

BIBLE TRAINING SCHOOL

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

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

· Luke. 14: 28 ·



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

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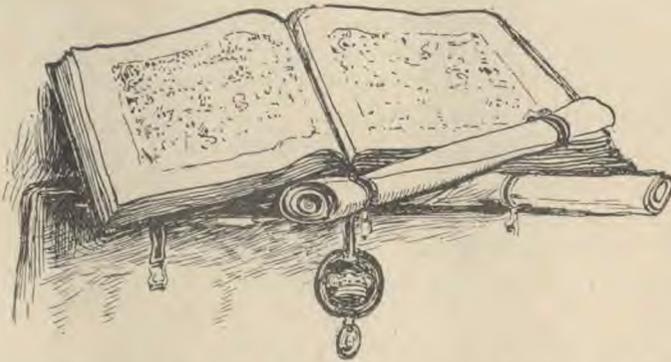
A Monthly Journal Devoted to the Interest of House to House Bible Work

"Go out into the highways and hedges, and compel them to come in
that my house may be full,"

VOL. V

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No. 2



What Have You Done To-day?

We shall do much in the years to come ;
But what have we done to-day ?
We shall give our gold in a princely sum ;
But what did we give to day ?
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 to-day ?

We shall be so kind in the after-while ;
But what have we been to-day ?
We shall bring to each lonely life a smile ;
But what have we brought to-day ?
We shall give to truth a grander birth,
We shall feed the hungry souls of earth ;
But this is the thing our hearts must ask,
"What have we done to-day ?"

—Selected.

CHRIST OUR PATTERN

MRS. E. G. WHITE

CHRIST is our pattern, the perfect and holy example that has been given us to follow. We can never equal the pattern ; but we may imitate and resemble it according to our ability. When we fall, all helpless, suffering in consequence of our

realization of the sinfulness of sin ; when we humble ourselves before God, afflicting our souls by true repentance and contrition ; when we offer our fervent prayers to God in the name of Christ, we shall as surely be received by the Father, as we sincerely make a complete surrender of our all to

God. We should realize in our inmost soul that all our efforts in and of ourselves will be utterly worthless ; for it is only in the name and strength of the Conqueror that we shall be overcomers.

If we believe in the power of Jesus' name, and present our petitions to God in His name, we shall never be turned away. The Lord says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." The psalmist says, "He will regard the prayer of the destitute, and not despise their prayer." Our help cometh from God, who holds all things in His own hands. Our peace is in the assurance that His love is exercised toward us. If faith grasps this assurance, we have gained all ; if we lose this assurance, all is lost. When we surrender all we have and are to God, and are placed in trying and dangerous positions, coming in contact with Satan, we should remember that we shall have victory in meeting the enemy in the name and power of the Conqueror. Every angel would be commissioned to come

to our rescue, when we thus depend upon Christ, rather than that we should be permitted to be overcome. But we need not expect to get the victory without suffering; for Jesus suffered in conquering for us. While we suffer in His name, while we are called upon to deny appetite, and to withdraw ourselves from lovers of pleasure, we should not murmur, but should rather rejoice that we are privileged in a very small degree to be partakers with Christ of the trial, the sacrifice, the self-denial, and the suffering that our Lord endured in our behalf, that we might obtain eternal salvation.

Nothing can be more helpless, nothing can be more dependent, than the soul that feels its nothingness, and relies wholly upon the merits of the blood of a crucified and risen Saviour. The Christian life is a life of warfare, of continual conflict. It is a battle and a march. But every act of obedience to Christ, every act of self-denial for His sake, every trial well endured, every victory gained over temptation, is a step in the march to the glory of final victory. If we take Christ for our guide, he will lead us safely along the narrow way. The road may be rough and thorny; the ascent may be steep and dangerous; there may be pitfalls upon the right hand and upon the left; we may have to endure toil in our journey; when weary, when longing for rest, we may have to toil on; when faint, we may have to fight; when discouraged, we may be called upon to hope; but with Christ as our Guide, we shall not lose the path to immortal life, we shall not fail to reach the desired haven at last. Christ Himself has trod the rough pathway before us, and has smoothed the path for our feet. The narrow path of holiness, the way cast up for the ransomed of the Lord to walk in, is illuminated by Him who is the Light of the world. As we follow in His steps, His light will shine upon us; and as we reflect

the light borrowed from the glory of Christ, the path will grow brighter and brighter unto the perfect day.

THE NUMERAL THREE

J. N. LOUGHBOROUGH

WHEN the children of Israel were journeying from Egypt to Canaan, they "pitched in the plains of Moab," on the east side of the Jordan, near to Jericho. The Moabites had heard of how the Lord had wrought for Israel in their deliverance from Egypt and along the way thus far. Balak, the king of Moab, "saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many. . . . And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. . . . So Balak sent messengers therefore unto Baalam, . . . saying, Come now therefore, I pray thee, curse me this people. . . . For I wot that whom thou blessest is blessed, and he whom thou cursest is cursed." Num. 22: 2-6.

