as possible. With but crippled hands and little money the work has not gone forward as rapidly as he could wish, but a good beginning has been made.

This summer's work has demonstrated that the soil is excellent, and the location all that could be desired. The home is located where irrigation is not necessary, except when small fruits are raised, and next year Mr. Vaughan hopes to have sufficient water to irrigate a strawberry bed and a berry patch.

There are many homeless cripples that we trust will find in time a shelter in this Home; but Mr. Vaughan needs about \$2000.00 to complete paying for the Home, to repair the house, and to fit it up properly, before he can receive inmates.

Kind friends have given some good bedding and furniture to the Home which was greatly appreciated; but more will be needed before the Home is opened.

This Home is located about one mile from the town of Sonoma and only a three

minutes' walk from the Buena Vista railway flag-station.

Anyone wishing to have a part in establishing this Home for Cripples, may send their donations to Mr. W. T. Vaughan, Sonoma, California, or to the BIBLE TRAINING SCHOOL, South Lancaster, Mass.; and it will be forwarded to him.

Thirty thousand of this Special BIBLE TRAINING SCHOOL will be sold by Mr. Vaughan and his faithful workers in the interests of the Home. Anyone wishing to assist in selling these papers for the Cripples' Home can do so by sending the price, ten cents per copy, to the BIBLE TRAINING SCHOOL for as many numbers as he wishes; and the papers will be sent them by mail, and the money will be forwarded to Mr. Vaughan.

SAD will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do because he is a child of God.—*Phillips Brooks.*

“NOTHING TO BE THANKFUL FOR”

“Mamma can I go down stairs?
I shall not say my prayers;
For I have nothing to be thankful for,” my
willful Robert cried.

“There’s all the other boys
With multitudes of toys,
And books, and dogs, and ponies; but we’re
poor, and I’m denied.”

“Ask Papa!” And I sought him:
With eager steps I brought him,
(Myself so shocked and wondering I scarce
knew what to do):

But still the boy kept saying,
“Papa, I’m through with praying;
For God gives nothing worth our thanks
to me, nor yet to you.”

His father heard with sorrow,
But simply said, “Tomorrow
You’ll find His choicest blessings unto both
our lives are known.

God guard you while you are sleeping;
I leave you in his keeping.”
Then down the stairs we softly went, and left
our boy alone.

But in the early morning,
His father without warning
Placed bandages across his lips, his ears, and
his hazel eyes.

Deaf, dumb, and blind together,
My boy would soon learn whether
God has given him any blessings that e’en the
poor would prize.

Long ere the morning ended,
His grateful thanks ascended,
For the blessed gifts of sight and speech; ascended
to that One

Who gives unstinted measure
Of light and sound. With pleasure
He meekly said his little prayer that night at set
of sun.

—Selected.

BEWARE lest thy friend learn to tolerate
one frailty of thine, and so an obstacle be
raised to the progress of thy love.

DO THE duty which lies nearest thee,
which thou knowest to be duty. The
second duty will already have become
clearer.



MR. ALBERT ZIGLER

The above is a picture of Brother Zigler, one of the Cripples' Home workers, who has sold many BIBLE TRAINING SCHOOLS during the past two years.

The Lord will reward these faithful workers who go forward scattering literature that will help to prepare a people to meet the Saviour when He comes in the clouds of heaven. “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” Psa. 126:6.

“FAITH is the hand wherewith we take everlasting life.”

"It is my Brother"

I MET a slender little maid, a rosy burden bearing;
"Is it not heavy, dear?" I said, as past me she
was hurrying.

She looked at me with grave, sweet eyes, this
fragile little mother,

And answered as in swift surprise: "O, no, sir:
it's *my brother*."

We larger children toil and fret to help the old
world onward:

Our eyes with tears are often wet, so slowly he
moves sunward.

Yet did we all the secret seek of this dear little
mother,

Unwearingly we'd bear the weak, because he is
our brother.

—Selected.

POSSIBILITIES BEFORE THE CRIPPLE

NELLIE E. GUERIN

THERE is an old adage that says, "Where there is a will, there is a way," and our Father who created us has a place and a work for every one of His children. He does not want us to feel that, because unfortunate in some way, there is no place for us and nothing that we can do; and even though maimed in body, we may by His help perfect characters that will shine throughout eternity.

God wants all His children to be happy, and there is nothing so conducive to happiness as the knowledge that we are helping some one else; therefore, employment of some kind for both mind and hand is necessary. And, when you stop to think of the matter, there are many ways in which one who is crippled may help himself and others, too.

The writer has in mind a young man who a few years ago lost one leg, also the use of one hand in a sad accident; but he has supported himself, and part of the time a sick brother, in various ways. He has sold books and papers, and has even worked on a farm, picking fruit and caring for chickens, and doing other work one would have to do

on a farm. He has even painted part of the house on the outside. Most truly has he demonstrated that "where there is a will, there is a way."

Another case: that of a girl living in Wisconsin. She was born with but one hand, and in childhood was not encouraged to do much of anything: but when she was sixteen years old, her mother died, and she as the eldest was left to "mother" the younger children. At first she hardly knew how to go about the work, but by the help of kind friends, she learned that she could do a great deal more than they thought; and it was not many months before her father realized that the home was running along smoothly, the children were dressed neatly, and good meals were served. She had learned that she could keep house and sew, bake and cook, with one hand by learning to use her other arm.

