

MISSIONARY SPECIAL

BIBLE TRAINING SCHOOL

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

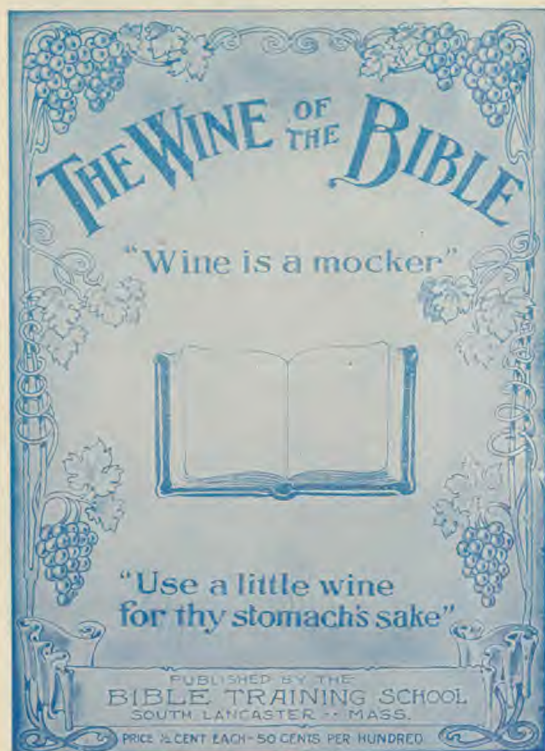
GO OUT QUICKLY INTO THE STREETS AND LANES OF THE CITY,
AND BRING IN HITHER THE POOR, AND THE MAIMED, AND THE HALT
AND THE BLIND. - LUKE 14: 21



BUT WHEN THOU MAKEST A FEAST, CALL THE
POOR, THE MAIMED, THE LAME, THE BLIND
AND THOU SHALT BE BLESSED. - LUKE 14: 13, 14

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 sixth 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 fourth and fifth pages contain the "Dark Valley Railroad," as published in the BIBLE TRAINING SCHOOL of October, 1908. This is a vivid

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Ministering to Christ

Mrs. E. G. White



CHRIST identifies His interests with those of His people. He has plainly stated that we can minister to Him by ministering to His suffering ones. Words of encouragement and cheer spoken when the soul is sick and the pulse of courage is slow,—these are regarded by the Saviour as if spoken to Himself. The heavenly angels look on in pleased recognition. In no better way can we express our love to God than by unselfish, self-sacrificing actions, performed because the grace of God has been incorporated into our hearts. In all our ways we are to reveal the Saviour. We can express gratitude to God by reproducing the Christlikeness in our lives.

His work first submit themselves to be led.

While on this earth, we are to bear witness to God's goodness by our obedience to His commandments. The Lord declares, "Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord. If ye walk in my statutes and keep my commandments and do them, then will I give you rain in due season, and your land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time: and ye shall eat your bread to the full, and dwell in your land safely."

God has chosen human beings to co-operate with Him in communicating His blessings to the world. As we take a kindly interest in those who are members of the household of faith, we are making God's goodness known. Christ sees of the travail of His soul and is satisfied. Then let us do our best to help one another. Be assured that your labors are not in vain in the Lord. God would have those who are leaders in

Let those who try to serve God and mammon remember the warning given by Christ, "Ye cannot serve God and mammon." The experiment has been tried and pronounced impossible. Those who trust in God and serve God are not attracted by the world. Those who substitute riches, property, earthly treasure of any kind, for the Lord, will reap the sure result,—separation from God and heaven. They lay their souls upon the altar of mammon, placing gain where godliness should be.

Two ways are presented before every soul: the way of obedience to God's commandments, which brings the rich blessings of heaven; and the way of disobedience, which brings death; for no sinner can inherit eternal life. Those who are awakened by the message of warning have a serious decision to make. They go to their pastors for instruction, and he should never attempt to quench the spirit which is leading his people to seek for more light.

THE BEAUTY OF THE LORD

J. O. CORLISS

AS USED in the Bible, "beauty" signifies at least five points of excellence; namely, *desire, pleasantness, fairness, honor, and majesty*. Zion is said to be the *perfection* of beauty (Psa. 50:2); that is, it possesses to the highest degree all the aforesaid characteristics of beauty. Out of all this complete *wholeness* the Lord Jesus has promised to shine forth in the final gathering of His saints. Verses 3-5.

At His first advent, He was the "arm of the Lord," veiled in human form, and stretched down from the towering roof of heaven to reach fallen humanity. Isa. 53:1. In His earthly appearance, so nearly did He resemble the physical form of the unfortunates He came to rescue, that few saw anything of His concealed beauty. Human sight was not able to penetrate the disguise of Christ, and so instead of being desired by men, He was "despised and rejected" by them. When He bore their griefs of sin and woe, through His wounds on the cruel cross, this was counted but a well-deserved punishment from high heaven. Verses 3, 4.

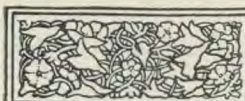
Yet His mission to earth was solely to give to men His own beauty in exchange for their "ashes," or finely pounded dust (Isa. 61:3); for He had *always remembered* that since sin had marred the handiwork of

God, man is dust, and *only* (small) dust! Psa. 103:14. What an exchange is this! No wonder that the sinful, broken heart will then be filled with the oil, or fatness of joy in the place of its present mourning sadness.

Even to the few who saw the "Man of Sorrows" in the flesh, and learned to love Him, He was a mysterious Being. On a single fleeting occasion He drew aside the fleshy veil that enshrouded His beauty, and revealed to a favored three His divine attractiveness. Matt. 17:1-5. This was too much for them at the time, and they hid their faces in fear. Afterward, however, one of them referred to that experience as an evidence of the second coming of the Lord to our earth in power and glory. II Peter 1:16.

This demonstration seemed the only way open to impress the disciples' untutored minds with the nature of the Saviour's real being, and of His second coming in glory. He had told them that He and the Father were one. John 10:30. They had been advised that He was the Good (Greek, *beautiful*) Shepherd. Verse 11. But so obtuse had men's minds become through the darkening influence of sin, that they were not easily affected.

In fact, the dark veil of sin "upon the heart" shuts away from sight the real beauty of the Lord. But the promise is on record that some will see Him "as He is." This pleasure, however, is to be realized on one condition alone—that the favored ones must be "like Him." I John 3:2. On no other terms could men be permitted to view the exceeding beauty of the coming King, because the privilege of seeing Him includes being with Him where He is (John 14:1-3), where He must surely be admired by those who believe. II Thess. 1:10. Glorious privileges are indeed to be accorded those who love the Saviour's appearing. II Tim. 4:8.



The Sanctuary



"The whole Jewish economy is a compacted prophecy of the Gospel."—*E. G. W.*

MRS. S. N. HASKELL

FEW have been taught to look upon the typical services of the Jewish economy as prophecy, and yet these types and ceremonies were a "compacted prophecy of the Gospel." This is true of the first of the annual feasts, the Passover, in a special sense.

The Passover contained the prophecy of the following facts:—

1st, The month the Saviour would be offered.

2nd, The day of the week.

3rd, The time of day He would die.

Many other beautiful truths were taught by the Passover which were also taught in other offerings, but these three facts were peculiar to the Passover.

On the tenth day of the month Abib, the first month of the year, the Passover lamb was selected from the flock and kept separate until the fourteenth day, when it was slain. Ex. 12:2-6; 13:4. From the tenth day until the fourteenth day the lamb was marked for death, and everyone that passed by and saw it separated from the flock, knew it was to be slain as the Passover lamb. Every Passover lamb was a type of Christ in a special sense. "Christ, our Passover, is sacrificed for us." I Cor. 5:7.

Sometime before the crucifixion of Christ, the Sanhedrin, the Council of the Jews, met and decided to put Him to death. John 11:47-54. From that time "Christ walked no more openly among the Jews." The death sentence had been passed upon Him.

In the type, the Passover lamb was slain between the two evenings on the fourteenth day of the month of Abib. Ex. 12:6 [margin]. When the sun passes the zenith and commences its downward journey in the sky, the evening begins. When the

sun has disappeared in the west and darkness spreads its pall over the earth, the evening has passed, and night reigns. The Passover lamb was slain "between the two evenings," which would be in the middle of the afternoon, or about three o'clock. This was called the ninth hour in the old Jewish economy.

The type fully met the antitype in the death of Christ. He was taken by the angry mob on Thursday evening. All during that night the cruel trial went on. In the morning the Saviour was taken before Pilate. Matt. 27:1, 2. It was early in the morning, and the Jews would not enter "into the judgment hall lest they should be defiled; but that they might eat the Passover." John 18:28. They had not eaten the Passover on that Friday morning. This trial was held on the day of "preparation of the Passover," the fourteenth day of the month of Abib. John 19:14. Comparing this with Luke 23:54-56, we find that the crucifixion was on the sixth day of the week, Friday, the day before the seventh day, or the Sabbath of the commandment.

Jesus was taken from the hall of judgment on Friday morning, the fourteenth day of the month of Abib; and nailed to the cross. From the sixth hour, or noon, there was darkness over the land; at about the ninth hour, or about three o'clock, He "yielded up the ghost," and died for the sins of the world. Matt. 27:46-50. Thus the type met the antitype.

For hundreds of years the people of God had slain their Passover lambs "between the two evenings on the fourteenth day of the month of Abib," and when type met antitype, the real Passover Lamb gave up His life about the ninth hour, or between

the two evenings on the fourteenth day of the month of Abib.

What was there in the type that revealed the day of the week? The fifteenth day of the month of Abib was always to be kept as an annual sabbath (Lev. 23:6-8), a type of the real. The day following the crucifixion was an high day; that is, the Sabbath of the Lord fell upon the fifteenth day of the month, which was the annual

sabbath. John 19:31. Thus the following facts were but a fulfillment of the prophecy taught by the Passover.

1st, Christ was crucified on the fourteenth day of the month of Abib.

2nd, He was crucified on Friday.

3rd, The Saviour died "between the two evenings," about three o'clock in the afternoon.

(To be continued.)

The Master Is Coming

THEY said, "The Master is coming
To honor the town today,
And none can tell at whose house or home
The Master may choose to stay."
And I thought, while my heart beat wildly,
"What if he should come to mine?
How would I strive to entertain
And honor the Guest divine?"