Balam inquired of the Lord, who told him plainly, "Thou shalt not go with them [the messengers sent to him]. Thou shalt not curse the people: for they are blessed." A more noted set of messengers was sent with the message, "Let nothing, I pray thee, hinder thee from coming unto me; for I will promote thee unto very great honor." Verses 15, 16. Still he refused, saying, "If Balak would give me his houseful of silver and gold, I cannot go beyond the word of the Lord my God." Verse 18.

He said to the messengers, "Tarry here this night, that I may know what the Lord will say unto me more." Verse 19. Poor soul! Twice had he protested against the temptation, but "he loved the wages of unrighteousness." 2 Peter 2:15. So he asked the Lord again if he should go. Had

he not had a definite answer? If a man seek the Lord with an idol set up in his heart he may expect an answer in harmony with his idolatrous thought, but what will be defeat to him in the end. See Ezek. 14: 3, 4. The Lord told him, "If the men call thee, go, but say only what I bid thee." We have no record that the men called him. But alas for the man who failed in the *third* temptation. We find him in mad haste rushing on, perhaps anxious to overtake the men. The angel of the Lord obstructed his way, and was seen *three* times by the beast on which he was riding, but was not seen by Baalam until the ass, speaking with man's voice, forbade the madness of the prophet. 2 Peter 2:16. Still he pressed on to meet the king of Moab.

Balak made great preparations for Baalam to curse Israel, sacrificing upon many altars, hoping thereby to secure through Baalam his desire. As the result of the *first* trial came these words, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9. A *second* offering of sacrifices was made with no better results. The word that came should have settled the case with both of them. It was, "Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, what hath God wrought." Verse 23.

Not defeated in two trials, and probably supposing there was some virtue in the numeral *three*, the king takes Baalam to another position, where only a small portion of the camp of Israel is visible. But lo, the testimony given here is the hardest of all on the king. It was, "He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of the land of Egypt: he hath as it were the strength of a unicorn: he shall eat up the

nations his enemies, and shall break their bones, and pierce them through with his arrows." Num. 24:7, 8.

This was altogether too much for Balak. "He smote his hands together: and Balak said unto Baalam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them *three* times." Verse 10.

Alas for the man who cannot be satisfied with one definite answer from the Lord, and who cherishes thoughts of covetousness. Baalam found a way to weaken Israel by counseling Balak to lead them into sin. See 2 Peter 2:15; Jude 10, 11; Rev. 2:14; Num. 25:1-3; Psa. 106:28, 29. This scheme of Baalam's did not turn either to victory for Moab, or gain to himself, for in the battle of Israel against them the Midianites were overthrown, and Baalam was slain with them. Ex. 31:8. May we all be warned from following in the least the course of Baalam.

CAN THE WRITERS OF THE BIBLE BE IDENTIFIED?

S. N. HASKELL

THERE is no book in this world of long standing where the author can be more clearly identified than those whose writings have come down to us claiming inspiration. Not only the writers can be identified, but the writings themselves bear the mark of divinity.

Genesis is a book of beginnings. In that book nearly every doctrine of the Bible is referred to in language entirely different from the books that follow, yet the books that follow bear the same divine characteristics and are in perfect harmony with Genesis. A few incidents will illustrate what we mean. In the first chapter and the first verse of the book of Amos we read, "The words of Amos who was among the herdmen of Tekoa which he saw concerning Israel in the days of Uzziah king of

Judah and in the days of Jeroboam, the son of Joash, king of Israel, two years before the earthquake." Here are stated many items which identify the writer. First, he was among the herdmen and he was of Tekoa. His visions were in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash king of Israel. It was two years before an earthquake. It is not difficult, therefore, to trace back to these days and ascertain the truthfulness of this first verse. It is the same with the writings of other books. Isaiah was the son of Amoz. This is so stated in the prophecy of Isaiah in the first verse of the first chapter. He prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. And so it is with many of the writers of the Bible. They state who they are and when they prophesied, and mention circumstances that could easily be detected if they were not true. So the writings themselves bear the divine credentials.

Solomon is the wisest man that ever lived. He sought for wisdom above everything else. He surrendered his entire interests and desired to know how to go out and to come in before the people to glorify God. It was Solomon who wrote the Proverbs; and who is there at the present day that could write such a book as this? Ecclesiastes was also written by Solomon, and in this book Solomon styles himself as "the Preacher, the son of David, king in Jerusalem." Ecclesiastes is a book of repentance, showing that in the last days of Solomon he realized his folly in departing from God and sought to turn to God with all his heart.

The book of Esther is one of the most wonderful books in the Bible. It is often repudiated because the word "God" is not mentioned in it. But there is no book which teaches the providences of God and gives a description of the experience of the people of God in the last days more clearly

than the book of Esther. While there were many kings of Persia, yet many years before the Ahasuerus of Esther came upon the throne, the Lord gave a key whereby that king could be identified. In the third year of Cyrus the angel of God said to Daniel that he had come to make him understand what should befall his people in the latter days. Dan. 10:14. He also stated to him that he would show him what was noted in the scripture of truth, Dan. 10:21, and then said, "There shall stand up yet three kings in Persia; and the fourth shall be far richer than they all." Dan. 11:2. Here is a statement that the fourth king from Cyrus would be a rich king and would be noted in the scripture of truth. The first chapter of Esther shows this to be true. The Ahasuerus of Esther, or Xerxes who reigned at that time, was the only king that ever ruled in Persia that the scripture gives such evidence of his wealth. He was also the fourth king. History corroborates this. The son of Cyrus was Cambyses. He was the first king. He was followed by Smerdis, who was the second king. After Smerdis came Darius Hystaspes, who was the third king, and the fourth king was Xerxes. He was noted in the Scriptures for immense wealth, as well as for his relation to the Jews. See Esther 1:3-7.