Nearly all the avenues open to able-bodied people are open to the cripple, unless helpless. As already been cited, a man can run a farm even if he has only one leg. Then, if he has a little capital, or kind friends who will help him get started, he can open a store, and there is no reason why he should not be successful. Some of the trades like carpentry, shoe-making, printing, and others, may be followed by a cripple. And there are the professions any one of which a cripple may take up, if he will but apply himself to study and to gaining a preparation for his chosen calling. Young women may take up dress-making, teaching, book-keeping, stenography, millinery, and many other lines of useful employment.

Perhaps it may be hard at first, and people will say, "Oh, you cannot do that!" But let me repeat that "where there is a will, there is also a way." The writer has had some experience in these things, and many times has she been refused employment because they thought she was "handi-

capped for office work" on account of using crutches. But she kept on trying, and finally was successful. "If at first you don't succeed, try, try, again."

Our Saviour has plainly told us that we "can do nothing without" Him; and He promises to be "unto us wisdom and righteousness, and sanctification and redemption." 1 Cor. 1:30. We are told to "ask, and ye shall receive." Then let us ask Him to help us; let us trust Him, and believe He has something for us to do, even if we are crippled; and then go forward determined to do "whatsoever thy hand findeth to do heartily as unto the Lord." So, trusting in Him, we may look forward to the time when He shall come in the clouds of heaven to take all His faithful children home with Him. "Then shall the lame man leap as an hart," and join joyfully in singing praises to Him who has loved us and died that we might have eternal life.

*"God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready
hands;*

*Men who possess opinions and a will.
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.
Wrong rules the land, and waiting Justice sleeps.
God give us men!"*

HOW SHALL WE READ THE BIBLE? NO. 4

F. C. GILBERT

ON one occasion the Saviour said to the disciples, "But blessed are your eyes, for they see, and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. 13:16, 17. Now what was it that the prophets and righteous men desired so much to see and to hear? Was it not that they might see the prophecies fulfilled con-

cerning the Messiah? Was it not that they might see the words of God established which had been predicted all through the ages concerning the coming of the Just One? Indeed, it was; all the experience of the Saviour with the disciples clearly proves that.

Nevertheless, these very men to whom He was speaking, were so bound up by scriptural interpretations of the rabbis and elders of the Jews, that after all He taught them and explained to them concerning His work and that of John the Baptist, they seemed ignorant of the fact that John and He were the true interpreters of the word of God, because they were filled with the Holy Ghost.

Just one illustration. The Saviour went into the mount with the disciples, and was transfigured before them. Matt. 17:1-7. These disciples saw His glory, and were amazed. After they heard and had seen, Jesus said to them, "Tell the vision to no man, until the son of man be risen again from the dead." Matt. 17:9. This astonished the disciples. This was a new idea to them. They supposed that Jesus was the true Messiah, and that he was going to do all that the rabbis taught concerning the Messiah.

But there were two things which puzzled the disciples. First: if He were the Messiah, why did He say that He should rise from the dead when the rabbis taught repeatedly in their writings that when the Messiah came He would abide forever. Secondly: the rabbis taught that before the Messiah came, Elijah the prophet, who once had been on earth, must come to earth again; he must come as he was once here on earth, and be girded exactly as he was then. These two things bothered the disciples; they could not understand the Saviour's meaning of what He said.

If they accepted what He said, it would overthrow all they were taught to believe.

So they ventured to ask Him, "Why then say the scribes that Elias must first come?" Matt. 17:10. This Elias here means Elijah. Now the rabbis had told them repeatedly that the closing verses of the Old Testament were some of God's signs and proofs that they might know when the Messiah would appear. So now they ventured to ask Him what He had to say about the matter. Jesus answered them, "Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew Him not, but they have done unto him whatsoever they listed. Likewise also shall the Son of man suffer of them." Matt. 17:11, 12.

Here is the secret of the situation: Jesus explained the text in Malachi (Mal. 4:5) to mean John the Baptist; and from the text and context in Malachi, it could have no possible connection with John. For there it plainly says that Elijah will come, and not John the Baptist. But John and Jesus, both guided by the Spirit of Prophecy, said that text meant John the Baptist and his work. The people who accepted the Spirit of Prophecy and the view which the Holy Ghost gave of that scripture, came out all right; the whole Jewish church was lost because they preferred to accept the teachings of the rabbinical historians and of those who had explained the meaning of these verses in harmony with what they thought these words meant. Let us not forget that all these things which happened aforetime, happened for our learning. May God help us to heed the lesson.

WILL THE JEWS RETURN TO JERUSALEM?

S. N. HASKELL

THE doctrine of the return of the Jews to Palestine is quite extensively believed at the present time. But the Jews do not expect ever to return to Jerusalem; those in this country and in England do not

want to go there; they are better off where they are. God by His prophets has said positively that they will not return to Jerusalem. They forfeited the promise that was made to them as a nation when they put Christ to death.