And straight I turned to toiling
To make my home more neat;
I swept and polished and garnished
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows
And my comfort and aid to implore.
And I said, "I can not listen,
Nor help you any today;
I have greater things to attend to,"
And the pleader turned away.

But soon there came another—
A cripple, thin, pale, and gray—
And said, "O let me stop and rest
Awhile in your home, I pray!
I have traveled far since morning,
I am hungry, and faint, and weak;
My heart is full of misery,
And comfort and help I seek."

And I said, "I am grieved and sorry,
But I can not help you today;
I look for a great and noble Guest,"
And the cripple went away.
And the day wore on swiftly,
And my task was nearly done,
And a prayer was in my heart
That the Master to me might come.

And I thought I would spring to meet him
And serve him with utmost care,
When a little child stood by me
With a face so sweet and fair—

Sweet, but with marks of tear-drops,
 And his clothes were tattered and old ;
 A finger was bruised and bleeding,
 And his little bare feet were cold

And I said, " I am sorry for you ;
 You are sorely in need of care,
 But I can not stop to give it,
 You must hasten elsewhere."
 And at the words a shadow
 Swept o'er his blue-veined brow ;
 " Some one will feed and clothe you, dear,
 But I am too busy now."

At last the day was ended,
 And my toil was over and done ;
 My house was swept and garnished,
 And I watched in the dark, alone ;
 Watched, but no foot-fall sounded :
 No one paused at my gate,
 No one entered my cottage door ;
 I could only pray and wait.

I waited till night had deepened,
 And the Master had not come ;

" He has entered some other door," I cried,
 " And gladdened some other home,
 My labor has been for nothing !"
 And I bowed my head and wept.
 My heart was sore with longing,
 Yet, in spite of it all, I slept.

Then the Master stood before me,
 And His face was grave and fair :
 " Three times today I came to your door
 And craved your pity and care ;
 Three times you sent me onward,
 Unhelped and uncomforted,
 And the blessing you might have had was lost,
 And your chance to serve has fled."

" O Lord, dear Lord, forgive me !
 How could I know it was thee ?"
 My very soul was shamed and bowed
 In the depths of humility.
 And He said, " The sin is pardoned,
 But the blessing is lost to thee ;
 For, comforting not the least of mine,
 Ye have failed to comfort me."

—Reprinted by Special Request.

A WONDERFUL PROPHECY

Dan. 2:1-49

UNDER various symbols of beasts, birds, etc., the Lord has revealed through His prophets the rise and fall of nations. In most cases each nation is represented by a separate symbol. But in the second chapter of Daniel we have the entire history of the world from the days of Daniel, 603 years before Christ, down to the end of time, represented in one symbol ; viz., a great image.

This representation was not first given to the prophet of the Lord ; but, strange as it may seem, it was first given in a dream to the heathen king of Babylon, Nebuchadnezzar. This dream made a vivid impression upon the mind of the king ; but he could not remember any part of it. He immediately called for his magicians, astrologers, sorcerers, and Chaldeans, to tell him the dream ; but they informed him that none could reveal the dream to the king "except the gods, whose dwelling is not with flesh." Verse 11.

In a great rage the king commanded all his wise men to be slain, and the executioners started upon their work of slaughter. They sought Daniel and his fellows to slay them ; but Daniel asked for time, and promised to make the dream known to the king. With death apparently before them, and what was more to them than death,—the honor of God at stake,—Daniel, Hananiah, Mishael, and Azariah, spent the night in earnest prayer that God would reveal the secret, magnify His name before the heathen, and save the lives of His servants. Their prayers were answered by the secret's being revealed to Daniel. Daniel, as soon as he had thanked God for answered prayer, went before the king and revealed the dream as follows:—

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee ; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his



thighs of brass, his legs of iron, and his feet part of iron and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floor; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:31-35.

After relating the dream, Daniel proceeded to give the interpretation, by informing the king that the massive head of gold represented his own kingdom, Babylon. But notwithstanding the God of heaven had given him a universal kingdom (verses 37, 38), yet both Nebuchadnezzar and his kingdom would pass away, and another kingdom would arise on the earth inferior to Babylon, represented by the breast and arms of silver. In Dan. 5:25-28, the prophet declares the kingdom following Babylon to be Media and Persia.

Daniel told the king that the brass in the image represented the third universal kingdom; and in Daniel 8:20, 21, the prophet gives the name of the kingdom following Media and Persia as Grecia. He then announced that the fourth kingdom would be "strong as iron," which was well represented by the massive iron legs of the great image. The Old Testament does not give the name of but three universal kingdoms during this period, although much is said of the work that would be done by the fourth kingdom.

The interpretation of the remainder of the image shows that there would be four universal kingdoms; and as we have found the names of three in the Old Testament, if we find the name of another universal kingdom in the New Testament, it must be the fourth kingdom. We find, by comparing Luke 2:1, 2 with John 11:48, that

Rome was a universal kingdom, and in the days of Christ able to levy taxes "on all the world."

While the entire image thus far was of metals, the feet were different; they were "part of potters' clay and part of iron." Of this the prophet said, "Whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom *shall be divided.*" A glance at Europe today confirms the truthfulness of this prophecy. Instead of one kingdom as in the days of Ancient Rome, the territory has been broken up into many kingdoms. Some of the names by which the divisions were first known when first divided, are shown in the illustration of the image. Time has brought many changes in names and nations, but the fact remains that the present nations of Europe have grown from the fragments of the old Roman kingdom.

Looking down through the ages, the prophet saw that kings and statesmen would seek by intermarriage and intrigue again to consolidate these divisions into another universal kingdom; but he adds, "They shall not cleave one to another." Verses 41-43.

These nations were to remain separate until the day when the God of heaven would set up His kingdom and reign forever and ever. Verses 42, 44.

A brief glance at this image cannot fail to show that we are in the closing scenes of this world's history. We are living in the period of time represented by the feet and toes of the image, and soon the God of heaven will set up His everlasting kingdom upon the earth. As the stone smote the image and broke it to pieces, so Christ will return to the earth, and all earthly kingdoms will come to an end.

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid. Teach me Thy way, O Lord."

STUDIES ON THE BOOK OF JOEL No. 3

J. N. LOUGHBOROUGH

THE period of time contemplated in the prophecy of Joel is further made evident from the fact that several times he makes direct reference to the special signs which are given by our Saviour, by which, when they are fulfilled, we may know that His second coming is "near, even at the door." We refer to the signs in the sun, moon, and stars, spoken of in Matthew 24 and in Luke 21.

Following the great tribulation of the Dark Ages, which was to come on the church, our Saviour said, "After the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29. He said, "When ye see all these things (fulfilled), know that it (margin, *He*) is near, even at the door." Verse 33. That great scene of persecution was "shortened" by the passing of decrees of "toleration to all sects" by different nations. This was about the year 1776. "Immediately after," (1780), the sun was supernaturally darkened, and on November 13, 1833, the great star shower was witnessed all over America, and in England, and in Greenland. That it thus took place in those countries is attested by the "Report from Greenwich Observatory," found on page 312 of a work by E. Durkin, published in 1878. On November 25, of the same year, this star shower visited vast sections of the continent of Europe, as stated in a work by Henrich Kelber, published in Stuttgart, Germany, 1835.

The prophet Joel speaks of these same signs as follows: "The sun and the moon shall be dark, and the stars shall withdraw their shining." Joel 2:10. Again, "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord." Joel 2:31. Compare this also with events under the sixth

seal. Rev. 6:12, 13." "The sun became black as sackcloth of hair, and the moon became as blood. (Those persons describing the twelve hours of darkness on May 19, 1780, from 11 A. M. to 11 P. M., said that when the moon was first seen, at 11 P. M., and for a long time after, it looked like a great ball of blood.) And the stars of heaven fell to the earth as a fig tree casteth her untimely figs when she is shaken of a mighty wind." The next words of the Revelation present the actual coming of our Lord Jesus Christ.

So again the prophet Joel says, "The sun and moon shall be darkened, and the stars shall withdraw their shining." Joel 3:15. And in the next words he speaks of the Lord's *roaring* out of Zion. This is probably at the time when the seventh of the seven last plagues is poured out, as described in the Rev. 16:17-20, as follows: "And the seventh angel poured out his vial in the air; and there came a great voice out of the temple of heaven from the throne saying, *It is done.* And there were voices, and thunders, and lightnings: and there was a great earthquake such as there was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the city of the nation fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found."

Another description of that final shaking is given in the prophecy of Ezekiel, when he was speaking of the battle of Armageddon, in which Gog and Magog have a part to act. It read: "In that day there shall be a great shaking in the land of Israel; so that the fishes of the sea and the fowls of heaven, and the beasts of the fields, and all creeping things that creepeth upon the earth, and all men that are on the

face of the earth, shall shake at My presence, and the mountain shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." Ezek. 38:19, 20. Having so fully located the times contemplated in Joel's prophecy, we will next take up a careful study of this book.

A Child's Thought of God

"THEY say that God lives very high!
But if you look above the pines,
You can not see our God. And why?
And if you dig down in the mines,
You never see him in the gold,
Though from Him all that's glory shines.
God is so good He wears a fold
Of heaven and earth across his face—
Like secrets kept, for love, untold."

Like and Love

"THOU shalt love thy neighbor as thyself." Can you do it? You can't *like* all your neighbors; but you must *love* them. There's old Sam Black who works next to you. He is too disagreeable for any use; nobody likes him. But you just try loving the poor, cross-grained, unhappy old fellow. You know the miserable kind of home he has—suppose yours were like it! Why you'd die. Love him; give him a little taste of kindness; laugh at his grumpiness. He has had few pleasures—whole life a grind; he is now old and sour. He needs just one thing—your love. Give it to him. You don't have to like him. The whole trouble has been that folks think they must like before they love. Jesus apparently didn't like everybody, but He loved everybody then and forever. See Matt. 23:13, 14; Luke 19:41, 45; John 3:16.—*William H. Ridgway, in Sunday-School Times.*

"A TRADER passed a converted cannibal, who was reading the Bible, and said to him: 'That book is out of date in my country.' 'If it had been out of date here,' was the reply, 'you would have been eaten long ago.'"

WHICH WAY?

B. E. BEDDOE

TWO trees: one whose trunk is straight and stately, its branches graceful and well formed, the entire tree symmetrical; of the other, the trunk is bent, the branches

have grown in awkward positions, and the entire tree is one-sided. Why the difference?