THE happiness of your life depends upon the character of your thoughts.—*Marcus Aurelius.*

ROBUST, rugged, rigorous, righteousness is more of a power in the world than the smooth speech of soft, though spiritually-inclined, people. It can not be denied that the strong bad man looks with contempt upon the weak good man. And with reason, too. The good man is not good enough until he is strong. There is more meaning than is generally appreciated in the command, "Be strong in the Lord."



THE RAINBOW

THE rainbow is indeed a "bow of promise." It was placed in the sky after the flood. God said, "It shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud . . . and *I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.*" Gen. 9:13-17.

Whenever we see a rainbow we may be sure of two things: First, that God is looking upon it; second, that He is thinking of the everlasting covenant. In Heb. 13:20, 21 Paul states some wonderful things in connection with the everlasting covenant as follows: "Now the God of peace, that brought again from the dead our Lord Jesus that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ."

The blood of the everlasting covenant has power to make us "perfect in every good work." Then when God looks upon the rainbow and thinks of the everlasting covenant, He is thinking of the blood of Christ shed to cleanse us from sin and that through the power of that blood we can do those things pleasing to God.

The rainbow should fill our hearts with courage and hope. It is a pledge of God's willingness to forgive sin and strengthen us in every good work. There is a bow in every cloud, Gen. 9:14, but we do not see the bow unless we are on the same side of the cloud as the sun. If the cloud is between us and the sun, we only see the cloud, but if the cloud or shower has passed us and we can see the sun shining upon it, we see the rainbow.

Often clouds of sin come between us and the Lord, but when we confess those sins, and God puts them behind His back (Isa. 38:17), and we see the Sun of Righteousness shining upon them, then is seen the bow of promise in its beauty.

"The tears of the penitent are only the raindrops that precede the sunshine of holiness," and form the rainbow of promise.

WITH AND FOR

S. H. LANE

SIN is the transgression of the law. 1 John 3:4. The gospel is the power of God unto salvation. Rom. 1:16. The law demands obedience, the gospel faith.

Religion is that wonderful scheme that leads the sinner from sin to the Saviour. Antinomianism is that which opposes the law of God, that which is against it and has always been the bane of religion.

Those who teach that the law of God is abolished, claim that the first covenant was the law of ten commandments, and that when the first covenant was abrogated at the death of Christ that the law was annulled; ceased to be a rule of action for the Christian in the new or Christian dispensation, unless some portions of that law were incorporated in the new covenant.

The time of the enactment of the old covenant is mentioned by the Apostle Paul in Heb. 8:8, 9. He says, speaking of the making of the new covenant, "Behold, the days come, saith the Lord, when I will make a new covenant WITH the house of Israel and WITH the house of Juda. Not according to the covenant that I made WITH their fathers in the day when I took them by the hand to lead them out of the land of Egypt."

These verses clearly teach that both the old and new covenants were made WITH the children of Israel. WITH signifies association, partnership. To illustrate, one talks WITH you, walks WITH you. The association with an act in so doing is in connection or partnership *with* each other. Thus when God made a covenant WITH the children of Israel, He made an agreement WITH them as Ex. 19:1-8 plainly declares.

A covenant is a mutual agreement of two or more persons to do or to refrain from some act or thing, a contract, stipulation.

A law is a rule of conduct, a rule of ac-

tion, and express command, as such is issued or proclaimed from a superior person or ruler to one who is a subject to obey.

A law is made FOR the subjects to obey. God made both the old and new covenants WITH the children of Israel, and not FOR them. Both He and the children of Israel were associated together in making the covenants.

When our heavenly Father proclaimed His law from Mount Sinai, He gave a law FOR them. Then the covenant and the law are as distinct and dissimilar from each other as the blackness of midnight and the blazing light of mid-day.

CIVIL, OR DIVINE?

ALLEN MOON

GOD created men just as free to do wrong as to do right; and those that deny this principle are the chief violators of religious liberty. Only a fallen church reckons itself capable of repressing sin by means of force. Therefore, all religious laws enacted by any State are the product of a false conception of the mission of the church. The great Head of the church taught very clearly that His cause in the earth was not to be maintained by the power of the sword of steel. The evening on which He was betrayed, at the close of the Passover supper, Jesus said to His disciples, "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must be fulfilled in me, And he was reckoned among the transgressors: for that which concerneth me hath fulfillment. And they said, Behold, Lord, here are two swords. And He said unto them, It is enough." Luke 22:35-38.

Many professed Christian people treat

they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it be among you: but whosoever will be great among you, shall be your minister. And whosoever of you will be the chiefest, shall be servant of all." Mark 10:42-44.