God told Jeremiah that the time would come when he would cause them to eat the flesh of their sons and the flesh of their daughter. And, if their sins brought this upon them, it was to show that their dispersion as a nation would be complete. He told the prophet to "break the bottle in the sight of the men that go with thee, and shalt say unto them, . . . Even so will I break this people and this city, as one breaketh a potter's vessel, *that cannot be made whole again.* . . . Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even make this city as Tophet." Jer. 19:9-12.

Ezekiel in speaking to the Jews says, "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: . . . *when thy sisters, Sodom and her sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.*" Ezek. 16:53-55.

Jude, the inspired commentator on the destruction of Sodom and Gomorrah, classes her destruction with that of the fallen angels, and declares that it is "set forth for an example, suffering the vengeance of eternal fire." Jude 6, 7.

So the Bible sets forth no more hope of the Jews' ever returning to Jerusalem, than there is of taking a bottle that is broken to pieces and restoring the pieces to their former estate, or the conversion of Satan and the fallen angels, which God says cannot be done.



Which Day Do You Keep and Why?

THERE is much controversy at the present day as to which day is the true Sabbath. For the benefit of those who desire to know the truth on this subject, we quote below *every text* in the Bible that speaks of Sunday, the first day of the week, and a *few of the many texts* that speak of the Sabbath, the seventh day of the week.

Sunday, the First Day of the Week

“And God called the light day, and the darkness He called night. And the evening and the morning were the first day.” Gen. 1:5.

The gate of the inner court that looketh toward the East shall be shut the *six working days*, [the first day of the week is the first of the six] but on the Sabbath day it shall be opened. Ezek. 46:1.

In the end of the Sabbath, as it began to dawn toward the *first day of the week*, came Mary Magdalene and the other Mary to the sepulchre. Matt. 28:1.

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning, the *first day of the week*, they came unto the sepulchre at the rising of the sun. Mark 16:1, 2.

Now when Jesus was risen early the *first day of the week*, He appeared first to Mary Magdalene, out of whom he had cast seven devils. Mark 16:9.

Sabbath, the Seventh Day of the Week

On the seventh day God ended His work which He had made; and He rested on the *seventh day* from all His work which He had made. And God blessed the *seventh day*, and sanctified it: because that in it He had rested from all His work which God created and made. Gen. 2:2, 3.

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the *seventh day* is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. Ex. 20:8-11.

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

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. Luke 24:1.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre and seeth the stone taken away from the sepulchre. John 20:1.

Then the same day at evening, being the *first day of the week*, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. John 20:19.

Upon the *first day of the week*, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered. Acts 20:7, 8.

Upon the *first day of the week* let every one of you *lay by him in store*, as God hath prospered him, that there be no gatherings when I come. 1 Cor. 16:2.

Summary

The first text states that God worked upon the first day of the week in the creating of the world.

The second text classes the first day of the week with the working days.

The next six texts all refer to the same day, the day Christ arose from the tomb; and two of them state that it was the day after the Sabbath.

The ninth text gives an account of a farewell meeting held by Paul.

The last text states that one should look over his accounts on Sunday; for he is to *give* as God has prospered him.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord. Isa. 58:13, 14.

Six days thou shalt work, but on the *seventh day* thou shalt rest; in evening-time and in harvest thou shalt rest. Ex. 34:21.

Six days thou shalt do thy work, and on the *seventh day* thou shalt rest. Ex. 23:12.

And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the *Sabbath day according to the commandment*. Luke 23:54-56.

Hallow my Sabbaths, and they shall be a sign between Me and you, that ye may know that I am the Lord your God. Ezek. 20:20.

Summary

The first tells how the Sabbath was made.

The second one is the fourth commandment of God's holy law.

The third text pronounces a blessing on those who keep His Sabbath.

The fourth text is a call for all who have trampled the Sabbath under foot to turn and treat it as a holy day.

The two following texts are plain commands to keep the seventh-day Sabbath.

Luke 23:54-56 tells us that those who followed their Saviour, kept the Sabbath of the commandments.

The Saviour taught the Sabbath should be kept.

Poor, but Rich

A POOR blind woman in Paris put twenty-seven francs into the plate at a missionary meeting. "You cannot afford so much," said one. "Yes, sir, I can," she answered. On being pressed to explain, she said: "I am blind, and I said to my fellow-straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work at night?' They replied, 'Twenty-seven francs.'"

"So," said the poor woman, "I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light in the dark heathen land."

—Selected.

THE TRUE PRINCIPLE OF HEALTH REFORM

J. E. HARRINGTON

WHETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10:31.

Paul's first letter to the church at Corinth was freighted with timely instruction to its erring members, and was designed to make them behind in no gift. These gifts were placed in the church until all the members should come into the unity of the faith; and as this desired condition of the church has not yet been reached, these gifts are still to be operative.

The spiritual condition of the church at that time was not, as a whole, meeting the mind of God. So Paul dealt with their sins and errors in frankness, plainly indicating the things that separated them from the condition designed by God for them.

In pointing the members to their defects, he set forth the result of their course, and also the remedy by which they were to overcome their sins, stating, as a summary of his lessons to them, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

The subject of eating and drinking is made prominent by Paul, because it was in

this particular thing that the church was making a mistake. The "whatsoever ye do" phase of his statement covered every act of life, and yet the emphasis is made on the matter of foods and drinks.