The answer to this question is freighted with a wonderful lesson to man. The first tree was not only allowed to grow according to Nature's method, but was properly pruned and trimmed,—the proper influence was brought to bear on the branches, to cause them to grow in the *right* direction when it was

but a *little* tree. With the other there had been no such pruning and trimming; no influence had been cast about its branches to turn them in the right direction. But instead, some force had, when the tree was young, turned the trunk from its proper course and the branches in ungainly ways.

Mark this: no matter what the influence which caused one to be beautifully formed and the other to be deformed, it is almost too late to try to change them after they

have grown old. Their ways are *set*. It is almost impossible to straighten a crooked tree or to bend a straight one.

So with man. The influences that prevail during the time of youth are in most cases the influences that will control all the life thereafter, and eventually will decide destiny. Does this not show the wisdom of God in giving the counsel, "Remember now thy Creator in the days of thy *youth*?" *Rightly* remember Him in the days of youth, and you will never forget Him. The one that steels his or her heart against truth and duty in early life, and continues this self-destroying education as the years of maturity come on, have a mind that is almost non-impressionable by the Spirit of God, and hearts remain untouched by the story of His love.

Eighteen individuals who have been gospel workers for years were asked, "At what age were you converted?" In only two cases was the age as high as twenty, while the average was fifteen. The question, "What was your age when you commenced your present course?" put to men and women who are serving Satan in some way would be answered about the same as the above. In most instances life's deciding point comes during the age of *youth*. Here it is that most people get either into the stream moving toward the ocean of eternal life, or into the stream tending in the opposite direction.

Let heaven's influence shape and decide *your* eternal destiny for *life*. By God's help, cast the same influence about the young, and they will go with you.

LIFE'S INTERPRETER---CHRIST

The secret of life—it is giving; to minister and to serve;

Love's law binds the man to the angel, and ruin befalls if we swerve;

To illumine the scroll of creation, one swift sudden vision sufficed;

Every riddle of life worth the reading has found its Interpreter—Christ—*Lucy Larcom*.

NO SECTS IN HEAVEN

HAVING talked of sects till late one eve,
Of the various doctrines the saints believe,
That night I stood in a troubled dream,
By the side of a darkly flowing stream;
And a "Churchman" down to the river came,
When I heard a strange voice call his name:
"Good father, stop; when you cross this tide,
You must leave your robes on the other side."
But the aged father did not mind;
And his long robes floated out behind,
As down to the stream his way he took,
His pale hands clasping a gilt-edged book.



Then down to the river a Quaker strayed;
His dress of a sober hue was made.
"My coat and hat must all be gray;
I cannot go any other way."
Then he buttoned his coat straight up to his chin,
And staidly, solemnly, waded in,
And his broad-brimmed hat he pulled down tight
Over his forehead so cold and white.
But a strong wind carried away his hat;
A moment he silently sighed over that;
And then, as he gazed to the further shore,
The coat slipped off, and was seen no more.



And after him, with his MSS.,
Came Wesley, the pattern of godliness;
But he cried, "Dear me! what shall I do?—
The water has soaked them through and through!"
And there on the river far and wide,
Away they went down the swollen tide;
And the saint, astonished, passed through alone,
Without his manuscripts, up to the throne.



"I'm bound for heaven; and when I'm there,
I shall want my book of Common Prayer;
And, though I put on a starry crown,
I should feel quite lost without my gown."

Then he fixed his eyes on the shining track,
But his gown was heavy and held him back;
And the poor old father tried in vain
A single step in the flood to gain.

I saw him again on the other side,
But his silk gown floated on the tide;
And no one asked in that blissful spot,
Whether he belonged to the "church" or not.



As he entered heaven his suit of gray
Went quietly sailing, away, away;
And none of the angels questioned him
About the width of his beaver's brim.

Next came Dr. Watts, with a bundle of psalms,
Tied nicely up in his aged arms,
And hymns as many,—a very wise thing,
That the people in heaven, "all round," might sing.

But I thought that he heaved an anxious sigh,
As he saw that the river ran broad and high,
And looked rather surprised, as, one by one,
The psalms and hymns in the waves went down.





Then straightway plunging with all his might,
Away to the left—his friend to the right,
Apart they went from this world of sin;
But at last together they entered in.

And now, when the river was rolling on,
A Presbyterian church came down;
Of women there seemed an innumerable throng,
But the men I could count as they passed along.

And concerning the road, they could never agree,
The old or the new way, which it could be,
Nor ever a moment paused to think
That both would lead to the river's brink,



A voice arose from the brethren then,
"Let no one speak but the holy men;
For have ye not heard the words of Paul,
Oh, let the women keep silence all?"

I watched them along in my curious dream,
Till they stood by the borders of the stream;
Then, just as I thought, the two ways met;
But all the brethren were talking yet,
And would talk on till the heaving tide
Carried them over side by side,—
Side by side, for the way was one;
The toilsome journey of life was done;
And all who in Christ, the Saviour, died,
Came out alike on the other side.

Then, gravely walking, two saints by name
Down to the stream together came;
But as they stopped at the river's brink,
I saw one saint from the other shrink.

"Sprinkled or plunged? may I ask you, friend,
How you attained to life's great end?"
"Thus, with a few drops on my brow."
"But I have been dipped, as you'll see me now;"

"And I really think it will hardly do,
As I'm close communion, to cross with you;
Your bound, I know, to the realms of bliss,
But you must go that way, and I'll go this."



And a sound of murmuring, long and loud,
Came ever up from the moving crowd;
"You're in the old way, and I'm in the new;
That is the false, and this is the true,"—
Or, "I'm in the old way, and you're in the new;
That is the false, and this is the true."
But the "brethren" only seemed to speak;
Modest the sisters walked and meek,
And if ever one of them chanced to say
What troubles she met with on the way,
How she longed to pass to the other side,
Now feared to cross o'er the swelling tide,



No forms or crosses or books had they;
No gowns of silk or suits of gray;
No creeds to guide them or MSS.;
For all had put on Christ's righteousness.

—Mrs. Cleveland.



Dame Rumor's Infirmities

[Written for Farm and Home.]

Dame Rumor,—oh, you've met her!
 I haven't any doubt
 But that you've seen her somewhere
 At times when you've been out.
 And she's always much to tell you,
 With, "I don't suppose you know,"
 'Bout your neighbors. Then a head shake,
 "It's strange, but still it's so!"

Since first I met Dame Rumor
 I've learned a thing or two
 That's been of service to me,—
 P'raps 'twill be of help to you.
 It's never to repeat a thing
 I hear Dame Rumor say,
 And my experience surely proves
 It's much the wiser way!

For she, you know, is very deaf
 (Seems so at any rate),
 And thus she almost never gets
 One's words exactly "straight!"
 Then, too, she's in the greatest haste
 To tell her news to you,
 So hurries off before the speaker
 Ever gets quite through.

Her memory is not accurate
 (Now and then forgets a word),
 And when she tells her story,
 It's only half she's heard!
 Now since Dame Rumor's faculties
 Are in such woful state,
 I never take her tales as true,
 But much prefer to wait!

—*Adelbert F. Caldwell.***TOTAL DEPRAVITY**

THE question, Is man totally depraved? is often asked. Perhaps some men are, but men are not born so. In speaking of Christ, John said, "He is the truth, the light, and the life; the Light which lighteth every man that cometh into the world." The apostle says in speaking of the heathen, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: which show the work of the law written in their hearts, there conscience also bearing witness, and their thoughts the

meanwhile accusing or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:14-16.

The fact that all mankind have a conscience, is proof that the law of God is written in their hearts, and by faithfulness to that inner light, their conscience, God will bring them sooner or later to a knowledge of His Word, when with an understanding heart they may serve Him.

If the question had been asked, Was man ever totally depraved? we would answer, Yes. When Adam ate of the forbidden tree, he yielded himself to Satan and lost his divine image. He then was totally depraved.

But when God said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy heel, and thou shalt bruise his head;" God then and there placed in man a conscience which Satan could not obliterate. He may pervert that conscience, but he never has been able to take every ray of light from man, unless man voluntarily yields himself to sin until he has no compunctions of conscience left. A totally depraved man, one who has sinned against great light, has no conscience; but every heathen has a conscience.

Satan seeks to pervert the conscience so that man will believe that wrong is right, and often be conscientious in doing it. But the fact that he has a conscience at all is proof that God did plant in the hearts of all mankind a conscientiousness of right and wrong; so the apostle could say, "Where no law is, there is no transgression." And again, "All have sinned and come short of the glory of God." Again, "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God."

We conclude, then, that since God has said, "I will put enmity between thee and

the woman," no man is totally depraved; but "all shall stand before the judgment seat of Christ;" for it is written, "Every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Rom. 14:11, 12.

Men then are not born totally depraved, but have enough light, if rejected, to shut them out of the Kingdom at God's great tribunal; or if the light is accepted, to give them an entrance. "Wherefore, the law is holy, and the commandment holy, just, and good."

ANIMAL LIFE OF THE BIBLE

The Fox

MRS. S. N. HASKELL

THE character of the fox has been the theme of fable and song for centuries, until the words "fox" and "foxy" have become synonymous for slyness and cunning.

The Saviour, knowing the sly, cunning deceit practiced by Herod, spoke of him as "that fox." Luke 13:32. The Lord will punish all who cultivate the traits of character represented in the fox. In Psa. 63:9, 10, the wicked and the foxes are classed together.

The cunning of the fox is shown by its choice of a home. It burrows in the ground, and in the deserts there are various openings to its underground home. While its pursuing enemy is striving to follow the fox into the hole where it was seen to disappear, Mr. Fox has perhaps emerged from another hole, and is fleeing away to some friendly shelter in the distance.

The Lord compares these foxes in the desert with their cunning craftiness to the false prophets of Israel, who saw "a vain vision," and used "lying divinations" to deceive the people. Ezek. 13:4-7.

There is one text that speaks of the home of the fox, that has become endeared to every Christian; for it portrays so forcibly Christ's great love for humanity in leaving the courts of heaven to die for sinful

man. "Foxes have holes, and the birds of the air have nests: but the Son of man hath not where to lay His head." Luke 9:58. Who, after once seeing the force of this beautiful text, could look upon the holes made by those animals that burrow in the ground, without remembering Christ's great love for us? For our sakes He forsook everything until He did not even have a home as good as the fox; and yet *we* often call it a sacrifice to do some little duty for Him that costs us nothing except crushing some cherished pride.