The discarding of this principle and disregard for the teaching of the Saviour, by the church, resulted in the setting up of men as head in the place of the Son of God, and the use of civil instead of divine power.

As in the past, so in all time, the granting of authority by the church to the bishopric, the eldership, or any officer in the church, will lead to the downfall of the church and a consequent union with civil power to replace the loss of divine power.

A Cloud that Passed

BETWEEN the earth and sky, a cloud
And birds are hushed that sang so loud,
And something strange my heart has bowed.

A shadow's over all, so wide
It wraps the thoughts that in me hide,
And darkens Nature's heart beside.

Out sails the sun beyond the mist!
The birds break forth, that were so whist,
And Nature's face is rapture-kissed.

My thoughts run singing sweet and fast.
New light, new hope, on life are cast—
All for a little cloud that passed!

—James Buckham.

To-day

YESTERDAY now is a part of forever,
Bound up in a sheaf which God holds tight;
With sad days and glad days and bad days that
never
Shall visit us more with their bloom or their
blight,
Their fulness of sunshine or sorrowful night.

Then let them go since we can not recall them,
Can not undo and can not atone;
May God in His mercy receive and forgive them,
Only the new days now are our own—
To-day is ours, and to-day alone.

—Anon.

this command to His immediate disciples to sell a garment and buy a sword, as applying to His disciples in all time; but it is clearly stated in this connection that this was for the purpose of fulfilling the prophecy—"He was reckoned among the transgressors." And again, as further proof of this fact, when the disciples said to Him, There are two swords here, He said, "It is enough." Two men with swords would fulfill the prophecy, for only a plurality of transgressors was required. And the Saviour took this occasion to forever settle the question of the relations of the church to the use of force.

It seems that Peter was entrusted with one of the two swords, and when the company came to the garden to arrest the Saviour, he drew his sword and cut off the ear of the servant of the high priest. But Jesus, instead of commending the act, said, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword." Or, in other words, the sword is perishable and all they that take the sword shall likewise be perishable.

The church, like its adorable Head, is divine, and therefore, eternal. So the called of the living God, like the disciples whom Jesus sent out, lacked nothing. They were sustained by divine power; likewise, all who espouse His cause will be sustained without the intervention of civil power.

The church was designed to be separate and distinct from human organization, to reveal God's mind and God's power in the place of man's. The Author of the church never designed that any man should exercise authority in the church, and this was to be the distinguishing characteristic of the true church on earth. They were to recognize the principle laid down by Paul, that the head of every man is Christ, and the emphatic command of the Saviour in the following language: "And Jesus called them to Him and saith unto them, Ye know that



A WORKER

THE above is a picture of one of the BIBLE TRAINING SCHOOL workers.

This young man although a cripple has sold thousands of the BIBLE TRAINING SCHOOL. He has recently sent in an order for ten thousand of the new special BIBLE TRAINING SCHOOL.

He lost his right leg and the use of his left hand some time ago. While repairing electric wires a cleat gave way and he fell upon the live wires and two thousand and eighty volts of electricity passed through his body until his brother ran two blocks

and cut off the current. He is thankful to be able to work for the Lord. Being an orphan and a cripple his heart goes out towards those cripples that have no home, and he is now selling the BIBLE TRAINING SCHOOL intending to use the profit on the sale of the papers to establish a home for homeless cripples. He loves to quote the Saviour's words: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14:13, 14.

If any one wishes to help Brother Vaughan sell his papers and thus help him secure funds for his cripples' home, they can send their orders to the BIBLE TRAINING SCHOOL, South Lancaster, Mass., and he will receive the money. Send full price, ten cents each for the special and state that it is for Brother Vaughan

AN acquaintance is a person with whom we are really not acquainted. Language is such a fraud.—*Dr. S. Weir Mitchell.*

FOREVER AND EVER

G. B. THOMPSON

HOW long is forever and ever? Concerning the punishment of the finally incorrigible we read that they shall be "tormented day and night forever and ever." Rev. 20:10. "There," says one, "that proves that the millions of the lost will agonize in the most unspeakable torture throughout endless ages," and then they dance around in glee, as though they had reached a conclusion which makes them happy. But how anybody who believes that the unnumbered host of the wicked

dead are now in exquisite torture, pouring forth the most horrid blasphemy because of their agony, and are being continually joined by myriads more, to linger in untold agony through eternal ages can be happy, is more than the writer is able to tell.

That the words from which forever and ever are translated sometimes mean without end, we freely admit. But that they sometimes denote *limited duration* the Scriptures just as clearly show. I will cite a few texts.

Speaking of the Hebrew slave, who, anciently, after serving his master for six years, if he preferred to remain with him, rather than be free, his master was instructed to bore his ear through with an awl, and he was then to "serve him forever." Ex. 21:1-6. These Hebrew servants are not walking around here yet, but "forever" here meant during their lifetime. Again, David said that the Lord chose him to "be king over Israel forever." 1 Chron. 28:4. The term here means, beyond question, as long as he lived. So also, for taking a gift from Naman, the leprosy was to cleave to Gehazi and unto his seed "forever." 2 Kings 5:26. We have no reason to believe that either Gehazi or any of his seed are here to-day, but so long as they lived—"forever"—this terrible disease clung to them. See also Jer. 7:7.