The burden of this summary statement was with reference to eating of food offered to idols, and not to the effect of the food on the body and morals. However, special reference is made to the effect of food on the body and morals, in the seventh verse of the tenth chapter of his letter, in the words, "Neither be ye idolaters as were some of them: as it is written, The people sat down to eat and drink, and rose up to play." The fifth verse brings to view an experience of the Israelites while in the wilderness which caused their overthrow and brought upon them the displeasure of God. At that time God had led the people of Abraham into the wilderness to teach them his ways, to prepare them to live in the land of promise; and the first thing he did was to eradicate from them the Egyptian diet for which they lusted, while crying for flesh food, and being dissatisfied with God's dealings with them.

God gave them the desire of their hearts, —but sent leanness into their souls. This experience nauseated them; for they had eaten the quails with greediness.

These experiences were recorded for examples to us who live in time's closing hours; and the instruction given to the Corinthian church is applicable to us wherein we err as they did.

To eat and drink to "the glory of God" is to follow our Saviour's example and instruction. This thought is presented in Paul's words, "Whatsoever ye do in word or in deed, do in the name of the Lord Jesus." To do anything in the name of another person is to represent them in that thing; therefore, those who profess to be Christians proclaim to the world that what they do and say would be said by Jesus if

he were here. This is a solemn thought, and should cause us to consider well our every action.

The mind of God toward his children has been expressed by the beloved John in his letter to Gaius: "Beloved, I wish above all things thou mayest prosper and be in health even as thy soul prospereth. The reason why God is desirous of his people's being healthy is set forth by Paul. He says, "Having, therefore, these promises, dearly beloved, let us *cleanse ourselves* from all *filthiness of flesh and spirit*, perfecting holiness in the fear of God." 2 Cor. 7:1.

If we do not cleanse, but defile the temple of God which temple we are, God will destroy us. 1 Cor. 3:17.

So let us, "therefore, whether we eat, or drink, or whatsoever we do, do *all* to the glory of God," "in the name of Jesus," that we may perfect holiness in the fear of God.

THE WORD "HELL" IN REVELATION

THE word *hell* is found in the book of Revelation only four times, and is from the Greek word *hades* in every instance.

1. REV. 1:18.

"And have the keys of *hell* and of death."

"And I have the keys of the *unseen world*, and of death."—*Campbell, Macknight, and Doddridge Translation.*

"And have the keys of *hades* and of death."—*Interlinear Greek.*

"And I hold the keys of the *grave* and the *place of death*."—*Twentieth Century New Testament.*

2. REV. 6:8.

His name "was death, and *hell* followed with him."

"His name was death; and *hades* followed with him."—*R. V.*

"His rider's name was death, and the lord of the *place of death* rode behind him."—*Twentieth Century New Testament.*

3. REV. 20:13.

"And death and *hell* delivered up the dead which were in them."

"And death and *hades* gave up the dead which were in them."—*R. V.*

"And death and the *grave* delivered up the dead which were in them."—*R. V., margin.*

"And death and the lord of the *place of death* gave up their dead."—*Twentieth Century New Testament.*

4. REV. 20:14.

"And death and *hell* were cast into the lake of fire."

"And death and *hades* were cast into the lake of fire."—*R. V.*

"Then death and the lord of the *place of death* were hurled into the lake of fire."—*Twentieth Century New Testament.*

From these references it will be seen that the word *hell* in Revelation comes from the Greek word *hades*, and that this *hades* is the *place of the dead*, both good and bad, from which they are brought only by a resurrection.

ARTHUR L. MANOUS.

How to Enjoy Bible Reading

A WOMAN once went to her pastor with the complaint that she found no pleasure in reading the Bible; that it did her no good any more. What methods of study would he advise? The pastor answered: "Go home, open your Testament, and read until you come to a commandment; then close the book, and obey what you have read. After you have obeyed, read on until you find the next commandment." In a few weeks the woman came back to him with a shining face. "I want to thank you," she said; "the Bible is a new book to me." God's Word is able to build us up whenever we receive it as His commandment to ourselves."—*Selected.*

THE TWO SANCTUARIES—NO. I

S. N. HASKELL

THERE are two opposing sanctuaries, representing two personalities mentioned in the Bible. These two sanctuaries are in direct opposition to each other. They represent two great systems of religion with many forms and ceremonies. One is the sanctuary of God, the center of all true worship, with Christ as the Mediator for His people. The other represents Satan and his worship.

The sanctuary of God is His "habitation." *Psa. 33:13, 14.* Jesus calls it His "Father's house." *John 14:2.* David calls it "His holy temple, the place of God's throne," (*Psa. 11:4*), containing the "ark of His testimony," the law of God. *Rev. 11:19.*

The apostle declares it to be the "true tabernacle which the Lord pitched, and not man," the sanctuary where Christ is the minister. *Heb. 8:1,2.*

David, through Solomon, declares it to be the "palace, not for man, but for the Lord God." *1 Chron. 29:1.* It is also

declared to be "God's holy dwelling place."