The fox loves a desolate place. Jeremiah, when bewailing the desolate condition of Mount Zion during the captivity said, "The foxes walk upon it." Lam. 5:18.

During the time of the Judges, foxes must have been very numerous in Palestine, for at one time Samson caught three hundred foxes and turned them "tail to tail and put a fire brand in the midst between two tails, and when he had set the brands on fire, he let them go into the standing corn of the Philistines." Judges 15:4, 5. One can easily imagine the havoc wrought by one hundred and fifty fire brands let loose in the midst of the harvest fields. The grain was in the shocks, and the fire spread from the grain fields into the vineyards and olive orchard; of the Philistines.



The fox loves to visit the poultry yard, and is also an enemy to all birds and small animals. Like all animals that catch prey, it has a very light step. Tobiah, the Ammonite, used this fact to ridicule the wall built around Jerusalem by Nehemiah, intimating that the wall the Jews were building was so poorly built that even the light step of the fox would break it down. In derision he said: "Even that which they build, if a fox go up, he shall even break down their stone wall," Neh. 4:3.

Perhaps there is no text referring to foxes that is more often quoted than, "The foxes, the little foxes, that spoil the grapes; for our vines have tender grapes." Songs of Solomon 2:15. The ravages of the foxes in the vineyards are used as an object-lesson of cherished sins in the church and individuals. Just as the "little foxes" destroy the grapes, so what we might call a "little sin," a "slight offense against God," will rob us of our Christian integrity and finally of eternal life.

We cannot tamper with sin; there is no such thing as a "little sin." All sin is great, and we must be constantly on the lookout for the "little foxes that spoil the vines." It is so easy to harbor pride, envy, jealousy, and hatred in the heart, thinking it does not matter much as long as we do not show these sins in public; but God reads the heart, and He demands a pure heart. Let us then be ever on the lookout for the "foxes, the little foxes, that spoil the vines."

JEREMIAH No. 1.

The Call and the Character of the Prophet

S. N. HASKELL

JEREMIAH has been called the "mournful prophet," also the "sturdy prophet"; and in his day no doubt some thought him a stubborn prophet.

Jeremiah was from Anathoth, one of the four cities given to the priests out of the tribe of Benjamin in the days of Joshua. Joshua 21:17, 18. This inheritance had

not passed from the tribe in Jeremiah's day, for when Jeremiah told Zedekiah he would be taken captive to Babylon, and that in the process of time the Jews would return to their land, his Uncle Shalum asked him to purchase his field in Anathoth; for the right of redemption was the prophet's. Here Jeremiah's faith was tested in his own tes-

timony; for if the Jews did not return from captivity, his tribe would never return and inherit their own land. Jer. 32:6-21.

Regarding the call of Jeremiah as a prophet, God said, "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and ordained thee a prophet unto the nations." But Jeremiah said, "Ah, Lord God, behold I cannot speak; for I am a child." The Lord said unto him, "I have put my words in thy mouth." Jer. 1:4-9. The apostle Paul had the same thought concerning himself, for he said, "It pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen." Gal. 1:15,16.

About one thousand years before the days of Jeremiah, God said, "Benjamin shall devour the prey, and at night he shall divide the spoil." Gen. 49:27. These traits of character sanctified by the Spirit of God were manifested in the prophet Jeremiah. He was the son of Hilkiyah, a priest, and prophesied in the days of Josiah, king of Judah, and continued until the close of Zedekiah's reign, a period of about forty years. Jer. 1:1-3. The Scriptures give no record of his mother.

His life was one of toil and suffering; no man of ordinary character would have endured and suffered as did the prophet Jeremiah. But the words of God were to him more than daily food; they were the source of his joy and rejoicing. He said that he "sat not in the assembly of mockers, nor rejoiced; I sat alone because of thy hand; for thou hast filled me with indignation." He felt that his "pain was perpetual," and his "wound incurable"; and to all outward appearances it seemed to him that God was "as a liar, and as waters that fail." He had been given prophecies that he did not see fulfilled, but God told

him that, if he would return, He would bring him again, and he should stand before Him; and "if he would take the precious from the vile," he should be as God's mouth; that He would make him as a "defenced city, and an iron pillar, and brazen walls against the whole land; . . . and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." "And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the land of the terrible." Jer. 1:18, 19; 15:15-21.

Because he testified that Jerusalem would be destroyed, the prophet was repeatedly imprisoned. The chief governor of the house of God smote Jeremiah and put him in stocks. Jer. 20:1-3. Under the sentence of death, he was cast into the dungeon where he would have died from hunger,—for there was no bread in the city,—had it not been for the Ethiopian, who spoke to the king in his behalf. Jer. 38:3-13.

Jeremiah lived in strenuous times, but in no instance is it recorded of him that he sank into discouragement, or refused to bear the testimonies God gave to him. He represents those who, faithful to God under most trying and adverse circumstances, will not compromise their faith or their character. It illustrates God's dealings with such men, and while many will not appreciate them, God will make them ensamples for others. There was no prophet that ever experienced greater difficulties and temptations without sinking into discouragement than did Jeremiah in fulfilling his mission.

MAKE my life a bright outshining
Of Thy life, that all may see
Thine own resurrection power
Mightily shown forth in me;
Ever let my heart become
Yet more consciously Thy home.

—Miss J. S. Pigott.



THE INDUSTRIAL HOME FOR CRIPPLES

THE above picture may have become quite familiar to some of the readers of the BIBLE TRAINING SCHOOL, and we wish it were familiar enough to all that they would take a kindly interest in this commendable undertaking.

If you could take a peep at the real place, instead of at the picture, you would see some improvements since the last time you saw the picture. You would see the front yard laid out with flower beds, and a lawn surrounded with a neat fence. At the rear of the large water tank you would see a good sized poultry-yard enclosed, and in an improvized brooder-house at present you would see a fine lot of chicks.

Mr. Vaughan has worked hard to do all in his power to prepare the place for its destined use; and Mrs. Vaughan has gone into the field as field agent, and is selling the Special BIBLE TRAINING SCHOOL as well as encouraging other agents to do the same.

Thirty thousand of this issue of the BIBLE TRAINING SCHOOL has been taken for the Cripples' Home, and every effort is being put forth to pay the debt on the Institution this summer. Some friends who wish to assist in this good work have sent by mail for one hundred copies of this Special BIBLE

TRAINING SCHOOL, paying ten cents per copy; and then selling the papers, thus getting their money again and at the same time helping the Home. If one hundred people would do this, it would be a very great help to this worthy enterprise, and the time spent in selling the papers would never be missed. Will you be one to make up the hundred individuals? Be sure to state that you wish the Specials that are being sold for the Cripples' Home, and send all orders to the BIBLE TRAINING SCHOOL, South Lancaster, Mass.

If you wish to make a cash donation to the Home, you may send it to Mr. W. T. Vaughan, Sonoma, California, or to the BIBLE TRAINING SCHOOL, South Lancaster, Massachusetts.

Already there are applicants for admittance as soon as the Home is opened; and those interested in the Home are anxious to see the debt lifted so that it can accomplish the great work for which it was designed.

There are a number of friends of the Cripples' Home who are devoting their entire time to the sale of the Cripple number of the Special BIBLE TRAINING SCHOOL. Their work is greatly appreciated by the founders of the Home.

STUDIES IN THE MINOR PROPHETS

The Sign of the Prophet Jonah

WHEN the Scribes and Pharisees came to Jesus saying, "We would see a sign from thee," His answer was that there should be no sign given to that generation but the "sign of the prophet Jonah." Then He added, "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:39, 40.

For three days and three nights Jonah was at the mercy of the whale,—under the control of the whale. So for three days and three nights Christ submitted to the control of the powers of the earth.

The term "earth" is often used to represent the people that dwell on the earth. The following and many similar texts give this thought. "O, earth, earth, earth, hear the word of the Lord. Jer. 22:29; 6:19; Isa. 1:2.

Just as Jonah was three days and three nights under the power of the whale, so Christ was three days and three nights in the hands of earthly powers. On Thursday evening He was arrested. No mob on earth could have arrested Him if He had not submitted to them. After the mob had taken Jesus, He said, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve le-

gions of angels?" Matt. 26:53. He submitted Himself to the powers of the earth that the Scriptures might be fulfilled. The words of the Saviour are, "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the *heart of the earth.*"

It can be readily seen that the expression

"heart of the earth," is a figurative expression, for Christ was not buried in the "heart of the earth," but in Joseph's new tomb on the surface of the earth. If the term *earth* as used in this instance refers to the powers of the earth, then truly Christ was in the "heart of the earth" those three days and nights; for He was treated with all the ignominy which men and devils could devise, until He died upon the cross, and then He passed under the power of death. Death reigns on no portion of the great universe of God except upon this earth. In death He was in the *heart of the earth.*

What Have We Done Today?

We shall do so much in the year to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the after-a-while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed today?

We shall reap such joys in the by and by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in the idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask,
"What have we done today?"

—*Woman's Life.*

Thursday night Christ was in the hands of wicked men, and on Friday and Saturday nights He lay silent in death. Truly He was in the *heart of the earth* during all this time.

In Mark 8:31, the Saviour, speaking of many things that He must suffer, said He must be "*rejected* of the elders, and of the

chief priests, and scribes, and be *killed*; and after three days rise again." Here He evidently begins to count time from the final *rejection*. On that Thursday when the chief priests and scribes planned with Judas for the arrest the following night, the Saviour was truly *rejected*; and it was *after three days*, counting the Thursday of the final rejection as one of the days, that He arose again. He was finally rejected on Thursday, killed on Friday, and lay dead on Saturday.

Some three years before the crucifixion, the Saviour in speaking of His body said, "Destroy this temple, and *in three days* I will raise it up." John 2:19-21. This made such a vivid impression on the Jews that they never forgot it, and at the cross they taunted the Saviour with the fact that He had claimed to build the temple in three days. Mark 15:29; Matt. 26:61; 27:40.

Time and again the Saviour taught His disciples that He would "be killed and be raised again the third day." At least six times the fact is recorded that He would be raised *on the third day*. Matt 16:21; Luke 9:22; Luke 18:33; 24:7, 46; Mark 9:31.