In each of these instances the term "forever" means so long as they lived. Precisely this we understand to be the meaning of the term when applied to the punishment of the wicked. This agrees with what we know of God's love and justice, and harmonizes with the rest of the Bible which teaches that they shall be burned up "root and branch" (Mal. 4:1), and "be as though they had not been." Obad. 16.

NEXT to knowing when to seize an opportunity, the most important thing in life is to know when to forego an advantage.—*D'Israeli.*

Hammer and Anvil

LAST eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers worn with beating years of time.
"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he; and then, with twinkling eye,
"The anvil wears the hammers out, you know."
And so, thought I, the anvil of God's word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

—Rev. John Clifford.

ARE BIBLE EXPRESSIONS INSPIRED?

IT is supposed by some that because the different writers in the Bible do not use the same form of expression that this is an evidence that they are not all inspired; or because the same writers themselves do not always use the same form of expression, therefore it cannot be that they are inspired of God. One example will illustrate this: In Exodus 3:1-6 we have an account of God appearing to Moses in the midst of the bush, and God said to Moses, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Now this circumstance is alluded to by the three evangelists, and no two of them refer to it in the same words, and yet the same thought is taken to prove the resurrection of the dead. The Sadducees brought an argument, as they supposed, against the resurrection of the dead because the doctrine was not taught in so many words in the books of Moses; but the Saviour alluded to this circumstance in Matt. 22:31, 32 as follows: "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." In the twelfth chapter of Mark we have the record of the same circumstance, but in speaking of its proving the resurrection the

following words are used in the twenty-sixth verse: "And as touching the dead, that they rise: have ye not read in the book of Moses how in the bush God spake unto him, saying I am the God of Abraham, and the God of Isaac, and the God of Jacob?" In Luke 20:37, 38 we have this language used: "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him." Here are three distinct expressions. Matthew says, "Which are spoken *unto you* by God." Mark says that these words were spoken to Moses. Luke says that Moses "showed at the bush;" so the showing at the bush, and God speaking to Moses was God speaking to every person that has any question on the resurrection of the dead. The words used to Moses were in the present tense, but Abraham, Isaac, and Jacob were dead, and God is not the God of the dead but of the living; and that shows that all of the dead will yet live, and they will come forth from their graves. For God quickeneth the dead, and calleth those things which be not as though they were. Rom. 4:17. Each one of the different forms of expression was as much inspired of God as the other; and placing the three side by side, we understand more clearly how we are to take the words of the prophets of the Bible.

IS GOD PARTICULAR?

S. N. HASKELL

FROM the earliest records the education given by God to His people has been that he is God and he desires that his creatures should approach Him and partake of his character. After sin entered the world, to do this it became necessary often to train His people in the furnace of affliction.

The family of Jacob that went into Egypt

were but seventy souls. They were in Egypt two hundred and fifteen years. They were greatly multiplied while in Egypt, so when they came out from Egypt it reads there were "about six hundred thousand on foot that were men, beside children." Ex. 12:37. Adding the children and the women and perhaps old men, it would not be unreasonable to suppose there were nearly three million. Now imagine the religious condition of this three million people which came out of Egypt, every one of whom had been born in Egypt. They knew little of religion, only that of the Egyptians. The sophistry of pantheism must have been in the minds of all. They evidently had forgotten all about the Sabbath, so there was much force in what God said, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16:4.

And yet there were some who kept the Sabbath for "It came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Ex. 16:22, 23. Some did not regard the Sabbath, and so Moses uttered the following reproof: "How long refuse ye to keep my commandments and my laws?" God now wrought a three-fold miracle for forty years to impress their minds with the importance of the seventh day Sabbath. First, the manna would not keep over two days without breeding worms and stinking, but "It did not stink, neither was there any worm therein" when they kept it over the Sabbath. Second, there

was a double portion of manna rained on the sixth day. Third, it was withheld from coming on the Sabbath day. This would make 156 miracles in one year, and in the forty years God performed 6240 miracles. And what for?—Simply to protect the seventh day as the Sabbath of the Lord their God. Think you that Israel ever forgot it? And was not God particular in respect to Sabbath observance? That is more miracles than are recorded in all the Bible besides.

“WITH WHAT BODY DO THEY COME?”

THIS question is quoted by the Apostle from some one in his day, but he answers as follows: “Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain.” 1 Cor. 15:36, 37.

The apostle’s argument is based on the sowing of grain in the ground, and the grain’s dying, and when the grain dies, it sends forth from the ground a new shoot that also bears grain. So his argument would be that the man dies and from the ground where he dies, there will come forth a new body, and that body that comes forth will be as real and tangible as the body that he possessed before, only it becomes immortalized or spiritual. It is the same body, the same flesh, and the same bones, only changed from mortal to immortality. How this can be done can be no more comprehended than how the grain that dies can send forth a new sprout that bears additional new grain similar in character and in nature to the grain that died in the ground. In fact it is the same; for “It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown in a natural body; it is raised a spiritual body.” 1 Cor. 15:42-44. You

will notice that the word he applies to that sown in corruption, is incorruption; that in dishonor, into glory; that in weakness, in power. In the 44th to the 49th verses he restates it, in stating plainly that the natural corruptible body comes first; so the resurrection comes at Christ’s coming and it will be after the sample of Christ’s glorious body. He first lived on the earth a mortal man like ourselves. He died and then He arose from the dead having flesh and bones. Luke 24:39.