2 Chron. 30:27.

David calls upon all the saints to "worship the Lord in His glorious sanctuary."

Psa. 29:2, [margin].

From this sanctuary cometh forgiveness

of sins. *2 Chron.*

6:39. In it is

the abiding of

His power.

Hab. 3:4.

The sanctuary built by Moses in the wilderness, was a

shadow of the true sanctuary in heaven. *Ex. 25:8,40; Heb. 8:4,5.*

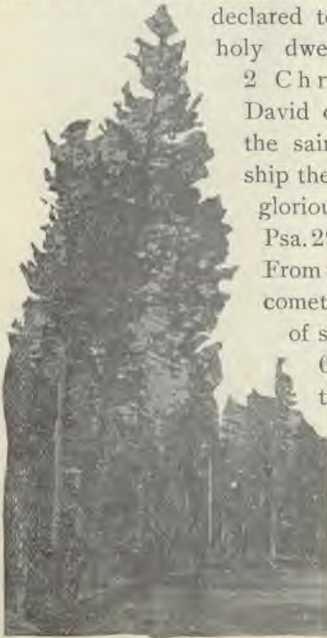
The temple of Solomon took the place of the sanctuary built by Moses, and was destroyed by Nebuchadnezzar. The one built by Zerubbabel was a continuation of this same sanctuary, and, after being restored by Herod, it was destroyed by Titus.

The real sanctuary in heaven is where every true worshipper looks for strength and divine aid. *2 Chron. 30:27.* It was always the real sanctuary from the beginning. "A glorious high throne from the beginning is the place of our sanctuary." *Jer. 17:12.*

When this earth is restored to its primeval beauty and glory, and the saints inhabit it as their eternal home, God's tabernacle will then be with them; and He will be their God, and they shall be His people. *Ezek. 37:26, 27.* Thus, God's sanctuary was, and is, the true place of worship for every fallen and unfallen being. *Rev. 21:3,4.*

The heathen temples and their idolatrous worship was the sanctuary of Satan. Satan had been in Eden, the garden of God. Every precious stone was his covering: he was the anointed cherub that covereth; for God set him so. This was when he was *in the truth*, and owned and accepted of God. When he was cast out of heaven, he erected a rival sanctuary on the earth, and so wicked was the devil, so full of sin, that it is said of him, "thou hast defiled thy sanctuaries by the multitude of thine iniquities." *Ezek. 28:12-18.* It became his sanctuary of strength, the very center of his power.

When the church united with the civil power, they polluted this sanctuary of strength. *Dan. 11:31.* Idolatrous temples and capitols of earthly kings, who are



under the control of the devil, are Satan's sanctuaries. Amos 7:9,13. Jeroboam developed this system in Israel when he refused to let Israel go up to Jerusalem to worship. He set up a rival sanctuary, "made calves of gold," and "made priests of the lowest of the people"; he "ordained feasts"; and on different days than God's appointed days, he offered sacrifices unto the calves he had made. 1 Kings 12:26-33. In doing this, he led the people to worship the devils represented by the golden calves. 2 Chron. 11:15; 1 Cor. 10:20, 21. This sanctuary of the devil was a place of worship and of prayer for the heathen kings. Isa. 16:12. It was a rival to the sanctuary of God; and the sanctuaries of this idolatrous worship, or high places of heathen worship, were often the capitols of the kingdoms,—the strength of these kingdoms. This whole system was an abomination in the sight of heaven. 2 Kings 23:13. To conform in any way to these feasts and ceremonies connected with this heathen idolatrous worship, was to that extent the worship of Satan.

To the Bible student, the history of the worship connected with these two sanctuaries is an interesting study which we will consider in future articles.

Opportunity

IN one of the old Greek cities there stood long ago a statue. Every trace of it has vanished now, but there is still in existence an epigram which gives us an excellent description of it; and as we read the words, we can surely discover the lesson which those wise old Greeks meant that the statue should teach every passerby. The epigram is in the form of a conversation between a traveler and the statue

"What is thy name, O statue?"

"I am called Opportunity."

"Who made thee?"

"Lysippus."

"Why art thou on thy toes?"

"To show that I stay but a moment."

"Why hast thou wings on thy feet?"

"To show how quickly I pass by."

"But why is thy hair so long on thy forehead?"

"That men may seize me when they meet me."

"Why, then, is thy head so bald behind?"

"To show that when I have once passed I cannot be caught."

Bible Reading on 1 Tim. 4:1-6

"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." 1 Tim. 4:1-6.

What is said in regard to the importance of this scripture? "*Now the Spirit speaketh expressly.*"

To what period of the world does it apply? "The latter times."

What will take place at that time? "Some shall depart from the faith." As it applies to the "latter times," the faith from which they depart must be the "faith" held by God's people in the last days.

What will they accept in exchange for the faith of the "latter times"? "Giving heed to seducing spirits and doctrines of devils."

What will these apostates from the faith

of the last days speak? "Speaking *lies in hypocrisy.*"

Why will they speak these lies? "Having their conscience seared with a hot iron." As what they say are lies, it ought not to have any weight with Christians.