As the two disciples walked that Sunday of the resurrection with the Saviour on the way to Emmaus they said; "*Today is the third day since these things were done.*" Luke 24:21.

All of these statements correspond with the Scriptures; for Paul declares that Christ "was buried, and that He rose again *the third day according to the Scriptures.*" I Cor. 15:4.

The passover feast and also the peace offerings taught plainly that Christ would rise *on the third day*. Type met anti-type; and prophecy was fulfilled when the angel of the Lord descended from heaven, and came and rolled back the stone from the door of the sepulchre, when the Saviour came forth a mighty conqueror over death and the grave.

Eternal Life

1. WHAT did Jesus say of Lazarus' death?
"Our friend Lazarus sleepeth; but I go, that I may wake him out of sleep." John 11:11.

2. When Martha said to Jesus, "Lord, if thou hadst been here, my brother had not died," what reply did Jesus make?

"Thy brother shall rise again." John 11:21, 23.

3. For what purpose did Christ come to to this earth?

"That they might have life, and that they might have it more abundantly." John 10:10.

4. What did the Saviour give for His people?

"I lay down my life for the sheep." John 10:15.

5. What then is the record that God hath given us?

"And this is the record, that God hath given to us eternal life." 1 John 5:11.

6. In whom is this life?

"This life is in His Son." 1 John 5:11.

7. Who then hath life?

"He that hath the Son hath life." 1 John 5:12.

8. Who hath not life?

"He that hath not the Son of God." 1 John 5:12.

9. Why did the apostle write thus plainly?

"That ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John 5:13.

From the above we conclude that death is a sleep, and the resurrection of the dead was brought to light by our Lord Jesus Christ. And he who believes in Christ will have eternal life; and those who do not believe in Him will not have eternal life. They will have a resurrection, but simply to receive the punishment for their sins.



THE OPEN GLORY

"The Open Space in Orion"

BY A CHRISTIAN ASTRONOMER

"The heavens declare the glory of God; and the firmament showeth his handiwork."

DECEMBER 16, 1848, Mrs. E. G. White had a view of events to transpire just before the coming of Christ. Concerning this she wrote as follows:—

"The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars, will be moved out of their places. They will not pass away, but will be shaken by the voice of God.

"Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back. Then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space. I saw that the powers of earth are now being shaken, and that events come in order. War and rumors of war, sword, famine, and pestilence, are first to shake the powers of earth. Then the voice of God will shake the sun, moon, and stars, and this earth also."—*Early Writings*, p. 41, first published in 1851.

We are quoting this selection because of the expression, "the open space in Orion"; and we ask the question, Has astronomy anything to offer in explanation of any such thing as is thus described by the words, "the open space in Orion"?

Years ago Huygens, who first discovered the nebula of Orion, thought that this bright space in the heavens was an opening, as the remainder of the sky looks dark compared with this brilliant cloud of light; and he spoke of it as "a curtain-opening, through

which one had a free view into another region, which was more enlightened."

Later on, astronomers discovered other nebulae; and they then decided that these nebulae were in the form of a cloud of light, and the idea of an opening was entirely rejected. The modern view of astronomy is that space is unlimited. All space is open space, unless filled by heavenly bodies, such as the sun, moon, stars, or nebulae.

And so this expression, "the open space in Orion," so far as astronomers are concerned, was a misnomer. One astronomer I know personally, rejects the idea of an open space in Orion, as being at once absurd and contrary to fact.

But just as we are in this stage of knowledge, and the idea of an open space in Orion has been universally rejected by astronomers, there comes to us a wonderful revelation in the way of a new photograph of the great nebula in Orion recently taken in Mount Wilson Observatory in southern California. This photograph throws remarkable light upon the question of this open space in Orion.

The nebula in Orion is one of the most remarkable in the heavens. Ever since the beginning of astronomical research, it has been viewed with increasing interest. It has elicited the admiration of all who have

ever seen it, and the awe of all who have gained even a slight intimation of its distance and magnitude.

This nebula is the most beautiful in the sky. By means of photographs, and the larger lenses of modern telescopes, it is found to extend much farther out into space than was at first supposed. Streamers, wisps, sprays, and filaments of light, have been observed that before were unseen and unknown. There are vast areas of starry lace, a network of glittering light, robes of majestic glory, laden and bedecked with gems of stars.

In all ordinary telescopes the nebula of Orion looks like a flat surface. I have looked at it many times, and have seen its cloud-like light, and have been astonished at its enormous size, the great expanse of space which it evidently occupies.

Concerning the photographs recently taken at Mount Wilson Observatory, Professor Larkin says:—

“The photographs of the nebula of Orion by long exposure, at Mount Wilson Observatory, surpass the extreme limit of all powers of human imagination.”

Now mark you, it has been for years understood that the nebula of Orion was cloud-like formation, and like a cloud, in no sense of the word open space, but continuous light in cloud-like form. And now notice what the astronomer says. Speaking of these negatives which have been taken recently, he says:—

“These negatives reveal the opening and interior of a cavern so stupendous that our entire solar system, including the orbit of Neptune, would be lost therein. In all ordinary telescopes the nebula looks like a flat surface. I have watched it since the days of my youth in many telescopes of many powers, but never dreamed that the central region is the mouth of a colossal cave.

“The irregular edges of the opening of a cavern are difficult to measure, but see these minimum quantities. Call the open-

ing fifteen minutes of an arc wide, and let its distance from the earth be the same as that of the near-by stars; then the diameter of this yawning abyss would be 16, 750,000,000,000 miles.

“The diameter of the orbit traversed by our earth around the sun is 186,000,000 miles. Ninety thousand of these orbits side by side, forming one straight line of rings, could enter the appalling chasm.

“So great is the power of this photographic lens that it reveals perspective—that is, mortal eye of man is enabled to look beyond the opening into incredible depths!

“No measurement of the distance of the rear of the cave from the entrance can be made. To me it seems twice as deep as wide. Human speech is impotent; pen and writer, brush of artist alike, are lifeless and inert in any attempt even to describe this interior. Mammoth Cave glories in Kentucky, illuminated by electric lights, are so beautiful that words cannot be used in their description. What, then, should be said of the mighty cavern in the depths of the Orion nebula? Torn, twisted, and riven masses of shining gas, irregular pillars, columns and stalactites in glittering splendor, and stalagmites rising from the mighty floor! The appearance is that of light shining and glowing behind Herculean walls of ivory or pearl, and these studded with millions of diamond points—shining stars.

“Suppose that this cave is three times deeper than wide. Then the depth would be fifty trillion miles,—the distance of the bright star Sirius from the earth.”

“A row of three thousand circles, each of the diameter of the orbit of Neptune, could pass in; and many hundreds of thousands of solar systems like ours could be swallowed up in this cave’s unfathomed depths. And stars are so numerous around the opening that they constitute an apparent pavement of starry sand—the stellar floor.

“Now the fact is, the cavern is larger than the estimates here given. Marvelous and intricate are the labyrinths of the mighty cave in stellar and infinite solitudes.”

Note what is said: “A row of three thousand circles, each of the diameter of the orbit of Neptune, could pass in.” The

diameter of the orbit of Neptune is 5,582,000,000 miles. Three thousand circles of this diameter placed side by side, could pass into the open space in Orion, and not touch its starry, lighted sides.

The diameter of the orbit of the earth is 186,000,000 miles; but ninety thousand orbits placed side by side could pass into

the appalling chasm, this open space in Orion.

Mrs. E. G. White in 1848, evidently had a view of that which mortal eye has otherwise never seen, and which now is made manifest to us by the power of the modern instantaneous photographic dry plate.

[Selected from an article in the *SIGNS OF THE TIMES MONTHLY*.]

"Each Moment Holy Is"

"Each moment holy is, far out from God
Each moment flashes forth a human soul;
Holy each moment is, far back to Him
Some wandering soul each moment home returns."

The Drunkard's Daughter

GO feel what I have felt,
Go bear what I have borne;
Sink 'neath a blow a father dealt,
And the cold, proud world's scorn;
Thus struggle on from year to year;
Thy sole relief—the scalding tear.

GO weep as I have wept,
O'er a loved father's fall;
See every cherished promise swept—
Youth's sweetness turned to gall;
Hope's faded flowers strewed all the way
That led me up to woman's day.

GO kneel as I have knelt;
Implore, beseech, and pray,
Strive the besotted heart to melt,
The downward course to stay;
Be cast with bitter curse aside—
Thy prayers burlesqued, thy tears defied.

GO stand where I have stood,
And see the strong man bow,
With gnashing teeth, lips bathed in blood,
And cold and livid brow;
Go catch his wandering glance and see
There mirrored his soul's misery.

GO hear what I have heard—
The sobs of sad despair,
As memory's feeling fount hath stirred,
And its revealings there
Have told him what he might have been,
Had he the drunkard's fate foreseen.

GO to my mother's side,
And her crushed spirit cheer;
Thine own deep anguish hide,
Wipe from her cheek the tear.
Mark her dimmed eye, her furrowed brow,
The gray that streaks her dark hair now,
Her toil-worn frame, her trembling limb,
And trace the ruin back to him,
Whose plighted faith in early youth
Promised eternal love and truth;
But who, foresworn, hath yielded up
That promise to the deadly cup,
And led her down from love and light,
From all that made her pathway bright,
And chained her there 'mid want and strife,
That lowly thing, a drunkard's wife!
And stamped on childhood's brow so mild
That withering blight, a drunkard's child!

GO hear, and see, and feel, and know,
All that my soul hath felt and known,
Then look upon the wine-cup's glow;
See if its brightness can atone;
Think if its flavor you will try
If all proclaimed, "'Tis drink and die!"

TELL me I hate the bowl?—
Hate is a feeble word;
I loathe, abhor—my very soul
With strong disgust is stirred
Whene'er I see, or hear, or tell,
Of that dark beverage of hell!

The Sabbath Day

THE SABBATH IN THE OLD TESTAMENT

WHEN God formed the first week of time, He reserved the seventh day for Himself. "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.

From that time the seventh day was the Sabbath of the Lord. Before the law was spoken from Sinai, we find the Lord testing Israel on the fourth commandment and reproving them for breaking the Sabbath. Ex. 16:16-30. When the Lord spoke His law in the hearing of all Israel He placed the Sabbath commandment in the bosom of the decalogue. The first word reveals the fact that it was not a new commandment. "*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;" etc. If Israel had obeyed this commandment and kept the Sabbath, they would not have gone into captivity, and Jerusalem would not have been destroyed. Jer. 17:25-27.