REMEMBER

REMEMBER the Sabbath day to keep it holy. It is not *a* Sabbath day that we are to remember, but *the* Sabbath, a definite day. We do not make it holy by resting upon it. We can only *keep it holy*. It is already holy. Which day of the week is the Sabbath? “The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it.” Ex. 20:8-11. *Only one day* was sanctified and made holy, and therefore there is only one day we can keep holy, and that is the seventh day, for it is the only day that was ever made holy.

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

GIVE, if thou canst, an alms; if not, afford,
Instead of that, a sweet and gentle word.

—Herrick.

OUT of suffering have emerged the strongest souls; the most massive characters are seamed with scars.—Rev. E. H. Chapin.



THE WOMEN OF THE BIBLE

Hannah

MRS. S. N. HASKELL

HANNAH stands forth as a strong character, a woman of great faith, and a model mother. She was unfortunately situated, being a second wife, and the jealousy of the other wife filled her life with bitterness. Elkanah, her husband, was a good man, and his comforting words, "Am not I better to thee than ten sons," reveal a volume of tender regard.

In Hannah's heart she longed for a child, not to gratify her own selfish desires, but that she might give the child to the Lord "all the days of his life." She did not want any part of the life of the child spent ministering to her pleasure or her comfort, but its whole life was to be given to the Lord. Such unselfishness touched the heart of God, and He heard her prayer. Her prayer was not an audible one. "She spake in her heart, only her lips moved, but her voice was not heard" on earth, but in the courts of heaven God heard and answered the request. Hannah had genuine faith. "*Faith* is the substance, [or ground, or confidence] of things hoped for, the evidence of things not seen." Heb. 11:1. After she had poured out her soul in prayer to God, she rose up and "went her way and did eat and her countenance was no more sad." She *knew* that God had heard her prayer and would answer it in His own good time.

When the child was born, she "called his name Samuel, saying, Because I have asked him of the Lord." For a time after the child was born she did not go up to the yearly feasts. She said to her husband, "I will not go up until the child be weaned, then I will bring him, that he may appear before the Lord, and there abide forever; and Elkanah her husband said unto her, Do what seemeth thee good; tarry until

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thou have weaned him; *only the Lord establish His word.*" From these last words it might seem that Elkanah feared that the mother love might grow so strong Hannah would not want to fulfill her promise and give the child to the Lord.

Hannah spent those years in work more important than petting the child and admiring its innocent beauty. She spent the days in careful character building. You may ask how we know this to be true. The remainder of the narrative recorded in the first four chapters of the first book of Samuel will fully corroborate the statement. During those few years, Hannah, with the help of the Lord, laid such a firm foundation for an upright character in the child Samuel that he could grow up right under the influence of the profligate sons of E i, and never swerve from his integrity to God. This fact is worthy the study of all God-fearing mothers.

After Hannah gave the child to the temple service, she visited him regularly, and as she supplied him with garments year by year, we can also understand that she continued to instruct him how he could ever retain the garments of righteousness.

We read little of Hannah after her prayer of thanksgiving recorded in 1 Sam. 2:1-11. Three sons and one daughter were intrusted to her by the Lord after this, but the books of heaven only record a record of their lives, we know nothing of them.

THE MILLENNIUM.

THE twentieth chapter of Revelation is the only chapter in the Bible that treats on the millenium or thousand years. A special angel comes down from heaven having power to bind the devil in the bottomless pit. He lays hold on the devil and Satan and binds him a thousand years. The bottomless pit is the waste, desolate condition of the earth. Ezek. 26:21; 32:18-30.

Circumstances are mentioned as having power to bind. Lam. 3:7-9. This earth is made desolate when the Lord comes. Christ comes to take His people to Himself. John 14:1-3. He descends from heaven with a shout and with the voice of the archangel, with the trump of God, and the dead in Christ arise first, then we which are alive are caught up with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. 1 Thess. 4:13-17. At this time the earth is strewed with the dead and none are alive to bury them. Jer. 25:30-33. He comes with the glory of the Father and the holy angels and His own glory. Luke 9:26. His coming destroys the atmosphere so that no creature can live on the earth. Job 14:12. Every beast and the fowls and fishes are destroyed. Zeph. 1:3. At this time the heavens have no light; the mountains tremble; the hills move lightly; every fruitful place is a wilderness; all the cities are broken down, and the whole land is desolate. Jer. 4:23-28.

As the saints are in heaven, and the wicked are dead on the earth, with the beasts and fowls destroyed, this leaves the earth as a bottomless pit, with no man to inhabit it but Satan and his angels for a thousand years. The judgment is given to the saints, and they sit with Christ in heaven for one thousand years. 1 Cor. 6:1-3; Matt. 19:28. It is thus that Satan is bound for a thousand years.