What will they forbid? "Forbidding to marry." As a rule the apostates from the faith of the "last days" count the marriage tie of little worth, and are often found divorced from their lawful wife or husband and living with some one else.

What command do these apostates from the faith give? "To abstain from meats."

What class of meats do they condemn? "Meats which God created to be received with thanksgiving of them which believe and know the truth." Often one of the first steps in the downward course is giving a loose rein to the appetite.

What meats were created by the Lord to be food for man?
Fruits, grains, and nuts.
Gen. 1:29.

Who will take pleasure in eating these

"meats which God hath created to be received with thanksgiving"? Those who believe and know the truth. Dan. 1:8.

What is said of every creature of God? It "is good and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer." This does not mean that everything is good to eat; if it meant that, it would sanction the eating of snakes, vultures, and every foul thing. But everything is good for the purpose for which it was created. The vulture was created to be a scavenger, and is good for that work. Fruits, grains, and nuts, were created as food for man, and will "be received with thanksgiving by *them which believe and know the truth.*"

What will a good minister of Jesus Christ do? "Put the brethren in remembrance of these things."

What will be the condition of one who believes and teaches these things? They will be "nourished up in the words of faith and of good doctrine."

CORAL INSECT.

Deep in the depths of the ocean,
Liveth a creature small,
Building its home and dying,
Rearing a structure tall.
Each little coral insect
Buildeth its tiny mite,
Never to see the summit,
Never to reach the height!
Each little coral insect
Leaveth its work complete,
Leaveth its work for others
Helpeth in patience sweet.

Helpeth to fashion beauty
Under the bounding wave,
Helpeth to teach us patience
Dear little worker brave!
Patiently working, working,
Building a tiny cell;
Patiently dying, dying
Leaving its work to tell.
O, may we hear this message!
Gather this treasure fair,
Beautiful "pearl of patience,"
Priceless and pure and rare.



BIBLE READER'S CLASS

EVERY soul that has ever lived on the earth will some day have to answer at the bar of God for the deeds done in the body. It is well often to ponder these thoughts and study the Bible record of the coming judgment.

From earliest times Christians have believed that the scriptures teach that there will be a judgment. It is a doctrine plainly taught both in the Old and the New Testaments.

I

The Judgment

- Psa. 122 : 5. David positively states that "there are set thrones of judgment."
- Acts 24 : 25. Paul, before Felix, reasoned of judgment to come.
- Ecc. 11 : 9. Each one can choose his own way, "but know thou that for all these things God will bring thee into judgment."
- Matt. 12 : 36. "Every idle word that men shall speak, they shall give account thereof in the day of judgment."
- 1 Sam. 2 : 3. In that day "actions are weighed."
- Luke 12 : 2. "There is nothing covered that shall not be revealed; neither hid that shall not be known."
- Rev. 14 : 6, 7. At a certain period of this world's history, an angel flying in the midst of heaven, proclaims, "The hour of His judgment is come."

2 Chron. 19 : 5-9. During the time of the Levitical law, the most spiritual were selected as judges.

1 Cor. 6 : 4, 5. It is a shame for those least esteemed in a church to be set as judges.

Ex. 18 : 21, 22. The Lord directed that men who feared God and hated covetousness, should be selected as judges.

Matt. 7 : 1, 2. Jesus warns us against judging one another; for, "with what judgment ye judge, ye shall be judged."

1 Cor. 4 : 3-5. The apostle did not judge even his own motives.

Jer. 17 : 9, 10. The most deceitful thing in the world is the human heart. God only can read the heart; therefore we cannot judge one another; God alone can judge the human heart.

II

God's Method of Judgment

- Ecc. 8 : 16, 17. Earthly courts of justice were modeled after God's method, but they failed to give righteous judgment; so the Lord will take the matter into His own hands.
- Micah 7 : 3, 4. Earthly courts are described as follows: "The prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. The best of them is as a briar: the most upright is sharper than a thorn hedge."
- Rom. 2 : 13-16. Both Jew and Gentile will be judged by the same law.
- Ecc. 12 : 13, 14. The ten commandments is the law by which every secret thing is judged.
- 1 Cor. 11 : 31, 32. If we judge ourselves, we shall not be condemned with the world.

Psa. 97 : 2. Righteousness and judgment are the habitation of God's throne.

Acts 17 : 31. God has appointed a day of judgment.

Psa. 50 : 6. God is judge Himself.

Dan. 7 : 9, 10. Daniel saw "The Ancient of Days," or God the Father, seated on the throne of judgment.

John 5 : 22, 27. After every case is decided, guilty or not guilty, the execution of the judgment is given to Christ because He is the Son of man.

Psa. 149 : 7-9. Those who have lived in humanity, Christ and the redeemed saints, execute the judgments written. The judgments have all been written out plainly in the Bible, so that all who chose an evil course could know from the beginning what the end would be.

III

Order of God's Judgment

Ecd. 3 : 17 ; 8 : 8. In the judgment there is a time for every purpose and every work.

1 Pet. 4 : 17, 18. The investigative judgment begins upon the righteous, and each one will be judged according to the character he has formed.

Deut. 19 : 15-19. Under the Levitical law there were witnesses who would witness for, or against, the individual in time of trial.