The children of Israel broke the Sabbath, and as a result were carried into captivity. II Chron. 36:21. Even after they returned from captivity, the Lord reproved them for continuing to desecrate the Sabbath. Neh. 13:15-19.

The Lord calls the Sabbath "His holy day," and promises special blessings to those who keep it holy. Isa. 58:13, 14; 56:1, 2. The Sabbath is a perpetual institution [Ex. 31:16], and will continue to be kept by the redeemed on the earth made new. Isa. 66:22, 23. Throughout the ceaseless ages of eternity the redeemed of the Lord will gather on every Sabbath day for services of praise and thanksgiving to God.

THE SABBATH IN THE NEW TESTAMENT

IN the early part of Christ's public ministry, "He came to Nazareth where He had been brought up: and as *His custom was He went into the synagogue on the Sabbath day*, and stood up for to read." Luke 4:16. From childhood to manhood Jesus had always attended the Sabbath service in the synagogues. He declared, "I have *have kept my Father's commandments*." John 15:10. This could not have been true if he had not kept the fourth commandment which plainly says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20:8-11.

When the Jews thought that the Saviour's teachings were not in harmony with the law of God, He addressed to them the following words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill; for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. The prophecies will not *all* be fulfilled until the work of redemption is complete; and since heaven and earth would pass away rather than "one jot or one tittle of the law fail, until *all* be fulfilled, we are under moral obligation to keep the law of God as long as time continues. As long as sin remains upon the earth the law remains in force, for "where no law is, there is no transgression." Rom 4:15. "By the law is the knowledge of sin." Rom. 3:20. Paul said, "I had not known sin, but by the law." Rom 7:7. "Sin is the transgression of the law;" therefore, "Sin is not imputed when there is no law," I John 3:4; Rom 5:13. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" for that law which said, "Thou shalt not kill," said also, "the seventh day is the Sabbath of the

Lord thy God: in it thou shalt not do any work." If we do not kill and yet break the Sabbath of the Lord, we are transgressors of the law of God. James 2:10, 11 [margin]. The followers of Jesus, those who were with Him in His earthly ministry, "rested upon the Sabbath day according to the commandment." Luke 23:54-56. They came upon the first day of the week, Sunday, to do the work they would not do upon the Sabbath of the Lord. Mark 16:1, 2.

Paul kept the Sabbath of the Lord, and preached in the synagogues upon that day to both Jews and Gentiles. In the following texts we have a record of Paul's preaching on at least eighty-four Sabbath days. Acts 13:14-16, 42, 44; 16:13; 17:2; 18:4-11.

The Saviour taught His disciples to pray that they might not break the Sabbath day.

He knew that within about forty years Jerusalem would be destroyed, and foresaw the terrible slaughter of human life that would then take place: and He gave His followers a sign by which they would know when to flee from the city. Luke 21:20, 21. He also taught them to pray that their flight would not be in the winter, "neither on the Sabbath day." Matt. 24:20.

So sacredly did the Saviour guard the Sabbath that He taught the disciples to pray for years that they would not break *even one Sabbath day*. Jesus says, "If ye love me, ye will keep My commandments." John 14:15. One of the commands that Jesus has left on record is to pray that we keep the Sabbath. Matt. 24:20. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

PERSISTENCY REWARDED

NELLIE E. GUERIN

JACOB was on the way to the home of his father, whence he had been compelled to flee because of the anger of his brother at his obtaining the birth-right blessing from their father. It was with much foreboding that he looked forward to meeting his brother, fearing he would kill him.

With Jacob were his wives and children, and all his possessions that he had gained in the country of his Uncle Laban. They were traveling through a country that was infested with robbers, and he knew that his loved ones were exposed to danger and death; and he realized that his sin was the cause of this. He sent his family, with his servants and all his possessions, on ahead; and he remained alone to seek God for special help in this, his time of special need. "God could soften the heart

of his brother. God was his only refuge and strength."

While Jacob was pouring out his soul to God, a "strong hand is suddenly laid upon his shoulder. He immediately grapples with his assailant, for he feels that this attack is a design upon his life. . . . The contest is severe; neither utters a word: but Jacob puts forth all his strength and does not relax his hold for a moment. The struggle continues until nearly the break of day. Then the stranger places his finger upon Jacob's thigh, and he is crippled instantly. He is now suffering the keenest pain, but he will not loosen his hold."

Jacob had been earnestly pleading the promises of God, which are as unailing as His throne, when he was attacked; and during the struggle he continued praying for God's help. The stranger now tried to

release himself from Jacob's grasp; but Jacob, in deep repentance, humiliation, and self-surrender, would not let go, and cried out, "I will not let thee go except thou bless me!" The blessing was received, and Jacob was henceforth called Israel, "prince of God." He had seen his mistake and realized his own weakness, but trusted in God and laid claim to His promises.

From the reading of this story in Gen. 33:24-32, we understand that Jacob was lame after this incident, for the record says that he "halted upon his thigh." Like Paul he had a "thorn in the flesh." But hereafter Jacob was not "lame" in spiritual things. Herein is a lesson for us. Sometimes our Father, looking from the begin-

ning to the ending of all that concerns us, sees that it will be well for us to have a "thorn in the flesh." This may be some disease, or some physical defect or blemish that we can not help; but none need be "lame" either mentally or spiritually. We can claim the promise, "if any of you lack wisdom, let him ask of God, who giveth to all liberally." His strength and grace are ever at our demand, for we are told to "come boldly" to His throne, asking that we may receive. Let us, like Jacob, hold on, that we may grow up into the full stature of men and women in Christ Jesus; that when he comes, we may be prepared to enjoy eternity with our Father, our Saviour, and all His dear children, in the earth made new.

"I need not tell thee who I am; my sin and misery declare;
Thyself hast called me by my name: look on Thy hands and read it there.
But who, I ask Thee, who art Thou? Tell me Thy name, and tell it now.
"In vain Thou strugglest to get free; I never more will loose my hold;
Art Thou the Man that died for me? The secret of thy love unfold.
Wrestling, I will not let Thee go, till I Thy name, Thy nature know."

WHICH HANDLE DO YOU TAKE?

THE old proverb says that every burden we have to carry offers two handles,—the one smooth and easy to grasp, and the other rough and hard to hold. One man goes through life taking things by the rough handle, and he has a hard time all the way. He draws in a tight harness, and it chafes wherever it touches him. He carries a heavy load, and he finds it not worth keeping when he gets it home. He spends more time upon the fret and wear of the work than upon the work itself. He is like a disorganized old mill, that makes a great noise over a small grist because it grinds itself more than it grinds the grain.

Another man carries the same weight, does the same work, and finds it easy, because he takes everything by the smooth handle. When he has sharp tools to work with, he keeps his fingers off the edge.

When he has brambles to pull up, he takes care not to close his hand on the briars. When he turns sharp corners and drives over rough places, he looks well to the wheel that it may not strike the stones.

And so it comes to pass that one man sighs and weeps, and another man whistles and sings on the same road. One man always has something to complain of, and the other always has something to be thankful for. And yet the busy day brings the same blessings, and the quiet night gives the same rest to both. One turns day to night with murmuring, and the other turns night to day with gladness. So much difference does it make, not only what you do, but how you do it. So much more do the success and enjoyment of living come from the spirit with which we work than from the task we have to do.—*March.*

THE LAME MAN HEALED

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who, seeing Peter and John about to enter into the temple, asked an alms.

And Peter, fastening his eyes upon him with John, said, Look on us.

And he gave heed unto them, expecting to receive something of them.

Then Peter said, Silver and gold have I none, but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk.

And he, leaping up, stood and walked, and entered with them into the temple, leaping and walking, and praising God.

Acts 3:1-8.

TWO DESOLATING POWERS

J. N. LOUGHBOROUGH

HOW long shall be the vision concerning the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days: then shall the sanctuary be cleansed." Dan. 8:13, 14.

The above language relates to a warfare against God's people and His sanctuary. The agents engaged in that warfare are here called "the daily sacrifice" and the "transgression of desolation." These are represented as treading the sanctuary and the host (God's people) under foot. The inquiry relates to the length of time of this treading under foot. It does not simply

refer to what was to take place after the "little horn" of Daniel seven is "set up"; but to a warfare that would go on for two thousand and three hundred days, which period began 457 B. C., and extended to 1844 A. D.

Daniel's attention had been called to the powers of the earth under whom the people of God were to suffer. This was presented to him under the symbol of the ram, the goat, and the little horn, that would wax exceeding great." Thus he had been shown the kingdoms of Medo-Persia, Grecia, and Rome. The religion of each of these was pagan. Each was to make war upon God's people and His sanctuary. These were to prosper and practice, and finally a

power was to arise called, "the transgression of desolation," which would make even greater warfare than its predecessors. These views troubled the mind of Daniel, and under this burden he said, "I Daniel fainted, and was sick certain days; after that I rose up and did the king's business; and I was astonished at the vision, but none understood it." Dan. 8:27.

Each of these powers in their time trampled upon the people of God and desolated His sanctuary, by drawing worshipers to their idols; or, under the work of the "little horn," by teaching intercession through the virgin Mary and all the saints, as more effectual than coming directly to Christ.

Probably all Protestants would agree as to what power is meant by the term "abomination of desolation," and "the transgression of desolation." There might arise the query, "What is meant by the words 'daily sacrifice'?" The word *sacrifice* in the text is in Italics. This is the admission of the translators that this word is not in the Hebrew of the text, but was supplied by their "wisdom." Hebrew scholars tell us that this word "daily" is in the original *to-mid* and is translated in the Bible *continual, continually, always; daily, ever, perpetual, everlasting*; and that the simple word *to-mid* in the text, without some other word to so designate it, could not be made to relate to *sacrifice* and *offerings*."

The American revisors have translated the "daily" in Daniel "continual burnt offering." Is not "burnt offering" in their translation some more of "man's wisdom," instead of the truth? We will not make the charge simply, but give evidence from King James' translation. In Numbers, chapter twenty-eight, we read, "continual burnt offering," six times. In chapter twenty-nine the same expression occurs nine times; a total in the two chapters of fifteen times. But observe there are no


Italics in either case, which is a positive proof from these translators that those words "to make burnt offering" were in the Hebrew, and that there was something in the original of those texts besides *to-mid, continual*, for "burnt offering." We fear that building an argument on the American translation of Dan. 8:13, would be to us only "a man of straw." That the word "daily" in Dan. 8:13, standing alone, is "continual," does not make it refer to the offerings of the temple, nor to the offering of Christ.