CONSCIENCE

CONSCIENCE is a most sacred thing. It is a principle planted in every human being by God himself. This was placed there when man first sinned. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. Had God not done this, then Adam and his descendants would forever have been totally

depraved. From this time on there was a knowledge in man that would convict him of sin and approve of righteousness. When Christ stooped down and wrote upon the ground the sins of the Pharisees who had condemned the woman, and they saw it, "being convicted by their own conscience, (they) went out one by one, beginning at the eldest even unto the last." John 8:9. It is that principle implanted in the human soul that makes man responsible to God. It is that principle that the Spirit of God witnesses with to convict of good or bad. "He that believeth on the Son of God hath the witness in himself." 1 John 5:10. Every heathen who has not the knowledge of God by his written law has this principle. "For when the Gentiles (heathen) 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 shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:14, 15. It is by this means Christ by His Spirit "lighteth every man that cometh into the world." John 1:9. From this we know that none are totally depraved.

The word of God is an expression of God's Holy Spirit. "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John 6:63. They are Christ's sheep who are faithful to this conscience that God planted in them. When Christ was here, He said He had other sheep that were not of this fold, but He would gather them into one fold so there would be ultimately one fold and one shepherd. All of His people will recognize the voice of the true Shepherd for they have in themselves this principle which responds to the word of God. The word of God, whether it be in nature or in the Bible or spoken by the living agent, becomes an infallible test to all.

HELP FOR BIBLE STUDENTS

ONE of the greatest sins is covetousness. It creeps in so insidiously that one is often deceived and does not recognize its presence in his own heart. As a guard against this sin God has reserved one tenth of all earthly possessions for Himself and designs with this to support the Gospel in the earth. The following Bible studies will show from the Bible the Lord's plan in regard to earthly possessions.

The Lord's Portion

- Psa. 24:1. The earth is the Lord's.
 Hag. 2:8. The silver and gold belongs to God.
 Psa. 50:10. Every beast of the earth belongs to God.
 Psa. 115:16. The Lord has given the earth to man.
 Lev. 27:30. When God gave the earth to man He reserved one tenth for Himself. Every landlord demands rent, and the tenth may properly be called the Lord's rent money for the earth.
 Heb. 7:4, 6. The tenth is called the tithe.
 Lev. 27:32, 33. The tithe is to be faithfully taken and is to be one tenth, whether the article be good or bad.
 Matt. 23:23. The Saviour said the tithe or tenth ought to be paid.
 Gen. 14:17-24. Abraham paid tithe.
 Gen. 14:17, 18. Heb. 7:14-17. Melchizedek to whom Abraham paid tithes was but a type of Christ, our High Priest.
 1 Cor. 8:13, 14. The ancient sanctuary service was supported by the tithe, "even so," or in like manner God designs the Gospel shall be supported.
 This plan is just and right, all pay alike, the rich and the poor give one tenth. Often without the tithing system the poor give far more in proportion to their means than the rich, but where God's plan is carried out, all give alike.

The Tithe

The earth and all upon it belongs to God, then all who live upon it should pay a just rent to the owner.

Gen. 28:20-22. Jacob promised a faithful tithe when he only expected to receive "food and raiment."

Lev. 27:30-32. Real estate and personal property should be tithed.

Num. 18:21. The Lord has a special use for the tithe, it was to support the Levites and priests, those that ministered about holy things.

1 Cor. 9:14. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Num. 18:26-28. None are exempt from paying tithe. Those who are supported out of the tithe are required to pay back into the treasury a tithe of what they receive.

Num. 18:29. The "hallowed part" or the tithe is to be taken from all gifts received.

Lev. 27:31. If one is short of money and wishes to use his tithe then he shall add a fifth part to the tithe, in other words he must pay twenty per cent. interest for the use of the money.

Blessings in the Tithe

Mal. 3:8. By withholding the tithe one robs the Lord, for the tithe belongs to God.

Mal. 3:9. The curse of God rests upon those that knowingly withhold the tithe.

Mal. 3:10. Each individual is not to spend his own tithe; but the tithe is to be taken into the store house and used to extend the cause of God.

Mal. 3:10. The Lord pronounces a blessing upon those that are faithful in paying the Lord the tithe.

Mal. 3:11. Earthly prosperity is promised those that pay an honest tithe.

Mal. 3:8. We can rob the Lord in offerings as well as in tithes. The tithe can never be *given* to God, for it belongs to him already, but the offerings are a free gift.

Hag. 1:4, 5. The Lord does not intend that His people shall live in plenty and the work of the Lord be in need.

The Part the Lord Reserves

Lev. 27:30. The tithe money is holy unto the Lord.

Isa. 58:13. The Sabbath day is holy.

Ex. 20:10. The Lord has reserved the seventh day of every week for Himself, also the tithe or one tenth of all man possesses.

Isa. 56:2. God pronounces a blessing upon all who will keep the Sabbath day holy.

Mal. 3:10-12. He also pronounces a blessing upon those that pay a faithful tithe.

Rev. 22:14. Obedience to God's commandments always brings a blessing.

Prov. 3:9. "Honor the Lord with thy substance, and with the first fruits of all thine increase."

Ex. 23:19. "The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God."