1 John 2 : 1 ; 1 Tim. 2 : 5 ; Isa. 59 : 16. Christ is our Advocate, Mediator, and Faithful Witness.

Zech. 3 : 1-3. Satan witnesses against us because of our sins.

Rev. 3 : 5. If the sins have been pardoned through the blood of Christ, the Saviour confesses the name of the individual, and his name is retained in the book of life.

Rom. 5 : 17-19. The righteousness of Christ brings a free pardon to all who repent.

Zech. 3 : 4-7 ; Rev. 3 : 5. Christ takes away our filthy garments, and clothes us with His righteousness, and places crowns upon our heads.

Rev. 22 : 11, 12. When every case has been decided, the decree goes forth that the righteous will remain righteous forever, and the wicked will remain wicked.

1 Cor. 15 : 51, 52 ; 1 Thess. 4 : 16, 17. Christ then comes to gather the righteous and take them to heaven.

Rev. 20 : 1-5. The righteous are seated upon thrones of judgment in heaven, where they remain one thousand years.

1 Cor. 6 : 2, 3. During this time the saints judge the wicked and the evil angels.

Matt. 19 : 28. Those who followed Christ and were persecuted by the Jewish nation, will judge the twelve tribes of Israel. Those who had an experience in the different ages will witness for, and judge, those who lived with them upon the earth.

2 Pet. 2 : 3, 4, 9. Satan, and wicked angels, and men, will be punished after the judgment is finished.

IV

The Books of the Judgment

The language of the Bible is adapted to human beings, and while the scriptures give the number of books and what they contain, just the nature of those books is not explained.

Rev. 20 : 12. There are at least two books besides the book of life.

Mal. 3 : 16, 17. One of the books is called the book of remembrance, and is written for the righteous.

Phil. 4 : 3. Those who enter the service of God have their names recorded in the book of life.

Psa. 56 : 8. Our wanderings and tears of repentance are recorded in the book of remembrance.

Rev. 17 : 8. The righteous had their names in the book of life from the foundation of the world.

Ex. 32 : 32, 33. If God could not forgive Israel their sins, Moses prayed that his name might be blotted out of the book of life.

Rev. 3 : 5. Every Christian who fails to overcome, will have his name blotted out of the book of life.

Isa. 65 : 5, 6 ; Jer. 2 : 22. The sins of God's people are all written before Him.

Acts 3 : 19. Those who repent will have their sins blotted out.

Deut. 32 : 32-35 ; Job 14 : 17 ; Hos. 13 : 12. The sins of those who do not repent, are sealed up in a bag.

Jer. 2 : 22. No effort of man can blot out one sin that God has marked.

Rev. 20 : 12-15. Those who are judged during the thousand years do not have their names in the book of life.

Ezek. 28 : 18 ; Rev. 20 : 8-10 ; Mal. 4 : 1-3. Satan and all of his followers will be burned up, and their ashes will help to enrich the new earth.

GOLDEN threads there are in the saddest life, but it is not of golden threads that the woof of any life is woven.

Answers to Bible Questions

ANSWERS to Bible questions printed in the November number of the BIBLE TRAINING SCHOOL.

1. Jeremiah took a broken bottle as a text for a sermon. Jer. 19:10-13.

2. Death is the only certain thing in this life. 2 Sam. 14:14; Job 30:23; Heb. 9:27.

3. Paul wrote Timothy what to do to improve his health. 1 Tim. 5:23.

4. Abraham was the first man of whom we read as using a saddle. Gen. 22:3.

5. Elisha was plowing when called to accompany Elijah. 1 Kings 19:19-21.

6. Gideon was threshing wheat when the angel of the Lord called him to deliver Israel. Judges 6:11-22.

7. The first recorded purchase of land is where Abraham bought the cave of Machpelah. Gen. 23:3-20.

8. Elisha called for music before he delivered his prophecy to Jehosaphat when Jehosaphat was in bad company. 2 Kings 3:14, 15.

9. Judith and Bashemath, Esau's wives, were a grief to Esau's parents. Gen. 26:34, 35.

10. Jacob placed a pillar, or monument, over his wife's grave. Gen. 35:19, 20.

"AH! if men knew the secret power
That gladdens every day and hour,
Would they not change to song life's care
By drinking at the fount of prayer?"

THE BIBLE TRAINING SCHOOL**As a Missionary Worker**

THE one object of the existence of the BIBLE TRAINING SCHOOL is to increase an interest in the study of the Holy Scriptures. It has inspired a desire in its readers to do missionary work, and its friends have taken large quantities of the little paper, and sold them in the interest of different missionary enterprises.

The sale of the BIBLE TRAINING SCHOOL, together with donations received at the office, has supported two faithful missionary workers in India for four years, and regular installments of money are forwarded to India from the BIBLE TRAINING SCHOOL Office.

Some of the readers of the BIBLE TRAINING SCHOOL remember that the Misses Macdonald and Lackey, two of our faithful workers, by the sale of the BIBLE TRAINING SCHOOL, raised \$1000.00 to help erect an orphanage for colored children in connection with the Huntsville Training School for colored workers. The work is now going forward on the new building to be used as an Orphanage.