We read other texts where the word "continual" occurs with other words connected. "A merry heart has a continual feast." Prov. 15:15. Jeremiah was given a "continual diet." Jer. 52:34. No Italics for "feast," or "diet." So there must have been words in the Hebrew for "feast" and "diet."

The position maintained by the Adventists prior to 1844 was that the "daily," *continual*, that was "taken away" to "set up" the "abomination of desolation" was paganism, which all the way along during the reign of Medo-Persia, Grecia, and Rome, had continually warred against God's people and His sanctuary. We read concerning the Adventist views of the "daily" in "Early Writings," page 64, old edition, "Nearly all were united on the *correct view* of the daily." Of this, and *how* that people prove their position, and *how* "confusion" came in with those who, after 1844, sought to set time by attacking the former view of the "daily," will be noted in articles to follow this introductory one.

"So or the doing of God's will
Our foolish wills undoeth!
And yet what idle dream breaks ill,
Which morning light subdueth;
When God's great sunrise finds him out?"

"My soul shall be joyful in the Lord: it shall rejoice in his salvation."



QUESTION BOX

WHERE is the soul between death and the resurrection?

It takes both the body and the breath to make a *living soul*. Gen. 2:7. When the breath leaves the body there is no power to think, love, or hate. Psa. 146:3, 4; Eccl. 9:5, 6. "The dead praise not the Lord, neither any that go down into silence." Psa. 115:17. "For there is no work, nor device, nor knowledge, nor wisdom, *in the grave, whither thou goest.*" Eccl. 9:10. While there is no consciousness in death, yet all can say with Job, "My witness is in heaven, and my *record is on high.*" Job 16:19. And "there shall be a resurrection of the dead; both of the just and the unjust." Acts 24:15. For the "hour is coming, in the which all that are in the graves shall hear his voice and come forth." John 5:28, 29. Job said that in death he would wait until the Lord will call him to life. Job 14:14, 15. He also tells us plainly where he would wait. "If I wait, the grave is mine house; I have made my bed in darkness." Job 17:13.

Was Jesus born on the twenty-fifth day of December?

By referring to any complete history of Christmas day, the 25th of December, it will be found that the day was an ancient pagan festival. By a careful reading of the record of Christ's birth as given in the Bible, it will be found that He was born at a season of the year when the shepherds were "*abiding in the field, keeping watch over their flocks by night.*" Luke 2:8. This could not have been on the twenty-fifth of December, for the weather in Palestine was too cold in the winter for the shepherds to have remained out in the field all night.

Is it right to baptize children at the age of eight days?

There are two things required of candidates for baptism: first, to repent of sins; second, to believe with all the heart. Acts 2:38; Acts 8:37-39. Whenever children are old enough to comply with these requirements, they are fit subjects for baptism.

Why do Seventh-day Adventists make the use of tobacco a test of membership?

Tobacco is a poison and defiles the body of everyone who uses it. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." I Cor. 3:17.

Please explain the following text: "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Isa. 4:1.

Seven is recognized throughout the Bible as a complete number. A woman is used as a symbol of the church. Jer. 6:2; II Cor. 11:2. The woman in the above texts refers to some complete church. A pure woman represents a pure church; a corrupt woman a corrupt church. Rev. 17:1-6. It is quite evident from the reading of the text that this woman wishes to eat her own bread and wear her own apparel, instead of that supplied by her husband, only taking the name of a married wife to cover her shame and reproach. This must represent professed Christians who take the name of Christ and are called Christians, while refusing to change their diet or dress; they indulge their appetites, feasting like the world. Instead of partaking of the food that will give pure blood, strong nerves, and clear minds, they partake of that which impairs the blood, shatters the nerves, and beclouds the brain. Instead of dressing as becometh people professing godliness, they follow the foolish fashions of the world. There is a distinct line of demarkation between the diet and dress of the true wife of Christ, and the world, as will be seen by a careful study of the following:—

APPAREL OF THE APOSTATE WIFE OF CHRIST

Isa. 3:16-24. Fashions of the world.

Isa. 64:6. Self-righteousness.

APPAREL OF THE TRUE WIFE OF CHRIST

I Pet. 3:1-5. Free from unnecessary adornments.

I Tim. 2:9, 10. Modest apparel.

Isa. 61:10. Robe of righteousness.

DIET OF APOSTATE WIFE OF CHRIST

Isa. 65:3, 4; 66:17. Swine's flesh.

Isa. 22:12-14. Flesh of sheep and oxen.

Prov. 23:20. Wine and flesh.
 Prov. 23:29-32. Mixed wine.
 Ezek. 22:26-28. Traditions.

DIET OF THE TRUE WIFE OF CHRIST

Gen. 1:29. Fruits, nuts, and grains.
 Lev. 11:1-28. Clean food.
 John 6:51, 63. Feed on the Word of God.
 Psa. 119:103. God's Word sweet to the taste.

EUTYCHUS

The Man Who Went to Sleep in Church

EUTYCHUS could not plead "bad air" as an excuse for going to sleep in church, for he "sat in a window," and there must have been a good circulation of air, for it was a third-story window. The window was wide open, and he was sitting in the open window; but it only proved the truthfulness of the statement, "The greater our blessings, if we do not improve them, the greater our losses." If he had been in a back corner of the room, he could have leaned his head against the wall and slept securely; but alas! in the open window to sleep was perilous. When overcome by sleep, he lost his balance and went headlong down to the ground below.

It interrupted the sermon. Naturally all rushed down to see if he was hurt, and the word was passed from one to another, "He is dead."

Then Paul went down, and the great miracle of bringing to life one who was dead was wrought. This is the only record of Paul's ever bringing the dead to life.

It was because of this great miracle, no doubt, that the account of this meeting is recorded in Holy Writ. Those who are in the habit of "nodding" during half-hour discourses, would do well to remember the length of time Eutyclus may have listened attentively before the fatal moment that sleep overcame him, and he fell. From the record it is reasonable to conclude that Paul had been preaching about five or six hours when Eutyclus fell from the window.

The sermon had commenced when "the disciples came together to break bread," evidently their evening meal, and continued until midnight. Acts 20:7; 2:46.

It is quite evident that the excitement caused by Eutyclus' fall did not seriously break the interest of the meeting; but as it was past midnight they partook of some good food, and then Paul continued his sermon, and "talked a long while, even till break of day." Acts 20:11. We were never told the text from which Paul preached, neither are there any words of that long sermon left on record. The only words spoken by Paul during the entire night that have come down to us are the words he used to quiet the excitement when the people found that Eutyclus was dead. "Trouble not yourselves; for his life is in him." Acts 20:10.

This all-night service was a farewell meeting. Paul had been with the brethren in Troas for seven days, and now the last night had arrived. In the morning he was to leave them, and they would see his face no more. Acts 20:25.

From the record it seems that as soon as the Sabbath was past, the company of seven men who were traveling with Paul, together with Luke, the writer of Acts, had gone aboard the ship, and on that night while Paul lingered to give loving words of counsel and instruction to the Troas brethren, his companions were sailing on their way to Jerusalem. The boat was to touch at the town of Assos which was only about nineteen miles distant across the peninsula, but about fifty miles distant around the promontory; and by Paul's traveling the nineteen miles by land he could stay one night longer with the Troas brethren. Early on Monday morning Paul started out on his journey of nineteen miles to Assos; and from a careful reading of Acts 20:11-13, it seems that Eutyclus accompanied him as a trophy of God's power.

The few verses from which the above facts are taken are found in the twentieth chapter of Acts, and contain the following facts that are recorded nowhere else in the Bible:—

1. An individual's going to sleep in church.
2. A minister's preaching all night.
3. Paul's bringing the dead to life.
4. The only record of Paul's, or any one's preaching a sermon on the first day of the week.
5. The only record of a sermon's being preached at night in a lighted room.



Bible Questions

THE answers to the following questions will appear in the July number of the BIBLE TRAINING SCHOOL.

1. To what Greek Christians were greetings sent by the dwellers in Nero's palace?
2. Did any of Paul's relatives embrace Christianity before he became a Christian?
3. What captive of the tribe of Benjamin was honored by a heathen king?
4. What meal was prepared in the middle of the night for a terror-stricken King?
5. When did a weapon of destruction become a fountain of refreshment?
6. When was a garment spread upon the ground to receive golden offerings?
7. What city was given to a Jewish fugitive by a heathen king?
8. What man with a stranger's gifts received the stranger's disease?
9. What prophet denounces the man who makes his neighbor a drunkard?
10. What two men beheld a glorious vision of God, and were soon after overtaken with swift destruction?

"And Every Living Soul Died"

AND the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and *every living soul died in the sea.*" Rev. 16:3.

The word *soul* in this verse, as in all other places in the New Testament, comes from the Greek word, *psuche*. Others have translated the clause: "And every living soul died in the sea," as follows:—

"And ech *man* lyuyng was deed in the see."—*Wycliffe's Trans., 1380, A. D.*

"And every lyvyng *thyng* dyed in the see."—*Tyndale's Trans., 1526, A. D.*

"And every living *soul* died in the sea."—*Authorized Version, 1611, A. D.*

"And every living *thing* died that was in the sea."—*Noyes' Trans., 1868, A. D.*

"And *everything* in the sea that had life, died."—*Weekes' Trans., 1897, A. D.*

"And every living *soul* died, even the *things* that were in the sea."—*American Revised Version, 1901, A. D.*

"And every living *creature* in the sea died."—*Weymouth's Trans., 1902, A. D.*

OTHER REMARKS

"And every living creature in the sea died."—*Professor Stuart.*

The Greek word, *psuche*, commonly rendered *soul*, "is applied to any living thing," says Dr. Watson, "Rom 13:1; I Cor. 15:45; Rev. 16:3."—*Watson's Theological Dict. art., "Soul."*

"No emphasis," says Mr. Barnes, "should be put on the word *soul* here, for the word means merely a creature, a living thing, an animal. I Cor. 15:45; Acts 2:43; 3:23; Rom. 13:1."—*Barnes' notes on Rev. 16:3.*

"'And every living soul died in the sea.' Whether this means men navigating its surface, or the animals living in its waters, it is equally to the point as showing that that which is designated by the term 'living soul,' whatever it is, is subject to death."—*Here and Hereafter, p. 47.*

ARTHUR L. MANOUS.