WHO ARE THE DEAD WE ARE BAPTIZED FOR

ELSE what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour?" 1 Cor. 15:29, 30. This is explained by placing with this certain other texts. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:3-5. See also Col. 2:12. "Buried with him in baptism wherein ye are also risen with Him through the faith of the operation of God, who hath raised Him from the dead." Again, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3:1.

Baptism is an ordinance to show that we have followed our Lord and Saviour Jesus Christ and believe that he has cleansed us from sin, and that He was raised from the grave giving power to enable His people to walk in newness of life and to set their affections on things above, not on things of the world. "For when ye were yet without strength in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:6-8.

So now we die to self for Christ, or because he died, to express our faith in the assurance of the resurrection of the dead and the inheritance in the kingdom that He has prepared.

The Resurrection

THE apostle argues that our future life depends upon the resurrection of the dead and the resurrection of the dead depends upon Christ's resurrection. "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is in vain; ye are yet in your sins. They also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18. So by man came death, and by man came the resurrection of the dead. If any could have gained eternal life without a resurrection, then it would not have been necessary for Christ to have died.

Keep Going

THE world is moving right along,

You must keep going,

There is no halting with the throng,

You must keep going.

There is no stopping on the way,

The same old hustle day by day,

You can not stop in some one's way,

You must keep going.

If you would reach fame's topmost rung

You must keep going;

Begin the strife while you are young,

And then keep going.

If you would keep from dire distress,

If you would make a big success,

And reap reward and happiness,

You must keep going.

—*The Christian Work and Evangelist.*

Bible Questions

ANSWERS will be given in the August BIBLE TRAINING SCHOOL.

1. When was a young man promoted because he was industrious?

2. Who had to flee into Egypt because he had been appointed king?

3. Who made a serious mistake in the choice of his counselors?

4. What direction was Shiloh from Bethel?

5. What noted man would have been killed by his grandmother, if his sister had not rescued him?

6. Where was the tabernacle first set up in Palestine?

7. What woman sacrificed a bullock?

8. What king of Israel instituted the worship of devils?

9. Why was a false worship established at Bethel and Dan?

10. Who began a reform by repairing doors?

Answers to Questions in June "Bible Training School"

1. OF Israel the Lord said, "Thou art my battle ax." Jer. 51:19-21.

2. "Pharaoh, king of Egypt, is but a noise." Jer. 42:17.

3. Heman the seer played the horn and had fourteen children. 1 Chron. 25:5.

4. "So Saul died for his transgression which he committed against the Lord . . .

. . . also for asking counsel of one that had a familiar spirit to inquire of it." 1 Chron. 10:13.

5. Methuselah lived thirty-nine years longer than Adam, and Enoch his father was translated without seeing death. Gen. 5:5, 21, 22.

6. The furniture of Elisha's bed chamber was a bed, a table, a stool, and a candlestick. 2 Kings 4:10.

7. Moses and David were shown the heavenly sanctuary. Ex. 25:40 [margin]; 1 Chron. 28:11, 12, 19.

8. "There was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number." 1 Sam. 21:20.

9. "There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea." Deut. 1:2.

10. David and all the chosen men of Israel followed the example of the heathen in placing the ark of the Lord upon a cart like the Philistines. God was displeased. 2 Sam. 6:1-19.

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ELDER AND MRS. S. N. HASKELL are in charge of a Training School for Bible Workers in San Bernardino, California.

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IF you have never asked your neighbor to subscribe for the BIBLE TRAINING SCHOOL for a year, now will be a good time to lend him your paper and secure his subscription for a year.

AN order has just come in from a brother for ten thousand of the BIBLE TRAINING SCHOOL to use in city mission work. He writes that he has no trouble in disposing of any quantity of the papers. "Blessed are they that sow beside all waters."

SISTER EDITH MACDONALD and Sister Ida Lackey have just completed their work of selling twenty-five thousand of the September Special BIBLE TRAINING SCHOOL. They have placed these papers in the largest cities of the Southern States, and feel that the Lord has greatly blessed them in their work. If faithful, they will see fruit of this labor in the kingdom of God.

MANY of the readers of the BIBLE TRAINING SCHOOL have sent in answers to the

unanswered questions published each month; but so far only one has had every one of the ten questions answered correctly. Many have had all but one or two answers correct. Vita Morrow, of Kansas City, Mo., answered all of the questions in the May number correctly.

LETTERS received from Brother and Sister Burgess state that they have translated one tract into the native language and circulated ten thousand of them. They are now located on the slopes of the mountains about one hundred and fifty miles north of Lucknow. They are busy translating tracts into the native languages of India. They are both in good health and happy in their work.

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"Dear Friend:—For you are a friend indeed to send out such a *good little teacher*, and all for twenty-five cents a year. I never saw a copy of the TRAINING SCHOOL till one came by mail. I thought when the first number came that it was a sample copy, but when they kept coming I made up my mind some friend had sent you my name and twenty-five cents. I do not know who sent it, but *I do know* I can not get along without it, so will send twenty-five cents for another year, and hope soon to send more names, as I have showed them and given them away as fast as I read them; for they are too *good to be idle*. Now is the time to work while the Lord "*holds the winds*."

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"_____,"

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