Mr. W. T. Vaughan, a crippled man, who was selling the BIBLE TRAINING SCHOOL for his support, some three years ago conceived the idea of establishing a Home for other cripples, who, like himself had no home. He requested the publishers of the BIBLE TRAINING SCHOOL to print him a large edition of one of their Special numbers, and he went through the towns of Texas selling them. In a short time he came to California, and others became interested in helping him, and joined in the work of selling "The Help for Cripples' Home" Special BIBLE TRAINING SCHOOL. From a mere desire in the heart of a poor crippled young man to help others as unfortunate as himself, it has grown until a Home and thirteen acres of good land have been secured and half paid for. The publishers of the BIBLE TRAINING SCHOOL are deeply interested in the establishment of this Home, and believe that with the continued blessing of God it will succeed.

Another missionary enterprise which is being helped by the sale of the BIBLE TRAINING SCHOOL, is the printing of religious literature for the blind. Mr. C. N. Miller, a blind gentleman, who for some time had lamented the fact that there were

BIBLE TRAINING SCHOOL

PUBLISHED MONTHLY BY

S. N. HASKELL,

FOR

THE HOME BIBLE TRAINING SCHOOL

[Entered July 1, 1902, as second-class matter, Post Office at New York, N. Y., act of Congress of March 3, 1879. Application for entry at South Lancaster, Mass., made November, 1903. Act of Congress of March 3, 1879.]

Single copy, per year 25 cts.
To foreign countries and Canada, per year 40 cts.

Address all communications and make all checks or P. O. money orders payable to the **BIBLE TRAINING SCHOOL, South Lancaster, Mass.**

SOUTH LANCASTER, MASS., DECEMBER, 1909

so few religious books printed for the blind conceived the idea of selling the BIBLE TRAINING SCHOOL to secure funds for this purpose. He requested the publishers to print him thirty thousand of one of the Special BIBLE TRAINING SCHOOLS, and soon others became interested and joined Mr. Miller and his good wife in selling the papers. Donations in money have also been given to the enterprise. The work is going forward, and they hope before long to have the Bible printed in the Braille print, as well as other religious books for the blind. The majority of schools for the blind at the present day teach the Braille, or other systems of improved printing for the blind. The old style of raised, or embossed letters has been superceded by the Braille and other systems which are more condensed than the old style; so only those having been taught in the old way to read, have a Bible. But Mr. Miller and his associates hope soon to have the Bible printed so that all the blind can read it.

There are many other smaller enterprises which are either supported or aided by the sale of the BIBLE TRAINING SCHOOL, while each year a number of young people earn their scholarships through school by selling the little paper.

The publishers of the BIBLE TRAINING

SCHOOL feel very thankful that the paper is enabled to do a two-fold work; while it carries a message to uplift and cheer in its pages, a part of the money paid for it is consecrated to aid such noble enterprises. May God continue to bless all of this good work is the prayer of the publishers.

"THOU must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul would reach."

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.

Price *only twenty-five cents per year*. Address, BIBLE TRAINING SCHOOL, South Lancaster, Mass.

THIS journal is a special double number of the monthly BIBLE TRAINING SCHOOL. The regular monthly journal contains sixteen pages.

MILL VALLEY AND MOUNT TAMALPAIS SANITARIUM.

Situated above MILL VALLEY on Mt. TAMALPAIS, overlooking the City, Bay, Islands, Ferries, and the towns of Sausalito and Mill Valley. Beautiful Redwood Forests, and Scenic Railway, enhance the view.

**No Frosts in Winter. Above and away from Fogs in Summer.
Climate Delightful.**



Scene from Mill Valley and Mt. Tamalpais Sanitarium.

—Methods of treatment same as—

Battle Creek and St. Helena Sanitariums.

Physicians of many years experience in charge. It must be visited to fully realize that there is such a quiet, picturesque place, so easy of access, and in sight of the city.

50 MINUTES from San Francisco to Mill Valley. Round Trip, 40 CENTS.

TAKE SAUSALITO FERRY. FURTHER INFORMATION ON APPLICATION.

Sanitarium open summer and winter. Carriages at Mill Valley Station.

Address:

**Mill Valley and Mt. Tamalpais Sanitarium,
Mill Valley, California.**

Why Not Winter Here?

Paradise Valley Sanitarium,

National City, California.

A place where flowers ever bloom and frosts never come.



One of the few places in the known world where all conditions are favorable to restore the sick to health.

Every year thousands of Americans go to Southern France, Switzerland, and other places in Europe, to enjoy the beauties of the winter climate, little knowing that in their own country is found a climate, which, if it were possible, surpasses these. Here every day it is warm enough to be comfortable, but cool enough to be invigorating. It is never chilly. Summers and winters are almost the same.

Our institution is of the highest order, employing all the methods which made the Battle Creek Sanitarium famous: Electric Light Baths, Manual and Mechanical Swedish Movements, Mechanical Vibration, Nauheim Baths, Massage, X-ray, High Frequency, Phototherapy, Electric Baths of every description, and every other modern appliance. Trained nurses, large verandas, cheerful sunny rooms, and solariums.

Write for Catalogue.

PARADISE VALLEY SANITARIUM,

Near San Diego.

National City, California.