BIBLE READERS' CLASS

THERE is no theme that should be more dear to the Christian, aside from the fact that God pardons sinners, than the subject of Christ's second coming.

While many Christians believe that Christ will come to this earth again, there are different opinions in regard to the manner of His coming. Some believe He will come as a thief; others that He comes as a Judge, and that He will judge all the inhabitants of the earth when He comes in the clouds of heaven; while a third class believes He comes to take His people to heaven, and that every eye will see Him.

There is much truth in all of these opinions; but these facts do not at all relate to the same event, but to three separate events.

Christ *will have a part in the judgment of the world.* He *will come as a thief* to every one upon the earth; and He *will come in the clouds of heaven* with power and great glory visible to the eye of every person upon the earth.

We will study the texts of Scripture that refer to these events.

I

Christ Coming to Judgment

I Thess. 4:16, 17. Before Christ comes in the clouds of heaven, the cases of all must have been decided in judgment; for at His appearing the righteous dead come from their graves, and the wicked are left until another time.

Acts 17:31. God hath appointed a day in which He will judge the earth, and Christ acts an important part in that judgment.

Rev. 20:12, 13. The judgment will consist of an examination of the record of the lives of each individual. It will be an investigative judgment.

Heb. 12:23. God the Father is the Judge of all.

Rev. 3:5. Jesus is the Intercessor in the great judgment trial of the whole earth. The names confessed by Christ are retained in the book of life and go to make up the great kingdom of the redeemed.

Luke 19:12. The Saviour taught this in the parable of the nobleman going to a far country to receive for himself a kingdom.

Dan. 7:9, 10. Daniel was given a view of this great judgment scene, when the thrones were cast down, or placed, and the Ancient of Days did sit upon the throne. This clearly brings to view a great change in heaven. It is the opening of the grandest court that ever convened in the universe of God. The Creator of all sits in judgment. The books of record are brought forth, and countless myriads of angels are in attendance to obey the slightest command of the mighty Judge.

Dan. 7:13, 14. When the Father is seated upon the throne of judgment, the Saviour comes to judgment. "Then a cloudy chariot . . . surrounded by angels came where Jesus was. He stepped into the chariot and was borne . . . where the Father sat."—*Early Writings*, "End of 2,300 days."

This is the first of the three important comings of the Saviour. His coming to judgment effects ever soul upon the earth; for

the destiny of every individual will be forever sealed in this judgment in the heavens, which takes place before Christ comes to the earth.

II

Coming as a Thief

Matt. 24:43, 44. There is one coming of the Lord that is compared to the coming of a thief. No one knows when a thief comes, until after he has done his work and gone.

II Thess. 5:2. This event is also spoken of as the coming of the day of the Lord.

II Pet. 3:10. This "day of the Lord" covers a period in which the judgments of the Lord are poured out upon the earth.

Rev. 14:10. When that day comes, the wrath of God is poured out without mixture.

Hab. 3:2. Before that time mercy is always mixed with the judgments of the Lord.

Psa. 2:1-9. The Psalmist, looking down through the ages, saw the time when the judgments of the Lord would fall upon the shelterless heads of the wicked, and he tells us it is the words of the Son of God that determine when the great line is passed which decides the destiny of every soul.

Rev. 22:11, 12. John, the revelator, was permitted to see the close of the great judgment scene and to hear the great decree pronounced by the Son of God, which decides the eternal destiny of every soul. "The righteous and the wicked will still be living upon the earth in their mortal state. Men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above *Silently, unnoticed as the midnight thief*, will come the decisive hour which marks the fixing of every man's destiny; the final withdrawal of mercy's offer to guilty men. "Great Controversy," p. 491. Truly when Christ comes from the judgment, and judgment is forever closed, His coming will be as a thief to all upon the earth, for no one will know when it takes place.

III

Coming with Power and Great Glory

Christ comes to judgment, and He also comes as a thief when He pronounces the decree which forever closes the judgment. Both of these events take place in the heavens.

Acts 1:9-11. The same Jesus that was here upon the earth is coming to this earth again.

John 14:1-3. He is coming to gather His faithful followers.

Rev. 19:11-16. He is not coming as the lowly Nazarene; but as King of kings, and Lord of lords.

Matt. 24:30. He will come with "power and great glory."

Luke 9:26. The Saviour will not only come in all His glory, but to it will be added the Father's glory, and the glory of the holy angels.

John 5:28, 29. His voice will wake the sleeping saints.

Isa. 26:19. He will bid them "awake and sing."

I Cor. 15:51-57. As the redeemed come forth from their dusty beds at the call of Christ, they will sing the song of victory over death and the grave.

Phil. 3:20, 21. They will not come forth with bodies bearing any marks of sin or disease; but with bodies "fashioned like unto His glorious body."

Matt. 17:2. Their faces will shine as the sun, and their raiment will be white as the light.

Rev. 14:14. The Saviour will be seated upon a great white cloud in the heavens.

Matt. 24:31. Every angel in glory will be in the mighty escort that accompanies Him.

Matt. 24:31. Christ sends His angels to gather the righteous to Himself.

Psa. 50:5. He gives the command, "Gather my saints together unto me; *those that have made a covenant with me by sacrifice.*"

I Thess. 4:16-18. The righteous living and those who have been called from their graves, are all caught up together to meet the Lord, to be forever with Him.

IV

Preparation Necessary for That Great Day

I Thess. 5:6. "Watch and be sober."

Luke 12:35, 36. We are to be waiting for our Lord.

Luke 21:34. Take heed that we be not "overcharged with *surfeiting, drunkenness, and the cares of this life.*"

Luke 21:36. We are to watch and pray, and ever live in view of the great judgment scene in heaven; striving to be so closely in touch with Christ that He will account us worthy in the final decision.

Luke 17:26-30. There will be nothing in the

world to help us, for wickedness will increase until the wickedness will equal the antediluvian world and Sodom.

- II Tim. 3: 1-8, 13. Every manner of sin will abound in the earth.
- I Thess. 5: 22, 23. While the world will be indulging in all manner of sin, God's people will be perfecting characters fit to appear before the Lord at His coming.
- Eph. 5: 26, 27. Out of this wicked world Christ will gather a glorious church, not having spot or wrinkle, or any such thing.
- Isa. 53: 11. When the work is over "He shall see of the travail of His soul, and shall be satisfied"

"HID with Christ in God." Sublime thought! Oblivion of self! "He must increase, but I must decrease." Covered with His "robe of righteousness," and the garments of his salvation;—"the robe" does not merely cover us in the ordinary use of the the term, but self disappears entirely. "I live, and yet not I, but Christ liveth in me."

ONE EFFECT OF A FLESH DIET

THE original diet of man was fruit, grains, and nuts; but after our first parents sinned, they were permitted to add to this diet the herb of the field. Gen. 1: 29; 3: 17, 18. It was an act of mercy on God's part to allow man to add the herbs of the field to his diet.

Man had been overcome by his appetite, and if he continued to give loose rein to it, he would eat more than he needed to keep him in perfect health; so God gave him the herbs, which added bulk to his food without greatly increasing the nutritive value. Thus man could overeat with less injury to his health than if confined to the original diet.

After the flood the Lord gave man permission to eat of flesh of animals. This was given on account of sin, as the green herb had been given. With the permission to eat flesh, was the plain statement that if

man killed and ate the animals, his own life would be shortened thereby. "Surely your blood of your lives will I require; at the hand of every beast will I require it." Gen. 9: 3-5.

The chronology given in the book of Genesis clearly reveals the fulfillment of this statement. There were ten generations before the flood with an average age of over nine hundred years; but in ten generations after the flood the age of man was reduced to a little over three hundred. Noah, the tenth generation from Adam, lived longer than Adam; and Methuselah, the grandfather of Noah, was the oldest man that ever lived; showing that the longevity of man was not reduced before the flood. But Abraham, the tenth generation after they were given a flesh diet, lived only one hundred seventy-five years; and his grandfather lived only one hundred forty-eight years. These facts clearly show that flesh diet shortens life, and is not the best food to insure good health and long life. The following tables are worthy of careful study.

TEN GENERATIONS BEFORE THE FLOOD		TEN GENERATION AFTER THE FLOOD	
	Age		Age
Adam,	930 years	Shem	600 years
Seth,	912 "	Arphaxad,	438 "
Enos,	905 "	Salah,	433 "
Cainan,	910 "	Eber,	464 "
Mahalaleel,	895 "	Peleg,	239 "
Jared,	962 "	Reu,	239 "
Enoch, (never died)	365 "	Serug,	230 "
Methuselah,	969 "	Nahor,	148 "
Lamech,	777 "	Terah,	205 "
Noah,	950 "	Abraham,	175 "

"SLANDEROUS words are like sparks dropped in prairie grass. Unless you stamp them out on the moment, they will grow to a flame, destroying what is useful, laying waste beauty, and threatening that which is dear to some one."

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A Birthday Greeting

THE BIBLE TRAINING SCHOOL extends a hearty greeting to all its friends, as it enters upon the ninth year of its missionary work. The present number is the first of volume nine.

It has been the happy lot of the little BIBLE TRAINING SCHOOL not only to carry the glad tidings of salvation to many by its printed pages, but it has been made the means of aiding many missionary enterprises. It was the privilege of this paper to be the means in the hands of God of furnishing funds to open the way for the third angel's message to be carried to the Hindustani-speaking people of India. Two orphanages, and one school, besides the Industrial Home for Cripples, near Sonoma, California, have been materially helped financially, by the sale of special numbers of the BIBLE TRAINING SCHOOL. The unfortunate class who cannot look upon the pages of the paper have also been helped. A circulating library of religious books for blind readers has been started by funds raised by the sale of the special number of the BIBLE TRAINING SCHOOL.

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Now and Then

Now, the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping
Harvest home and grateful song.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.

Now, the tuning and the tension,
Wailing minors, discord strong;
Afterward the grand ascension
Of the Alleluia song.

Now, the spirit conflict-riven,
Wounded heart, unequal strife;
Afterward the triumph given,
And the victor's crown of life.

Now, the training, strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou!"

—Frances Ridley Havergal.

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